

Bhikṣuṇī Training

The Seventeen Saṃghāvaśeṣa

Bhikṣuṇī Ruxiong

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Samghāvaśeṣa 1 – Acting as a go-between

If a bhikṣuṇī acts as a go-between, conveying the intentions of a man to woman or the intentions of a woman to a man, in order to arrange a marriage or even a fleeting relationship, even for a short instant, this bhikṣuṇī commits an immediate samghāvaśeṣa that has to be given up¹.

Vibhaṅga

582, c15

At that time the World Honoured One was staying in Rājagṛha, on the Vulture Peak. At that time in Rājagṛha there was a bhikṣu named Kāḷa who formerly was a great minister of the King and was well versed in the matters of common people. He acted as a go-between, introducing women to men and men to women. All the lay people in Rājagṛha who wanted to arrange a marriage went to seek the advice of Kāḷa. Kāḷa used to say them, “I first have to go to that family and enquire.” After having enquired he went back to the other family and said, “If you want to marry that person you can do as you think fit.” Therefore, the lay people arranged marriages according to his advice. Those men and women who, having married, got along well, were happy to make offerings and praise him, “May Kāḷa be always happy as we are now. Why? It is thanks to Kāḷa that we got such happiness. May Kāḷa and all the bhikṣus receive offerings.” Those men and women that, having married, could not get along well, said, “May Kāḷa suffer as we do now. Why? It is thanks to Kāḷa that now we suffer because of our marriage. May Kāḷa and all the bhikṣus suffer and never receive offerings.”

Those householders who had no faith in the Buddha, the Dharma and the Saṃgha said to each other, “If you want to marry into a wealthy house with much richness, go and ask the Śākya śramaṇas. If you make offerings to them, stay near to them and show them respect, you will get what you want. Why? These Śākya śramaṇas are skilled in matchmaking; they know how to match this man with that woman and that woman with this man.” The bhikṣus listened it. Those who among them were contented and with few desires, practiced the austerities, were happy of training and knew shame, rebuked bhikṣu Kāḷa, “Why are you matching men with women, women with men?” Having rebuked him, they went to the World Honoured One residence, they bowed to his feet and sat at one side. Then they informed him of about the question.

On that occasion, the World Honoured One gathered the bhikṣu saṃgha. He purposely asked bhikṣu Kāḷa, “Is it true that you go investigating for matchmaking?” He answered, “It is true.” The World Honoured One rebuked him in many ways, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! I have in many ways taught the bhikṣus to stay far from any business that involves sex. Why do you now do this matchmaking business?”

Having rebuked him, he said to the bhikṣus, “This Kāḷa is a foolish man! He is afflicted by many defilements! He is the first offender! From now on, I lay down this rule for the bhikṣus and collect

¹ One has to make amends by undergoing mānatva and obtain the rehabilitation from the dual saṃgha.

the ten reasons up to letting the Correct Dharma abide long in the world. One who wants to recite this rule has to do it in this way:

If a bhikṣu goes up and down as a go-between, conveying the intentions of a man to a woman, or conveying the intentions of a woman to a man, in order to arrange a marriage or a fleeting relationship, even for an instant, he commits a saṃghāvaśeṣa.

Bhikṣu as above.

Going up and down: it means to deliver the proposal of a possible match.

There are twenty types of women: protected by the mother, protected by the father, protected by mother and father, protected by elder brothers, protected by elder sisters, protected by elder brothers and elder sisters, protected by herself, protected by religion, protected by the family, protected by the caste, one who is a wife² because she likes it, one who is a wife because of being given clothes, one who is a wife because of being given money, one who is a wife because they have had sex together, one who is a wife because she has been saved from water, a wife who has not received a dowry, one who is a wife because of being set free, one who is a wife because she has been hired as a servant, a wife protected by someone, a wife from border regions.

Protected by the mother: she is guarded by the mother.

Protected by the father: she is guarded by the father.

Protected by elder brothers, protected by elder sisters, protected by elder brothers and elder sisters: it is the same meaning.

Protected by herself: she is free.

Protected by religion: (guarded by) those who practice celibacy.

Protected by the family: she is not given to a lower family³.

Protected by the caste: she is guarded by the caste.

One who is a wife because she likes it: she likes to be the wife of someone.

Being given clothes: the clothes are her price.

Being given money: one gives her at least one coin as price.

Having had sex together: they have had sex together before the ceremony for declaring them husband and wife.

Being saved from water: one has got her by saving her from water.

Not receiving a dowry: she did not get a dowry.

She has been set free: she was bought, or she was born in the house.

² The DV uses the term *bi* (婢) which means 'servant'. Nevertheless, other editions (Sheng, Gong) use the term *fu* (婦) which means woman, married woman, wife.

³ She is preserved chaste by the family, till a marriage is arranged.

She has been hired as a servant: she has been hired with money to be a servant in the house.

A wife protected by someone: she has accepted a garland as token⁴.

A wife from border regions: she was seized by force.

There are these twenty types. There are also twenty types of men in the same way.

A man protected by the mother or a woman protected by the mother engages a bhikṣu as envoy to convey this proposal, ‘Be my wife, or be my lover’, or says, ‘For an instant, for a while’.

If a bhikṣu personally receives someone’s proposal, personally goes to inform the other part, receives the answer of the other part and goes back to report it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives the proposal, personally goes to inform the other part, and charges someone else to report the answer, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives the proposal, charges someone to inform the other part, and personally goes back to report the answer, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives the proposal, charges someone else to inform the other part, and charges someone else to go back and report the answer, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives the proposal, personally writes a note and delivers it to the other part, personally receives the written answer and goes back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives the proposal, personally writes a note and delivers it to the other part, and charges someone else to receive the written answer and go back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives the proposal, charges someone else to deliver a written message to the other part, personally receives the written answer and goes back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives the proposal, charges someone else to deliver a written message, charges someone else to receive the written answer and go back to deliver it, he commits a saṃghāvaśeṣa.

For delivering a sigil or a token there are four cases as above.

If a bhikṣu personally receives a written proposal, delivers it to the other part, personally gets the written answer and goes back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives a written proposal, delivers it to the other part, charges someone else to get the written answer and go back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives a written proposal, charges someone else to deliver it to the other part, personally gets the written answer and goes back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives a written proposal, charges someone else to deliver it to the other part, charges someone else to get the answer and go back to deliver it, he commits a saṃghāvaśeṣa.

⁴ She is betrothed.

If a bhikṣu personally receives a written proposal, takes a token⁵ and delivers it to the other part, he personally gets a token and goes back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives a written proposal, takes a token and delivers it to the other part, charges someone else to get a token and go back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives a written proposal, charges someone to take a token and deliver it to the other part, personally gets the token and goes back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receive a written proposal, charges someone else to take a token and deliver it to the other part, charges someone to get the token and go back and deliver it, he commits a saṃghāvaśeṣa.

There are four cases as above also for (conveying the proposal through) showing a gesture (by which one understands the meaning). There four cases for receiving the proposal as above. There are sixteen cases for a token as above. There are sixteen cases for a bodily attitude as above.

If a bhikṣu personally receives the proposal, personally takes a written note and delivers it to the other part, personally gets a token (as answer) and goes back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives the proposal, personally takes a written note and delivers it to the other part, charges someone else to take a token and go back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives a proposal, charges someone else to take a written note and deliver it to the other part, personally gets a token and goes back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives a proposal, charges someone else to take a written note and deliver it to the other part, charges someone to get a token and go back to deliver it, he commits a saṃghāvaśeṣa.

If a bhikṣu personally receives a proposal, personally takes a written note and delivers it to the other part, and personally receives a gesture (as answer) and goes back to report it, there are four cases as above.

If a bhikṣu personally receives a proposal, takes a token and delivers it to the other part, personally gest a gesture (as answer) and goes back to transmit it, there are four cases as above.

If a bhikṣu personally receives a written note, takes a token and delivers it to the other part, receives a gesture (as answer) and goes back to report it, there are four cases as above.

If a bhikṣu receives a proposal, delivers it to the other part and goes back to report the answer, he commits a saṃghāvaśeṣa.

(If a bhikṣu) receives a proposal, delivers it to the other part, but does not go back to report the answer, he commits a sthūlāca.

⁵ The DV says literally a finger mark. The commentator explains it as a mark made by ink, but also as a token like a signet ring. It is something that conveys the message in the assumption that the meaning is understood.

If he listens about the proposal, he reports to the other part, but does not go back to report the answer, he commits a *sthūlāca*.

If one wants to give him the proposal, but he does not accept it, and yet goes to deliver it to the other part and then goes back to report the answer, he commits a *sthūlāca*.

If he receives the proposal, but neither delivers it to the other part nor goes back to report the answer, he commits a *duṣkṛta*.

If he listens about the proposal but does not deliver it to the other part nor goes back to report the answer, he commits a *duṣkṛta*.

If he does not receive a proposal, but he goes to the other part to make a proposal, without going back to report the answer, he commits a *duṣkṛta*.

If the answer is that (the woman) is already married, or she has gone to another place, or she died, or she has been abducted by bandits, or that (the arrangement) is not possible, he commits a *sthūlāca*.

If the answer is that she has scabies, abscess, leprosy, she is crazy, she has hemorrhoids, she has an ulcer in her genitals, or she discharges pus endlessly and he reports this answer, he commits a *saṃghāvaśeṣa*⁶.

If a *bhikṣu* acts as a go-between for a woman to marry he commits a *saṃghāvaśeṣa*. Any time he acts as a go-between and his words are clearly understandable, he commits any time a *saṃghāvaśeṣa*.

If his words are not clearly understandable, he commits a *sthūlāca*.

If he uses a written note, a token, or a gesture and goes up and down (between the parties), to convey the proposal, he commits a *saṃghāvaśeṣa*.

If the gesture leads the person to understand the meaning, he commits a *saṃghāvaśeṣa*.

If the gesture is not comprehensible, he commits a *sthūlāca*.

If he acts as a go-between for arranging a relationship that does not involve sex through the two orifices (vagina and anus), but through other parts of the body, he commits a *sthūlāca*.

If he acts as a go-between towards a *deva* female, an *asura* female, a dragon female, a *yakṣa* female, a ghost female, a female animal that has metamorphic powers, for a *paṇḍaka*, for a hermaphrodite, if he speaks clearly, he commits a *sthūlāca*. If he does not speak clearly, he commits a *duṣkṛta*. If he uses a written note, a token or a gesture so that the being understands, he commits a *sthūlāca*. If the being does not understand, he commits a *duṣkṛta*.

If he acts as a go-between towards a (common) animal that has no metamorphic powers, he commits a *duṣkṛta*.

⁶ These conditions are reversible.

If he acts as a go-between towards a man, he commits a duṣkṛta.⁷

If a bhikṣu goes up and down acting as a go-between and he is conscious that this is acting as a go-between, he commits a saṃghāvaśeṣa.

If he doubts that this is acting as a go-between, he commits a sthūlāca. If he thinks that this is not acting as a go-between, he commits a sthūlāca.

If it is not acting as go-between, but he thinks that it is acting as a go-between, he commits a sthūlāca. If he doubts whether this is not acting as a go-between, he commits sthūlāca.

If the object is a woman and he perceives her as a woman, and acts as a go-between, he commits a saṃghāvaśeṣa.

If he doubts that she is a woman, he commits a sthūlāca.

If she is a woman but she perceives her as a female deva, he commits a sthūlāca.

If she is a female deva, but she perceives her as a woman, he commits a sthūlāca.

If he doubts that she is a female deva, he commits a sthūlāca.

If a bhikṣu accepts someone's letter and delivers it without looking at the contents, he commits a duṣkṛta.

If he performs other services for lay people, he commits a duṣkṛta.

A bhikṣuṇī commits a saṃghāvaśeṣa. Śikṣamāṇā, śrāmaṇera and śrāmaṇerī commit a duṣkṛta.

This is the transgression.

There is not transgression if the man and the woman had already made arrangements, but they split and he goes to reconcile them; if he accepts to deliver a letter for his parents when they are sick or imprisoned, after looking at the contents; if he accepts to deliver a letter for a faithful and diligent lay person who is sick or imprisoned, after looking at the contents; if he accepts to deliver a letter for the Buddha, the Dharma, the Saṃgha, for the stūpa, for a sick bhikṣu, after looking at the contents. In this way there is no transgression.

There is no transgression if one is the first offender and the rule has not yet been instituted, if one is crazy, his mind is confused, or he is oppressed by unbearable pain.

Saṃyuktavarga

989, a9

The World Honoured One was staying in Rājagṛha. On that occasion, Upāli rose from his seat, uncovered his right shoulder, kneeled with the right knee, joined the palms of his hands and asked the Buddha, "Honoured One! Bhikṣu Kāla acted as a go-between, praising women to men and men to women, in order to sign a matrimonial contract or for a fleeting relationship. Did he commit an

⁷ In the last cases, namely addressing a deva female, etc., a common animal, or a man, it is understood that the one who starts the proposal is a man.

offence?” The Buddha answered, “Since he was the first and the rule had not yet been instituted, he did not commit an offence.”

“If one receives someone’s proposal, goes to convey it to the other part, and goes back to report the answer, does he commit an offence?”

The Buddha said, “Saṃghāvaśeṣa.”

‘If one receives someone’s proposal, conveys it to the other part, but does not receive the answer and report it, does one commit an offence?’

The Buddha said, ‘Sthūlāca.’

“If one receives a proposal, conveys it to the other part, but does not go back to report the answer, does he commit an offence?”

“Sthūlāca.”

If one listens about a proposal, conveys it to the other part, but does not report the answer, he commits a sthūlāca.

If one does not receive a proposal, but goes to the other part to put forward a proposal, and goes back to report the answer, he commits a sthūlāca.

If one receives a proposal, but does not conveys it to the other part, nor goes back to report the answer, he commits a duṣkṛta.

If one listens about a proposal, but does not convey it to the other part, nor goes back to report the answer, he commits a duṣkṛta.

If one does not receive a proposal, but goes to the other part to put forward a proposal, and yet does not go back to report the answer, he commits a duṣkṛta.

A bhikṣu had a donor. The wife had recently died. The bhikṣu went to visit. The donor had two children. The bhikṣu asked, “Why don’t you take a new wife?” The donor answered, “I’m afraid that it may be difficult for the children. If I could get the maiden So-sand-so, I would marry again.” Then the bhikṣu went to the maiden and said, “I heard the householder So-and-so say that if he could get the maiden So-and-so, he would take her as his legitimate wife.” The maiden answered, “If he wants me as wife, I also want him as husband.” The bhikṣu went back to the donor and said, “I asked the maiden and she says that if you want her as wife, she also wants you as husband.” Nevertheless, the bhikṣu did not go back to report the answer (of the man to the maiden). He was assailed by doubt. The Buddha said, “If one listens to a proposal and conveys it to the other part, but does not go back to report the answer, one commits a sthūlāca.” The same for the woman who grinds incense.

One day, a householder went to a monastery and said to the bhikṣus, “Virtuous ones, help me deliver a message.” The bhikṣus asked, “Householder, what sort of message do you want to deliver?” He said, “Say to So-and-so that I would like that he gives me his daughter to marry.” The bhikṣus answered, “We will help you deliver the proposal.” The carried out a jñapti dvitīya karma to appoint a bhikṣu who went to the other householder and said, “Householder, I have come to deliver you the word of the saṃgha.” He asked, “Virtuous one, what does the saṃgha command?”

The bhikṣu said, “The saṃgha asks you to give your daughter to So-and-so as wife.” He answered, “Virtuous One, I respectfully accept the saṃghas’ command and will give (my daughter).” The bhikṣu went back to the monastery and informed the saṃgha. Then the saṃgha informed the other householder. The bhikṣus were assailed by doubt. The Buddha said, “You all have committed a saṃghāvaśeṣa.”

One day, a donor went to a monastery and said to the bhikṣus, “Virtuous ones, help me deliver a message.” The bhikṣu asked, “Householder, what sort of message do you want to deliver?” He said, “Say to So-and-so that I would like that he gives me his daughter to marry.” The bhikṣus answered, “We will help you deliver the proposal.” They carried out a jñapti dvitīya karma to appoint a bhikṣu who went to the other householder and said, “Householder, I have come to deliver you the word of the saṃgha.” He asked, “Virtuous one, what does the saṃgha command?” The bhikṣu said, “The saṃgha asks you to give your daughter to So-and-so as wife.” He answered, “Virtuous One, I respectfully accept the saṃgha’s command and will give (my daughter).” The bhikṣu thought, “If I now go to inform the saṃgha, I will not receive the gratitude myself.” Therefore, he went directly to inform the householder (about the answer). Afterwards, he was assailed by doubt. The Buddha said, “The (members of the) saṃgha have committed a sthūlāca. The one who acted as messenger committed a saṃghāvaśeṣa.”

One day, a donor went to the bhikṣu to whom he used to make offerings and said him, “Help me say to So-and-so that I would like that he gives me his daughter as wife.” The bhikṣu answered, “I will help you deliver the proposal.” Then, the bhikṣu went to the other householder and said, “You could give your daughter in marriage to So-and-so.” The householder answered, “My daughter has already been given to others.” Or he may answer that she has been carried away, or that she died, or that she has been kidnapped by bandits, or that (the arrangement) is not possible. In any case, if the bhikṣu goes back to report the answer, he commits a sthūlāca.

One day, a donor went to the bhikṣu to whom he used to make offerings and said him, “Help me say to So-and-so that I would like that he gives me his daughter as wife.” The bhikṣu answered, “Householder, I will help you deliver the proposal.” Then, the bhikṣu went to the other householder and said, “You could give your daughter in marriage to So-and-so.” The householder answered, “My daughter has scabies.” Or he may answer that she has an ulcer, or that she is leprous, or that she has tuberculosis⁸, or that she is crazy, or that she has hemorrhoids, or that she bleeds continuously, or she has constant heat under the feet⁹. The bhikṣu went back and reported this answer to the other householder. Afterwards, he was assailed by doubt. The Buddha said, “In all these cases, one commits a saṃghāvaśeṣa.”

One day, a householder quarreled with his wife and sent her away. She went to the bhikṣu to whom she used to give offerings and said, “Virtuous One, my husband quarreled with me and sent me away. I want to make apologies.” Then the bhikṣu went to seek for reconciliation and made her apologize. He was assailed by doubt. The Buddha said, “If it is for making apologies, there is no offence.”

One day, a woman quarreled with her husband and afterwards left (the house). She went to the bhikṣu to whom she used to give offerings and said, “I quarreled with my husband and left. Now I

⁸ Śoṣa, 乾枯病 (*gan ku bing*).

⁹ It is possible that the text refers to the burning feet syndrome, that can be caused by different conditions.

want to make apologies.” Then the bhikṣu went to seek for reconciliation and made her apologize. He was assailed by doubt. The Buddha said, “If it is for making apologies, there is no offence.”

One day, a woman was quarrelling with her husband and said, “If you do not need me as wife, just say it.” The man said, “I don’t need you as wife” and evicted her. She went to the bhikṣu to whom she used to give offerings and said, “I quarreled with my husband. I said to him that if he did not want me as wife he should say it. He answered that he does not need me and evicted me. Now I want to make apologies.” The bhikṣu went to seek reconciliation and made her apologize. He was assailed by doubt. The Buddha said, “If it is for making apologies there is no offence.”

A householder took a prostitute as wife. One of the former clients of this woman, said to her when he saw her, “I want to do these things with you.” Another man said, “She is no more a prostitute. She already married to So-and-so.” The man then raped her. When the husband got to know this, he evicted her away. She went to the bhikṣu to whom she used to make offerings and said, “Venerable, since I married the householder I had never gone with another man. There was only this brigand who raped me. I want to apologize to my husband.” Then the bhikṣu went to ask for reconciliation and made her apologize. He was assailed by doubt. The Buddha said, “If it is for making apologies, there is no offence.”

A householder used to provide a prostitute with what she needed. He went to the bhikṣu to whom he used to give offerings and said, “Please, say to the prostitute So-and-so to wait for me in a certain place.” The bhikṣu answered, “It can be done.” Then he went to the prostitute and said, “Householder So-and-so says to wait for him in such and such a place.” The bhikṣu was assailed by doubt. The Buddha answered, “Since they have already made arrangements, there is no offence. For having done services for a lay person, you committed a duṣkṛta.”

A householder kept the maiden daughter of another family as ward, but he neither proposed her to become his wife, nor allowed her to marry others. One day, she said to the bhikṣu to whom she used to give offerings, “Venerable one, please say to householder So-and-so that my parents want to take me back and give me to another man. Either he marries me, or he lets me go.” The bhikṣu said, “It is possible.” He went to the householder and said, “The maiden So-and-so says that her parents want to take her back and give her to another man. You either marry her or let her go.” He was assailed by doubt. The Buddha said, “Since there was already a pledge, there is no offence. For having done services for a lay person, you committed a duṣkṛta.”

A householder had the maiden daughter of another family as ward. He neither proposed her to be his wife, nor allowed her to marry others. Her parents said, “Whom could we ask to say to the man that either he marries our daughters or let her marry someone else?” The bhikṣu to whom they used to make offerings was crazy, but he said, “I will help you convey the message.” The bhikṣu went to the householder, he grasped his head and said, “You either marry the maiden or let her go.” When he recovered (from his madness) he was assailed by doubt. The Buddha said, “If one is crazy, confused, or oppressed by unbearable pain, there is no offence.”

Definition of saṃghāvaśeṣa

GPV: The SuVV says that *saṃgha* refers to the community; *āva* mens initial. It refers to the procedure for carrying out the saṃghakarma for imposing (the penalty) for concealment¹⁰; *śeṣa* means remnant. It refers to the last procedure of rehabilitation. If one commits this offence the rehabilitation is carried out by saṃghakarma. The name derives from the procedure. The *Mahāvibhāṣā Śāstra* says that *saṃgha* refers to the community. *Āvaśeṣa* means remnant. Committing this offence, one becomes soiled and cannot be considered completely useful (as a pure (member of the community)). The offence with remnant must be extinguished by the saṃgha. In the DV it is clear that remnant of the saṃgha fits the above given definition. It is also called remainder¹¹ because it takes its name from the fact that the (potential of) practicing the Dharma has not been severed. The VMS says that “remnant of the saṃgha” is like a man whose severed head is still attached through the neck. Hence the name “remnant”. He has to be rescued quickly.¹²

The procedure for making amends for a saṃghāvaśeṣa is complex and involves many steps. In brief:

1. In case a bhikṣu has concealed his offence, he has to undergo a preliminary period of penance called parivāsa, which is imposed by saṃghakarma. After parivāsa, the bhikṣu undergoes a weeklong mānatva, at the end of which one may be rehabilitated. Bhikṣuṇīs do not undergo parivāsa, and mānatva is extended to two weeks;
2. If the offender commits again a saṃghāvaśeṣa during parivāsa or mānatva, he has to start it again.
3. During mānatva, one has to go every day to report to a group composed by a minimum of four bhikṣus if he is a bhikṣu, or four bhikṣus plus for bhikṣuṇīs if she is a bhikṣuṇī.
4. The last saṃghakarma by which one restores his purity requires a quorum of twenty bhikṣus if the offender is a bhikṣu, or twenty bhikṣus plus twenty bhikṣuṇīs, if the offender is a bhikṣuṇī.

The details of the entire procedure will be explained in vol. 2.

There are seventeen saṃghāvaśeṣa in the bhikṣuṇī Prātimokṣa, which fall under two categories: the first nine are committed immediately and the last eight are committed when the last proclamation of the jñapti caturtha karma carried out to impose the penalty is concluded.

The first nine rules are immediate offences, as the text of this rule says:

This bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be given up.

This means that in the moment she performs the act, she commits the offence. “Has to be given up” means that she has to undergo the amends procedures above.

¹⁰ Parivāsa.

¹¹ The two characters 殘 (*can*) and 餘 (*yu*) share a similar meaning in this context. I have tried to keep the difference by translating the first as “remnant” and the second as “remainder”.

¹² GPV, book 14, 20.6.

Conditions of the transgression

The offence occurs when six conditions are fulfilled:

1. The parties are human male and female;
2. The offender perceives them correctly as human beings;
3. She acts as a go-between;
4. She has the clear perception that what she is doing is matchmaking;
5. The words she says are clearly understandable;
6. She receives the proposal, she conveys it to the other party and she goes back to report the answer.

Characteristics of the transgression

In the table below, it is understood that one acts as a go-between on behalf of a man, who is the first party.

The second party is a human female	The relation is intended as implying sexual intercourse through two ways (vagina and anus)	She receives the proposal and goes to convey it	She reports the answer	Her words are clearly understandable	When she concludes her three-steps errand, she commits a saṃghāvaśeṣa	
			She reports the answer that the woman has scabies, etc., up to having ulcers in her genitals or pus and blood running incessantly			Her words are not clearly understandable
			She reports the answer that the woman is already married, that she has left to another place, that she died, that she has been	Sthūlāca		
		She receives the proposal, she conveys it to the other party, but she does not go back to report the answer			Sthūlāca	
		She listens about the intention, she conveys it to the other party, but she does not go back to report the answer				
		She does not receive the proposal, she proposes (herself) a matchmaking, she reports the answer to the other party				

	She receives the proposal, but she neither conveys it nor she reports the answer	Duṣkṛta	
	She listens about the proposal, but she neither conveys it nor she reports the answer		
	She does not receive a proposal, she conveys one, but she does not report the answer		
	The relationship is not intended as involving sexual intercourse through the two ways, but other forms of intercourse		Sthūlāca
The second party is a non-human female, an animal female with metamorphic powers, a paṇḍaka or a hermaphrodite	The words are clearly understandable	Sthūlāca	
	The words are not clearly understandable	Duṣkṛta	
The second party is an animal without metamorphic powers, or a human male		Duṣkṛta	

One commits a saṃghāvaśeṣa when a three-step errand is concluded: one receives or listens about a proposal, goes to convey it to the second party, and goes back to report the answer. There is no need to wait for the two parties to agree; as soon as the three steps are fulfilled, one commits a saṃghāvaśeṣa.

When one receives the proposal of the man's family, she commits a duṣkṛta; if she goes to convey it to the woman's family, she commits a sthūlāca; if she goes back to report the answer, she commits a saṃghāvaśeṣa.¹³

This passage means that if one stops at the first step, she commits a duṣkṛta; if she stops at the second step, she commits a sthūlāca; one violates a saṃghāvaśeṣa when all the three steps are fulfilled. If this happens, the first two offences are not taken into account anymore and one makes amends for the final saṃghāvaśeṣa only. This is a general principle for the DV.

Conveying the proposal and going back to report the answer may be done personally or through a proxy; it may be done by speech, through a written note, through a token or through a gesture agreed upon and that conveys the meaning.

A token is described in this way in the REP:

Sending a token of agreement: at the Western Frontier people indicate (their will) through a string made with signet-rings; seeing the object one understands the intention (of the sender). The meaning takes the place of words.¹⁴

A gesture is defined as follows:

¹³ NBV, book 4, p. 1 a6.

¹⁴ FCNP, book 7, 65a.

The MV says that a gesture means (to say): ‘Know that if you see me wearing a dirty cloth, or carrying an empty bowl, or sitting on a modest stool, or speaking humble words it means that it is not possible’.¹⁵

If the woman to whom the proposal is directed is sick – the Vinaya quotes scabies, leprosy, genital diseases, etc. – the offence is still a *saṃghāvaśeṣa* because these conditions are reversible: as soon as the person has recovered the marriage may still be arranged.

If instead the answer is that the woman is already married, dead, abducted, etc., the offence is a *sthūlāca* because these conditions are irreversible.

Other Vinayas extend the casuistry:

MV:

If a man has many wives, but does not treat them equally, and a bhikṣu says, “You should be impartial and treat them all equally”, if he answers, “I will do as you teach”, the bhikṣu commits a *sthūlāca*.¹⁶

Some people had many horses, but not a good stallion. They said to a bhikṣu, “A certain family has a good stallion. Please go and purchase it for me.” The bhikṣu purchased it and he committed a *sthūlāca*.¹⁷

If a bhikṣu matches a woman, he commits *saṃghāvaśeṣa*. If he matches a *paṇḍaka*, he commits *sthūlāca*. If he matches a man or an animal, he commits *duṣkṛta*. If he matches a female *Kiṃnara* or a female monkey, he commits a *sthūlāca*.¹⁸

MiV:

If a bhikṣu helps a man hire a woman, or a woman hire a man for long time service, *sthūlāca*.¹⁹

SNVM:

Doing matchmaking for an unborn child is *sthūlāca*. ... Doing matchmaking for a *paṇḍaka*, *sthūlāca*. Doing matchmaking for oneself, *sthūlāca*.²⁰

Perception

There are two different permutations, one referring to the act of matchmaking, the other referring to the beings involved.

	One is conscious that what he is doing is acting as a go-between	<i>Saṃghāvaśeṣa</i>
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¹⁵ FCNP, book 8, 48b. The original is in MV, T22, 273, c28.

¹⁶ T22, 275, a28. The DV says that there is no offence in this case.

¹⁷ T22, 275, b16.

¹⁸ T22, 276, a26. The matches are on behalf of a male proposer.

¹⁹ T22, 13, a9. The offence is justified by the fact that, on the long term, a relationship may become established between the two.

²⁰ T23, 571, c16.

One acts as a go-between	One doubts whether what he is doing is acting as a go-between	Sthūlāca
	One thinks whether what is doing is not acting as a go-between	
One does not act as a go-between	One thinks that what he is doing is acting as a go-between	
	One doubts whether what he is doing is acting as a go-between	

The being to whom the proposal is directed is a human female	One correctly perceives her as a human female	Samghāvaśeṣa
	One doubts whether she is a human female	Sthūlāca
	One thinks she is a non-human female	
The being is a non-human female	One thinks she is a human female	
	One doubts whether she is a non-human female	

Related offences

The Vinaya says that if one helps delivering a letter whose contents are unknown, he commits a duṣkṛta. One commits a duṣkṛta also if does other errands for lay people.

As the exceptions clarify, delivering a letter on behalf of others is possible only under certain circumstances, and only upon ascertaining the content of it.

The reason is to spare a saṃgha member being implicated in embarrassing or potentially dangerous matters.

Exceptions

There is not transgression if:

1. The man and the woman had already made arrangements, but they split, and one goes to reconcile them;
2. If one accepts to deliver a letter for one's parents when they are sick or imprisoned, after looking at the contents;
3. If one accepts to deliver a letter for a faithful and diligent lay person who is sick or imprisoned, after looking at the contents;
4. If one accepts to deliver a letter for the Buddha, the Dharma, the Saṃgha, for the stūpa, for a sick bhikṣu, after looking at the contents.

The exception number 1 as well as the examples given in the Saṃyuktavarga agree in considering the attempt of reconciling a couple that is experiencing a crisis not an offence. As the above quoted passage of the MV states, other Vinayas consider this case as a ground for a sthūlāca. Master

Dao Xuan adopts this standard and therefore considers any kind of mingling into couples' problems an offence. Nevertheless, since the DV is adamantly clear in considering this a non-offence, we can take its stand and consider this an exception.

The other three exceptions refer to the possibility of doing an errand for others, but only after ascertaining that the business is appropriate.

Samghāvaśeṣa 2 – Accusing another groundlessly

If a bhikṣuṇī is angry and displeased and charges someone groundlessly with a pārājika, with the wish that she goes back to the lay life, and at another time, either asking her or not, others get to know that the charge is groundless, and she says, ‘I said that because I was angry’, this bhikṣuṇī commits an immediate samghāvaśeṣa that has to be given up.

Vibhaṅga

587, a25

At that time the Buddha was staying in Rājagrha on the Vulture Peak. The venerable Darva Mallaputra realized arahatship. In a solitary place he reflected thus, “This body is weak. In which way I can find a method to make it stronger?” He then thought, “It is proper for me to offer my strength for distributing the lodgings among the samgha and make the list for accepting invitation on turn.” Late in the afternoon, Darva Mallaputra rose from his quiet place, arranged his robe and went to the World Honoured One dwelling place. He paid homage to his feet, sat at one side and said, “When I was in a quiet place I thought, ‘This body is weak. In which way can I find a method to make it stronger? I think it is good for me to offer my strength for distributing the lodgings among the samgha and make the list for accepting invitation on turn.’” The Buddha said to the bhikṣus, “Appoint Darva Mallaputra as official for the distribution of lodgings and for making the list for accepting invitation on turn through a jñapti dviṭīya karma. You should appoint someone in the community who is capable to do a samghakarma as above. He shall recite this motion:

May the Virtuous Samgha listen! If the samgha is ready, may the samgha allow that we appoint Darva Mallaputra as official for distributing the lodgings and for making the lists for accepting invitation on turn. This is the motion.

May the Virtuous Samgha listen! The samgha is now appointing Darva Mallaputra as official for distributing the lodgings and for making the list for accepting invitation on turn. Those who agree that the samgha now appoints Darva Mallaputra as official for distributing the lodgings and for making the list for accepting invitation on turn should keep silent. Those who do not agree should speak.

The samgha agrees to appoint Darva Mallaputra as official for distributing the lodgings and for making the list for accepting invitation on turn. The samgha agrees therefore it is silent. Thus, the case is settled.

Venerable Darva Mallaputra then distributed the lodgings for the samgha. He put together those who had the same opinions; he put together aranya dwellers with aranya dwellers; he put together those who went (exclusively) on alms round with others who went (exclusively) on alms round; he put together those who used only rag robes with others that used only rag robes; he put together those who did not use the method of the leftover with those who did not use the method of the leftover; he put together those who consumed all their food in one sitting with those who consumed

all their food in one sitting; he put together those who ate only one ball of rice with those who ate only one ball of rice; he put together those who practiced meditation in cemeteries with those who practiced meditation in cemeteries; he put together those who dwelt in the open with those who dwelt in the open; he put together those who lived under the trees with those who lived under the trees; he put together those who always sat (without lying down) with those who always sat; he put together those who sit occasionally with those who sit occasionally; he put together those who used only three robes with those who used only three robes; he put together those who were chanting experts with those who were chanting experts; he put together those who were very learned with those who were very learned; he put together Dharma teachers with Dharma teachers; he put together Vinaya holders with Vinaya holders²¹; he put together meditators with meditators.

One day a guest bhikṣu arrived from Rājagṛha and Darva Mallaputra assigned him a lodging in compliance with the sequential order of assignment.

One day an elder bhikṣu climbed the Vulture Peak at dusk. Darva Mallaputra led him to his assigned lodging emitting fire from one of his fingers. He informed the bhikṣu thus, “This is the lodging; this is the rope bed; this is the wood bed; this is the straw mat; this is the pillow; this is the carpet; this is the kettle; this is the pot for containing urine; this is the toilet for defecating; this is the food storage place; this is not the food storage place.”

The World Honoured One praised him, “Among my disciples, Darva Mallaputra is foremost in assigning the lodgings.”

One day, the bhikṣu Maitreyabhūmyajaka²² arrived in Rājagṛha. Darva Mallaputra assigned the lodgings to the guest bhikṣus following the seniority in sequence and according to what they were supposed to get. This bhikṣu Maitreyabhūmyajaka was junior among the bhikṣus and therefore received a bad room with bad beddings. He got angry and said, “Darva Mallaputra shows favoritism. He gives the best lodgings and best beddings to those he likes and the worst lodgings and worst beddings to those he does not like. Since he does not like me, he gave me a bad lodging and bad beddings. Why did the Saṃgha appoint such a biased person for assigning the lodgings?”

The Venerable Darva Mallaputra, after the night had passed, appointed those who were to go to accept invitations for the meal. At that time in Rājagṛha there was a donor that was providing delicious meals for the saṃgha for one year. Bhikṣu Maitreyabhūmyajaka was selected to go to this donor. When the donor knew that bhikṣu Maitreyabhūmyajaka was selected to go receiving the meal (on that day), he arranged a seat outside the door and prepared a bad meal. When bhikṣu Maitreyabhūmyajaka received this bad meal, he got angry again and said, “Darva Mallaputra shows favoritism. He gives the best lodgings and best beddings to those he likes and the worst lodgings and worst beddings to those he does not like. Since he does not like me, he gave me a bad lodging and bad beddings. Today, since he does not like me, he selected me to receive a bad meal. Why did the Saṃgha appoint such a biased bhikṣu for assigning the lodgings?”

In Rājagṛha there was a bhikṣuṇī called Maitreyī, the younger sister of bhikṣu Maitreyabhūmyajaka. When she knew that bhikṣu Maitreyabhūmyajaka was in Rājagṛha she went to his residence. She

²¹ All monks and nuns should be Vinaya holders. What is intended here is expert in Vinaya, since it comes between those who are expert in Dharma and those who instead focus on meditation practice.

²² It is interesting that in other Vinaya Maitreya and Bhūmyajaka are two different persons. Maybe at some point in the oral transmission the two names were fused together.

stood in front of him and paid her homage (asking) if he had trouble coming from far, or if he was very tired. She asked these polite questions as a greeting. Bhikṣu Maitreyabhūmyajaka did not answer. The bhikṣuṇī asked, “Venerable! Did I displease you that you do not answer?” He replied, “Why should I speak with you? I’m being harassed by Darva Mallaputra and you cannot help me.” The bhikṣuṇī said, “What do you want me to do so that Darva Mallaputra does not harass you anymore?” Bhikṣu Maitreyabhūmyajaka said, “Wait when the Buddha and the saṃgha are gathered and come forth to say: ‘Venerable Ones! This is not wholesome, not proper, not good, not fit, it should not be done, it is a bad time! I thought that in this place there would be not fear and worry. How is it now that fear and worry arose? How is it that fire arises from water? Darva Mallaputra violated me.’ Upon this, the saṃgha will gather and carry out the expulsion. In this way he will not harass me anymore.” The bhikṣuṇī replied, “This is not difficult. I will do it.”

Then, bhikṣuṇī Maitreyi went to the saṃgha and spoke as she was told.

Darva Mallaputra was sitting not far from the World Honoured One. The World Honoured One knowingly asked him, “Have you listened what this bhikṣuṇī has said?” He answered, “I did. Verily the World Honoured One knows it.” The World Honoured One replied, “You should not reply to me in this way now. If it is true, say it is true, if it is not true, say it is not true.” Having heard the World Honoured One command, Darva Mallaputra stood up, uncovered his right shoulder, kneeled on his right knee, joined his palms together and said to the Buddha, “Since I was born I do not recall having even dreamt about indulging in sexual intercourse, let alone really indulging in sexual intercourse when awake.” The World Honoured One said, “Well said, well said, Darva Mallaputra. This the way you should speak.” The World Honoured One said to the bhikṣus, “Go and enquire bhikṣu Maitreyabhūmyajaka: ‘One should not accuse with a groundless charge of impure conduct this Darva Mallaputra, who is pure. If one were to accuse him with a groundless charge of impure conduct, he would commit a grave offence.’” The bhikṣus replied, “As you say, World Honoured One.”

The bhikṣus, having received this instruction from the Buddha, went in search of bhikṣu Maitreyabhūmyajaka and enquired him about the question, “Is this matter true? Do not accuse with a groundless charge of impure conduct this Darva Mallaputra, who is pure. If one accuses him with a groundless charge of impure conduct, he commits a grave offence.”

On that occasion, bhikṣu Maitreyabhūmyajaka, having been asked by the bhikṣus, replied, “I know that Darva Mallaputra is pure and unsoiled and he did not do this thing. When I came in Rājagṛha, he was in charge of distributing the lodgings and he assigned me a bad lodging and bad beddings. I got an angry and said: ‘Darva Mallaputra shows favoritism. He gives the best lodgings and best beddings to those he likes and the worst lodgings and worst beddings to those he does not like. Since he does not like me, he gave me a bad lodging and bad beddings. When selecting people to go receiving an offering, he sent me to a place where I received bad food. Because of this I got even angrier and said, ‘Why did the Saṃgha appoint such a biased person for assigning the lodgings and select people to go receiving invitations on turn?’ Nevertheless, this Darva Mallaputra is pure and unblemished, and did not do this thing.”

The bhikṣus heard this. Those who were contented with little and practiced the austerities, were desirous of training and knew shame were annoyed and rebuked bhikṣu Maitreyabhūmyajaka,

“Why did you accuse groundlessly with a charge of impure conduct Darva Mallaputra who is unblemished?”

The bhikṣus went to the World Honoured One, paid homage with their head to his feet, sat aside and informed him about the entire question. The World Honoured One on that occasion gathered the bhikṣu saṃgha and rebuked bhikṣu Maitreyabhūmyajaka in many ways, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Why did you accuse groundlessly with a charge of impure conduct someone who is unblemished?” The World Honoured One said to the bhikṣus, “There are two kinds of people who go directly to hell. Which two? One who is not pure but declares to be pure; one who gets angry and charges groundlessly of impure conduct someone who is pure. These two go directly to hell.” The World Honoured One, having rebuked bhikṣu Maitreyabhūmyajaka in many ways, said to the bhikṣus, “This bhikṣu Maitreyabhūmyajaka is a foolish man! He is afflicted by many defilements. He is the first offender. From now on I will lay down this rule for bhikṣus and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule should do it in this way:

If a bhikṣu, overcome by anger, accuses with a groundless pārājika a bhikṣu who has not committed a pārājika, with the aim of having him abandon the celibate life, and later, whether questioned about it or not, it becomes known that this question is groundless and he says, ‘I said it because of anger’, in the moment he utters (his accusation) he commits an saṃghāvaśeṣa.

Bhikṣu as above.

Anger: one may get angry because of ten reasons. Any of the ten reasons may give rise to anger.²³

Ground: There are three grounds, namely by seeing, by hearing, and by suspecting.

Seeing ground: One has really seen another engaged in impure conduct, engaged in stealing (something worth) five coins or more than five coins, engaged in killing people. If someone else has seen it and one hears from him, it is also called seeing ground.

Hearing ground: One hears someone engaged in impure conduct, engaged in stealing (something worth) five coins or more than five coins, engaged in killing people, engaged in claiming of having realized superhuman states. If one says to have heard it from someone else, it is also hearing ground.

Suspecting ground: There are two ways to generate doubt: doubt may be generated from seeing or from hearing. Generated from seeing: One sees (a bhikṣu) entering a forest with a woman and coming out naked, with the penis soiled, and soiled body and hands; (a bhikṣu) handling a knife dirty with blood and in bad company. This is called doubt generated from seeing. Doubt generated from hearing: in a dark place, one listens the noise of a bed, or he hears the noise of (a body) turning on a grass mat, or he hears the noise of a body moving, or he hears the noise of a

²³ FCNP, book 9, 12, b6: “The reasons for the arising of anger are all encompassed within two (causes), namely sentient and insentient. Concerning sentient, they are all encompassed within three causes: 1. Love for my enemies; 2. Hatred for my friends; 3. And (hatred) for me. These three extended for the three periods of time making nine (causes). Hence, the sūtra speaks of nine harassing questions as categories. To this, we add one insentient (cause) which makes up ten reasons.”

conversation, or he hears words about a rendezvous, or he hears someone saying, 'I have violated the pure conduct', or he hears someone saying, 'I have stolen (something worth) five coins or more than five coins', or he hears someone saying, 'I have killed a person', or he hears someone claiming, 'I have realized superhuman states'. This is called doubt generated from hearing.

Except for these three grounds, if one accuses someone on some other ground, it is called a groundless (charge).

If someone is not pure, but one has not seen him commit a pārajika, has not heard him commit a pārajika, has not suspected that he has committed a pārajika and yet affirms, 'I've seen, heard, or suspected, that he has committed a pārajika', since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen him commit a pārajika, has not heard him commit a pārajika, has not suspected that he has committed a pārajika, he arises the perception of having seen, heard or suspected, but later forgets about this perception, and yet affirms, 'I've seen, heard, or suspected, that he has committed a pārajika', since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen heard or suspected that he has committed a pārajika, later he suspects (that he has committed a pārajika), and yet affirms, 'I have no doubts. I've seen, heard, or suspected (that he has committed a pārajika)', since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen, heard, or suspected that he has committed a pārajika, later he suspects (that he has committed a pārajika), but he forgets about this, and yet affirms, 'I've seen, heard, or suspected (that he has committed a pārajika)', since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen, heard, or suspected that he has committed a pārajika, and he has no doubt about this, and yet affirms, 'I have doubts about having seen, heard, or suspected that he has committed a pārajika', since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen, heard, or suspected that he has committed a pārajika, he has doubt about this, but later forgets of having doubts, and yet affirms, 'I have seen, heard, or suspected that he has committed a pārajika', since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen that he has committed a pārajika, and yet affirms, 'I have heard, or suspected that he has committed a pārajika', since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen that he has committed a pārajika, he has the perception of having seen, but later forgets this perception, and yet affirms, 'I have heard, or suspected that he has committed a pārajika', since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen that he has committed a pārajika, and he has doubt about this, and yet affirms, 'I have no doubt: I have heard, or suspected that he has committed a pārajika', since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen that he has committed a pārājika, and he has doubt about this, but later forgets his doubt, and yet affirms, ‘I have heard, or suspected that he has committed a pārājika’, since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen that he has committed a pārājika, and he has no doubt about this, and yet affirms, ‘I have doubts about having heard, or suspected that he has committed a pārājika’, since this accusation is groundless, one commits a saṃghāvaśeṣa.

If someone is not pure, but one has not seen that he has committed a pārājika, and he has no doubt about this, but later he forgets of having no doubts, and yet affirms, ‘I have heard, or suspected that he has committed a pārājika’, since this accusation is groundless, one commits a saṃghāvaśeṣa.

The same in reference to hearing and suspecting (there are the same sentence permutations. Being redundant, it is not written)²⁴.

If a bhikṣu accuses another bhikṣu with the four pārājika, when he speaks clearly, he commits saṃghāvaśeṣa.

If he uses a token, a written note, sends someone (to make the accusation), or makes a gesture of acknowledgment, and the meaning is clear, he commits a saṃghāvaśeṣa.

If the meaning is not clear, one commits a sthūlāca.

Beside the four pārājika, if one accuses another of (offences that imply the loss of) the status of a bhikṣu, saying that one has committed the excluding offences, that he has violated a bhikṣuṇī, that he has received the precept through affiliation by theft, that he has disrupted Buddhist and other doctrines, that he is a paṇḍaka, that he has killed his mother, killed his father, killed an arahant, that he has caused a saṃghabeda, that he has spread the blood of the Buddha, that he is a non-human being, an animal, an hermaphrodite²⁵, when one speaks clearly he commits a saṃghāvaśeṣa. If one does not speak clearly, he commits a sthūlāca.

If he uses a token, a written note, he sends someone (to make the accusation), he makes a gesture of acknowledgment, and the meaning is clear, he commits a saṃghāvaśeṣa.

If the meaning is not clear, one commits a sthūlāca.

Beside these offences (that imply the loss of) the status of a bhikṣu, if one accuses another with other groundless offences, his offence depends on the accusation.

If one accuses groundlessly a bhikṣuṇī with one of the eight pārājika, if he speaks clearly he commits a saṃghāvaśeṣa. If he does not speak clearly, he commits a sthūlāca. If he uses a token, a written note, sends someone (to make the accusation), a gesture of acknowledgment, and the meaning is clear, he commits a saṃghāvaśeṣa.

If the meaning is not clear, one commits a sthūlāca.

Beside the eight pārājika, if one accuses groundlessly (a bhikṣuṇī) with (offences that imply the loss of) the status of a bhikṣuṇī, if he speaks clearly, he commits a saṃghāvaśeṣa. If he does not speak

²⁴ Note in the text.

²⁵ These are the thirteen major obstructions to full ordination. If one falls into one of these categories he cannot be ordained, and, if ordained, the ordination is invalid.

clearly, he commits a *sthūlāca*. If he uses a token, a written note, he sends someone (to make the accusation), he makes a gesture of acknowledgment, and the meaning is clear, he commits a *saṃghāvaśeṣa*.

If the meaning is not clear, one commits a *sthūlāca*.

Beside these offences (that imply the loss of) the status of a *bhikṣuṇī*, if one accuses a *bhikṣuṇī* with other groundless offences, his offence depends on the accusation.

Beside *bhikṣus* and *bhikṣuṇīs*, if one accuses groundlessly someone else²⁶ with some offences, he commits a *duṣkṛta*.

Bhikṣuṇī, saṃghāvaśeṣa. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

No transgression: if one speaks truthfully on seen, hearing and suspecting grounds; if one is joking; if one speaks in a hurry; if one speaks to oneself, speaks in an isolated place, speaks in a dream; if one, wanting to say this, says that. These are not transgressions.

There is no transgression if one is the first offender and the rule has not yet been instituted, if one is deranged and confused, if one is oppressed by unbearable pain.

Samyuktavarga

990, a14

At that time the World Honoured One was staying in Rājagrha. Upāli rose from his seat, uncovered his right shoulder, put the right knee on the ground, joined his hands together and said to the Buddha, “Virtuous One, Darva Mallaputra was pure. *Bhikṣu* Maitreyabhūmyajaka accused him groundlessly. Did he commit an offence?”

The Buddha answered, “Since he was the first one and the rule was not yet instituted, he did not commit an offence.”

“Virtuous One, if one accuses groundlessly a pure *bhikṣu*, does one commit an offence?”

The Buddha answered, “*Saṃghāvaśeṣa*.”

One day, a *bhikṣu* was sitting under a tree with a woman. Another *bhikṣu* said him, “You have committed sexual intercourse with a woman.” He answered, “I did not commit (this offence). I was simply sitting under a tree with her.” The other one accused him. He was assailed by doubt. The Buddha replied, “Since you thought that your words were right and you did not want to defame him, there is no offence.”

One day, a certain *bhikṣu* went back to his house and had sexual intercourse with his former wife. Another *bhikṣu* looked like him. A third *bhikṣu* said to this similar looking *bhikṣu*, “You had sexual intercourse with your former wife.” He replied, “I did not do it. The *bhikṣu* who had sexual intercourse with his former wife is simply one that looks like me.” The other was assailed by doubt.

²⁶ Non fully-fledged monastics or lay people.

The Buddha answered, “Since you thought it to be true, and had no intention to defame him, there is no offence.”

A certain bhikṣu had a prostitute as donor. Another bhikṣu said him, “You had sexual intercourse with a prostitute.” The other answered, “She is my donor, I have not done it.” The accuser was assailed by doubt. The Buddha said, “Since you thought it to be true and had no intention to defame him, there is no offence.”

If it is a married woman, a maiden, a paṇḍaka, a bhikṣuṇī, a śikṣamāṇā, a śrāmaṇerī, it is the same.

One day a bhikṣu took a young śrāmaṇera and touched him. (The boy) screamed. Another bhikṣu said, “You had sexual intercourse with a śrāmaṇera.” The other answered, “I did not do it. I was just touching him, and he screamed.” The accuser was assailed by doubt. The Buddha said, “Since you thought it to be true and had no intention to defame him, there is no offence.”

One day a bhikṣu took another bhikṣu’s waist belt. The other said, “You have stolen my waist belt.” The other answered, “I did not steal it. I took it on the assumption that you are a friend.” The other was assailed by doubt. The Buddha said, “Since you thought it to be true and had no intention to defame him, there is no offence.”

One day a bhikṣu accused groundlessly another with a saṃghāvaśeṣa offence. He was assailed by doubt. The Buddha said, “Pācittiya.”

Conditions for the transgression

The offence occurs when eight conditions are fulfilled:

1. The accused is a bhikṣu or a bhikṣuṇī, which excludes those who are not fully ordained and lay people;
2. One knows that this person is a fully-fledged bhikṣu or bhikṣuṇī;
3. She harbors anger and displeasure;
4. She lacks the evidence of seeing, hearing or suspecting;
5. She voices her accusation to another bhikṣuṇī;
6. She adds the defamation of a grave offence;
7. Her words are clearly understandable;
8. The other person understands.

The text of the Vinaya says that the transgression occurs when the words are uttered clearly and distinctly. The bhikṣu version of the rule says explicitly that one commits a saṃghāvaśeṣa when he speaks out. Nevertheless, the Vinaya Master has added an eighth condition, namely the person that is listening understands. Maybe, he sees the definition of “being clearly understandable” as implying that the addressee understands.

The only Vinaya that explicitly says that the person who listens must understand is the MiV:

If one slanders (someone) in front (of another), if this one understands, saṃghāvaśeṣa; if he does not understand, sthūlāca.²⁷

²⁷ T22, 16, b12.

The MSV, on the contrary, clearly states that the offence occurs when one speaks.²⁸

The PV seems to state the same. In the translation of I. B. Horner:

... for each speech there is an offence entailing a formal meeting of the Order.

We will see that the same occurs at pācittiya 1, *Abstaining from uttering a common lie*. In that case also, the Vinaya Master adds the additional condition of understanding, that nevertheless does not appear in the Vinaya as such.

Characteristics of the transgression

Groundless accusation is defined as follows:

No matter if the accused is pure or not	One has not seen, heard or suspected	One affirms of having seen, heard or suspected	One affirms of having seen, heard or suspected
		One arises the perception (of having seen, heard or suspected), but later forgets this perception	
		One arises the doubt (of having seen, heard or suspected), but later affirms of having no doubts	
		One arises the doubt, but later forgets it	
		One has no doubts, but later affirms of having doubts	
		One has no doubts, but later forgets about it	
One has not seen	One has not seen	One affirms of having heard or suspected	One affirms of having heard or suspected
		One arises the perception (of having seen), but later forgets it	

²⁸ T23, 697, c21. Nevertheless, I stress again that this Vinaya was unknown to Master Dao Xuan.

		One arises doubt, but later affirms of having no doubt	
		One arises doubt, but later forgets about it	
		One has no doubt, but later affirms of having doubts	
		One has no doubt, but later forgets about it	

The last instance, namely one has not seen and affirms of having heard or suspected, etc., is predicated also for the other two: one has not heard, but affirms of having seen or suspected; one has not suspected, but affirms of having seen or heard.

The table summarizes the twelve permutations present in the Vinaya text. It seems a very convoluted argument, but the gist of it is that whatever declaration that does not really correspond in some way to what one has seen, heard or suspected, or that conflicts with one's perception, counts as groundless accusation, no matter if the person that one accuses is pure or not. As long as one does not really know about the shortcomings of another and accuses him or her with the only aim of defaming and damaging the person, this is the grounds for a *saṃghāvaśeṣa*.

This is very similar to a rule that we will study later, the *pācittiya* offence for lying. In that case either, even if the situation corresponds to what one declares, it counts as a lye if one's perception of it is different.

The offences one may commit are as follows:

By means of	Speech	One accuses groundlessly	A bhikṣu or a bhikṣuṇī	With a groundless <i>pārājika</i>	If the accusation is clearly understandable, <i>saṃghāvaśeṣa</i> .
	A token			With one of the thirteen major disqualifications, thereby saying that one is not a bhikṣu or a bhikṣuṇī	If the statement is not clearly understandable, <i>sthūlāca</i>
	A written statement			With another offence	The offence depends on the nature of the charge
	A proxy		Other people	With a groundless offence	<i>Duṣkṛta</i>
	A gesture of acknowledgment				

If one charges a bhikṣu or a bhikṣuṇī with an offence other than pārājika, one will commit a pācittiya if the offence is a saṃghāvaśeṣa and a duṣkṛta for other offences.

‘Other people’ refers to non-fully ordained monastic and lay people.

In different Vinayas we may find different evaluations. For example, the SuVV states that if a bhikṣu accuses a bhikṣuṇī or vice-versa, they commit only a duṣkṛta:

If a bhikṣu accuses a bhikṣu of a groundless pārājika, saṃghāvaśeṣa. If a bhikṣu accuses of a groundless pārājika a bhikṣuṇī, duṣkṛta. If a bhikṣuṇī accuses a bhikṣu it is the same.²⁹

If a śikṣamāṇā, śrāmaṇera, or a śrāmaṇerī accuse groundlessly a bhikṣu or a bhikṣuṇī, they should be expelled according to the SuVV:

A śrāmaṇera who is guilty of ten bad actions has to be expelled. Which ten? Killing, stealing, engaging in sexual intercourse, lying, drinking alcoholics, slander the Buddha, the Dharma, the Saṃgha, holding wrong views and violating a bhikṣuṇī. These are the ten bad actions. Only in case he violates the purity of a bhikṣuṇī he is perpetually expelled and barred from further ordination. For the remaining nine, if he shows real change and remorse and does not do it again, he can ordain.³⁰

In case of śikṣamāṇās and śrāmaṇerīs, the last instance is of course having sexual intercourse with a pure bhikṣu. Among the ten bad actions, the one of relevance in this context is slandering the Saṃgha in the person of physical bhikṣus and bhikṣuṇīs.

Exceptions

There is no offence if:

1. If one speaks truthfully on seen, hearing and suspecting grounds;
2. If one is joking;
3. If one speaks in a hurry;
4. If one speaks to oneself, speaks in an isolated place, speaks in a dream;
5. If one, wanting to say this, says that.

Joking is the grounds of a duṣkṛta for lack of demeanour.

²⁹ T24, 766, c24.

³⁰ T24, 792, a15.

Samghāvaśeṣa 3 – Making up a false accusation with the pretext of a different issue

If a bhikṣuṇī is angry and displeased, she takes a part of a different issue and she charges groundlessly with a pārājika a bhikṣuṇī who has not committed a pārājika, with the wish that she goes back to the lay life, and at another time, either asking her or not, others get to know that the charge has been made up with part of a different issue, and this bhikṣuṇī said it because she was angry and displeased, this bhikṣuṇī commits an immediate samghāvaśeṣa that has to be given up.

Vibhaṅga

589, b11

The Buddha was dwelling in Rājagṛha at the Vulture Peak. Bhikkhu Maitreyabhūmyajaka when descending from the Vulture Peak saw a Billy goat copulating with a nanny goat. Upon seeing them, he thought, “This Billy goat is Darva Mallaputra, and the nanny goat is bhikṣuṇī Maitreyī. I will say to the bhikṣus that before I accused Darva Mallaputra on a false hearing ground, but now I saw with my own eyes Darva Mallaputra really having sexual intercourse with bhikṣuṇī Maitreyī.” He then went to the bhikṣus and said, “Before I accused Darva Mallaputra of a pārājika on a false hearing ground, but now I saw with my own eyes Darva Mallaputra having sexual intercourse with bhikṣuṇī Maitreyī.” The bhikṣus answered, “How is this thing? Don’t accuse groundlessly Darva Mallaputra who is unblemished. If one accuses groundlessly an unblemished person, he commits a grave offence.” Bhikṣu Maitreyabhūmyajaka, having been interrogated by the bhikṣus, replied, “Darva Mallaputra is innocent, he did not do it. When I was descending from the Vulture Peak, I saw a Billy goat copulating with a nanny goat. I thought, ‘This Billy goat is Darva Mallaputra and the nanny goat is bhikṣuṇī Maitreyī. I have now seen it with my own eyes. I reported to the bhikṣus that before I accused Darva Mallaputra on a false hearing ground, but now I saw with my own eyes Darva Mallaputra having sexual intercourse with bhikṣuṇī Maitreyī. Nevertheless, this Darva Mallaputra is pure, he did not do it.’”

The bhikṣus heard this. Those who were contented with little and practiced the austerities, were desirous of training and knew shame were annoyed and rebuked bhikṣu Maitreyabhūmyajaka, “Why did you take part of a different issue to accuse of a pārājika Darva Mallaputra who is unblemished?”

The bhikṣus went to the World Honoured One, paid homage with their head to his feet, sat aside and informed him about the entire question. The World Honoured One on that occasion gathered the bhikṣu saṃgha and rebuked bhikṣu Maitreyabhūmyajaka in many ways, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Darva Mallaputra practices chastity. Why did you take part of a different issue to accuse of a pārājika Darva Mallaputra who is unblemished?” The World Honoured One, having rebuked bhikṣu Maitreyabhūmyajaka in many ways, said to the

bhikṣus, “This bhikṣu Maitreyabhūmyajaka is a foolish man! He is afflicted by many defilements. He is the first offender. From now on I will lay down this rule for bhikṣus and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule should do it in this way:

If a bhikṣu, overcome by anger, takes part of a different issue to accuse with a groundless pārājika a bhikṣu who has not committed a pārājika, with the aim of having him abandon the celibate life, and later, whether questioned about it or not, it becomes known that he has taken part of a different issue and he says, ‘I said it because of anger’, when he says this he commits a saṃghāvaśeṣa.

Bhikṣu as above.

Anger: as above.

Part of a different issue: If a bhikṣu is innocent of a pārājika and someone says to have seen him commit a pārājika and he accuses him groundlessly of a pārājika with part of a different issue, saṃghāvaśeṣa.

If a bhikṣu is innocent of a pārājika, but he has committed a saṃghāvaśeṣa and someone accuses him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

If a bhikṣu is innocent of a pārājika, but someone has seen him commit a pācittiya, or a pratideśanīya, sthūlāca, duṣkṛta, durbhāṣita³¹, and he accuses him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

If a bhikṣu has committed a saṃghāvaśeṣa and someone says he has committed a pārājika and he accuses him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

If a bhikṣu has committed a saṃghāvaśeṣa and someone thinks that he has committed a pācittiya, or a pratideśanīya, sthūlāca, duṣkṛta, durbhāṣita and he accuses him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

An impure person looks like another impure person, maybe the name is similar, the family name is similar, the aspect is similar, and someone slanders one with the pretext of the other, accusing him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

An impure person looks like a pure person, maybe the name is similar, the family name is similar, the aspect is similar, and someone slanders one with the pretext of the other, accusing him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

A pure person looks like an impure person, maybe the name is similar, the family name is similar, the aspect is similar, and someone slanders one with the pretext of the other, accusing him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

A pure person looks like a pure person, maybe the name is similar, the family name is similar, the aspect is similar, and someone slanders one with the pretext of the other, accusing him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

³¹ Wrong speech. It is usually subsumed under the duṣkṛta category.

One has seen someone engaging in sexual intercourse, or stealing (something worth) five coins or more than five coins, or killing a human being when this one was still a lay person, and says to others, “I saw a bhikṣu engage in sexual intercourse, stealing (something worth) five coins or more than five coins, or killing a human being”, and he accuses him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

One has heard someone engaging in sexual intercourse, or heard him stealing (something worth) five coins or more than five coins, or heard him killing a human being, or heard him claiming superhuman states when this one was still a lay person, and says to others, “I heard a bhikṣu engage in sexual intercourse, heard him stealing (something worth) five coins or more than five coins, or heard him killing a human being, or heard him claiming superhuman states”, and he accuses him groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

If a bhikṣu says that he has heard the noise (of someone saying) “I have engaged in sexual intercourse”, he has heard someone stealing five coins or more than five coins, someone killing a human being, someone claiming superhuman states, and he accuses someone (else) groundlessly of a pārājika with part of this different issue, saṃghāvaśeṣa.

If a bhikṣu accuses someone groundlessly of one of the four pārājika with part of a different issue, if he speaks clearly, he commits a saṃghāvaśeṣa; if he does not speak clearly, sthūlāca. If he uses a token, a written note, a proxy, a gesture of acknowledgment, if (the meaning) is clear, saṃghāvaśeṣa; if it is not clear, sthūlāca.

If, besides the four pārājika, one accuses a bhikṣu of falling into one of the major disqualifications, saying that he has committed an excluding offence up to be an intersex as above, with part of a different issue, if he speaks clearly, saṃghāvaśeṣa; if he does not speak clearly, sthūlāca. If he uses a token, a written note, a proxy, a gesture of acknowledgment, if (the meaning) is clear, saṃghāvaśeṣa; if it is not clear, sthūlāca.

If, besides these issues, one accuses groundlessly a bhikṣu of other offences with part of a different issue, the offence depends on what he says.

If a bhikṣu accuses groundlessly a bhikṣuṇī of one of the eight pārājika with part of a different issue, if he speaks clearly, he commits a saṃghāvaśeṣa; if he does not speak clearly, sthūlāca. If he uses a token, a written note, a proxy, a gesture of acknowledgment, if (the meaning) is clear, saṃghāvaśeṣa; if it is not clear, sthūlāca.

If, besides the eight pārājika, one accuses a bhikṣuṇī of falling into one of the major disqualifications with part of a different issue, if he speaks clearly, saṃghāvaśeṣa; if he does not speak clearly, sthūlāca. If he uses a token, a written note, a proxy, a gesture of acknowledgment, if (the meaning) is clear, saṃghāvaśeṣa; if it is not clear, sthūlāca.

If, besides these issues, one accuses groundlessly a bhikṣuṇī of other offences with part of a different issue, the offence depends on what he says.

Besides bhikṣus and bhikṣuṇīs, if one accuses groundlessly someone else of an offence with part of a different issue, duṣkṛta.

Bhikṣuṇī, saṃghāvaśeṣa. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one speaks truly on the base of seeing, hearing and suspecting grounds; if one speaks for fun; if one speaks in a hurry; if one speaks alone; if one speaks in a dream; if, wanting to say this, he erroneously says that.

There is no transgression if one is the first offender and the rule has not yet been instituted, if one is deranged and confused, if one is oppressed by unbearable pain.

Conditions of the transgression

The offence occurs when eight conditions are fulfilled:

1. The accused is a bhikṣu or a bhikṣuṇī, which excludes those who are not fully ordained and lay people;
2. One knows that this person is a fully-fledged bhikṣu or bhikṣuṇī;
3. She harbors anger and displeasure;
4. She uses part of another issue;
5. She voices her accusation to another bhikṣuṇī;
6. She adds the defamation of a grave offence;
7. Her words are clearly understandable;
8. The other person understands.

Characteristics of the transgression

The Vinaya identifies five possible ways of picking up a case for an accusation:

A different issue: one spuriously picks up a different transgression, a different sentient being, a different person; or (something that happened when the accused) was a lay person, or a spurious noise.

A different transgression: one sees someone committing one of the six categories³² of offences and he accuses him of an offence of the first category. Or someone commits one of the offences of the seven categories, but one thinks that he is innocent and yet he accuses him. Or he accuses him in a way that is against one's perception.

A different sentient being: it is as told in the origin story.

A different person: one sees a bhikṣu that has the same name or the same aspect as the person he wants to accuse, and he takes an offence of the first one to inculcate this one.

(Something that happened when the accused) was a lay person: one throws a previous fault on someone and adds the accusation that one has committed the offence (now). As for the grounds for this argument, it is a different status; therefore, it is not something supporting the slander. Immediately upon enquiring on the status that is the reason (for the slander), one

³² There are seven categories of offences: 1. Pārājika; 2. Saṃghāvaśeṣa; 3. Sthūlāca; 4. Pācittiya (with and without forfeiture); 5. Pratideśanīya; 6. Duṣkṛta (wrongdoing); 7. Durbhāṣita (wrong speech). In the first case, someone is guilty of some offences from 2 to 7, but the accuser inculcates him of an offence of category 1.

knows that it is when (the accused) was a lay person that he felt into many faults, and exactly based on this one adds the accusation.

A spurious noise:³³

The accused is a bhikṣu or a bhikṣuṇī and one accuses him/her by speech or by using a token, a written note, a proxy, or a gesture of acknowledgment	One accuses him/her groundlessly of a pārājika with part of a different issue	He speaks clearly	Saṃghāvaśeṣa
	One accuses him/her groundlessly of falling into one of the major disqualifications with part of a different issue		
	One accuses him/her groundlessly of another offence with part of a different issue	He does not speak clearly	Sthūlāca
One accuses someone else	One accuses him/her groundlessly of an offence with a part of a different issue, no matter which offence	Whether he speaks clearly or not	Duṣkṛta

Exceptions

There is no transgression if

1. One speaks truly on the base of seeing, hearing and suspecting grounds;
2. One speaks for fun;
3. One speaks in a hurry, or speaks alone, or speaks in a dream, or, if wanting to say this, he erroneously says that.

³³ FCNP, Book 9, 27b.

Samghāvaśeṣa 4 – Taking a lay person to court

If a bhikṣuṇī goes to court to sue a lay person, a lay person’s son, or one of his servant, or someone who does services (for him), for a day, for a night, for the time of a thought, for a snap of fingers, for an instant, this bhikṣuṇī commits an immediate samghāvaśeṣa that has to be given up.

Vibhaṅga

718, b25

At that time the World Honoured One was dwelling in Śrāvastī, at the Anāthapiṇḍida Park. A group of bhikṣuṇīs was living in the wilderness. A householder constructed a vihāra in that place and donated it to the bhikṣuṇī saṃgha as residence. Later, the bhikṣuṇīs of the wilderness went away because of some harmful situation. They abandoned the vihāra and left. Later the householder died. The householder’s son ploughed the terrain of the vihāra. The bhikṣuṇīs saw it and told him, “This is a terrain belonging to the saṃgha; don’t plough it.” The householder’s son replied, “Indeed, my father when he was alive, constructed this vihāra and donated it to the bhikṣuṇī saṃgha, but the bhikṣuṇī saṃgha left. My father also died. I’m free now. Why should I leave this terrain unused? It would be of no advantage for anyone.” Then the householder’s son went on ploughing it. The bhikṣuṇīs then went to the court. The householder’s son was summoned by the court’s officials and judged according to the law. All his assets were forfeited by the court as punishment.

The bhikṣuṇīs heard (all these facts). Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked those bhikṣuṇīs, “How can it be that a bhikṣuṇī takes a householder’s son to the court, so that his assets are forfeited by the court as a punishment?” The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu saṃgha and rebuked those bhikṣuṇīs, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! How can it be that a bhikṣuṇī takes a householder’s son to the court, so that his assets are forfeited by the court as a punishment?” Having rebuked those bhikṣuṇīs in many ways, the World Honoured One said to the bhikṣus, “Those bhikṣuṇīs are afflicted by many defilements, they are the first offenders! From now on I will lay down this rule for bhikṣuṇīs and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣuṇī sues someone, a lay person, a lay person’s son, or one of his servant, or someone who does services (for him), for a day, for a night, for the time of a thought, for a snap of fingers, for an instant, this bhikṣuṇī commits an immediate samghāvaśeṣa that has to be given up.

The World Honoured One laid down this rule for bhikṣuṇīs.

At that time, in the Kośalā country, a concubine of King Prasenajit constructed a vihāra and donated it to the bhikṣuṇīs. The bhikṣuṇīs accepted it and dwelt there, but later they left and went wandering among people. The king's concubine heard that the bhikṣuṇīs left the vihāra and went wandering among people, so, on her own accord, transferred this vihāra to a group of female brahmin ascetics. The bhikṣuṇīs heard it and thought, "We have gone travelling and are absent, and she gives our vihāra to others on her own accord." The bhikṣuṇīs returned to the vihāra and said to the female brahmin ascetics, "Leave! Don't stay in our vihāra!" The female brahmin ascetics replied, "This is indeed your vihāra; the donor made it for you. You left to travel among people, and she gave it to us. We cannot leave now." The bhikṣuṇīs got angry and drag them out. The female brahmin ascetics went to the court to lodge a complaint and the court's officials summoned the bhikṣuṇīs. The bhikṣuṇīs were taken by doubt and did not go. They thought, "The World Honoured One has laid down a rule by which one cannot go to the court to engage in a lawsuit." The bhikṣuṇīs informed the bhikṣus, and the bhikṣus informed the World Honoured One. The World Honoured One said to the bhikṣus, "From now on, if one is summoned, he has to go." Then the bhikṣuṇīs went to the court. The officials in charge said, "Ariya, how do you explain this matter?" The bhikṣuṇīs answered, "The terrain belongs to the king; domestic affairs belong to the householders; the house belongs to the donor, as well as beds, chairs and beddings. If one restores a house and gives it to the saṃgha to dwell, he ripens a lot of merits. Why? Because our peaceful dwelling derives from his donation." The officials answered, "As you say, Ariya, 'The terrain belongs to the king; domestic affairs belong to the householders; the house belongs to the donor, as well as beds, chairs and beddings. If one restores a house and gives it to the saṃgha to dwell, he ripens a lot of merits. Why? Because our peaceful dwelling derives from his donation'. Now, this vihāra has to be given to the female brahmin ascetics to dwell." The bhikṣus went to inform the World Honoured One. The World Honoured One said to the bhikṣus, "These bhikṣuṇīs did not speak appropriately, the officials also did not speak appropriately. Why? The first donation was legal; the second donation is illegal."

King Prasenajit came to know that the bhikṣuṇīs spoke in that way and the officials answered in that way, and that the Buddha spoke in that way. He then commanded that all the officials' assets be forfeited by the court as punishment.

The bhikṣus heard that and went to inform the World Honoured One. The World Honoured One said to the bhikṣus, "From now on, this rule has to be recited in this way:

If a bhikṣuṇī goes to court to sue a lay person, a lay person's son, or one of his servant, or someone who does services (for him), for a day, for a night, for the time of a thought, for a snap of fingers, for an instant, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be given up.

Bhikṣuṇī as above.

Engaging in a lawsuit: one goes to the court to debate about right and wrong.

Householder: one who has not gone forth.

The son: he has been generated by the householder.

Servant: one who has been bought or was born in the house.

Someone who does services: one who has been hired with a pay.

Female brahmin ascetic: she is someone who has gone forth outside this Dharma.

If a bhikṣuṇī lodges a complaint against someone, a lay person, the son of a lay person, a servant, one who does services (for him) for a day, for a night, for the time of a thought, for the snap of the fingers, for an instant, like the female brahmin ascetics who went to the court to lodge a complaint about the issue, if the court's officials register a written complaint, she commits a saṃghāvaśeṣa. If she simply speaks about (the question) but without naming anybody, sthūlāca.

Bhikṣu, duṣkr̥ta. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkr̥ta.

This is the transgression.

There is no transgression if one is summoned; if she needs protection; if she is taken there by force; if she is tied up and taken there; if there is danger for life or for celibacy; she speaks about the question, but she does not lodge a complaint.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Conditions of the transgression

The offence occurs when four conditions are fulfilled:

1. One goes to a common court to lodge a complaint;
2. The defendant is a lay person;
3. One explains in detail the matter;
4. The written complaint is registered.

Condition 1. This offence occurs when one refers to an ordinary court and not to the saṃgha.

Characteristics of the transgression

One goes to the court to explain the question	The court's officials register a written complaint	Samghāvaśeṣa
	One speaks about the question without naming anybody	Sthūlāca

SuVV:

If a bhikṣuṇī goes to a court to lodge a complaint against someone, if the official asks against whom, she cannot say the name. If she asks the official to punish this person, she commits an offence according to the value of the fine and she has to refund (the defendant). If she does not say the name when the official asks it, there is no offence. If the official finds (the defendant) as a result of his own enquiry, and punishes him, there is no offence. If someone steals the robe of a bhikṣuṇī, she cannot call him a thief, but say that this person took her robe away. If someone seizes a bhikṣuṇī by force, it is possible to ask the king to protect her, but without naming (the

robber). If one says the name, one commits an offence, as above. The king, having heard the request of help from the bhikṣuṇī, strikes the drum to spread his command. The one who has raped the bhikṣuṇī is punished according to the law. If later there are others who rape bhikṣuṇīs and the king on his accord punishes them, the bhikṣuṇīs do not commit any offence.

If someone enters a bhikṣuṇī monastery and chops the trees, one cannot take away his knives and hatchets and destroy them. If one destroys them, one has to give a compensation. If no compensation is given, one commits an offence according to the value of the item^{34, 35}.

SV:

If, when one is debating about the question, one becomes angry and abuses the one who has been sued in front of the court's officials, saṃghāvaśeṣa. If she abuses the one who has been sued in front of other people, sthūlāca.³⁶

Exceptions

There is no offence if:

1. if one is summoned;
2. if she needs protection;
3. if she is taken there by force; if she is tied up and taken there; if there is danger for life or for celibacy; if she speaks about the question, but she does not lodge a complaint.

MiV:

If a bhikṣuṇī is bullied and insulted by someone, she should tell her parents; if she has no parents, she should tell her caste; if she has no caste, she should tell the bhikṣus, bhikṣuṇīs, upāsakas, upāsikās. If the bhikṣus, bhikṣuṇīs, upāsakas, upāsikās have the power but they do not help her, duṣkṛta.³⁷

The full offence occurs only if one gives the personal details of the one she accuses and the officials in charge register a formal complaint, otherwise the offence is a sthūlāca. There is no offence if someone asks a lay person to help lodging a complaint. One may ask a lawyer or someone competent or informed about the issue to deal with it wherever possible.

Going personally to court should be avoided. It is not proper for monastics to engage in litigations, but, if summoned, one can go without doubts and present one's evidence.

As the above quoted passage of the SuVV makes clear, even if one's possessions are stolen and one is subject to harassment, one should always cultivate an attitude of letting go. I remind that fetching

³⁴ This last instance falls under pārājika 2.

³⁵ T24, 787, c23.

³⁶ T23, 309, c3. It seems that this saṃghāvaśeṣa is cumulative. In other words, one first commits a saṃghāvaśeṣa for lodging a formal complaint, and then another one for abusing the defendant in front of court's officials.

³⁷ T22, 80, c3.

back something that has been taken away by a thief and the thief considers his own possession is an offence that falls under pārajika 2³⁸.

³⁸ See *Bhikṣuṇī training – Pārājika*, p. 84.

Samghāvaśeṣa 5 – Giving ordination to a woman thief

If a bhikṣuṇī knows in advance that one is a woman thief, that she is guilty of a capital offence and everybody knows it, if, without asking the king, the great officials, or without asking her caste, she let her go forth and take full ordination, this bhikṣuṇī commits an immediate samghāvaśeṣa that has to be given up.

Vibhaṅga

719, b

At that time, the World Honoured One was staying in Vaiśālī, at the Kūṭagāraśāla on the banks of Markaṭahrada River. A group of Licchavi women went out for leisure. A woman thief was traveling with them. She waited till they went to amuse themselves and then stole all their belongings and ran away. The women send a messenger to the Licchavis, “A woman thief stole all our belongings and ran away. We hope that you can find her for us.” The Licchavis sent a man to look for her and kill her. The woman thief heard the news that a man had been sent after her to kill her. She fled Vaiśālī and reached Rājagṛha. She went to a bhikṣuṇī monastery and said to the bhikṣuṇīs, “I have faith and desire to go forth.” The bhikṣuṇīs listened to her and allowed her to go forth and take full ordination. The Licchavis knew that the woman thief fled to Rājagṛha and they went to inform King Bimbisāra of Magadha, “There is a woman thief who stole the belongings of our women and fled to this place. We hope that the King will catch her for us.” King Bimbisāra ordered to look everywhere and find her. They informed the King, “There is a woman thief who lives in a bhikṣuṇī monastery and has gone forth to practice the Way.” King Bimbisāra, having known that the woman thief had reached that place and had gone forth in a bhikṣuṇī monastery to practice the Way, sent a message to the Licchavis saying, “I heard that there is a woman thief who lives in a bhikṣuṇī monastery and has gone forth to practice the Way. I cannot do anything.” The Licchavis were annoyed and complained, “The bhikṣuṇīs do not know shame, they are all thieves. They boast to know the correct Dharma. Then why did they let a woman thief who has committed a capital offence, and everybody knows it, go forth and take full ordination? How can there be the correct Dharma?”

The bhikṣuṇīs heard (all these facts). Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked those bhikṣuṇīs, “How did you let a woman thief go forth and take full ordination?” The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu saṃgha and rebuked those bhikṣuṇīs, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! You know that she is a woman thief. How can you allow her going forth and taking full ordination?” Having rebuked those bhikṣuṇīs in many ways, the World Honoured One said to the bhikṣus, “These bhikṣuṇīs are afflicted by many defilements, they are the first offenders! From now on I will lay down this rule for bhikṣuṇīs and

collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣuṇī accepts a woman thief guilty of a capital offence and everybody knows it, and lets her go forth and take full ordination, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be given up.

The Buddha laid down this rule for bhikṣuṇīs in this way.

Someone committed a theft in the city and went to a village or committed a theft in a village and then entered a city. The bhikṣuṇīs did not know whether she was a thief or not, or whether her crime was a capital offence or not, or if people knew it or not. Only later they knew that she was a woman thief and she committed a capital offence, and everybody knew it. Some said that they had committed a saṃghāvaśeṣa and some had doubts. The Buddha said, “If one does not know there is no offence. From now on, this rule has to be recited in this way:

If a bhikṣuṇī knows in advance that one is a woman thief, that she is guilty of a capital offence and everybody knows it, if, without asking the king, the great officials, or without asking her caste, she let her go forth and take full ordination, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be given up.

Bhikṣuṇī as above.

Thief: she has stolen (something worth) five coins or more than five coins.

She is guilty of a capital offence: her crime falls into (what is punished by) death.

Everybody knows: the king knows, the officials know, the common people know.

King: he does not depend from a salary³⁹ given by someone.

Great official: one who shares the heavy position of a king and assists him in managing the questions of the state.

Caste: Śākya, Krauḍya, Maineya, Vṛji, Malla, Sumana.

If this bhikṣuṇī knows a woman thief who is guilty of a capital offence and everybody knows it, if, without asking the king, the great officials, or her caste, she let her go forth to practice the Way, when the third proclamation is concluded, the upādhyāyinī commits a saṃghāvaśeṣa. If the motion and the first two proclamation are concluded, third sthūlāca. If the motion and the first proclamation are concluded, second sthūlāca. If the motion is concluded, first sthūlāca. If the motion is not yet finished, duṣkṛta.

When she shaves her, she gives her the going forth, she convenes the saṃgha for giving the full ordination, she commits for every action a duṣkṛta. When the saṃgha is gathered, it is also a duṣkṛta.

Bhikṣu, duṣkṛta. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

³⁹ The Chinese 食 (*shi*) means *to eat*, but in this context I take it to mean “to receive an official salary or stipend (anciently figured in bushels of grains)” (quoted from *Student Dict. Classical Medieval*).

This is the transgression.

There is no offence if one does not know; if one informs the king, the officials and her caste; if, although she has committed a capital punishment, the king allows her to go forth; if, although she has committed some offence, she is allowed to go forth; if she is freed from prison⁴⁰ and allowed to go forth; if she saves her and allows her to go forth: there is no transgression.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Conditions of the transgression

The offence occurs when five conditions are fulfilled:

1. (The candidate) is a woman thief who is guilty of a capital offence;
2. (The upādhyāyinī) knows that she is a woman thief;
3. She does not ask the king or the officials;
4. She arbitrarily lets her to take full ordination;
5. The ordination saṃghakarma is over.

A woman thief

The origin story of this rule in the DV defines the term in its literal, common sense: someone who has stolen something.

The SV distinguishes two kind of thieves:

There are two kinds of thieves: one who steals valuable things; one who steals the body.⁴¹

The second kind is an adulteress and the one who wants to kill her is the husband.

This interpretation is also supported by the MV. In that case the culprit is an adulteress who is sentenced to death after having been accused by her husband.

Characteristics of the transgression

The offender is bhikṣuṇī who acts as the upādhyāyinī	The motion and the three proclamations are concluded	Samghāvaśeṣa
	The motion and two proclamations are concluded	Third sthūlāca
	The motion and one proclamation are concluded	Second sthūlāca
	The motion is concluded	First sthūlāca
	The motion is not yet concluded	Duṣkṛta

⁴⁰ The Chinese means “from her fetters” (繫縛, *xifu*), but in this context it means *from prison*.

⁴¹ T23, 310, b7.

	She shaves her, convenes the two saṃghas, up to when the saṃghas have gathered	Every action entails a duṣkṛta
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The procedure of female ordination consists of two parts: there is the first so-called basic ordination in the bhikṣuṇī saṃgha, upon which the candidate is taken to the bhikṣu saṃgha on the same day. The two saṃghas together then perform the final ordination. The saṃghakarma to which this rule refers is the last one conducted by the dual saṃgha that sanctions the full ordination and it is a jñapti caturtha karma, with one motion and three proclamations. The full offence occurs when all the three proclamations have been carried out.

The offender is the bhikṣuṇī who is the preceptress, upādhyāyinī. Nothing is said about the other bhikṣuṇīs who participate in the procedure. This information is provided by other Vinayas, albeit with discrepancies in the assessment of the offence.

SV

If the upādhyāyinī knows, the ācāryas⁴² know, the bhikṣuṇī saṃgha knows, the upādhyāyinī commits a saṃghāvaśeṣa; the ācāryas, sthūlāca and the saṃgha duṣkṛta.⁴³

MiV

If a bhikṣuṇī wants to accept this woman and goes through all the preliminaries up to gathering the saṃgha, when the three proclamations are not yet concluded, every action is a duṣkṛta. When the third proclamation is concluded, the upādhyāyinī commits a saṃghāvaśeṣa; the other bhikṣuṇīs commit a sthūlāca.⁴⁴

The MV gives an offence for every step in the ordination career, from novice to fully-fledged bhikṣuṇī:

MV

If a bhikṣuṇī knows that a woman is a thief that is guilty of a capital offence, and let her go forth, duṣkṛta; when she gives her the training⁴⁵, sthūlāca; when she gives her full ordination, saṃghāvaśeṣa.⁴⁶

Exceptions

There is no offence if:

1. if one does not know;
2. if one informs the king, the officials and her caste;
3. if, although she has committed a capital punishment, the king allows her to go forth;
4. if, although she has committed some offence, she is allowed to go forth;
5. if she is freed from prison and allowed to go forth;

⁴² There are two ācāryas, namely karmācārya and advisor ācārya.

⁴³ T23, 310, b

⁴⁴ T22, 79, c

⁴⁵ The śikṣamāṇā training.

⁴⁶ T22, 520, b

6. if she saves her and allows her to go forth.

Conclusive remarks

This is the first of a series of rules that concern the ordination procedure. The other rules are all under the pācittiya category. After examining them all, we will draw a summary.

A perspective candidate must be accurately vetted before being granted the going forth and the full ordination. This and the other rules establish the standards we need to adhere to.

The goal is to create a monastic community that is not only harmonious inside but also acceptable outside, and to avoid any possible friction with the society.

Samghāvaśeṣa 6 – Lifting a penalty without the permission of the saṃgha

If a bhikṣuṇī, knows that a bhikṣuṇī has been suspended by the saṃgha, according to the Dharma, according to the Vinaya, according to the teaching of the Buddha, that she does not comply and she has not yet made amends, and the saṃgha has not given her the saṃghakarma for living together, if, because of her love for her, without asking the saṃgha, without the saṃgha having granted permission, she goes outside the territory to carry out the saṃghakarma to lift her penalty, this bhikṣuṇī commits an immediate samghāvaśeṣa that has to be given up.

Vibhaṅga

720, a6

The World Honoured One was staying in Śrāvastī, at the Anāthapiṇḍada’s Park. At that time, bhikṣuṇī Śamā⁴⁷ had been suspended by the saṃgha, according to the Dharma, according to the Vinaya, according to the teaching of the Buddha. She did not comply and she did not make amends for her offences. The saṃgha did not yet carry out for her the saṃghakarma for living together. Then, bhikṣuṇī Sthūlanandā, without informing the saṃgha, and without the saṃgha having granted permission, on her own accord went outside the territory (of the monastery) to carry out the saṃghakarma for lifting her penalty.

The bhikṣuṇīs heard (all these facts). Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked bhikṣuṇī Sthūlanandā, “How can you, on your own accord, without the saṃgha having granted permission, go outside the territory (of the monastery) to carry out the saṃghakarma for lifting the penalty for bhikṣuṇī Śamā, after the saṃgha had suspended her according to the Dharma, according to the Vinaya, according to the teaching of the Buddha, but she did not comply and she did not make amends for her offences and the saṃgha had not yet carried out for her the saṃghakarma for living together?”

The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu saṃgha and rebuked bhikṣuṇī Sthūlanandā, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! How can you, Sthūlanandā, on your own accord, without the saṃgha having granted permission, go outside the territory (of the monastery) to carry out the saṃghakarma for lifting the penalty for bhikṣuṇī Śamā, after the saṃgha had suspended her according to the Dharma, according to the Vinaya, according to the teaching of the Buddha, but she did not comply and she did not make amends for her offences and the saṃgha had not yet carried out for her the saṃghakarma for living together?” The World Honoured One said to the bhikṣus, “Bhikṣuṇī Sthūlanandā is afflicted by many defilements, she is the first offenders! From now on I will lay down this rule for bhikṣuṇīs and

⁴⁷ The same of pārājika 8.

collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣuṇī, knows that a bhikṣuṇī has been suspended by the saṃgha, according to the Dharma, according to the Vinaya, according to the teaching of the Buddha, that she does not comply and she has not yet made amends, and the saṃgha has not given her the saṃghakarma for living together, if, because of her love for her, without asking the saṃgha, without the saṃgha having granted permission, she goes outside the territory to carry out the saṃghakarma to lift her penalty, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be given up.

Bhikṣuṇī as above.

Suspension: the saṃgha has given the suspension through jñapti caturtha karma.

Dharma: according to the Dharma, according to the Vinaya, according to the teaching of the Buddha.

Do not comply: she does not implement the methods of correction that the Buddha laid down.

Do not make amends: she as some offences but she does not tell anybody.

Do not give the (procedure for) living together: she has been suspended by the saṃgha and the saṃgha has not yet lifted her penalty.

If, because of love, without asking the saṃgha, and without the saṃgha having granted permission, one goes outside the territory to carry out the saṃghakarma for lifting the penalty, at the end of the third proclamation, saṃghāvaśeṣa. When the motion and two proclamations are concluded, third sthūlāca. When the motion and one proclamation are concluded, second sthūlāca. When the motion is concluded, first sthūlāca. When the motion is not yet concluded, duṣkṛta.

Before the motion, convening the saṃgha and gathering the saṃgha are all duṣkṛta.

Bhikṣu, duṣkṛta. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one informs the saṃgha; if one is granted permission by the saṃgha; if (the suspended bhikṣuṇī) becomes humble and makes amends for her offences; if the saṃgha does not lift her penalty out of hate, if someone else lifts her penalty there is no offence; if the saṃgha that had carried out the saṃghakarma has moved to another place, or died, or has gone wandering afar, or (the members) have disrobed, or have been taken away by robbers, or carried away by water, if someone else lifts her penalty there is no offence.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Conditions of the transgression

The offence occurs when six conditions are fulfilled:

1. The object has been subjected to one of the three kinds of suspensions;
2. The bhikṣuṇī saṃgha suspended her according to the teaching;
3. She did not comply, and she did not make amends;
4. One arbitrarily lifts her penalty, without informing the saṃgha, and without the saṃgha having given permission;
5. There are no exceptions, like the saṃgha has moved to another place, or died, or has gone wandering afar, or (the members) have disrobed, or have been taken away by robbers, or carried away by water;
6. The third proclamation is concluded.

We have already discussed suspensions on pārājika 8.

The pattern through which the offence unfolds is common to all the offences that require a saṃghakarma.

Characteristics of the transgression

Without the saṃgha having granted permission, one lifts someone's penalty	The motion and the three proclamations are concluded	Samghāvaśeṣa
	The motion and two proclamations are concluded	Third sthūlāca
	The motion and one proclamation are concluded	Second sthūlāca
	The motion is concluded	First sthūlāca
	Before carrying out the motion, one convenes and gathers the saṃgha	Every action is a duṣkṛta

The DV does not clarify who commits a saṃghāvaśeṣa, nor does it clarify the offence of the other participants. The SV does:

If the upādhyāyinī knows, the karmācārya knows, the (members of the) saṃgha know, the upādhyāyinī commits a saṃghāvaśeṣa; the karmācārya commits a sthūlāca; the (members of the) saṃgha commit a duṣkṛta. If the upādhyāyinī knows, the karmācārya knows, the (members of the) saṃgha do not know, the upādhyāyinī commits a saṃghāvaśeṣa; the karmācārya commits a sthūlāca; the (members of the) saṃgha do not commit any offence. If the upādhyāyinī knows, the karmācārya does not know, the (members of the) saṃgha do not know, the upādhyāyinī commits a saṃghāvaśeṣa; the karmācārya and the (members of the) saṃgha do not commit any offence. If nobody knows there is no offence.⁴⁸

In the SV, the nun who organizes the saṃghakarma is the sister of the one who has been suspended. Therefore, the term upādhyāyinī does not necessarily refer to the suspended nun's preceptress. The SV adds that one commits a saṃghāvaśeṣa either doing it herself or asking others to do it.

⁴⁸ T23, 310, c24.

In the MV, the origin story says that the suspended nun was the disciple of bhikṣuṇī Kālī. The suspension was carried out when bhikṣuṇī Kālī was absent. Going back to the monastery, her disciple informed her of the question. Angry, she immediately gathered the saṃgha and carried out a saṃghakarma for lifting the penalty. Bhikṣuṇī Kālī had a fierce look and nobody dared oppose her. In the case of this Vinaya, the saṃghakarma for lifting the penalty was carried out inside the territory of the same monastery. Therefore, the rule does not mention the fact that one goes out the territory.

The MV lays down the behaviour to be kept in case one's disciple is suspended. The upādhyāyini should ask formally the saṃgha to show lenience and lift the penalty:

Without previously informing the saṃgha: without carrying out the saṃghakarma of appealing for allowance, one lifts (the penalty) in the saṃgha on her own accord. ...

If the saṃgha in harmony carries out the saṃghakarma of suspension for a disciple, the upādhyāyini or the ācārya should go the senior bhikṣuṇī and say, "Who is not stupid at times? Who has no shortcomings? Who is always wise? She did it out of ignorance. She will not do it again." Having said this to everybody to have their heart soften (towards her disciple), they can carry out the saṃghakarma of appealing for allowance in the saṃgha. One has to say this:

Arya saṃgha! Bhikṣuṇī So-and-so, having done this, has been suspended by the saṃgha through saṃghakarma. She complies; be soft hearted and (allow that her penalty be) cancelled. If the saṃgha is ready, Such-and-such wants to appeal to the saṃgha for carrying out the saṃghakarma for cancelling the suspension.

Arya Saṃgha! Such-and-such wants to appeal to the saṃgha for carrying out the saṃghakarma for cancelling the suspension.

This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled.

After this, one can ask (to carry out the saṃghakarma for lifting the suspension). If someone interdicts (the proceedings), the upādhyāyini should convince her to desist with soft words.⁴⁹

The last sentence is open to interpretation. The official version of the Taishō Tripitaka reads:

If a bhikṣuṇī knows that the saṃgha in harmony has carried out a saṃghakarma of suspension according to the Dharma and to the Vinaya, but lifts (the penalty) by herself, duṣkṛta⁵⁰.

This is blatantly in contradiction with the rule itself. Nevertheless, the editions of the Tempyō Mss, and the Chinese Mss of Sui and Tang dynasties omit 尼 (ni), thereby reading "bhikṣu" instead of "bhikṣuṇī". The sentence is therefore referred to a bhikṣu who bypasses the bhikṣuṇī saṃgha and lifts the penalty of a suspended bhikṣuṇī, thereby committing a duṣkṛta. This is the version followed by Prof. Hirakawa.

⁴⁹ T22, 520, c27.

⁵⁰ T22, 521, a8.

Exceptions

There is no transgression if

1. one informs the saṃgha;
2. if one is granted permission by the saṃgha;
3. if (the suspended bhikṣuṇī) becomes humble and makes amends for her offences;
4. if the saṃgha does not lift her penalty out of hate, if someone else lifts her penalty there is no offence;
5. if the saṃgha that had carried out the saṃghakarma has moved to another place, or died, or has gone wandering afar, or (the members) have disrobed, or have been taken away by robbers, or carried away by water, if someone else lifts her penalty.

Samghāvaśeṣa 7 – The four precepts on being alone

If a bhikṣuṇī crosses a river alone, enters a village alone, sleeps alone, travels alone by remaining intentionally behind, she commits an immediate samghāvaśeṣa that has to be given up.

Vibhaṅga

720, b16

At that time the World Honoured One was staying in Śrāvastī, at the Anāpindhika's Grove.

One day a certain bhikṣuṇī raised her vest to cross a river alone, from one bank to the other. This bhikṣuṇī was very beautiful. A robber saw her, and his desire was aroused. He waited for the bhikṣuṇī to cross the river and then grasped and raped her. The lay people saw it and criticized her, "These bhikṣuṇīs do not know shame, they practice impurity. Outside they say, 'I know the Correct Dharma', and yet they cross alone a river raising up their vest, like prostitutes, no difference. How can there be the Correct Dharma here?"

At that time, bhikṣuṇī Kśema had many disciples. Not far from their monastery there was the village of some relatives of hers. One day, for a little question, she left the community and went to the village alone. People saw her and murmured, "The reason why this bhiksuni Kśema travels alone is just because she wants a man." That bhikṣuṇī did not go back (to the monastery) and slept alone in the village. People murmured again, "If she sleeps alone it is because she really needs a man."

One day, the bhikṣuṇīs of the group of six with Sthūlanandā and a group of other bhikṣuṇīs were travelling through a wild area in the Kośalā country. The bhikṣuṇīs of the group of six and Sthūlanandā liked staying behind and travelling alone beside the road. The other bhikṣuṇīs noticed it and asked, "Why are you walking behind and not stay together with us?" They answered, "Go your own way. Do we have any business with you?" The others replied, "Have you not heard the Buddha promulgate a rule by which one should travel with a companion?" The bhikṣuṇīs of the group of six and Sthūlanandā answered, "You do not understand us." They said, "We do not." They replied, "The reason why we stay behind is because we want a man."

The bhikṣuṇīs heard (all these facts). Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked those bhikṣuṇīs, "Why do you raise up your vest and traverse a river alone, go alone to a village, sleep alone, stay behind (intentionally) when travelling with companions?" The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu Saṃgha and rebuked those bhikṣuṇīs in many ways, "What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Why, bhikṣuṇīs, have you raised up your vest and traversed a river alone, have you travelled alone to a village, have you slept alone, have you stayed behind when travelling with companions?" Having rebuked those bhikṣuṇīs in many ways, the World Honoured One said to the bhikṣus, "These bhikṣuṇīs are afflicted by many

defilements, they are the first offenders! From now on I will lay down this rule for bhikṣuṇīs and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣuṇī crosses a river alone, enters a village alone, sleeps alone, travels alone by remaining intentionally behind, she commits an immediate saṃghāvaśeṣa that has to be given up.

Bhikṣuṇī as above.

River. One cannot cross a river alone. A bhikṣuṇī needs to look for another bhikṣuṇī to cross the river together. A bhikṣuṇī should raise her vest gradually as she enters the water and wait for her companion.

If the first bhikṣuṇī enters the water quickly so that her companion cannot follow her, she commits a saṃghāvaśeṣa.

When she enters the water, she should raise her vest according to the depth of the water and wait for her companion. If she enters quickly the water without waiting for her companion, sthūlāca.

If she reaches the other bank, she should lower gradually her vest and wait for her companion. If she makes the determination to reach rapidly the other bank without lowering gradually her vest and, having reached the other bank, does not wait for her companion, sthūlāca.

A bhikṣuṇī should look for a companion to go together to a village. If a bhikṣuṇī travels alone to reach a village, for every village she reaches, she commits a saṃghāvaśeṣa.

If there are no villages and she travels alone through a wilderness without roads, if she travels up to the distance within which the sound of a drum can be heard, saṃghāvaśeṣa.

If she travels alone, but she does not reach a village, sthūlāca. (If she travels) up to a distance inferior to the range within which the sound of a drum can be heard, sthūlāca.

If she travels alone inside a village district, duṣkṛta.

If she makes preparations to travel alone, but she does not go, or if she arranges with a companion to go, but she does not go⁵¹, duṣkṛta.

A bhikṣuṇī who sleeps together (with another bhikṣuṇī) should stay at arm's reach.

A bhikṣuṇī who sleeps alone commits a saṃghāvaśeṣa as soon as her flank touches the ground. She commits a saṃghāvaśeṣa any time she turns changing flank.

If bhikṣuṇīs sleep together in a village, when they lie down, they must ascertain to be at arm's reach. If, when stretching the arm, they do not reach each other, any time they change flank they commit a saṃghāvaśeṣa.

If bhikṣuṇīs travel together along a road, they have to stay within the visual and auditive range. If a bhikṣuṇī when travelling along a road leaves the visual and auditive range, she commits a

⁵¹ She abandons the other bhikṣuṇī after having made arrangements.

saṃghāvaśeṣa. If she leaves the visual range but not the auditive range, she commits a sthūlāca. If she leaves the auditive range but not the visual range, she commits a sthūlāca.

Bhikṣu, duṣkṛta. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the offence.

There is no offence if two bhikṣuṇīs together cross a river; when they enter the water they raise gradually their vests according to the depth of the water and enter the water waiting for the companion who is behind; when crossing, they do not do it quickly and they wait for their companion; when they reach the other bank, they lower gradually the vest and wait for the companion; if one crosses the river through spiritual powers; if one crosses the river in a boat; if one uses a bridge; if one jumps over; if the companion dies or disrobes or goes far away or she is abducted by brigands; if there is danger for life or for celibacy, or there are ferocious beasts, or if she is forced to go, or she is bind up and forced to go, or she is carried away by the water. In these cases, there is no offence.

If two bhikṣuṇīs enter a village and one of them dies when in the village, or she disrobes, or she goes far away, or she is abducted by brigands, up to she is carried away by the water as above, no offence.

If two bhikṣuṇīs sleep together and they stay within arm's reach; if one of them go to answer the call of nature, or she goes to receive (teachings on) a sūtra, or she goes to recite a sūtra, or she likes to stay in a solitary place to walk, or one cooks some gruel or rice for a sick bhikṣuṇī, or she dies, or she disrobes, or she goes far away, or she is abducted by brigands, up to she is carried away by water as above, no offence.

If two bhikṣuṇīs are travelling together and they stay within the visual and auditive range, no offence. If one of them goes to answer the call of nature, or she dies or she disrobes, or she is taken away by brigands, up to she is taken away by water as above, no offence.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

The other Vinayas versions

As can be deduced from the text, the formulation of these four rules gives ample room for interpretation, and the practical implementation of them has always relied heavily on commentaries. Since these are the rules of Vinaya that most condition the life of a bhikṣuṇī, I present the integral translation of the relevant part of MiV, MV, SV, MSV and Pāli in order to get a broader picture of the topic, after which I will discuss the rules one by one separately.

Mahīśāsaka Vinaya

Samghāvaśeṣa 6, T22, 80, a11

At that time the bhikṣuṇīs used to travel alone. Lay people when seeing them made fun of them, or addressed them with wanton, explicitly sexual remarks; or they grasped and fondled them or wanted to have sex with them.

Moreover, a group of bhikṣuṇīs travelled together with a caravan of merchants. Sthūlanandā saw a man and she arose desire towards him. She gradually managed to stay behind. The bhikṣuṇīs asked, “Why do you not speed up and reach your companions? This place is dangerous; don’t let evil people strip you.” She answered, “Do you see that man who is coming behind?” The bhikṣuṇīs said they did. Sthūlanandā replied, “When I saw this man my heart was deeply ensnared.” The bhikṣuṇīs rebuked her saying, “How can you become ensnared by a man while travelling?”

Moreover, a group of bhikṣuṇīs crossed a river to collect cow dung. After they crossed, the river swelled and they could not go back, so that they were plundered by thieves.

Moreover, many bhikṣuṇīs slept alone, and (as a result) they lost the robes, the bowl, and broke the vow of chastity.

The senior bhikṣuṇīs came to know all this and rebuked them in many ways. They reported everything to the Buddha. Because of these issues, the Buddha convened both Saṃghas and asked the bhikṣuṇīs, “Did you really do these things?” They answered, “We really did them, World Honoured One.” The Buddha, after having rebuked them in many ways, said to the bhikṣus, “I will now lay down a rule for bhikṣuṇīs. From now on this rule has to be recited in this way:

If a bhikṣuṇī travels alone, sleeps alone, crosses a river alone, if, along the way, she stays behind alone lusting after a man, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be amended.

One time, some bhikṣuṇīs were travelling along a road, but, afraid that there may be dangers, they walked to a village up to the residence of some relatives.

Moreover, there were some bhikṣuṇīs who were travelling along a road and felt extremely tired, or they were old or sick and could not keep up with their companions. On other occasions, they came across little creeks, or bridges and boats, but they dared not cross. Or there were places for sleeping, but they were afraid of men; nevertheless, they dared not go alone to a different place to sleep.

The bhikṣuṇīs did not know what to do. They reported this issue to the Buddha. On that occasion, the Buddha convened both Saṃghas and said to the bhikṣus, “If there are reasons, I allow that one goes alone according to one’s evaluation. From now on this rule should be recited in this way:

If a bhikṣuṇī travels alone, sleeps alone, crosses a river alone, if, along the way, she stays behind alone lusting after a man, excluded the appropriate occasions, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be amended.

The appropriate occasions: when one is travelling and she is afraid; when one is old, sick, or extremely tired and cannot keep up with her companions; when the stream is narrow and shallow, or there is a bridge or a boat; if it is a place where one is afraid of men. This are the appropriate circumstances.

If one travels alone in a place where there are no villages for as much as half yojana⁵², or in a place where there are villages, from one village to the next, it is a saṃghāvaśeṣa in any case.

⁵² It is difficult to know exactly how long is a *yojana*. The equivalents given by various sources range from 40 *lis* (which gives a figure of about 20 km) to 8 *krośa* (6 to 8 km depending on how one calculates it). A bhikṣu authorized

If she stays behind and she can be seen from afar, but she is outside auditive range, or she can be heard but she is outside visual range, it is a *duṣkṛta*. If she is outside both visual and auditive range, it is a *saṃghāvaśeṣa*.

If she crosses alone a stream, if it is wider than ten cubits⁵³ and deeper than half of thigh, it is a *saṃghāvaśeṣa*. If (width and depth) are inferior, it is a *duṣkṛta*.

When sleeping, they have to stay within arm's reach. If they cannot reach each other, from the first vigil to the middle vigil, it is *sthūlāca*. At dawn, it is *saṃghāvaśeṣa*.

Śikṣamāṇā and *śrāmaṇerī*, *duṣkṛta*.

Mahāsāṃghika Vinaya⁵⁴

The MV separates the four rules into three *saṃghāvaśeṣa*: the fifth includes exiting a village alone and staying behind intentionally when travelling together with others; the sixth is sleeping alone; the ninth is crossing a river alone.

Samghāvaśeṣa 5, T22, 518, a20

The Buddha was dwelling in Śrāvastī. At that time, the younger sister of bhiksuni Rāṣṭrā⁵⁵, who was married at another village, fell sick. She sent a letter calling Rāṣṭrā, saying, “Come quickly to see me now that I’m still alive, so that we can see each other.” Therefore, she went. She had not yet reached the village when her sister died. When she arrived, her sister’s husband said her, “Your sister died. Who is going to manage the house and take care of the children? I hope that you, Rāṣṭrā, manage the house for me in place of your sister.” The bhikṣuṇī thought, “This man has spoken in an evil way. It may be that he will try to size me by force.” Afraid, she feigned (to agree), but then she left. Back to Śrāvastī, she said to the other bhikṣuṇīs, “What a frightening thing! I was almost raped.” The bhikṣuṇīs asked the reason and she explained what happened. Having heard that, the bhikṣuṇīs informed Mahāprajāpatī, and Mahāprajāpatī reported this question to the World Honoured One. The Buddha said, “Call this bhikṣuṇī.” When the bhikṣuṇī arrived, he asked her, “Did you really do it?” She answered, “I did it, World Honoured One.” The Buddha said, “Why have you travelled alone? From now on I do not allow travelling alone.”

Another day, a group of bhikṣuṇīs was travelling. A young bhikṣuṇī went aside the road to relieve herself. From behind came a group of merchants. They saw the bhikṣuṇī who was very beautiful, and they stopped her, asking, “You are young and beautiful. You should enjoy pleasure. Tell us why you have gone forth.” The bhikṣuṇī answered, “I went forth; what is the use of asking why?” They asked again, “It is not like that. You must have a reason; tell us.” She answered as before. They went on teasing her for a while and then let her go. Having reached the village, she was assailed by doubt. She informed Mahāprajāpatī. Mahāprajāpatī reported this question to the World Honoured One. The Buddha said, “Since she had no desire, there is no offence”.

territory can span up to three *yojana* in radius, namely 48 to 50 km (depending from the sources). In this case, one *yojana* would be around 16 km. The majority of commentators prefer this figure.

⁵³ I will evaluate the measure in the following discussion.

⁵⁴ See also *Monastic Discipline for the Buddhist Nuns*, Prof. Akira Hirakawa, 1982, p. 142 et seq. It is the integral translation of the *Bhikṣuṇī Vibhaṅga* of the MV.

⁵⁵ I adopt the name as given in Hirakawa, 1982.

At another time, a group of bhikṣuṇīs was travelling together. One of them was sick and could not keep up with the others, so that she remained behind. When she arrived, she was assailed by doubt and she informed Mahāprajāpatī. Mahāprajāpatī reported this question to the World Honoured One. The Buddha answered, “Since she was sick, there is no offence.”

The Buddha said to Mahāprajāpatī, “Summon all the bhikṣuṇīs that live in Śrāvastī.” Up to “Even those who have already listened to it, should listen again:

If a bhikṣuṇī travels without another bhikṣuṇī as companion, she cannot go out the boundaries of a village, except special cases. The special cases are she is without desire, she is sick. These are the special cases. This question is an immediate saṃghāvaśeṣa.

Bhikṣuṇī as above.

Not having a bhikṣuṇī as companion: it is travelling alone along a road as explained in detail above.

Special cases: the Buddha said that if one is without desire and is sick there is no offence.

Saṃghāvaśeṣa as above.

If a bhikṣuṇī sets (alone) on a travel, but she has not yet gone outside the boundaries, there is no offence. When she arrives at the boundary of the village or the town, she has to stay within arm’s reach (from her companion). If she goes beyond arm’s reach, when she crosses (the boundary) with one foot, she commits a sthūlāca; when she crosses with both feet, she commits a saṃghāvaśeṣa. If she stays across the boundary, she commits a sthūlāca. If the other one crosses (after her), she commits a sthūlāca⁵⁶.

This is what the World Honoured One said.

Saṃghāvaśeṣa 6, T22, 518, b24

The Buddha was staying in Rājagṛha. In Rājagṛha there was a man called Karmakāraputra⁵⁷ who was married to a woman of the Karmakāra family who was extraordinary beautiful with hardly anyone to compare. She used to take the food to her husband. When the time arrived, the World Honoured One put on the robe for entering the village, took his bowl and entered the city. Begging from house to house, he arrived at their residence. The wife thought, “If my husband sees the Buddha, he will certainly stand up to look and will interrupt his meal.” She therefore stayed standing by the door. (The husband) had a karmic connection with the Buddha. The World Honoured One emitted a light that illuminated the interior of the house, and the husband peeped and saw the Buddha. He then said to his wife, “You are really wicked; you want to damage me.” The wife answered, “It was not my intention to damage you; I was afraid that when seeing the Buddha, you would neglect your meal.” The husband angrily replied, “Women are superficial, they prefer a little benefit at the expense of a big loss.” The wife then said to her husband, “Sir, allow me to go forth.” The husband asked her, “Under which doctrine do you want to go forth?” The wife replies, “I want to go forth under the Dharma of the Buddha.” The husband agreed. She then reached Bhikṣuṇī Utpalavarṇā and asked for the going forth. She was granted the going forth and the full ordination. She applied herself with strenuous diligence during the first vigil and the last vigil and,

⁵⁶ The second bhikṣuṇī, being left alone, commits a lesser offence when crossing the boundary.

⁵⁷ Hirakawa.

on the eighth day, she put an end to the influxes. She knew that she had gained the three knowledges, the six supernormal powers and freedom of the mind. She then sat under a tree. The god Śakra visited her and spoke a verse of praise:

The God Śakra with his retinue
Has descended to pay homage (to you).
We see this woman of the Karmakāra family
Who went forth and in eight days,
(Under the guidance of) the virtuous Bhikṣuṇī Utpalavarṇā⁵⁸,
Put an end to the influxes and gained the six supernormal powers.
She has already accomplished everything,
Obtaining the strength of virtue and freedom of mind.
She subdued all defilements.
With eyes closed she sits under a tree.
Therefore, we now pay homage to her
Good field of merit for the world.

This bhikṣuṇī had a beautiful, clear voice. She could sing verses of praise. An upāsaka invited her. After she finished her song, he felt very delighted and offered her a big and refined linen. All the devas uttered a verse of praise from the Heavens:

Today you have gained great benefit
Because the field of merit is astonishingly lofty,
Having eradicated all defilements.
With purity you respectfully present her with a cloth.
Now all the men and women endowed with pure faith
In the city of Rājagṛha
Should come and ask
For the wondrous sound of the Holy Dharma.
If you approach (her) you may leave suffering.
If you do not ask, she will not speak.
After having listened, if you practice accordingly
You will reach a sublime abode.

It happened that every family asked her to sing. Upon listening to her, they were delighted, and she obtained abundant offerings. The other bhikṣuṇīs started to become jealous, and said, “This seductive and gorgeous songs confuse the mind of people.” The bhikṣuṇīs went to the World Honoured One to inform him about this issue. The Buddha said, “Call this bhikṣuṇī.” When she came, he asked, “Do you really song worldly songs?” She answered, “I don’t know worldly songs.” The Buddha said, “This bhikṣuṇī does not sing worldly songs. Once upon a time in the city of Bārāṇasī there was a king called Kṛki and he had seven daughters: the first was called Śramaṇa; the second, Śramaṇamitrā; the third, Bhikṣuṇī; the fourth, Bhikṣuṇīdāsikā; the fifth, Dharmamitrā; the

⁵⁸ The text uses the term *bhikṣu* instead of *bhikṣuṇī*. The name is also shortened to Utpala. It is nevertheless clear from the context that it refers to the upādhyāyinī of this arahant bhikṣuṇī. Maybe the terms were shortened to comply with the structure of this poem which requires five characters for each verse. I thereby follow the lesson of Prof. Hirakawa in the translation.

sixth, Sudharmā; the seventh, Saṃghadāsikā. They made a vow in front of Buddha Kāśyapa, as it is explained in detail in the *Sūtra of the Seven Girls*⁵⁹.

One day, the bhikṣuṇī⁶⁰ left the community and went to sleep alone. Another bhikṣuṇī informed Mahāprajāpatī. Mahāprajāpatī went to inform the World Honoured One about this issue. The Buddha said, “Call this bhikṣuṇī.” When she came, he asked, “Is it right that you left the community and went to sleep alone?” She answered, “It is true.” The Buddha said, “From now on, I do not allow to leave the community and sleep alone.”

Moreover, King Virūdhaka attacked Kapilavastu, as it is related in full. At that time the bhikṣuṇīs went to sleep alone outside the city ... up to ‘there is an exception for attacks by kings’.

Moreover, at a certain time some bhikṣuṇīs were travelling along a road. The sick ones could not keep up with their companions and slept alone. They were assailed by doubt and asked Mahāprajāpatī. Mahāprajāpatī went to inform the Buddha about this issue. The Buddha said, “If they are not moved by desire there is no offence.”

The Buddha said to Mahāprajāpatī Gotamī, “Summon all the bhikṣuṇīs who are living in Śrāvastī” up to “Even those who have already listened to it, should listen again:

If a bhikṣuṇī leaves the other bhikṣuṇīs and sleeps somewhere else for an entire night, except the appropriate occasions, - she is sick, the city is harassed by thieves, these are the appropriate conditions – this question is an immediate (saṃghāvaśeṣa).

Bhikṣuṇī as above.

An entire night is from before sunset up to dawn.

Except the appropriate occasions: when she leaves to sleep (alone), but she is without desire; when she is old, weak or sick; when thieves harass a city; if she is inside a city and she cannot go out, or she is out and cannot go in. These are the appropriate occasions.

This question is an immediate offence, saṃghāvaśeṣa.

Saṃghāvaśeṣa as above.

If a bhikṣuṇī sleeps far from other bhikṣuṇīs from before sunset up to dawn, saṃghāvaśeṣa.

If she stays apart (from the other bhikṣuṇīs) from after sunset up to dawn, sthūlāca.

If bhikṣuṇīs sleep together in the same lodging in the saṃghārāma, they have to stay within arm’s reach. During the night they have to check three times with the hand (whether the companion is still present). They cannot check three times all at once, but one time at the first vigil, one time at the middle vigil and one time at the last vigil. If at the first vigil they do not check, duṣkṛta. If at the middle vigil they do not check, also duṣkṛta. If at the last vigil they do not check, also duṣkṛta. If

⁵⁹ T14, 907 c8. The seven girls made the vow to have beautiful voices. It is implied that the bhikṣuṇī of this story was one of the seven daughters of King Kṛki in her previous life.

⁶⁰ She may be the same person or another one, the text may be read either way. Prof. Hirakawa reads it as referring to a different person. Nevertheless, it seems to me that, having introduced the arahant bhikṣuṇī with a long story, this may be the one to whom the text refers here.

they check all times, there is no offence. If they sleep separately, one upstairs and one downstairs, they need to go and check three times. If they sleep in this way in a saṃghārāma, sthūlāca.

This is what the World Honoured One said.

Samghāvaśeṣa 9, T22, 520, b15

The Buddha was dwelling in Śrāvastī. A large group of women was staying on one of the banks of Ajirāvati River. On the other bank gathered the bhikṣuṇī Saṃgha. Bhikṣuṇī Sthūlanandā took off her robe, let it drop on the ground, she threw herself in the river and she swam to the other side. The women exchanged these words, “Look, the bhikṣuṇī Sthūlanandā is coming swimming.” Having arrived, she sat in the open and after a short while she swam back again. The women were annoyed and said, “How it is that this bhikṣuṇī Sthūlanandā crosses the river up and down like a wanton?” The bhikṣuṇīs heard it and went to inform Mahāprajāpatī. Mahāprajāpatī went to inform the World Honoured One about this issue. The Buddha said, “Call bhikṣuṇī Sthūlanandā.” When she came, the Buddha said, “This is a wanton behaviour. Why, in a place where there is a ferry, did you cross alone by swimming? From now on I do not allow that one crosses a river alone by swimming where there is a ferry available.” The Buddha said to Mahāprajāpatī, “Summon all the bhikṣuṇīs who are living in Śrāvastī” up to “Even those who have already listened to it, should listen again:

If a bhikṣuṇī, where there is a ferry available, crosses a river alone, this question is an immediate saṃghāvaśeṣa.

Bhikṣuṇī as above.

Crossing alone: if she goes out the territory (of the monastery) and reaches the opposite bank (of the river), saṃghāvaśeṣa.

Sarvāstivāda Vinaya⁶¹

The Buddha was dwelling in Śrāvastī. At that time there was a bhikṣuṇī called Baddha⁶², who belonged to a Brahmin family of Kapilavastu. Bhikṣuṇī Baddha had an elder sister who died. She undertook a travel (towards her sister’s village) to inquire her sister’s husband (about the issue). Since she was preaching the Dharma (along the way), she arrived when it was already dusk. The bhikṣuṇī thought, “If I go back to the Vihāra, I am afraid that there are robbers along the way.” Therefore, she stayed at the householder’s house. The householder thought, “Since this bhikṣuṇī does not go back, it means that she wants to revert to the lay life. I want to propose her that she substitutes her sister (as my wife).” Having thought in this way, he said to the bhikṣuṇī, “In my house there is plenty of wealth and treasures. The jewels that your sister used to ornate her hands, feet and head are still here. If I look for someone else to remarry, she would not take good care of our children, the children would not love her either. If you want to revert to the lay life and be a mother for my children, you would look at them as your own children, and the children either would look at you as their mother.” The bhikṣuṇī thought, “If I reject his proposals, it may be that he will force me. What about remaining silent?” Therefore, she sat and kept silent. The householder thought that she really wanted to go back to the lay life, but, since her sister had just passed away, she kept silent. He repeated his proposal in the middle of the night and then again at the end of the

⁶¹ T23, 307, c15.

⁶² The story is similar to the one narrated in the MV, although the name of the bhikṣuṇī in that Vinaya is Rāṣṭrā.

night. At dawn, this bhikṣuṇī could finally break free from this worrying and upsetting place and went back to the vihāra. She reported the entire question to the other bhikṣuṇīs in detail. Among them, there were bhikṣuṇīs who were frugal and contented with little, who practiced the dhutaṅgas, and, upon hearing this question, were displeased. They rebuked (Baddha) in many ways, saying, “How can it be that a bhikṣuṇī sleeps alone?” Having rebuked her in many ways, they reported the question to the Buddha in detail. On that occasion, the Buddha convened the two Saṃghas and asked on purpose bhikṣuṇī Baddha, “Did you really do this thing?” She answered, “I did it, World Honoured One.” The Buddha in many ways rebuked her, saying, “How can it be that a bhikṣuṇī sleeps alone?” Having rebuked her in many ways, he told the bhikṣus, “For the sake of ten reasons I institute this rule for bhikṣuṇīs. From now on, this rule has to be recited in this way:

If a bhikṣuṇī sleeps alone up to one night, it is an immediate saṃghāvaśeṣa for which she must make amends.

One night means from sunset up to before dawn. The period among these two extremes is called night.

Saṃghāvaśeṣa: This infraction belongs to the Saṃgha. There is a remainder in the Saṃgha. It is called saṃghāvaśeṣa because one makes amends and gets rehabilitated in front of the Saṃgha.

The transgression: if a bhikṣuṇī at sunset sleeps alone up to dawn, she commits a saṃghāvaśeṣa. If it is past sunset up to the first section of the first vigil, the second section of the first vigil, the third section of the first vigil, or the first section of the middle vigil, the second section of the middle vigil, the third section of the middle vigil, or the first section of the last vigil, the second section of the last vigil, the third section of the last vigil, it is the same. Moreover, if a bhikṣuṇī sleeps alone from dawn up to the dawn of the next day, she commits a saṃghāvaśeṣa.

If the bhikṣuṇī with whom she is travelling reverts to the lay life, or passes away, or enters a different sect, or the eight difficulties arise, no matter which one, there is no offence.

The Buddha was dwelling in Śrāvastī. There was a bhikṣuṇī called Sthūlanandā who was very skilled and learned. She delighted to visit lay people’s houses. Early in the morning, she put on her robe, she visited one house and left, and then she visited another house. She went around till afternoon⁶³ and felt extremely tired. Lying down in the monastic dwelling, she lamented that her feet were painful, her legs were painful, her hips were painful, and her back was painful. She said to the other bhikṣuṇīs, “Please, massage me.” The other bhikṣuṇīs asked, “Honourable sister, where do you come from?” She answered, “I went to visit someone’s house and when I left, I went to visit someone else’s house.” They asked, “Did you go to manage some business for the Buddha or for the Saṃgha?” She replied, “No, I did not.” The bhikṣuṇīs said, “If you did not go to manage some business for the Buddha or for the Saṃgha, what is the reason why you embarked in this journey and made yourself so tired?” Among them, there were bhikṣuṇīs who were frugal and contented with little, who practiced the dhutaṅgas, and, upon hearing this question, were displeased and rebuked her in many ways, “How it is that a bhikṣuṇī travels alone for an entire day?” Having rebuked her in many ways, they reported the question to the Buddha in detail. On that occasion, the Buddha convened the two Saṃghas and asked on purpose bhikṣuṇī Sthūlanandā, “Did you really do this thing?” She answered, “I did, World Honoured One.” The Buddha rebuked her in many ways

⁶³ The text says *bushi* (晡時) which indicates the period between 3:00 and 5:00 p.m.

and said, “How it is that a bhikṣuṇī travels alone for an entire day to lay people’s houses?” Having rebuked her in many ways, he told the bhikṣus, “For the sake of ten reasons I institute this rule for bhikṣuṇīs. From now on, this rule has to be recited in this way:

If a bhikṣuṇī by night or by day travels alone up to the residence of a lay person, it is an immediate saṃghāvaśeṣa for which she must make amends.

The period between dawn and before sunset is called daytime. The transgression: if a bhikṣuṇī travels alone, she leaves at dawn and comes back at sunset, she commits a saṃghāvaśeṣa. If she leaves when the sun comes up, when the sun is completely up, before midday, at midday, when the sun is declining, or in the afternoon (between 3:00 and 5:00), or at sunset, and comes back after sunset, it is saṃghāvaśeṣa.

If the bhikṣuṇī with whom she is travelling reverts to the lay life, or passes away, or enters a different sect, or the eight difficulties arise, no matter which one, there is no offence.

The Buddha was dwelling in Śrāvastī. Bhikṣuṇī Sthūlanandā liked looking at men. Early in the morning she went to the city door and stood there, looking at men who passed by, and judging which one was attractive and which one was not. She saw a man who was very handsome, and she felt attracted by him. She asked, “Where are you going?” He answered, “I have to go to a certain village.” Sthūlanandā said, “I go with you.” The man answered, “Do as you please.” Along the way, the bhikṣuṇī laughed and chatted with the lay man loudly. The layman entered a village on some business. The bhikṣuṇī, having nothing to do, waited for him standing outside the village. The layman then entered a second village and the bhikṣuṇī again waited for him standing outside. The layman then entered a third village. The bhikṣuṇī in the afternoon went back to her monastic dwelling and laid down. She said to the other bhikṣuṇī, “I am extremely tired, my feet are painful, my legs are painful, my knees are painful, my hips are painful, my back is painful. Please, massage me.” The bhikṣuṇīs asked, “Where do you come from?” She answered, “I went from one village to another.” They asked, “Did you go to manage some business for the Buddha or for the Saṃgha?” She answered in the negative. The bhikṣuṇīs asked, “If it was not for managing some business for the Buddha or for the Saṃgha, for what reason did you embark in this journey and made yourself so tired?” Among them, there were bhikṣuṇīs who were frugal and contented with little, who practiced the dhutaṅgas, and, upon hearing this question, were displeased and rebuked her in many ways, “How it is that a bhikṣuṇī travels alone among different villages?” Having rebuked her in many ways, they reported the question to the Buddha in detail. On that occasion, the Buddha convened the two Saṃghas and asked on purpose bhikṣuṇī Sthūlanandā, “Did you really do this thing?” She answered, “I did, World Honoured One.” The Buddha rebuked her in many ways and said, “How it is that a bhikṣuṇī travels alone among different villages?” Having rebuked her in many ways, he told the bhikṣus, “From now on, this rule has to be recited in this way:

If a bhikṣuṇī by night or by day travels alone among different villages, it is an immediate saṃghāvaśeṣa for which she may make amends.

There two types of travelling, by water and by land. The circumstances for the transgression: if she travels by land alone from one village to another, it is saṃghāvaśeṣa. If she goes back when she is halfway (towards the village), it is sthūlāca. If it is a place without villages, when she travels up to one krośa, it is saṃghāvaśeṣa. If she goes back halfway (before reaching the distance of one krośa), it is sthūlāca. By water it is the same.

If the bhikṣuṇī with whom she is travelling reverts to the lay life, or passes away, or enters a different sect, or the eight difficulties arise, no matter which one, there is no offence.

The Buddha was dwelling in Śrāvastī. Bhikṣuṇīs were travelling in the Kośala country towards Śrāvastī. They came across a river and stood on the banks, saying, “Who is willing to enter the water and check how deep it is?” Among them, there was a bhikṣuṇī called Somaka⁶⁴, stout, healthy and very strong, who was from a Brahmin family. She said, “I can enter first.” Then she entered the water and reached the other shore. All on a sudden, the river swelled, and she was unable to go back. She slept alone on the other bank. During the night, she was assailed by robbers who stripped her naked. Among (the bhikṣuṇīs), there were bhikṣuṇīs who were frugal and contented with little, who practiced the dhutaṅgas, and, upon hearing this question, were displeased and rebuked her in many ways, “How it is that a bhikṣuṇī sleeps alone on the other bank?” Having rebuked her in many ways, they reported the question to the Buddha in detail. On that occasion, the Buddha convened the two Saṃghas and asked on purpose bhikṣuṇī Somaka, “Did you really do this thing?” She answered, “I did, World Honoured One.” The Buddha rebuked her in many ways and said, “How it is that a bhikṣuṇī sleeps alone on the other bank?” Having rebuked her in many ways, he told the bhikṣus, “From now on, this rule has to be recited in this way:

If a bhikṣuṇī by night or by day sleeps alone in a different village, or in a different territory, or on the other bank after having crossed a river, it is an immediate saṃghāvaśeṣa for which she must make amends.⁶⁵

There are two types (of crossing): crossing after having taken off the clothes and crossing without taking off the clothes.

Where there are two banks and there is water in the middle that goes up and down, and flows among the two banks, this is called a river.

The conditions for the transgression: if a bhikṣuṇī takes her clothes off and crosses a river alone, it is a saṃghāvaśeṣa. If she comes back midway between, sthūlāca.

If two bhikṣuṇīs cross together a river, but one crosses completely, while the other comes back midway between, the one who crosses (completely) commits a saṃghāvaśeṣa; the one who comes back midway commits a sthūlāca.

If a bhikṣuṇī takes her clothes off and crosses a lake (alone), if she crosses (completely), sthūlāca; if she comes back midway between, duṣkṛta.

If two bhikṣuṇīs cross a lake, and one crosses completely, while the other comes back midway between, the one who crosses commits a sthūlāca; the one who comes back midway commits a duṣkṛta.

If a bhikṣuṇī crosses a river (alone) by lifting her robes, if she crosses (completely), she commits a sthūlāca; if she comes back midway between, she commits a duṣkṛta.

⁶⁴ The name in Chinese is 修目佉. She appears in another place in the same Vinaya, but the Sanskrit equivalent is impossible to find. I render it according to what seems phonetically more similar.

⁶⁵ Although the rule seems to be about sleeping alone, the analysis is all about crossing a river alone.

If two bhikṣuṇīs cross a river by lifting their robes, but one crosses (completely) while the other comes back midway between, the one who crosses commits a sthūlāca; the one who comes back commits a duṣkṛta.

If a bhikṣuṇī crosses a lake alone by lifting her robes, if she crosses (completely) she commits a duṣkṛta; if she comes back midway between, she commits a duṣkṛta either.

If two bhikṣuṇīs cross a lake by lifting their robes, but one crosses (completely), while the other comes back midway between, the one who crosses commits a duṣkṛta, and so does the one who comes back.

If she crosses over a bridge or by boat, there is no transgression. If the bhikṣuṇī with whom she is travelling reverts to the lay life, or passes away, or enters a different sect, or the eight difficulties arise, no matter which one, there is no offence.

Mūlasarvāstivāda Vinaya⁶⁶

In the MSV the four rules are four separate saṃghāvaśeṣa. Moreover, there is a pācittiya about sleeping alone in a room inside a monastery.

Saṃghāvaśeṣa 6, 934, c29: Going alone to a lay person's house to sleep

The Buddha was dwelling in Rājagṛha. Sumitrā⁶⁷ bhikṣuṇī slandered Śāriputra with ungrounded charges. She accused herself in front of the bhikṣus, reverted to the lay life and she felt ill. A bhikṣuṇī whose name was Jñānamitra⁶⁸ was her sister. Sumitrā was terminally ill and she was about to pass away. She sent a message to Jñānamitra saying, “I am terminally ill and about to die. Please come quickly so that you can see me.” Jñānamitra hurried there, and, during the night, Sumitrā passed away. The husband was temporarily out and came back during the night. Seeing his wife dead, he screamed in sorrow. He said, “Who will take care of my sons and daughters?” His relatives said, “Your sister in law Jñānamitra can replace her.” Jñānamitra heard them and thought, “If I express my refusal, I am afraid that they can hurt me.” Therefore, she kept silent. At daybreak, Jñānamitra was preparing to leave, but (her sister's) husband said, “Sister in law, where are you going? Stay here and take care of my sons and daughters. You are their direct relative; I can you be so compassionless?” The husband wanted to grasp Jñānamitra, but the bhikṣuṇī screamed loudly and said, “You can die, you with all your children! What does this have to do with me?” and she hurried back to the monastery. When the other bhikṣuṇīs saw her, they asked, “With whom and where did you sleep last night?” She answered, “I had no companion.” The bhikṣuṇīs said, “If you met an evil person, would not it be that you could have broken the vow of chastity?” She answered, “I would have provoked this fault if I had spoken to him.” After having heard her answers, the bhikṣuṇīs informed the bhikṣus, and the bhikṣus informed the Buddha. On this occasion, the Buddha convened all the bhikṣuṇīs and asked Jñānamitra, “Is it true that last night you moved from the bhikṣuṇīs' monastery and went to sleep in another place?” She answered, “It is true.” The Buddha said, “This is not what a woman who has gone forth should do.” The World Honoured One,

⁶⁶ T23, 934, c29.

⁶⁷ The Chinese is 善友 (*shan yiou*), which literally means *good friend*. I therefore speculate that it may be rendered as Sumitrā.

⁶⁸ The Chinese is 知友 (*zhi yiou*), literally *knowledgeable friend*. The Sanskrit rendering is my own speculation, as above.

rebuked her as above, etc., up to he instituted this base of training⁶⁹. It should be recited in the following way:

If a bhikṣuṇī goes alone from the bhikṣuṇīs' monastery to another place to sleep, saṃghāvaśeṣa.

Bhikṣuṇī: she may be Jñānamitra or any other.

Alone: she has no companion.

Sleeping in another place: it means that she leaves her monastery and goes to sleep at some person's house. The explanation of the transgression is as above.

Samghāvaśeṣa 7, 935, a25: Going alone to a lay person's house

The place is the same as above⁷⁰. Bhikṣuṇī Sthūlanandā at daytime went alone without companion to the house of an elder and so on to preach the Dharma. The other bhikṣuṇīs warned her, "Don't go alone at daytime to people's house, lest you should put in peril your celibacy." Sthūlanandā answered, "Don't you see the man who sells incense? I kicked him in the mouth, and he spat blood." The bhikṣuṇīs answered, "Not all people are as weak as that one." The bhikṣuṇīs informed the bhikṣus, and the bhikṣus informed the Buddha. On this occasion, the Buddha as above convened the bhikṣuṇīs, asked whether the matter was true and rebuked (Sthūlanandā), etc., up to he instituted this base of training. It should be recited in the following way:

If a bhikṣuṇī goes alone at daytime from the bhikṣuṇīs' monastery to a lay person's house, saṃghāvaśeṣa.

Bhikṣuṇī: she may be Sthūlanandā or any other.

If one travels alone without a companion towards a lay person's house up to sunset, she commits a saṃghāvaśeṣa. If she takes a śrāmaṇerī as companion, she commits a sthūlāca. If she takes a śikṣamāṇā, she commits a duṣkṛta.

Samghāvaśeṣa 8, 935, b10: Travelling alone

The place is the same as above. A caravan of merchants was heading to Rājagṛha. Bhikṣuṇī Sthūlanandā followed it alone. They passed through six cities and she went alone to each of them. At a late hour she went back to her dwelling. The other bhikṣuṇīs massaged her to soothe her tiredness so that she could have a rest. They asked her, "Where have you been that now you come back alone?" She answered, "I simply went around alone through six cities." The other bhikṣuṇīs said her, "If you travel for pleasure all alone without a companion and you meet some evil people who assaults you, would not it be that you could break the vow of chastity, and this would be a great damage?" She answered, "Have you not listened about the man who sells incense? He came to assault me. I beat him in a way that he felt backwards; I kicked him in the mouth, and he spit hot blood. How can it be that another come to assault me wantonly?" The bhikṣuṇīs replied, "Not all people are as weak as that one." The bhikṣuṇīs informed the bhikṣus, and the bhikṣus informed the Buddha. On this occasion, the Buddha convened the bhikṣuṇīs as above, asked whether the matter

⁶⁹ Since the text specifically uses the term 學處 (*xue chu*), which means *base of training*, I translate it literally.

⁷⁰ It means Rājagṛha.

was true and rebuked (Sthūlanandā), etc., up to he instituted this base of training. It should be recited in the following way:

If a bhikṣuṇī travels alone, saṃghāvaśeṣa.

Bhikṣuṇī: she may be Sthūlanandā or any other.

Traveling alone: it means to travel alone without a companion. One commits a saṃghāvaśeṣa. If she travels with a śrāmaṇerī, she commits a sthūlāca. If she travels with a śikṣamāṇā, she commits a duṣkṛta.

Saṃghāvaśeṣa 9, 935, b26: Crossing a river alone

The place is the same as above. A group of bhikṣuṇīs was traveling among villages and they reached the Ajiravatī River. The boat was on the other bank. There was a bhikṣuṇī called Kalikā⁷¹ whose previous husband was a boatman. She said, “I will swim to the other bank and come back with the boat.” She then plunged in the river, but midway through she felt exhausted. The bhikṣuṇīs exhorted her, “Don’t be afraid, Kalikā, don’t be afraid! Make an extra effort!” She replied, “I exhausted all my strength!” She was almost about to die, when she could finally reach the other bank. The bhikṣuṇīs informed the bhikṣus, and the bhikṣus informed the Buddha. On this occasion, the Buddha convened the bhikṣuṇīs as above, asked whether the matter was true and rebuked (Kalikā), etc., up to he instituted this base of training. It should be recited in the following way:

If bhikṣuṇīs swims alone across a river, saṃghāvaśeṣa.

Bhikṣuṇī: she may be Kalikā or any other.

Swimming alone across a river: it means that one is without a companion, she plunges in a river and swims across. She commits a saṃghāvaśeṣa.

If she crosses on a raft, she commits a sthūlāca.

If she travels with a śrāmaṇerī, she commits a sthūlāca. If she travels with a śikṣamāṇā, she commits a duṣkṛta.

Pācittiya 85, 999, c25: Dwelling alone in a room (belonging to a monastery)

The place is the same as above⁷². Bhikṣuṇī Cūḍānandā⁷³ put on a beautiful dress. She has a serene and elegant deportment and she walked solemnly. During her alms round, a man who was selling incense saw her features and was aroused. He was ablaze with lust and did not know shame. He slowly caught up with her and murmured, “Venerable, have sex with me.” The bhikṣuṇī answered, “I have gone forth. How can I do these vulgar things with you?” She got angry and said, “Have you nobody to rely on? Why did not your father teach⁷⁴ you? How can you now address me with such obscene words? Why don’t you have fun with elephant, tigers, lions, poisonous snakes or other

⁷¹ The Chinese is 迦利迦. I therefore infer that the original might be Kalikā.

⁷² The Buddha was dwelling in Śrāvastī.

⁷³ I reconstructed the name by splitting it into two parts. The first couple, 珠髻 (*zhukuo*), is listed in *A Buddhist Chinese-Sanskrit Dictionary* by Prof. Hirakawa and one of its meaning is Cūḍā. The second pair of characters, 難陀 (*nantuo*) are a known transliteration for *Nanda* (female *Nandā*). Therefore, the name is the sum of the two.

⁷⁴ The present edition has *kill* (殺), but a variant in the Old Song Edition, plus the so-called Three Editions, of Song, Yuan and Ming, have *teach* (教). I think it makes much more sense.

vicious beasts?” The man answered, “Venerable, what do you wonder about? Men usually use this kind of words.” She thought, “This wanton person wants to harass me. I will harass him: I will fix an appointment with him.” Having thought in this way, she said, “Virtuous One, my room is in such and such a place. Come wherever you want and have fun with me.”

In the evening, the bhikṣuṇīs went to pay homage to the stūpa. At that time, the man came and entered the room. The bhikṣuṇī was reciting something with another person. Very late in the night, she entered the room and laid on the bed. The man approached and grasped her hand. The bhikṣuṇī screamed loudly, shouting, “There is a thief in my room!” The man got alarmed and fled, saying, “This nun was lying, she made fun of me! I have come already, and she screams that there is a thief!” The bhikṣuṇīs informed the bhikṣus, and the bhikṣus informed the Buddha. The Buddha asked whether the matter was true and rebuked (the bhikṣuṇī), the details as above, etc., up to he instituted this base of training. It should be recited in the following way:

If a bhikṣuṇī dwells alone in a room (of the saṃgha), pācittiya.

Bhikṣuṇī: she may be Cūḍānandā or any other.

Dwelling alone in a room: there is not a second bhikṣuṇī and one sleeps during the entire night; it is a pācittiya as above.

As far as one sleeps (alone), one commits always a pācittiya.

There is no transgression if the second bhikṣuṇī passes away, or she is expelled, or she reverts to the lay life.

Pāli Vinaya, Suttavibhaṅga, tr. I.B. Horner, PTS, p. 186 – 190

Formal Meeting (Saṅghādisesa) III

.. at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time a nun who was a pupil of Bhaddā Kāpilānī, having quarreled with nuns, went to a family of (her) relations in a village. Bhaddā Kāpilānī, not seeing that nun, asked the nuns, saying: “Where is so and so? She is not to be seen.”

“Lady, she is not to be seen (because) she has quarreled with nuns.”

“ My dears, a family of her relations are in such and such a village; having gone there, look for her.”

The nuns, having gone there, having seen that nun, spoke thus: “ Why did you, lady, come alone? We hope that you were not violated?”

“I was not violated, ladies,” she said. Those who were modest nuns . . . spread it about, saying: “ How can a nun go among villages alone? “ . . .

“ Is it true, as is said, monks, that a nun went among villages alone? “

“ It is true, lord.”

The enlightened one, the lord, rebuked them, saying: “ How, monks, can a nun go among villages alone? It is not, monks, for pleasing those who are not (yet) pleased . . . let the nuns set forth this rule of training:

Whatever nun should go among villages alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

And thus this rule of training for nuns came to be laid down by the lord.

At that time two nuns were going along the high-road from Sāketa to Sāvathī. On the way there was a river to be crossed. Then these nuns, having approached a boatman, spoke thus:

“ Please, sir, take us’ across.”

Saying, “ I am not able, ladies, to take both across at once,” he made one cross alone with him; one who was across seduced the one who was across, one who was not across seduced the one who was not across. These, having met afterwards, asked (one another): “I hope that you, lady, were not violated ?”

“I was violated, lady. But were you violated, lady?”

“I was violated, lady.” Then these nuns, having arrived at Sāvathī, told this matter to the nuns. Those who were modest nuns . . . spread it about, saying:

“How can a nun go to the other side of a river alone?”

Then these nuns told this matter to the monks. The monks told this matter to the lord. He said:

“Is it true, as is said, monks, that a nun went to the other side of a river alone? “

“ It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can a nun go to the other side of a river alone? It is not, monks, for pleasing those who are not (yet) pleased ... let the nuns set forth this rule of training:

Whatever nun should go among villages alone, or should go to the other side of a river alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

And thus this rule of training for nuns came to be laid down by the lord.

At that time several nuns, going to Sāvathī through the country of Kosala, arrived in the evening at a certain village. A certain nun there was beautiful, good to look upon, charming. A certain man came to be in love with that nun on account of her appearance. Then that man, appointing a sleeping-place for those nuns, appointed a sleeping-place at one side for this nun. Then this nun, having realized, ‘ This man is obsessed; if I come at night there will be trouble for me,” not asking the nuns (for permission), having gone to a certain family, lay down in the sleeping-place.

Then that man, having come during the night, searching for that nun, knocked against the nuns. The nuns, not seeing this nun, spoke thus: “ Doubtless this nun has gone out together with the man.”

Then this nun, at the end of that night, approached those nuns. The nuns spoke thus to that nun: “Why did you, lady, go out together with the man?”

Saying: “Ladies, I did not go out together with the man,” she told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: “How can a nun be away for a night alone?” ...

“Is it true, as is said, monks, that a nun was away for a night alone? . . . let the nuns set forth this rule of training:

Whatever nun should go among villages alone, or should go to the other side of a river alone, or should be away for a night alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

And thus this rule of training for nuns came to be laid down by the lord.

At that time several nuns were going along the high-road to Sāvattihī through the country of Kosala. A certain nun there, wanting to relieve herself, having stayed behind alone, went on afterwards. People, having seen that nun, seduced her. Then that nun approached those nuns. The nuns spoke thus to that nun: “Why did you, lady, stay behind alone? We hope that you were not violated?”

“I was violated, ladies.”

Those who were modest nuns . . . spread it about, saying:” How can a nun stay behind a group alone?” ...

“Is it true, as is said, monks, that a nun stayed behind a group alone?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying: “How, monks, can a nun stay behind a group alone? It is not, monks, for pleasing those who are not (yet) pleased . . . let the nuns set forth this rule of training:

Whatever nun should go among villages alone, or should go to the other side of a river alone, or should be away for a night alone, or should stay behind a group alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away.”

Whatever means: . . . nun is to be understood in this case.

Should go among villages alone means: in making the first foot cross the enclosure of a village that is fenced in, there is a grave offence. In making the second foot cross, there is an offence entailing a formal meeting of the Order. In making the first foot cross the precincts of a village that is not fenced in, there is a grave offence. In making the second foot cross, there is an: offence entailing a formal meeting of the Order.

Or should go to the other side of a river alone means: having covered up the three circles,⁷⁵ it is called a river there wherever, as a nun is crossing over, the inner robe is made wet. In making the

⁷⁵ *I.e.*, the navel and the two knees.

first foot cross over, there is a grave offence. In making the second foot cross over, there is an offence entailing a formal meeting of the Order.

Or should be away for a night alone means: at sunrise, if leaving a hand's reach of a nun who is a companion, there is a grave offence. When she has left it, there is an offence entailing a formal meeting of the Order.

Or should stay behind a group alone means: if she, in what is not a village, in what is jungle, is leaving the range of sight or the range of hearing of a nun who is a companion, there is a grave offence. When she has left it, there is an offence entailing a formal meeting of the Order.

She also means: she is so called in reference to the former.

Offence at once means: . . . therefore again it is called an offence entailing a formal meeting of the Order.

There is no offence if the nun who is the companion has gone away or has left the Order or has passed away or has gone over to (another) side; if there are accidents; if she is mad, if she is the first wrong-doer.

Summary

Three Vinayas, namely DV, MiV, PV, unify the four precepts into one. The other three, SV, MV, MuV, have separate rules for each case.

The origin stories present a wide variation. Sometimes there are variants of the same account, but with different names.

The evaluation of the offence is also very different in different Vinayas. The DV lacks some of the details provided by other versions.

In every Vinaya, each rule has its own exceptions.

I will discuss each rule separately according to the order given in the DV.

1. Crossing a river alone

Conditions of the transgression

The offence occurs when four conditions are fulfilled:

1. It is a river;
2. She crosses alone;
3. There are no exceptions;
4. She reaches the other bank, upon which she commits a samghāvaśeṣa.

Characteristics of the transgression

It is a river

The DV does not give a dimension by which a body of flowing water may be considered a river whose crossing is forbidden under this rule. The missing information is supplied by the MiV. A

body of water which is wider than 10 cubits and deep enough to reach half the tight is considered the object of this rule.

1 cubit is equivalent to 1.8 *chi*. 1 *chi* is considered in modern times as equivalent to 30 cm, but in the Vinaya they probably used the so-called *zhou chi*, the *chi* used during the Zhou Dynasty, which is roughly equivalent to 23 cm. Therefore, 10 cubits are roughly equivalent to 41.4 cm. The depth is most evidently subjective. A river that reaches up to the tight may be dangerous enough to sweep the unfortunate away.

This said, it seems fairly correct to assume that, according to the DV, the dimension of the river is not an issue in evaluating the transgression.

She crosses alone

When crossing a river, one should raise the vest according to the depth of the water, in a way that no part of her body is uncovered. Moreover, a bhikṣuṇī should have a companion and remain within a suitable distance with her all the time. The suitable distance is within arm's reach. If one of them distances herself beyond this range, she may commit an offence as follows:

1. “If the first bhikṣuṇī enters the water quickly so that her companion cannot follow her, she commits a saṃghāvaśeṣa.”

In this case, the first bhikṣuṇī enters the water and reaches the other bank without giving the time to her companion to catch her up. In other words, she is always alone in the water and she crosses completely before the other can even reach the river. In this case she commits a saṃghāvaśeṣa.

The companion, having been left alone, commits a sthūlāca if she crosses the river. The offence is of course lighter, because she did it unwillingly.

2. “When she enters the water, she should raise her vest according to the depth of the water and wait for her companion. If she enters quickly the water without waiting for her companion, sthūlāca.”

In this case, the first one enters the water quickly, thereby committing a sthūlāca.

3. “If she reaches the other bank, she should lower gradually her vest and wait for her companion. If she makes the determination to reach rapidly the other bank without lowering gradually her vest and, having reached the other bank, does not wait for her companion, sthūlāca.”

In this case, the two bhikṣuṇīs may enter the water together, but, at a certain point, the first one speeds up and reaches the other bank alone.

The companion, when reaching the other shore, does not commit any offence.

It is interesting that the SV gives a saṃghāvaśeṣa only if one crosses a river naked. For this Vinaya, the situation is as follows:

1. One crosses alone

	River	Lake
	She crosses: saṃghāvaśeṣa	She crosses: sthūlāca

She takes off her clothes	She goes back midway between: sthūlāca	She goes back midway between: duṣkṛta
She does not take off her clothes	She crosses: sthūlāca	She crosses: duṣkṛta
	She goes back midway between: duṣkṛta	She goes back midway between: duṣkṛta

2. Two bhikṣuṇīs cross together, let us call them A and B:

	River	Lake
They take off their clothes	A crosses: saṃghāvaśeṣa	A crosses: sthūlāca
	B goes back midway between: sthūlāca	B goes back midway between: duṣkṛta
They do not take off their clothes	A crosses: sthūlāca	A crosses: duṣkṛta
	B goes back midway between: duṣkṛta	B goes back midway between: duṣkṛta

The same rule in the MV is worded in a way that it seems that the offence occurs only if there is a ferry available and she does not use it. Nevertheless, the Vibhaṅga section does not mention it.

The MSV speaks about “swimming” across the river as the transgression. We may assume that for this Vinaya the river must be wide and deep enough to be liable of being crossed by swimming.

Exceptions

There is no offence if:

1. two bhikṣuṇīs together cross a river;
2. when they enter the water, they raise gradually their vests according to the depth of the water and enter the water waiting for the companion who is behind;
3. going, they do not do it quickly and they wait for their companion;
4. when they reach the other bank, they lower gradually the vest and wait for the companion;
5. if one crosses the river through spiritual powers;
6. if one crosses the river in a boat;
7. if one uses a bridge;
8. if one jumps over;
9. if the companion dies or disrobes or goes far away or she is abducted by brigands;
10. if there is danger for life or for celibacy, or there are ferocious beasts, or if she is forced to go, or she is bind up and forced to go, or she is carried away by the water.

2. Entering a village alone

Entering a village alone in the DV encompasses also the instance of traveling alone. As we have seen, there are variations among the different Vinayas.

The MV speaks about exiting a village alone, which encompasses also travelling in a wilderness.

In the SV there are two rules, entering a village alone and travelling from one village to the next. The two origin stories see Sthūlanandā visiting donors' families in the first case and going around with an unknown man from one village to the next (without entering) in the second case.

The MSV is very similar. The two rules are going at daytime to a lay person's house and travelling alone. Here also, Sthūlanandā visits a donor in the first case and travels alone with a caravan going from one village to the next in the second.

Conditions of the transgression

The offence occurs when four conditions are fulfilled:

1. It is a village where common people reside, no matter if it is inside or outside the authorized territory of the monastery⁷⁶;
2. One enters alone;
3. There are no exceptions;
4. She trespasses the boundary.

The definition of village

There is no difference between the words *village* (村, *cun*) and the word *settlement* (聚落, *juluo*). They mean exactly the same thing. I translate the two words differently to make clear which one is used in the Vinaya.

The DV describes four types of villages:

1. Surrounded by a wall;
2. Surrounded by a palisade;
3. Incompletely surrounded by a palisade or a wall;
4. With houses on the four sides.⁷⁷

MV:

Settlement: a settlement is called when it is surrounded by a wall, or a water canal, or a ditch, or a palisade ...

Wilderness: A place outside the walls is called a wilderness. Besides the territory of the settlement, all the rest is considered wilderness.

Territory of a settlement: it is proximal to the wall, the place where many people go up and down, and their footprints are everywhere; this is called the territory of a settlement. What is outside the water canal, the ditch, the palisade, the territory of the settlement, is all called wilderness.⁷⁸

SuVV

⁷⁶ Once upon a time, the territories of the monasteries were very large and might include the private dwellings of lay people.

⁷⁷ T22, 573, b12.

⁷⁸ T22, 244, a11.

Settlement: one single family, one single house like the Māla Village, which is a single house and it is also called a settlement.⁷⁹

A territory of a settlement: in this settlement (the members of) a clan take their meals together.⁸⁰

The **SV** explains the situation of two contiguous settlements that share a boundary:

In the Kośala Country, there were two settlements whose territories were contiguous. A certain bhikṣuṇī thought that they constituted a single settlement, and she trespassed into the other one. The other bhikṣuṇīs accused her of a saṃghāvaśeṣa. This bhikṣuṇī asked, “How did I committed a saṃghāvaśeṣa?” The bhikṣuṇīs answered, “You entered a village alone.” This bhikṣuṇī regretted to have gone out of a village thereby committing a saṃghāvaśeṣa. She informed the Buddha about this question. The Buddha asked on purpose, “Did you consider them as a single territory, or as two separate territories?” She answered, “I considered them a single territory.” The Buddha declared, “There is no offence. From now on I allow that, if there are two contiguous settlements, one carries out the saṃghakarma for considering them a single settlement.”⁸¹

As the quoted passages make clear, a village or settlement is not only a group of houses belonging to different families who live together in a certain place, but even a single house or the lodging of a single family is considered a village. Once upon a time, there were large houses in which different generations of people of the same family were living together. This would fit the definition of village. Trespassing the main door of such a house fits into the definition of entering a village alone. Nowadays apartments that belong to different families can be considered separate villages.

The boundaries of a village were quite straightforward to establish in ancient times: a wall, a palisade, a ditch, a canal, etc. can separate a village from the surroundings. Nevertheless, in modern times, assessing the boundaries of a settlement in order to discriminate clearly what is an offence and what is not may be at times difficult. For example, a very big city cannot be considered a single settlement. If there are rivers, bridges, or important arteries, these can be used to define a “settlement”. The neighbourhood or other administrative areas in which the city is divided may be used as parameters. Following this definition, going from one neighbourhood to another would fit into the definition of “entering a village alone”.

Special public areas may be considered “settlements” on their own, for example an airport, a shopping mall, a hospital. Big airports may have different terminals sometimes very distant from each other – Seoul Incheon Airport, for example, has two terminals that are separate by a twenty minutes’ drive. In this case, each terminal has to be considered a separate settlement. Accessing the main entrance is “entering a village alone” but moving inside should be considered “traveling alone inside a village district”, that I am going to explain immediately after.

Travelling alone inside a village district

This is peculiar to the DV. Unfortunately, it lacks a definition, thereby leading the Vinaya masters to infer its meaning from the context.

⁷⁹ T24, 729, b27.

⁸⁰ T24, 773, b2.

⁸¹ T23, 457, a23. I omit the text of the saṃghakarma.

If one is already inside a village or a settlement, her going around alone inside this area' districts fits into the description of "travelling alone inside a village district". Nevertheless, as with assessing the boundaries of a settlement, assessing the area within which the offence is only a *duṣkṛta* may be difficult.

In order to establish a linear dimension for what should be considered a 'district', master Jing Xiao quotes the MV which states that two *bhikṣuṇīs* should always stay within arm's reach when preparing to cross the boundary of a village, otherwise they may commit a *sthūlāca* or a *saṃghāvaśeṣa* if they step over with one foot or with both feet respectively. The same is also stated by the PV that the author did not know as such, but he quotes through its commentary, the SuVV. The SuVV has been considered for centuries a commentary on the DV, therefore the author takes this as evidence that the statement applies to the DV. From these passages the author concludes:

With the evidence of these passages, (we may infer that) the case of going around alone in an area as described by the DV has to be limited to traveling alone within a short distance in a residential district, or inside a single house. If one goes beyond this limit, one commits a *saṃghāvaśeṣa*.

From this and other passages, the Vinaya masters have established that "an area inside a village" is included into a distance of no more than half *krośa* – see below for explanation; if the village is a private house, the various areas in which the house is divided become its "districts". If the distance is greater than half *krośa*, the offence becomes a *sthūlāca*, and, on reaching the distance of one *krośa*, *saṃghāvaśeṣa*. It must nevertheless be noted that the linear dimension for evaluating this offence is absent in the Vinaya in reference to the case under examination and has to be borrowed from the case of "travelling alone in a wilderness".

Vinaya master nowadays identify a "residential area" with one main road with its alleys for a distance that does not go beyond one *krośa* in all directions.

Nevertheless, from the text of the DV, it seems that the definition of a "district" is strictly dependent on the assessment of the dimension of a village. Once the boundaries of a village have been defined, there should be no need to introduce a further measure to assess the offence in case one walks alone in a district within this area, and indeed the DV does not do it.

The MV gives an offence only for exiting a village. We therefore may conclude that inside a village one may move freely, at least for this Vinaya. Of course, this leads us again to the original problem, namely, how to define a village.

Master Jing Xiao writes:

Going around in a residential area⁸² one commits a *duṣkṛta*: according to the Chinese meaning, in the same residential district, in the same house or the same big residence, if one leaves the companion and goes around alone, she commits only a *duṣkṛta*. For example, two *bhikṣuṇīs* are together in the same house. If one sits in front of the main hall, and the other visits alone the house, the rooms upstairs, downstairs, the kitchen, and so on, (this one) commits a *duṣkṛta*. Since it is inside the house, she does not commit a *saṃghāvaśeṣa*.⁸³

⁸² A residential area in a city, enclosed by lanes or alleys; an enclosed area.

⁸³ *Simplified and Corrected Records on the 'Guidelines for Practicing Vinaya'* (簡正記, Jian Zheng Ji), book 17.

From this passage, we see that the Master considers going around alone inside the same house as an offence, albeit only a *duṣkṛta*. Not all the interpreters agree, nevertheless. If one is already inside a house and has to go to the toilet, or needs to take a rest, does she need a companion or not? Some consider this a kind of absurdity⁸⁴.

If two *bhikṣuṇīs* enter a village together and later separate to go to different public places that nevertheless are in proximity – for example a Post Office and a market – their offence is evaluated as a *duṣkṛta* for travelling alone inside a village district by the majority of Vinaya Masters.

If two *bhikṣuṇīs* enter together a village, but then separate a go to visit private houses alone, both commit a *saṃghāvaśeṣa*, because a private house cannot be considered a “district”, but a separate village.

Measurements

1. Krośa

Regarding travelling alone in a wilderness, the distance at which one commits a *saṃghāvaśeṣa* is “the distance within which a drum can be heard”. This is called *krośa* in the other Vinayas. As with all the ancient measurements, we must be contented with approximation when trying to find a modern-day equivalent.

Dimension of a *krośa* in the Vinayas:

SV: 500 bows

MSV: 500 bows

SaVV: 500 bows (although there is a place in which the same unit is equivalent to 400 bows)

MV: 2000 bows

The Vinaya masters tend to keep the 500 bows figure as the standard length of a *krośa*.

In the SV, one bow is equivalent to 4 cubits, one cubit is equivalent to 1.8 *chi*. As already said above in regard to the dimension of a river, one *Zhou chi* is equivalent to 23 cm. Therefore, one *krośa* is 828 m, less than one km.

If we take the modern equivalent to one *chi* (30 cm), we obtain a figure of about one km for one *krośa*.

If we consider one bow as equivalent to 5 cubits, as the MV does, and one *chi* as equivalent to 23cm, one *krośa* is long 1035 m.

In Chinese measurements, one *krośa* is equivalent to two *lis* (里).

2. Arm’s reach

The MV says that, when exiting a village, one has to stay at arm’s reach from her companion.

⁸⁴ I definitely agree.

The Vinayas do not give a standard measure. Most probably they intended it as adjustable to the person. It is enough to check at which distance the tips of the fingers touch those of the other person.

Nevertheless, Master Dao Xuan, speaking about poṣadha, which requires that the participants stay within arm's reach, introduces a standardized measure, although it is unclear where it comes from:

The poṣadha reciter and the other masters have to stay within one *xun* from the rest of the saṃgha, to allow arm's reach.⁸⁵

The commentary glosses that one *xun* is equivalent to 8 *chi*, thereby giving a figure of 184 cm if we adopt 23 cm as the length of one *chi*.

Characteristics of the transgression

She travels alone up to a village; for every village she crosses	Saṃghāvaśeṣa
If there are no villages, if she travels alone in a wilderness without roads, up to the distance within which a drum can be heard	
She travels alone, but she does not reach a village	Sthūlāca
She travels alone (in a wilderness) for less than the distance within which a drum can be heard	
She travels alone inside a village district	Duṣkṛta
She makes preparations to go alone, but she does not go	
She arranges with a companion to go, but she does not go	

Travelling alone inside a village district

If one travels alone in a district inside a village up to the distance of half krośa, she commits a duṣkṛta; if she travels beyond half krośa, she commits a sthūlāca; if she travels up to one krośa, she commits a saṃghāvaśeṣa.

If two bhikṣuṇīs enter a village together and go to separate public places that are nevertheless within the distance of half krośa, they commit a duṣkṛta.

The MV speaks about “**exiting a village alone**”. The offences are as follows:

She stays beyond arm's reach, and she crosses (the boundary) with one foot	Sthūlāca
She crosses the boundary with both feet	Saṃghāvaśeṣa
Another bhikṣuṇī is already in the place	No offence (this other bhikṣuṇī can be considered her companion)

This standard can be applied to both cases, namely entering and exiting a village.

⁸⁵ GPV, book 4, p. 34.

Unlawful companion

The MSV says that if a bhikṣuṇī takes a śrāmaṇerī as companion she commits a sthūlāca, if she takes a śikṣamāṇā she commits a duṣkṛta. There is no mention of taking a lay woman as companion.

Master Dao Xuan did not know the existence of the MSV, therefore there is no mention of these offences in his works. Later commentators introduced them modifying the text of the Vinaya by assigning a duṣkṛta to both cases, with the introduction of the case of having a lay woman as companion. This seems quite arbitrary. Some monasteries adopt this standard; some ignore it completely.

Male companion

Generally speaking, this is considered unallowable. A bhikṣuṇī who travels together with a man commits a saṃghāvaśeṣa, as it is clear also from the origin story of travelling from one village to the next in the SV. Sthūlanandā becomes fascinated with an unknown man and follows him from one village to the next (never entering the villages). Although she does have a companion, this is a man whom she does not know and who may put in danger her celibacy.

Nevertheless, since in many cases finding a suitable companion is very difficult if not impossible, modern day Vinaya masters allow it under certain circumstances. The man must be someone that is familiar and absolutely reliable. He may be a relative, an old acquaintance, or even someone as a taxi driver who is well known and to whom the nuns usually refer when they need. Travelling with such a companion entails minor offences, from pācittiya to duṣkṛta. If the companion is a monk, he is also liable of different offences from pācittiya to duṣkṛta⁸⁶.

Exceptions

There is no offence if:

1. Two bhikṣuṇīs enter a village together;
2. Two bhikṣuṇīs enter a village and one of them dies when in the village, or she disrobes, or she goes far away, or she is abducted by brigands, up to she is carried away by the water as above, no offence.

The MV lists among the exceptions the cases of being without desire and being sick. Many commentators gloss the case of “being without desire” as “being an arahant”. Nevertheless, there is one good reason why this should not be the case. Being an arahant is a common exception to all rules and, as such, it should be listed together with the other three at the end of each rule. It does not make sense to mention it only in this specific case.

It is more probable that the expression has just an ordinary meaning, in other words, one travels alone because she is in need and not because she lusts after a man.

⁸⁶ For example: Pc 26: sitting with a bhikṣuṇī in a covered and enclosed place. Pc. 27: arranging to travel with a bhikṣuṇī from one village to the next. Pc 28: arranging to travel with a bhikṣuṇī by boat.

3. *Sleeping alone*

This rule presents a great variation among different Vinayas, nevertheless, the origin stories invariably point to the fact that this rule seems to be limited to the case of a bhikṣuṇī sleeping alone in a village, that is to say everything from a single private house to a larger settlement, as explained above.

Sleeping alone in a monastery is addressed by two Vinayas, namely the MV and the MSV. In both cases, the offence is never a saṃghāvaśeṣa.

Conditions of the transgression

The offence occurs when three conditions are fulfilled:

1. She sleeps far from arm's reach;
2. There are no exceptions;
3. She commits a saṃghāvaśeṣa when her body touches the surface (on which she is lying) and any time she turns.

We have already explained above the meaning of arm's reach.

The origin stories relate to situations in which there is no artificial light, doors cannot be locked, and staying in near proximity is essential for security reasons. We may argue that in modern situation, where illumination is always available, doors can be locked or even secured with alarms and so on, the meaning of arm's reach may be extended to include the situation in which two persons share the same room, but do not necessarily stay so near as to allow their fingertips to come in touch.

The origin story in the DV clearly refers to sleeping alone in a village. Nevertheless, Master Dao Xuan and by consequence modern Vinaya masters assume that the prohibition is effective also inside a monastery. Nevertheless, the text of the Vinaya as it is does not seem to allow for this interpretation. It seems that for the DV the offence occurs only if one sleeps alone in a village.

Moreover, the only two Vinayas that do speak about sleeping alone in a monastery do not give a saṃghāvaśeṣa for it, but a lesser offence.

Characteristics of the transgression

A bhikṣuṇī sleeps alone	as soon as her flank touches the ground	Saṃghāvaśeṣa
	any time she turns changing flank	
Two bhikṣuṇīs sleeps together in a village but are not at arm's reach	any time they turn changing flank	Saṃghāvaśeṣa

The offence for the DV occurs immediately, as soon as one lies down, and any time one turns in the bed.

Other Vinayas introduce a time lapse for evaluating the offence.

MiV:

One sleeps alone from the first vigil to the middle vigil	Sthūlāca
One sleeps alone up to dawn	Samghāvaśeṣa

MV:

One sleeps alone for an entire night, namely from before sunset to dawn	Samghāvaśeṣa
One sleeps alone from after sunset to dawn	Sthūlāca

SV: This Vinaya does give a detailed time division only to conclude that in any case one commits a samghāvaśeṣa.

PV:

At sunrise, if leaving a hand's reach of a nun who is a companion	Sthūlāca
When she has left it	Samghāvaśeṣa

The text is cryptic. Although it is quite clear that the PV introduces a time lapse for evaluating the offence, it is difficult to understand the real meaning.

Sleeping alone in a monastery

This issue is addressed by the MV and the MSV.

MV:

If bhikṣuṇīs sleep together in the same lodging in the saṃghārāma, they have to stay within arm's reach. During the night they have to check three times with the hand (whether the companion is still present). They cannot check three times all at once, but one time at the first vigil, one time at the middle vigil and one time at the last vigil.

Two bhikṣuṇīs sleep together. If they do not check at the first, middle, and last vigil of the night	3 Duṣkṛta ⁸⁷
Two bhikṣuṇīs sleep separately, one upstairs and one downstairs	Sthūlāca

When two bhikṣuṇīs sleep separately, one upstairs and one downstairs, they should check three times as explained above. Nevertheless, reading the text, it seems that the sthūlāca offence it's not related to the fact of non-checking, but occurs immediately upon the fact of sleeping separately. Non-checking should be a duṣkṛta as above.

⁸⁷ Reading the text, it seems that these duṣkṛta are cumulative, in other word, one commits the offence any time she does not check when she's supposed to.

Those who consider sleeping alone in a monastery an offence, usually adopt the MV standard.

MSV

For this Vinaya, sleeping alone in a monastery is a pācittiya offence. It occurs when one sleeps alone “during the entire night”. The definition of an entire night is not given, nevertheless we might assume that it is possible to adopt the one given by the MV, for which an entire night spans from before sunset to dawn.

The text of the offence simply says:

If a bhikṣuṇī dwells alone in a room (of the saṃgha), pācittiya.

The Vibhaṅga section adds that “as far as one sleeps (alone), one commits always a pācittiya”.

Exceptions

There is no offence in the following cases:

1. If two bhikṣuṇīs sleep together and they stay within arm’s reach;
2. If one of them go to answer the call of nature;
3. If one of them goes to receive (teachings on) a sutra;
4. If one of them goes to recite a sutra;
5. If one of them likes to stay in a solitary place to walk;
6. If one of them cooks some gruel for a sick bhikṣuṇī;
7. If one dies, or she disrobes, or she goes far away, or she is abducted by brigands, up to she is carried away by water as above.

4. Staying intentionally behind

Four Vinayas speak about this rule, namely DV, MiV, MV, PV. All the origin stories seem to point to the fact that the case occurs when travelling in the wilderness, nevertheless, the commentarial tradition has extended this case to encompass “travelling alone inside a village district”, embedding it into the method for evaluating the offence.

Condition of the transgression

The offence occurs when four conditions are fulfilled:

1. One is travelling along a road;
2. She loses visual and hearing contact with her companion; if she loses only visual contact or only auditive contact, the offence is lighter;
3. There are no exceptions, as for example danger for life or celibacy, death of the companion, robbers, the companion carried away by water, etc.;
4. She walks.

Characteristics of the transgression

If a bhikṣuṇī when travelling along a road leaves both visual and auditive range	Samghāvaśeṣa
If she leaves the auditive range but not the visual range	Sthūlāca
If she leaves the visual range but not the auditive range	

Travelling inside a village district

Vinaya masters apply this rule also to the case of travelling inside a village district to the case of walking along a street. In case a bhikṣuṇī travels alone, the standard to apply is that of the distance she covers. If instead she travels with a companion, but she remains intentionally behind without sound reasons, the standard of this rule applies.

Exceptions

There is no offence if:

1. If two bhikṣuṇīs are travelling together and they stay within the visual and auditive range;
2. If one of them goes to answer the call of nature, or dies or she disrobes, or she is taken away by brigands, up to she is taken away by water as above, no offence.

The MiV adds that there is no offence when one is old, sick, or extremely tired and cannot keep up with her companions.

Samghāvaśeṣa 8 – Accepting the donations of a man with defiled intentions

If a bhikṣuṇī has defiled intentions and knows that a man has defiled intentions and she accepts from him non-staple food (khādaniya), staple food (bhojanīya) or other things, this bhikṣuṇī commits an immediate samghāvaśeṣa that has to be given up.

Vibhaṅga

721, b9

At that time the Buddha was staying in Śrāvastī. At that time, cereals and rice were very expensive and it was difficult to get alms food. Some bhikṣuṇīs went back with an empty bowl. Bhikṣuṇī Tiṣyanandā, when the time came, put on her robe, took her bowl and went to the city to beg for food. Following the sequence, she arrived at the residence of a merchant and stood there in silence. Bhikṣuṇī Tiṣyā was very beautiful. As the merchant saw her, lust arose in him towards her. He then asked her, “What are looking for, Noble One?” She answered, “I’m begging for food.” He replied, “Give me your bowl.” She then handed over the bowl and he filled it with rice and curry. Then he handed it back to bhikṣuṇī Tiṣyā. Later, bhikṣuṇī Tiṣyā, having put on her robe and taken her bowl, went frequently to the merchant’s house, and stood there silently. He kept asking again, “What are you looking for, Noble One?” and she answered, “I’m begging for food.” He again filled her bowl with curry and rice and handed it back to her. The other bhikṣuṇīs saw it and asked, “Now cereals and rice are very expensive, and it is difficult to get alms food. We enter the city to beg for food, but we come back with an empty bowl. You come back every day with a full bowl. Where are you getting this (food)?” She replied, “Sisters, alms food can be obtained, and that’s all.” On another day, when the time came, bhikṣuṇī Tiṣyā put on her robe, took her bowl and went to the merchant’s house. He saw the bhikṣuṇī coming from far, and calculated among himself, “The food that I have given to the bhikṣuṇī during this time amounts to five hundred golden coins, enough to get a woman.” He then took the bhikṣuṇī for having sexual intercourse with her. The bhikṣuṇī screamed, “Don’t do it! Don’t do it!” The merchants who lived in the neighbourhood heard (her screams) and asked, “Why did you scream shortly before?” She answered, “This man grasped me.” They asked (the merchant), “Why are you grasping this bhikṣuṇī?” The merchant replied, “The food that I have given to this bhikṣuṇī during this time amounts to five hundred golden coins, enough to get a woman. If this bhikṣuṇī did not like me, why did she accept my food?” The others asked the bhikṣuṇī, “Did you really do it?” She answered, “I did.” They asked, “Did you know his intention in offering you the food?” She replied, “I knew it.” They retorted, “If you knew, why are you screaming?”

The bhikṣuṇīs heard (all these facts). Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked bhikṣuṇī Tiṣyanandā, “How can it be that a bhikṣuṇī who has defiled intentions accepts the food of a man who has defiled intentions?” The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu saṅgha and rebuked bhikṣuṇī Tiṣyanandā, “What you have done is improper! It is not the proper demeanour! It

is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! How can it be that, with defiled intentions, you accept the food of a man with defiled intentions?" Having rebuked her in many ways, the World Honoured One said to the bhikṣus, "Bhikṣuṇī Tiṣyanandā is afflicted by many defilements, she is the first offenders! From now on I will lay down a rule for bhikṣuṇīs and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣuṇī has defiled intentions and she accepts non-staple food (khādanīya), staple food (bhojanīya) or other things from a man who has defiled intentions, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be given up.

The World Honoured One laid down the rule for bhikṣuṇīs in this way.

At times, the bhikṣuṇīs did not know if (a man) had defiled intentions or not. Only later they got to know that he had defiled intentions. Someone said that they had committed a saṃghāvaśeṣa, someone had doubts. (The Buddha said that) if one does not know, there is no offence. From now on, this rule has to be recited in the following way:

If a bhikṣuṇī has defiled intentions and knows that a man has defiled intentions and she accepts from him non-staple food (khādanīya), staple food (bhojanīya) or other things, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be given up

Bhikṣuṇī as above.

Defiled intentions: the mind is contaminated by (sexual) desire.

Man with defiled intentions: his mind is contaminated by (sexual) desire).

Non-staple food: roots, stems, leaves, flowers, fruits, oil, sesame, rock candy⁸⁸, finely ground food.

Staple food: rice, barley groats, dried food, meat, fish.

Other things: gold, silver, jewelry, *maṇi* jewel, pearls, precious stones, shells, jades, coral, money, uncoined gold.

If a bhikṣuṇī has defiled intentions and knows that a man has defiled intentions, and she accepts from him non-staple food, staple food and other things, if he gives and she accepts, saṃghāvaśeṣa. If he gives but she does not accept, sthūlāca. If he makes preparations because he wants to give but, later, he does not give, or they make arrangements, or she regrets and withdraws, all these actions are sthūlāca.

If it is a male deva, asura, gandharva, yakṣa, hungry ghost or an animal with metamorphic powers, if she accepts from these non-staple food, staple food or other things, they offer and she accepts, sthūlāca.

If it is an ordinary animal, duṣkṛta.

If she accepts non-staple food, staple food or other things from a woman who has defiled intentions, duṣkṛta.

⁸⁸ The rock candy is obtained from the juice of the sugar cane, with the addition of glutinous rice.

If he has defiled intentions and she knows that he has defiled intentions, saṃghāvaśeṣa. If she doubts whether he has defiled intentions, sthūlāca. If he has not defiled intentions, but she thinks that he has defiled intentions, sthūlāca. If she doubts whether he has not defiled intentions, duṣkṛta.

Bhikṣu, duṣkṛta. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the offence.

There is no offence if one does not know; if neither have defiled intentions.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Conditions of the transgression

The offence occurs when five conditions are fulfilled:

1. The object is a human male;
2. One perceives him as a human male;
3. He makes offerings with a defiled motivation;
4. She knows that he makes offerings with a defiled motivation;
5. She accepts (the offerings) in her hands.

If the object is not a human male, but a different being or a woman, the offence is lighter.

The offering, as specified in the text of the Vibhaṅga, may be food or other objects. Although not listed, robes, requisites and articles for daily use are all included, as well as objects like smartphones, computers, etc. In short, whatever is given with a defiled intention should not be accepted.

Characteristics of the transgression

The bhikṣuṇī has a defiled intention	He is a man who has a defiled intention	She accepts an offering of non-staple food, staple food, or other things	Samghāvaśeṣa
		He offers, but she does not accept	Sthūlāca
		He makes preparations because he wants to give but, later, he does not give, or they make arrangements, or she regrets and withdraws	Sthūlāca
	He is a male deva, asura, gandharva, yakṣa, hungry ghost or an animal with metamorphic powers	He offers and she accepts	Sthūlāca
	It is an ordinary animal	She accepts	Duṣkṛta
	She is a woman with defiled intentions	She accepts	Duṣkṛta

The DV states that a bhikṣuṇī commits a saṃghāvaśeṣa only if she also harbours defiled intentions. Other Vinayas have a different approach.

In the MV, the rule is worded in these terms:

If a bhikṣuṇī has no defiled intentions, and she accepts robes, bowls, food, medicines if she is sick from a man who has defiled intentions, it is an immediate saṃghāvaśeṣa.⁸⁹

It further explains:

If someone gives a bhikṣuṇī robes, bowls, food, medicines if she sick, saying, “I give (this offering) because of this⁹⁰”, she should not accept it. She should answer, “I do not need. I can get (what I need) from another family.” If she accepts, saṃghāvaśeṣa. If he does not speak, but moves the hands or the feet, blinks the eyes, flaps the hands, snaps his fingers, writes on the ground, and through these gestures she knows that he desires her, she should not accept. If she accepts, sthūlāca.

To summarize, for this Vinaya, if the man makes explicitly known by word that he is sexually attracted by her, accepting his offerings is a saṃghāvaśeṣa even if the bhikṣuṇī herself has no defiled intentions. If instead he suggests the meaning by gesture, accepting his offering is a sthūlāca, most probably because this implies a certain ambiguity.

SV:

If a householder, because of a certain bhikṣuṇī, invites for a meal the bhikṣuṇī saṃgha, and gives more food to the bhikṣuṇī he loves, and she accepts it, sthūlāca.⁹¹

In the last case, there is no need for the bhikṣuṇī to reciprocate the affection. As long as she knows the intentions of the donor, she commits an offence. It is not a saṃghāvaśeṣa because the offering is not directed to her, but to the entire saṃgha.

Perception

The man has defiled intentions	She knows that he has defiled intentions	Samghāvaśeṣa
	She doubts whether he has defiled intentions	Sthūlāca
The man has no defiled intentions	She thinks that he has defiled intentions	
	She doubts whether he has no defiled intentions	

⁸⁹ T22, 521, a22.

⁹⁰ It means that he explicitly says that he desires her.

⁹¹ T23, 307, b14.

Exceptions

There is no offence if:

1. if one does not know;
2. if neither have defiled intentions.

Samghāvaśeṣa 9 – Exhorting one to accept the gift of a man with defiled intentions

If a bhikṣuṇī tells a bhikṣuṇī these words, “Sister! What does it matter to you whether he has defiled intentions or not? As long as you have not defiled intentions, if you get food from him, you can accept it according to the rules⁹² at the right time”, this bhikṣuṇī commits an immediate samghāvaśeṣa that has to be given up.

Vibhaṅga

722, a14

At that time, the Buddha was staying in Vaiśālī, at the Anāthapiṇḍada’s Park. At that time the Buddha was staying in Śrāvastī. At that time, cereals and rice were very expensive and it was difficult to get alms food. Some bhikṣuṇīs went back with an empty bowl. Bhikṣuṇī Tiṣyanandā also went to the city on alms round and she came back with an empty bowl. The other bhikṣuṇīs asked bhikṣuṇī Tiṣyanandā, “You used to come back from alms round with a full bowl. How it is that now you come back with an empty bowl. Has it become difficult getting alms?” She answered, “It is so.” They asked, “Why?” She answered, “Sisters! Before I frequently went to a merchant to beg and it was easy to get (food). Now I don’t go to beg from him, hence it is difficult to get (food).” Then, bhikṣuṇī Sthūlanandā of the group of six and the bhikṣuṇī mother of Tiṣyā said to bhikṣuṇī Tiṣyanandā, “In reality, what does it matter for you whether he has defiled intentions or not? As long as you have no defiled intentions, if you get food from him, you can accept it according to the rules at the right time.”

The bhikṣuṇīs heard (all these facts). Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked bhikṣuṇī Sthūlanandā of the group of six and the bhikṣuṇī mother of Tiṣyā, “Why do you say to bhikṣuṇī Tiṣyā ‘In reality, what does it matter for you whether he has defiled intentions or not? As long as you have no defiled intentions, if you get food from him, you can accept it according to the rules at the right time’?”

The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu samgha and rebuked bhikṣuṇī Sthūlanandā of the group of six and the bhikṣuṇī mother of Tiṣyā, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Why do you say to bhikṣuṇī Tiṣyā ‘In reality, what does it matter for you whether he has defiled intentions or not? As long as you have no defiled intentions, if you get food from him, you can accept it according to the rules at the right time’?” Having rebuked bhikṣuṇī Sthūlanandā of the group of six and the bhikṣuṇī mother of Tiṣyā in many ways, the World Honoured One said to the bhikṣus, “These bhikṣuṇīs are afflicted by many defilements, they are the

⁹² The Chinese 清淨 (*qingjing*) means pure, but here, as in other similar contexts, it conveys the meaning of an act that accords with the rules. In other words, it is a pure behaviour in which it has not contravened (at least formally) any rule of the Vinaya.

first offenders! From now on I will lay down a rule for bhikṣuṇīs and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣuṇī tells a bhikṣuṇī these words, “Sister! What does it matter to you whether he has defiled intentions or not? As long as you have not defiled intentions, if you get food from him, you can accept it according to the rules at the right time”, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be given up.

Bhikṣuṇī as above.

If this bhikṣuṇī tells a bhikṣuṇī these words, “Sister! What does it matter to you whether he has defiled intentions or not? As long as you have not defiled intentions, if you get food from him, you can accept it according to the rules at the right time”, this bhikṣuṇī commits an immediate saṃghāvaśeṣa that has to be given up”, if her words are clear, saṃghāvaśeṣa; if they are not clear, sthūlāca.

Bhikṣu, duṣkṛta. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one says it for fun, if one says it in a hurry, if she says when she is alone, if she says it in a dream, if, wanting to say this, she instead says that: no transgression.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Conditions of the transgression

The offence occurs when five conditions are fulfilled:

1. (The donor) is a male human being;
2. He donates motivated by defiled intentions;
3. One knows that he donates motivated by defiled intentions;
4. She speaks word of incitement, exhorting one to accept the donation;
5. Her words are clearly understandable.

Characteristics of the transgression

When one utters her exhortation, if her words are clearly understandable, she commits a saṃghāvaśeṣa; if they are not clearly understandable, she commits a sthūlāca.

The **MiV** gives a saṃghāvaśeṣa for every word that one utters:

If one instructs (another) in this way, for every word a saṃghāvaśeṣa.⁹³

⁹³ T22, 81, b

Exceptions

There is no transgression if

1. one says it for fun;
2. if one says it in a hurry;
3. if she says when she is alone;
4. if she says it in a dream;
5. if, wanting to say this, she instead says that.

The last eight saṃghāvaśeṣa – Introduction

The last eight saṃghāvaśeṣa have a common pattern. In all the eight cases, the offenders are submitted to an admonition for their unbecoming behaviour and commit a saṃghāvaśeṣa at the same time.

An important point to stress is that the saṃghāvaśeṣa offence does not originate from the misbehaviours as such, which maybe duṣkṛta, pācittiya, sthūlāca, or even pārājika, but from the fact of refusing the admonition of the saṃgha. Therefore, one who commits one of these offences carries two different burdens: the disciplinary measure and the saṃghāvaśeṣa, each having its own amends procedure. The other offences connected to the misbehaviour proper have to be amended through the appropriate procedures.

We have already seen a similar pattern in Pārājika 8.

The admonition has two steps:

1. A private admonition. Someone who is expert and considerate is asked to approach the culprit and discuss the issue with him/her in order to have him/her give up the question. If the admonition is successful, one makes amends only for the offences connected with his misbehaviour and the question ends here.
There should be at least three private admonitions before the next step.
2. The admonition by the saṃgha. If the private admonition is not successful, the saṃgha may decide to admonish the misbehaving member by jñapti caturtha karma. As we have already seen in other rules, the saṃghāvaśeṣa offence occurs at the end of the third proclamation. The karmācārya does not go straight through the procedure but stops after the motion and each of the first two proclamations to allow the culprit to recede from his/her position, thereby avoiding the disciplinary measure. If one obstinately clings to one's convictions, he commits a saṃghāvaśeṣa when the procedure ends⁹⁴.

In FCNP⁹⁵, Master Dao Xuan gives an extensive explanation of the differences between the two. I translate some excerpts of the discussion:

	The admonition by the saṃgha	The private admonition
Different people	It can be implemented only by four or more members	No matter if (the advisor) is a bhikṣu, a bhikṣuṇī, someone who has taken full ordination or not, someone belonging to the saṃgha or instead a lay person, (no matter) how many people, or whether they come together or one by one to make the admonition

⁹⁴ As already said at pārājika 8, the saṃgha may first proceed with a light admonition through jñapti karma, according to pācittiya 12, if the culprit is uncooperative and harasses the saṃgha.

⁹⁵ Book 9, 37.

Different method	It is done by jñapti caturtha karma	One may use different ways of speaking, different methods, in order to lead (the culprit) to stop and give up
Different place	It has to be done in the authorized territory ⁹⁶	No matter if it is a natural territory, an authorized territory, the same territory (of the rest of the community), a separate territory, they are all suitable for admonition
Number of rules involved	There are many rules. Four in this section (saṃghāvaśeṣa), one in the pācittiya section. For bhikṣuṇīs, the eighth pārājika, and eight saṃghāvaśeṣa. Although the rules involved are many, the things for which the admonition (is carried out) are few. It is enough that they meet the five reasons ⁹⁷ for carrying (the admonition) out. Therefore, this (kind of) admonition is not limited to one rule.	If one goes against the admonition of someone, the rules involved are few. In the pācittiya section (there are two): 1. Not accepting an admonition: one commits the offence if he does (the same thing) after the admonition; 2. Refusing to study: one commits the offence if he does not do what has been suggested ⁹⁸ . Although the admonition falls under two rules (only), it regards all the seven categories (of offences).
Light and heavy offences	Depending on the gravity of the question, one may commit a pārājika, a saṃghāvaśeṣa or a pācittiya ⁹⁹ . It depends on the circumstances.	The (offence of refusing the) admonition is common to all the seven categories (of offences). If one refuses (the admonition) but has not yet done again (the same things), one commits only a duṣkṛta. If one instead does (the same thing again), he commits a pācittiya ¹⁰⁰ .
The number of offences one commits	From the motion to the proclamations, the number is not fixed.	If the admonition is not yet over, duṣkṛta. When the admonition is over and the words are understandable, pācittiya ¹⁰¹ .
Speaking or keeping silent	One may manifest one's refusal both by speaking or remaining silent.	Refusing the private admonition is going against an advice, and it is expressed by speech.

⁹⁶ The Nan Shan Vinaya schools holds the tenet that all saṃghakarmas must be enacted on an authorized territory. The question will be discussed in Volume 3.

⁹⁷ FCNP, book 9, p.29: "The five reason behind the need to admonish: 1, (one has a) bad character; 2, the action is done in plain sight; 3, harassing the saṃgha; 4, distorting (a correct teaching) and falsifying it; 5, clinging (to a wrong view). FCNP, book 9, 29.

⁹⁸ Pācittiya 39 and 55 respectively in BiP.

⁹⁹ Pārājika 8 for bhikṣuṇīs, the four or eight last saṃghāvaśeṣa for bhikṣus and bhikṣuṇīs respectively, pācittiya 68 for bhikṣus and pācittiya 52 for bhikṣuṇīs.

¹⁰⁰ Pācittiya 39.

¹⁰¹ As explained above, the pācittiya occurs only when one, after refusing the admonition, does again the same thing.

Samghāvaśeṣa 10 – Creating a schism in the saṃgha

If a bhikṣuṇī wants to split the harmonious saṃgha, she adopts methods to split the saṃgha, and she clings to them without relenting, the bhikṣuṇīs have to admonish her in this way, “Sister! Do not split the harmonious saṃgha, do not use methods aimed at splitting the harmonious saṃgha, do not adopt methods to split the saṃgha, clinging to your convictions without relenting. Sister! You should be in harmony with the saṃgha. Being in harmony with the saṃgha one is happy and without disputes. We all study under the same teacher, we mix like water and milk. In the Buddhadharma there is improvement and one dwells in peace.” When the bhikṣuṇīs admonish this bhikṣuṇī in this way, she clings to this without relenting, this bhikṣuṇīs have to admonish her up to three times, to convince her to give up the question. If, up to the third admonition, she gives up, it is good. If she does not give up, this bhikṣuṇī commits a three-steps samghāvaśeṣa that has to be given up.

Vibhaṅga

590, b12

At that time the Buddha was staying in city of Anupiyā of the Mallas. All the Śākyaans of affluent families had very strong and stable faith and they asked the going forth. There were two brothers of a Śākyaan family, one was called Anuruddha and the other Mahānāma. Anuruddha’s mother loved him and he was never far from her sight. The mother had set for him three residences, one for spring, one for summer and one for winter, providing him with many palace maids with whom he could enjoy the five sensual pleasures and amuse himself.

The Śākyaan Mahānāma said to Anuruddha, “All the offspring of the Śākyaan affluent families asked the going forth from the World Honoured One out of strong faith, but nobody in our family has gone forth yet. You can manage the family affairs. I equally hand over to you all public and private affairs: your brother wants to go forth. If I cannot, I will take over the family affairs and you can go forth.” Anuruddha answered, “I cannot go forth now. You can go.” Mahānāma repeated his question three times, and three times Anuruddha answered, “I cannot go forth.” Mahānāma said to Anuruddha, “If you cannot go forth, I now instruct you brother to take over all the family affairs. You should preside over those who upkeep the house, pay respect to the powerful and all friends and relatives, as well as attend to the protocol concerning the demeanour (to be kept when) the King goes out and comes back; this is how things are done. You (must care about) the preparations for ploughing and sowing and the festival of the (ploughing) time.” Anuruddha answered, “What you say is annoying. I cannot stand it. Why don’t you say amuse yourself with the five sensual pleasures? Take care yourself of the household affairs. I will ask the going forth from the World Honoured One out of faith.” Mahānāma replied, “You can go and ask Mother.” Anuruddha went to his mother and said, “Listen to your son. All the offspring of the Śākyaans have gone forth, but nobody from our family has gone forth yet. I want to go to the World Honoured One’s dwelling place to ask for the going forth. If Mother allows, I will go forth and cultivate the pure living.” The

mother answered, “I have only the two of you. I love you very deeply and I don’t like to keep you far from my sight. How can I allow you going forth? I don’t want to be separated from you even in death, let alone when still living.” Anuruddha spoke in this way three times to his mother, asking (to be allowed) going forth, and three times she answered, “I will not let you.” After Anuruddha had asked three times his mother for the allowance to go forth, the mother thought, “Which method can I device to prevent my son from going forth?” She thought again after pondering, “The mother of the Śākyan Bhaddiya loves him very much and will not allow him going forth. I will say to Anuruddha, ‘If Bhaddiya’s mother allows him going forth, I will also allow you going forth’.” Having thought this, she said this to Anuruddha. Anuruddha, having listened his mother’s words, went to Bhaddiya and said him, “Do you know? All the Śākyans have gone forth, but we have not yet gone forth. We can go forth together.” Bhaddiya answered, “I don’t want to go forth. If you want, do as you please.” Anuruddha exhorted him three times, and three times Bhaddiya answered, “I don’t go forth.” Anuruddha said, “My going forth now depends on you.” He answered, “How it is that your going forth depends on me?” Anuruddha answered, “I asked Mother to go forth, and she told me, ‘If you can convince Bhaddiya to go forth, I will let you go forth’. Therefore, it depends (on you).” Bhaddiya answered, “Wait for a while. I have to ask Mother.” The Śākyan Bhaddiya went to his mother’s quarters, kneeled and said to this mother, “Do you know, Mother? All the offspring of the Śākyans have gone forth. Only from our house (nobody has gone forth yet). I now, out of faithful gladness, want to ask for the going forth from the World Honoured One. I hope that Mother will allow it.” His mother answered, “I do not allow you going forth. Why? You are my only son. I deeply love you. I cannot afford to leave you even for an instant. I don’t want to be separated from you even in death, let alone when still living.” Bhaddiya repeated three times his request to his mother to be allowed going forth, and three times the mother answered him, “I will not allow you going forth.” The mother saw the son’s determination; she thought after pondering, “Which method can I device to prevent him from going forth?” She reflected, “Anuruddha’s mother loves him very much. She will surely not allow him going forth. If she allows him going forth, I will also allow my son going forth.” Having thought this, she said to Bhaddiya, “If Anuruddha’s mother allows her son going forth, I will allow you.” The Śākyan Bhaddiya went to Anuruddha and said him, “My mother allows me going forth. We can now delay for the time being, let’s stay home for another seven years, enjoy together to the utmost the five sensual pleasures and then go forth.” Anuruddha answered, “Seven years are a very long time. Human life is impermanent.” Bhaddiya replied, “If we cannot seven years, maybe six years, ... five, four, three, two, one year let’s enjoy the five sensual pleasures.” Anuruddha replied, “One year is too long, I cannot bear it. Human life is impermanent.” Bhaddiya replied, “If you cannot wait one year, let’s enjoy the five sensual for seven months.” Anuruddha replied, “Seven months are too long, I cannot bear it. Human life is impermanent.” Bhaddiya replied, “If we cannot seven months, let’s enjoy ourselves for six, five, four, three, two, one month.” Anuruddha replied, “One month is too long, I cannot bear it. Human life is impermanent.” Bhaddiya said, “If you cannot (wait for) one month, let’s enjoy ourselves for seven days.” Anuruddha said, “Seven days is not too much. If we can go forth after seven days, it is good. If (you) do not go forth, I will go forth.” All the Śākyans enjoyed the five sensual pleasures to the utmost for seven days. After seven days expired, Anuruddha the Śākyan, Bhaddiya the Śākyan, Nandi the Śākyan, Kimbila the Śākyan, Nanda the Śākyan, Upananda the Śākyan, Ānanda the Śākyan, Devadatta the Śākyan, Upāli the barber as the ninth washed themselves clean, applied perfume on their bodies, combed beard and hairs, adorned themselves with jade necklaces, and riding elephants and horses, went out from Kapilavastu. The people of the country, seeing the

Śākyaans, said to each other, “These Śākyaans took a bath and adorned themselves with necklaces, and, riding elephants and horses, even today they enter the leisure park”.

The Śākyaans, riding their elephants and horses, arrived in the territory (of the Mallians), and together descended from the elephants. They took off their robes and jewels and handed everything together with the elephants to Upāli, saying, “Usually you make a living serving us. We are now going forth. We now give you these jewels and elephants to support yourself.” The Śākyaans then entered Anupiyā in the country of the Mallas. Upāli, left behind, thought, “I received from the Śākyaans enough to make a living. I now out of faith am happy to give everything up and go forth under the World Honoured One. I prefer following (the Buddha) and going forth. If they can do it, so can I.” Then Upāli wrapped the jewels and the clothes that he had received in a white cloth and hanged them on a tall tree, thinking, “Whoever comes and take it, I will give (everything) to him.” He then reached the place where the Śākyaans were staying and said to them, “After you came here, I thought, ‘I used to make a living serving the Śākyaans. Now the Śākyaan out of joyous faith will ask the World Honoured One for the going forth. How can I not follow (the Buddha) and go forth? What the Śākyaans can get, I also can get.’” Then, the Śākyaans together with Upāli reached the place of the Buddha. They paid homage bowing down to his feet and stayed aside. They said to the Buddha, “World Honoured One! Our parents allow us going forth. May the Virtuous One allow us going forth. We wish that the World Honoured One ordains Upāli as first. Why? Because we are all very proud and we wish to eradicate our pride.” Then, the World Honoured One first ordained Upāli, then Anuruddha, then Bhaddiya the Śākyaan, then Nandi the Śākyaan, then Kimbila the Śākyaan, then Nanda the Śākyaan. Upāli, having received the full ordination, was the senior (among them). There was an elder called Belatthassa who separately ordained Ānanda. The next in seniority ordered Upananda and Devadatta.

After having ordained the Śākyaans, the World Honoured One dispatched them to Chanda country. The Śākyaans, having received the teachings of the World Honoured One and the Elders, travelled to that country. They individually reflected (on the doctrine) and realized superhuman states. Devadatta realized psychic powers.

Bhaddiya the Śākyaan was staying alone in the wilderness under a tree among tombs, reflecting. When the night was over, he exclaimed, “Supreme happiness! Supreme happiness!” The bhikṣus who were in proximity heard it and thought, “This bhikṣu Bhaddiya when he was a lay person was always enjoying the five sensual pleasures. He gave up that luxury to go forth to practice the Way. Staying alone in the wilderness under a tree among tombs, when the night was over, he said all to himself, ‘Supreme happiness! Supreme happiness!’ Is it not that he exclaimed ‘Supreme happiness’ because he longs for the enjoyment of the five sensual pleasures of his home life?” The bhikṣus early in the morning went to the World Honoured One, they payed homage to his feet and sat at one side. They informed the World Honoured One about this question. The World Honoured One said to a bhikṣu, “Go and say to bhikṣu Bhaddiya to come.” This bhikṣu received the command and went to call bhikṣu Bhaddiya, saying, “The World Honoured One calls you.” Bhikṣu Bhaddiya went to the World Honoured One, payed homage to his feet and sat at one side. The Buddha purposely asked, “How it is, Bhaddiya? Is it true that, alone in wilderness under a tree among tombs, in the middle of the night you exclaimed *supreme happiness, supreme happiness* to yourself?” Bhaddiya answered, “It is true, World Honoured One.” The Buddha asked, “Bhaddiya, what was your theme of contemplation when you uttered *supreme happiness, supreme happiness*?” Bhaddiya answered,

“When I was a layperson, inside and outside (my house) I always carried knives and sticks to protect myself. Although so protected, I was afraid. I dreaded that some bandits may come, attack me and kill me. Now, alone in the wilderness under a tree among tombs, when the middle of the night arrived, I was not afraid; my hair did not stand on end. Virtuous One, I recalled the happiness of abandonment, therefore I just exclaimed to myself *supreme happiness, supreme happiness.*” The World Honoured One said, “Well done, well done, o son of the clan. This is what you should do: having gone forth into homelessness, rejoice in the pure living.”

At that time, the Buddha was staying on the Vulture Peak in Rājagṛha. King Bimbisāra had no sons. The king summoned all the brahmins who had fame of understanding the features, so that they could examine the features of his wives, saying, “Observe my wives and see which one can generate a son.” The brahmins observed the features of the wives and said, “This young and vigorous wife can generate a son, but he will be the enemy of the king.” The king, having heard this, had sexual intercourse with this wife during the night. She got pregnant and she gave birth to a very handsome boy. When he was still unborn, the brahmins predicted, “He will be the enemy of the King.” Therefore, they chose as his name “Having no enmity”¹⁰². It being so, the prince slowly grew up. Devadatta with his psychic powers conquered the faith of the prince. Devadatta thought, “I want to take disciples.”

The World Honoured One was staying in Kauśāmbī. At that time, in that country there was a man called Kasukudhaputra¹⁰³ who, short time after his death, was reborn in the Parinirmita-vaśavartin paradise. During the night, the devaputra Kasu went to where Mahā Maudgalyāyana was staying, paid homage to his feet and stand at one side. He said to Maudgalyāyana, “Devadatta has developed malevolent intentions. He had the thought of taking disciples.” Having said this, the devaputra Kasu paid homage to him, circumambulated him and disappeared from sight. Maudgalyāyana, when the night was over, went where the World Honoured One was staying, he paid homage to his feet, he sat at one side and he informed the World Honoured One about the entire issue. The World Honoured One asked Maudgalyāyana, “What do you think about? Do you think that what the devaputra Kasu said is right?” Maudgalyāyana answered, “It is right, World Honoured One.” The World Honoured One said to Maudgalyāyana, “Don’t say this. I don’t see anybody among the devas, men, Māras, Brahmās, kings, ascetics, and brahmins who utters something that is absolutely true, apart from what the Tathāgata says it is true.” The Buddha said to Maudgalyāyana, “In the world there are five attitudes that are (falsely reckoned as) the most venerated (as it will be said later¹⁰⁴).”

Devadatta went where prince Ajātaśatru was staying. By means of his psychic powers he soared up in the air, or he preached the Dharma manifesting his body, or preached the Dharma hiding his body, or preached the Dharma manifesting half body, or preached the Dharma not manifesting half

¹⁰² Ajātaśatru means *having no enemy, friend of all born things*. In Chinese it is 未生怨 (*weishengyuan*), which literally means *having not yet arisen enmity*.

¹⁰³ The Pāli account names this deity Kakudha. Nevertheless, the Chinese transliteration seem to suggest something different. It reads 迦休拘羅子 (*jiaxiujuluozi*), with the last character 子 usually meaning “*putra*”, “*son of*”. A possible rendering may be Kasukudhaputra. In the following text, he is referred to simply as 迦休 (*jiaxiu*), that I render as Kasu.

¹⁰⁴ The note is in the text. The explanation will follow later. In short, these are five examples of monks who live far below the moral standard, but whose reputation is protected by the disciples and the people who are very familiar with them for fear of the consequences. The conclusion is that the Tathāgata lives up to the moral standards and needs not the protection of anybody. The answer of the Buddha and these remarks feel a little out of place here.

body, or he emitted smoke from the body, or he emitted fire from the body, or he transformed himself into a child, adorned with necklaces, sitting on the prince's lap, moving to one side to suck the prince's finger. Prince Ajātaśatru, seeing these metamorphoses, was terrified and his body hair stand on end. Devadatta knew that the prince was afraid and said, "Don't be afraid! Don't be afraid!" The prince asked, "Who are you?" He answered, "I am Devadatta." The prince replied, "If you really are Devadatta show your body." He then showed his body. Having seen him, (the prince) increased his faith. Having faith, he increased his donations. Everyday morning and evening, prince Ajātaśatru led five hundred carts to go to pay homage (to Devadatta), and in addition offered five hundred cauldrons¹⁰⁵ of food. The bhikṣus heard that Ajātaśatru, leading five hundred carts, went everyday morning and evening to pay homage to Devadatta, and in addition offered five hundred cauldrons of food and they went where the World Honoured One was staying. They paid homage to his feet and they sat at one side. They informed the World Honoured One about the entire question. The World Honoured One at that time said to the bhikṣu, "Collect your mind and don't covet Devadatta's gains. Why? The fact that Ajātaśatru, leading five hundred carts, goes everyday morning and evening to pay homage to Devadatta and in addition he offers him five cauldrons of food will only increase Devadatta's malevolent intentions. It is like beating a fierce dog on the nose: it only becomes more aggressive. All the bhikṣus should understand the question in these terms. Even though Ajātaśatru, leading five hundred carts, goes everyday morning and evening to pay homage to Devadatta and in addition he offers him five cauldrons of food, this only increases Devadatta's malevolent intentions." The king of Magadha Bimbisāra heard that Ajātaśatru, leading five hundred carts, went everyday morning and evening to pay homage to Devadatta and in addition he offered him five cauldrons of food. Then King Bimbisāra, leading seven hundred carts, went morning and evening to pay homage to the World Honoured One and in addition he offered seven hundred cauldrons of food. Devadatta heard that King Bimbisāra, leading seven hundred carts, went morning and evening to pay homage to the World Honoured One and in addition he offered seven hundred cauldrons of food. Having heard it, he got envious because of the gains (obtained by the Buddha) and lost his psychic powers. He thought, "I will wait when the Buddha and the community gather, go to the Buddha and implore him saying, 'The World Honoured One is already very old, his life span has already surpassed that of (common) people. He has practiced the Way for long time. It is suitable that he retires in a secluded place in silence. The World Honoured One is the Lord of all Dharmas. It is suitable that he entrusts the saṃgha to me. I will lead and protect it'." Devadatta waited when the community gathered and spoke to the World Honoured One in the way he thought. The Buddha answered, "I do not entrust the saṃgha even to Śāriputra and Maudgalyāyana. How can I entrust it to a foolish like you, to be vomited out?" Then Devadatta thought, "The World Honoured One called me foolish to be vomited out in front of the community." He then developed resentment against him. This was the first time that Devadatta developed resentment against the World Honoured One. Devadatta went to Ajātaśatru and said, "The King because of his protection of the Correct Dharma will be blessed with a long life. You can become king only after the death of your father; already old, you will not be able to amuse yourself for long time in the five sensual pleasures. You can kill your father; I will kill the Buddha. In the Magadha country there will be a new King and a new Buddha. Will not the government of the country and the teaching be a great pleasure?". The prince answered, "It is possible." He further asked Devadatta, "What do you need?" He answered, "I need men." He gave men to him. Devadatta

¹⁰⁵ The cauldron was a measure of capacity, equivalent to 4 or 6.4 pecks (depending on the sources).

sent two men to kill the Buddha, teaching them with these words, “Go and kill the Buddha, then come through a different way.” After the two he dispatched went away, he further sent four men saying, “When you intercept the two men coming back, kill them, and come back through a different way.” Later, he further sent eight men, saying, “If you can intercept along the way the four men coming back, kill them, then come back through a different way.” In this way, the men he dispatched doubling each time were sixty-four. In this way, nobody would have been able to discern the original (person behind the) assassination; nobody would have known who killed the World Honoured One.

The World Honoured One was sitting in the Cave of the Boar’s Pit. From the cave, he went down the Vulture’s Peak mountain to walk. The Buddha thought, “What I did in the past will come to fruition today.” The two men who received the instructions from Devadatta put on an armour, took knives and sticks and walked towards the World Honoured One. These two men were thinking, “We will kill the Buddha.” As they arose this thought, they could not advance. When they thought, “The World Honoured One is full of holy virtues, his awesome power is immeasurable. Even his true disciples are equally endowed with spiritual powers. How can we kill the World Honoured One?”, they could advance. They saw the Buddha from afar, his features upright, all his senses calmed down, having realized the supreme control and the foremost cessation. All his faculties were firm like a tamed dragon or elephant. His mind was not confused, like transparent water, clear inside and outside. As they saw him, they rejoiced. Discard the knives and the sticks to one side, they approached the World Honoured One, they paid homage to his feet and they sat at one side. The World Honoured One taught them gradually the subtle and marvellous Dharma, making them rejoice and convincing them to practice virtue. He spoke about generosity, about ethics and about the blessing of a heavenly rebirth. He reprimanded the impurity of desire and praised its abandonment. The two men on that place put an end to the defilements of desire and realized the pure eye of the Dharma, they saw the Dharma and realized the Dharma¹⁰⁶. They said to the Buddha, “From now on we take the three refuges, we take refuge in the Buddha, we take refuge in the Dharma, we take refuge in the Saṃgha, and we become lay followers. From now on we will not kill any sentient being for the rest of our life, up to we will not take alcoholic substances.” The World Honoured One said to the two men, “When you go back, go by that way, not by this way.” They arose from their sit, they paid homage to the Buddha and, after circumambulating him three times, they left. They reached the place where Devadatta was staying and said, “The World Honoured One is full of holy virtues, his awesome power is immeasurable. Even his disciples are equally endowed with spiritual powers. How can we kill the World Honoured One?” Devadatta answered, “Go! Disappear! What is the use of you? How can it be that two men cannot kill one man?” Devadatta, driven by this anger, went to the Vulture’s Peak, took a big stone and threw it against the World Honoured One. A deva took the stone and put it on the peak of the mountain. From the side of this stone a little splinter detached and stroke the foot finger of the Buddha, injuring the skin and causing (the finger) to bleed. The Buddha turned towards his right like a dragon and said, “Never before a Gotama did such a thing.” The World Honoured One returned to the cave, folded the saṅghāṭī in four, lay down on his right side like a lion, with his feet one on top of the other, enduring single-mindedly the pain of the injury.

¹⁰⁶ They realized the first fruit of sainthood, śrotāpatti.

Many bhikṣus heard that Devadatta had hired people to kill the Buddha. They took sticks and stones and surrounded the cave, shouting loudly. The Buddha came out from the cave and said to the bhikṣus, “Bhikṣus! Why have you taken these sticks and stones, surround the cave and shout? You are like fishermen who got fish and shout loudly.” The bhikṣus said to the Buddha, “We heard that Devadatta wants to come and kill the Buddha, therefore, we took sticks and stones and came to the cave, fearing that some enemy may come and kill the World Honoured One.” The Buddha said to the bhikṣus, “Go back and focus your mind on cultivating the Way. It is the custom of all the Buddhas not to have protection. Why? Because they have already conquered all foes. Bhikṣus, know that it is impossible that a holy wheel-turning King is injured by some external enemy. For the Tathāgata it is the same. That a crowd of evil (people) come to injure (the Tathāgata), this is an impossible thing.” He said to the bhikṣus, “In the world there are five kinds of veneration. Which five? There is someone who is venerated but whose ethical conduct is impure and yet he declares to be pure. All his disciple and those who are intimate know him as he is and say, ‘Now the ethical conduct of our master is impure, but he declares to be pure. If we inform the lay people, they will be displeased. If they will be displeased, we should not say it. Let’s put the thing aside and receive the people’s support. They will know it later.’ Bhikṣus! This mundane form of veneration (means that) the disciples protect (the master) because of the precepts and the master relies on the protection of the disciples. Second, bhikṣus, there is someone whose way of living is impure and yet he declares that his way of living is pure, as above. Third, bhikṣus, there is someone whose vision and wisdom are not pure, and yet he declares that his vision and wisdom are pure, as above. Fourth, bhikṣus, there is someone whose words are impure and yet he declares that his words are pure, as above. Fifth, there is someone who is outside the Dharma and Vinaya, and yet he declares to be inside the Dharma and Vinaya, as above. In this way, bhikṣus, in the world there are these five types that are reckoned as forms of veneration. Now, bhikṣus, I keep the precepts purely and I declare that I keep the precepts purely; I do not allow my disciples to protect me, nor do I seek for my disciples’ protection. In this way, bhikṣus, my way of living is pure, and I declare that it is pure, as above. In this way, bhikṣus, my vision and wisdom are pure, and I declare that my vision and wisdom are pure, as above. Bhikṣus, my words are pure, and I declare that my words are pure, as above. Bhikṣus, I live inside the Dharma and Vinaya, and I declare that I live inside the Dharma and Vinaya, as above.” The World Honoured One said to the bhikṣus, “Appoint Śāriputra to inform people that whatever Devadatta does, it does not concern the Buddha, the Dharma and the Saṃgha. They are only Devadatta’s own acts. You should do a jñapti dvitīya karma. Appoint someone who can do a saṃghakarma, as above. He shall recite this motion:

May the Virtuous Saṃgha listen! If the saṃgha is ready, may the saṃgha consent to appoint now bhikṣu Śāriputra to inform the lay people that whatever Devadatta does, it does not concern the Buddha, the Dharma and the Saṃgha; they should know that they are only Devadatta’s own acts. This is the motion.

May the Virtuous Saṃgha listen! The saṃgha now appoints bhikṣu Śāriputra to inform the lay people that whatever Devadatta does, it does not concern the Buddha, the Dharma and the Saṃgha; they are only Devadatta’s own acts. Those elders who agree that the saṃgha now appoints bhikṣu Śāriputra to inform the lay people that whatever Devadatta does, it does not concern the Buddha, the Dharma and the Saṃgha, should keep silent. Those who do not agree should speak.

The saṃgha has agreed to appoint bhikṣu Śāriputra to inform the lay people that whatever Devadatta does, it does not concern the Buddha, the Dharma and the Saṃgha.

This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled.

Śāriputra, having heard this, was perplexed, and went to where the World Honoured One was staying. He paid homage to his feet and sat at one side. He said to the Buddha, “World Honoured One, how can I speak about the evil doings of Devadatta to lay people? Why? I’ve always praised the virtues of Devadatta to lay people in this way, ‘He has gone forth from a good family, he is intelligent, he possesses spiritual powers and his features are upright.’” The Buddha said to Śāriputra, “Before, you praised Devadatta saying that he is intelligent, he possesses spiritual powers and he has gone forth from a good family. Is it so?” (Śāriputra) answered, “It is so, Great Virtuous One.” “Therefore, Śāriputra, it is you now that have to go to the lay people and say them that once upon a time Devadatta was in such a way and now he is in such a way: know that whatever Devadatta does, it does not concern the Buddha, the Dharma and the Saṃgha. They are only Devadatta’s own acts.” Śāriputra, having accepted the Buddha’s teaching, went to the lay people and said, “Once upon a time, Devadatta was in such a way, and now he is in such a way. Know that whatever Devadatta does, it does not concern the Buddha, the Dharma and the Saṃgha. They are only Devadatta’s own acts.” Those among the lay people who liked Devadatta said, “The Śākya śramaṇas are envious because of material gains. It is just because they do not like that Devadatta receives offerings that they say to everybody that whatever Devadatta does, it does not concern the Buddha, the Dharma and the Saṃgha. They are only Devadatta’s own acts.” Those who were devoted to the Buddha said, “Maybe Devadatta already did it, or he is preparing to do it.”

At that time, Ajātaśatru hid a knife in his vests and quickly entered the palace to kill his father. The one who was guarding the door, searching his body, discovered that he was carrying a knife and asked, “What do you want to do with this knife?” he answered, “I want to enter the palace and kill my father.” The one who was guarding the door asked, “Who told you to arise this intention?” He answered, “Devadatta taught me.” The one who was guarding the door took him to the great ministers and said, “Ajātaśatru wants to kill the king.” The great ministers asked (Ajātaśatru), “Who taught you?” He answered, “Devadatta taught me.” Some ministers said, “All the Śākya śramaṇas do this kind of things, they must be exterminated.” Other ministers said, “It is not that all the Śākya śramaṇas do evil things, they should not be exterminated. Only the prince and Devadatta did it, only they should be killed.” Other ministers said, “It is not that all the Śākya śramaṇas do evil things. Only Devadatta and Ajātaśatru did it. Although they should die, they should not be killed. Why? The king is the king of the law, he would not be pleased.” The guard took him to where king Bimbisāra was staying and informed the king saying, “Ajātaśatru wants to kill the king.” The king asked (Ajātaśatru), “Who told you?” He answered, “Devadatta.” Some ministers said, “All the Śākya śramaṇas are evil, they must be exterminated.” The king, hearing these words, was not pleased. Other ministers said, “It is not that all the Śākya śramaṇas do evil things, they should not be exterminated. Only Devadatta and Ajātaśatru did it; the King should kill them.” The king, hearing these words, was not pleased. Other ministers said, “It is not that all the Śākya śramaṇas do evil things. They should not be exterminated. Only Devadatta and Ajātaśatru did it. Although they should die, they should not be killed. Why? The king is the king of the law; we are afraid that, hearing this, he would not be pleased.” King Bimbisāra was pleased with these words. He said to the ministers, “It is not that all these Śākya śramaṇas are evil. Therefore, they should

not be exterminated. It is the deed of Devadatta and Ajātaśatru, and yet they should not be killed. Why? The Buddha appointed Śāriputra to inform all people that whatever Devadatta does, it does not concern the Buddha, the Dharma and the Saṃgha. They are only Devadatta's own acts. Therefore, he should not be killed." Then the father king, having rebuked prince Ajātaśatru, said to the great ministers, "You should forgive prince Ajātaśatru. After investigation, let him go." The great ministers protested loudly, "What Ajātaśatru did is serious, he deserves death. How can he be released after only a little rebuke?"

Devadatta, after having instructed people to kill the Buddha, and having instructed Ajātaśatru to kill his father, became notorious and all support ceased. Devadatta went on alms round together with four companions from one house to the other. Their names were Samuddadatta, Khaṇḍādeviyaputra, Kokālika, Kaṭamorakattissaka. Together, they were five. All the bhikṣus heard that Devadatta had instructed people to kill the Buddha, and moreover, he had instructed Ajātaśatru to kill his father, that he had become notorious and all his support had ceased and that, together with companions, the five of them, went on alms round from one house to the other. They went to the World Honoured One, paid homage to his feet and sat at one side. They informed the World Honoured One about the issue. Then, the World Honoured One convened all the saṃgha and purposefully asked Devadatta, "Is it true that you lead four people to go on alms round from one house to the other?" He answered, "It is true, World Honoured One." The World Honoured One rebuked Devadatta in many ways, "What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Why do you separately lead four people on alms round from one house to the other? I frequently said that one has to take pity on lay people. How can you now lead four people to go on alms round from one house to the other?" Having rebuked Devadatta in many ways, the World Honoured One said to the bhikṣus, "From now, group meals are not allowed¹⁰⁷. Three persons eating together is allowed. What is the reason? There are two benefits, namely, to assimilate those who are difficult to tame, and to show pity towards the lay people. Why? Out of fear that this person difficult to tame may organize a separate faction to harass the saṃgha." Then Devadatta thought, "Never before has the Śramaṇa Gotama deprived people of food. I will destroy his Saṃgha Wheel. After my death I will gain great renown in these terms, 'The Śramaṇa Gotama was endowed with great spiritual powers and unobstructed wisdom, but Devadatta could destroy his Saṃgha Wheel'." Devadatta went to his companions and said, "Let us destroy together the Saṃgha Wheel. After our deaths we will gain great renown in these terms, 'The Śramaṇa Gotama was endowed with great spiritual powers and unobstructed wisdom, but Devadatta could destroy his Saṃgha Wheel'." The companion of Devadatta whose name was Samuddadatta was intelligent and very skilled. He said, "The Śramaṇa Gotama is endowed with great spiritual powers, and so his disciples. How can we destroy his Saṃgha Wheel?" Devadatta answered, "The Tathāgata often preaches the ascetic practices, having few desires, being contented and enjoy relinquishment. I now have five dharmas which are also ascetic practices and supreme methods of having few desires, being contented and enjoy relinquishment. During one's entire life one has to rely only on alms food; during one's entire life one has to wear only discarded cloth; for one's entire life one has to sit in the open; for one's entire life one cannot take ghee and salt; for one's entire life one cannot eat meat or fish. I now uphold these five dharmas to teach the bhikṣus contentment, leading them to faith. I will say the bhikṣus, 'The World Honoured One praises in many ways the ascetic practices, having

¹⁰⁷ This is the origin story of pācittiya 22, *Participating in a group meal*.

few desires and be contented, and enjoying relinquishment. I now have these five dharmas which are supreme ascetic practices: for one's entire life one has to rely only on alms food up to one cannot eat meat or fish. You can practice them together (with us). Many of the new bhikṣus will certainly accept the teaching. I'm afraid that the elders bhikṣus will not accept. Using this expedient, it is possible to destroy his Saṃgha Wheel." Samuddadatta said to Devadatta, "If you do in this way, it is possible to destroy his Saṃgha Wheel." Devadatta taught the bhikṣus the five dharmas, saying, "The World Honoured One praises in many ways the ascetic practices, having few desires and be contented, and enjoying relinquishment. I now have these five dharmas which are ascetic practices and supreme methods of having few desires, being contented and enjoy relinquishment: during one's entire life one has to rely only on alms food; during one's entire life one has to wear only discarded cloth; for one's entire life one has to sit in the open; for one's entire life one cannot take ghee and salt, meat or fish." Many bhikṣus heard that Devadatta was teaching the five dharmas to the bhikṣus leading them to faith, as said in detail above. The bhikṣus, having heard this, went to the World Honoured One, paid homage to his feet and sat at one side. They informed the Buddha about this issue. The Buddha said to the bhikṣus, "Devadatta today wants to break the four supports. Which four? I've always said in many ways that one should accept cloth with contentment; I've always praised contentment in accepting cloth; I've always in many ways said that one should accept with contentment food, beds, beddings, medicines when one is sick; I've always praised contentment in accepting food, beds, beddings, medicines when one is sick. Bhikṣus, you should know that Devadatta today wants to break the four supports." On that occasion, the World Honoured One convened the bhikṣu saṃgha, and purposefully asked Devadatta, "Are you indeed teaching the bhikṣus these five dharmas?" As explained above in detail. He answered, "It is so, World Honoured One." The World Honoured One rebuked him in many ways, "Why are you teaching the bhikṣus the five dharmas?" as explained above in detail. "Devadatta, do not break the four supports. Which four? As above. Devadatta, do not find ways to split the harmonious saṃgha, do not adopt methods to split the harmonious saṃgha, stubbornly clinging to them without relenting. You should be in harmony with the saṃgha, without disputes, mixed together like water and milk; dwell peacefully in the Buddhadharma. Therefore, Devadatta, you should understand that splitting the harmonious saṃgha is an extreme evil and a calamity that entails a very grave retribution¹⁰⁸. One who splits the harmonious saṃgha falls into the hell for one eon, experiencing a punishment that cannot be assuaged." The World Honoured One, using various arguments, led Devadatta to give up temporarily his intention to split the saṃgha. Having rebuked Devadatta in many ways, he said to the bhikṣus, "I allow that the saṃgha carries out a jñāpti caturtha karma of admonition against Devadatta to have him give up the question. You should appoint one in the community who can carry out the saṃghakarma, as above. He shall recite this motion:

May the Virtuous Saṃgha listen! This Devadatta has adopted methods to split the harmonious saṃgha, he clings to them without relenting. If the saṃgha is ready, may the saṃgha consent to give him an admonition to have him give up the question (in these terms:) 'Devadatta, do not split the harmonious saṃgha, clinging to this without relenting. You, Devadatta, should be in harmony with the saṃgha, joyful and without disputes, mixed together like water and milk. Dwell peacefully in the Buddhadharma'. This is the motion.

¹⁰⁸ The term 罪 refers in this case to the karmic retribution in hell, as in the expression 受罪, receive (karmic) retribution.

May the Virtuous Saṃgha listen! This Devadatta has adopted methods to split the harmonious saṃgha, he clings to them without relenting. Now the saṃgha gives him an admonition to have him give up the question (in these terms:) ‘Do not split the harmonious saṃgha, clinging to this without relenting. You, Devadatta, should be in harmony with the saṃgha, joyful and without disputes, mixed together like water and milk. Dwell peacefully in the Buddhadharma’. Those elders who agree that the saṃgha now gives an admonition to Devadatta to have him give up the question should keep silent. Those who do not agree should speak. This is the first karma

The second and the third are the same.

The saṃgha has agreed to give an admonition to Devadatta to have him give up the question. This is agreeable to the saṃgha, therefore it is silent. Thus the case is settled.

You should give the admonition in this way.”

The saṃgha carried out this jñapti caturtha karma of admonition against Devadatta. The bhikṣus informed the World Honoured One about this question. The World Honoured One said, “If there is a bhikṣu who adopts methods to split the harmonious saṃgha, he should be admonished through this jñapti caturtha karma. From now on, I lay down this rule for bhikṣus, and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣu wants to split the harmonious saṃgha, he adopts methods to split the harmonious saṃgha, and he clings to this without relenting, the bhikṣus have to admonish this bhikṣu, “Virtuous One! Do not split the harmonious saṃgha, do not use methods aimed at splitting the harmonious saṃgha, do not adopt methods to split the saṃgha, clinging to them without relenting. Virtuous One! You should be in harmony with the saṃgha. Being in harmony with the saṃgha one is happy and without disputes. We all study under the same teacher, we mix like water and milk. In the Buddhadharma there is improvement and one dwells in peace.” If this bhikṣu, when admonished in this way, clings to this without relenting, the bhikṣus have to admonish him up to three times, to convince him to give up the question. If, up to the third admonition, he gives up, it is good. If he does not give up, it is a saṃghāvaśeṣa.

Bhikṣu as above.

Harmony: carrying out together the saṃghakarmas, carrying out together the Prātimokṣa recitation.

Saṃgha: four bhikṣus, or five, or ten, up to innumerable bhikṣus.

Splitting: there are eighteen methods of splitting (the saṃgha), namely (saying that) the Dharma is not Dharma, the Vinaya is not Vinaya, an offence is not an offence, or (an offence) is light, or (an offence) is heavy, an (offence with) remainder is not with remainder, a sthūlāca is not a sthūlāca, a common practice is not a common practice, something instituted has not been instituted, something said has not been said. These are the eighteen (methods)¹⁰⁹.

¹⁰⁹ The list includes nine methods that have to be read also in the reverse, giving eighteen methods.

Devising methods to split the saṃgha: it is just the adoption of these eighteen methods.

If a bhikṣu wants to split the harmonious saṃgha, he adopts methods to split the harmonious saṃgha, and he clings to this without relenting, the bhikṣus have to admonish this bhikṣu, “Venerable One! Do not split the harmonious saṃgha, do not adopt methods aimed at splitting the harmonious saṃgha, clinging to them without relenting. Virtuous One! You should be in harmony with the saṃgha, joyful and without disputes, mixed like water and milk. In the Buddhadharma there is improvement and one dwells in peace. Venerable One, you should give up this question; do not compel the saṃgha to admonish you, thereby committing a grave offence.” If he listens to the words, it is good. If he does not listen, one should ask bhikṣus, bhikṣuṇīs, upāsakas, upāsikās, kings, great ministers, followers of other sects, brahmins to plead it. If a bhikṣu of another place hears (this) and he knows that this one¹¹⁰ would believe and listen his words, he has to come. If he listens to the words, it is good. If he does not listen, one should carry out the motion. After having carried out the motion, one should plead again, “Venerable One! I finished the motion. The proclamations will follow. Give up this question now. Do not compel the saṃgha to carry out the proclamations, thereby committing a grave offence.” If he listens to the words, it is good. If he does not listen, one should carry out the first proclamation. After having carried out the first proclamation, one should plead again, “Venerable One! I finished the motion and the first proclamation. There are still two proclamations. Give up this question now. Do not compel the saṃgha to carry out the (remaining) proclamations, thereby committing a grave offence.” If he listens to the words, it is good. If he does not listen, one should carry out the second proclamation. After having carried out the second proclamation, one should plead again, “Venerable One! I finished the motion and two proclamations. There is now one proclamation. Give up this question. Do not compel the saṃgha to carry out the (last) proclamation, thereby committing a grave offence.” If he gives up, it is good. If he does not give up, one should carry out the last proclamation, at the end of which one commits a saṃghāvaśeṣa.

If he gives up after the motion and two proclamations, third sthūlāca. If he gives up after the motion and one proclamation, second sthūlāca. If he gives up after the motion, first sthūlāca. If he gives up when the motion is not over, duṣkṛta. When no motion has still been carried out, if one wants to split the harmonious saṃgha, and adopts methods the split the harmonious saṃgha, clinging to this without relenting, duṣkṛta in all cases.

If, when the saṃgha is carrying out the saṃghakarma of admonition against the one who wants to split the saṃgha, another bhikṣu advises (the culprit) not to give up, this bhikṣu commits a sthūlāca. If no admonition has been carried out yet, duṣkṛta. If a bhikṣuṇī advises him not to give up, this bhikṣuṇī commits a sthūlāca. If no admonition has been carried out, if a bhikṣuṇī advises him not to give up, duṣkṛta. Besides bhikṣus and bhikṣuṇīs, if others advise him not to give up, duṣkṛta.

Bhikṣuṇī, saṃghāvaśeṣa. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression. There is no transgression if one gives up at the first admonition; if the admonition is an illegal transaction with a separate group; if the admonition is an illegal transaction with an harmonious saṃgha; if it is a legal transaction with a separate group; if it is an apparently

¹¹⁰ The culprit.

legal transaction with an harmonious saṃgha; if it is not according to the Dharma, according to the Vinaya, according to the teaching of the Buddha; if no admonition has been carried out yet; if one wants to destroy a malevolent group, malevolent companions; if one wants to defeat someone who wants to destroy the harmonious saṃgha and interdicts him so that he cannot do it; if one wants to defeat those who help in destroying the saṃgha, those who want to do a two or three members saṃghakarma, those who want to carry out a transaction against the Dharma and against the Vinaya, those who carry out (a transaction) against the Buddha, the stupa, the upādhyāya, or the equal to the upādhyāya, the ācārya, or the equal to the ācārya, one's (rightful) companions, in order to restrict them or deny them (the possibility to) dwell: if one defeats these there is no offence.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and his mind is confused, or if he is oppressed by unbearable pain.

*Skandhaka on splitting the saṃgha*¹¹¹

Skandhaka n. 15, 909, b7

At that time, the World Honoured One was dwelling in Rājagṛha. On a certain occasion the saṃgha gathered. Devadatta rose from his seat and distributed the voting tickets, “Who among the Elders agree that these five rules are the Dharma, are the Vinaya, are the teaching of the Buddha, take a voting ticket.” Five hundred just ordained ignorant bhikṣus took the voting tickets. Ānanda rose from his seat, wore his uttarāsaṅgha on one side, and said, “Who among the Elders agree that these five rules are not the Dharma, are not the Vinaya, are not the teaching of the Buddha, wear his uttarāsaṅgha on one side.” In the assembly sixty-one elders wore their uttarāsaṅgha on one side. Devadatta said to the bhikṣus, “Elders! We do not need the Buddha and the saṃgha. We can carry out the saṃghakarmas and the poṣadha by ourselves.” Devadatta then went to the Mount Gayā, and, having reached the Mount Gayā, he carried out the saṃghakarmas and the recitation of the Prātimokṣa far from the Buddha and the saṃgha.

Many bhikṣus went to the World Honoured One, paid homage to his feet and sat at one side. They informed the Buddha saying, “In Rājagṛha on a certain occasion the saṃgha gathered. At that time, Devadatta rose from his seat and distributed the voting tickets, saying, ‘Who among the Elders agree that these five rules are the Dharma, are the Vinaya, are the teaching of the Buddha, take a voting ticket.’ Five hundred just ordained ignorant bhikṣus took the voting tickets. The Venerable Ānanda rose from his seat, wore his uttarāsaṅgha on one side, saying, ‘Who among the Elders agree that these five rules are not the Dharma, are not the Vinaya, are not the teaching of the Buddha, take off his uttarāsaṅgha and wear it on one side.’ In the assembly sixty-one elders took off their uttarāsaṅgha and wore it on one side. Then Devadatta said to the bhikṣus, ‘We can discard the Buddha and the saṃgha and carry out the saṃghakarmas and the recitation of the Prātimokṣa by ourselves.’ He then went to the Gayā mountain and, discarded the Buddha and the saṃgha, carried out the saṃghakarmas and the recitation of the Prātimokṣa.” The Buddha answered, “This foolish one has split the saṃgha. There are eight incorrect dharmas that entangle, obscure and obliterate a virtuous mind. Devadatta has chosen (something that) is not the Way; he will fall into the hell for one eon without rescue. Which eight? Material gains and absence of material gains, praise and

¹¹¹ I translate only the relevant parts, omitting the legends interspersed in the text.

blame, respect and absence of respect, bad friends, pleasure in bad companies. There are these eight incorrect dharmas that entangle, obscure and obliterate a virtuous mind. Devadatta has chosen (something that) is not the Way; he will fall into the hell for one eon without rescue. If I could see a hair of virtuous qualities in Devadatta, I would not predict that he will fall into the hell for one eon without rescue. It is because I cannot see a hair of virtuous qualities in Devadatta that I say that he will fall in the hell for one eon without rescue. It is like a man fallen into excrements; a man who wants to rescue him cannot find even a hair of clean space to grab him. When I see Devadatta it is the same: I cannot see even a hair of white qualities. Therefore, I say that Devadatta will fall into the hell for one eon without rescue.

At that time, Śāriputra and Maudgalyāyana walked towards Mount Gayā. Some bhikṣus saw (them), and wept tears. They went to the World Honoured One, paid homage to his feet and sat at one site. They said to the World Honoured One, “World Honoured One! Even the first disciples went to Mount Gayā!” The Buddha said to them, “Do not be afraid. Śāriputra and Maudgalyāyana went to Mount Gayā to seek a benefit.”

At that time, on Mount Gayā, Devadatta was preaching his doctrine surrounded by a huge crowd. He saw from far Śāriputra and Maudgalyāyana coming and said, “Come, great disciples! Although you did not agree at the beginning, you agree now. Although you are the last, it is good.” Śāriputra and Maudgalyāyana on arriving spread the sitting cloth and sat. Devadatta, imitating what the Buddha usually did, said to Śāriputra in front of the crowd, “Preach the Dharma to the saṃgha. My back is aching, I will retire to rest for a while.” Imitating the Buddha, Devadatta folded his saṅghāṭī in four and laid down on the right side, like a lion. Lacking mindfulness, he (turned and) lied down on the left side, like a jackal, he felt on his back and slept snoring.

Śāriputra said to Maudgalyāyana, “You could instruct this crowd so that they develop the mind of renunciation.” Maudgalyāyana, having heard the words of Śāriputra, he soared up to the sky by means of his spiritual powers. He spoke the Dharma showing himself, or he spoke the Dharma by not showing himself, or he spoke the Dharma showing only half of his body, or he spoke the Dharma by not showing half of his body, he emitted smoke, he emitted fire, he emitted fire from the lower part of the body and water from the upper part of the body, or he emitted fire from the upper part of the body and water from the lower part of the body, or he emitted fire through the body and water from his pores. Śāriputra, having understood that Mahāmaudgalyāyana had succeeded in developing the mind of renunciation in the crowd, preached to them the four noble truths, suffering, origin, cessation and the path. All the bhikṣus without leaving their position, let go of the dust, abandoned defilements and realized the Dharma eye. Śāriputra and Maudgalyāyana said to the bhikṣu, “Those who are disciples of the World Honoured One, follow us.” Śāriputra and Maudgalyāyana together with the five hundred bhikṣus stood up and left. Short after Śāriputra and Maudgalyāyana had left, Suddadatta touched the foot of Devadatta and said, “Devadatta, wake up. Śāriputra and Maudgalyāyana with the five hundred bhikṣus stood up and left.” Startled and afraid, he stood up, spitting hot blood from the nose.

The bhikṣus, seeing Śāriputra and Maudgalyāyana coming back leading the five hundred bhikṣus, rejoiced. They went to the Buddha, paid homage to his feet, and sat at one side. They informed the Buddha saying, “Śāriputra and Maudgalyāyana came back leading the five hundred bhikṣus.” The Buddha said to the bhikṣus, “It is not the first time that Śāriputra defeats Devadatta

....

Śāriputra and Maudgalyāyana led the five hundred bhikṣus to go to the Buddha. They paid homage to his feet and sat at one side. The Buddha said, “These five hundred bhikṣus have followed Devadatta and created a separate group. Now, they must get ordination again.” The Buddha said to Śāriputra and Maudgalyāyana, “The bhikṣus who have followed Devadatta have abandoned¹¹² the precepts they took before. They have to be taught to make amends for a sthūlāca offence.”

....

At that time, Upāli rose from his seat, uncovered his right shoulder, kneeled with the right knee, joined his palms and asked the Buddha, “What is the meaning of splitting the saṃgha? How many people are needed to split the saṃgha? Who can split the harmonious saṃgha?” The Buddha answered, “Upāli, there are two means to split the saṃgha, false speech and similar speech. Through these two things one can split the saṃgha. Upāli, there are other two means to split the saṃgha, through saṃghakarma and by taking a voting ticket. Upāli, one single bhikṣu cannot split the saṃgha; although he may look for expedients (to this effect), he cannot split the saṃgha. A bhikṣuṇī¹¹³, a śikṣamāṇā, a śrāmaṇera, a śrāmaṇerī cannot split the saṃgha. Although they may look for expedients to split the saṃgha, they cannot split the saṃgha. Upāli, if on this side one bhikṣu and on the other side one bhikṣu distribute the voting tickets to split the saṃgha or do a saṃghakarma, they cannot split the saṃgha. They simply pollute the saṃgha. Two people or three people it is the same. Upāli, if on this side four or more bhikṣus and on that side four or more bhikṣus distribute the voting tickets to split the saṃgha or do a saṃghakarma, Upāli, this is called splitting the saṃgha. It is splitting the harmonious saṃgha.

Upāli further asked, “What will one get (as retribution) for splitting the harmonious saṃgha?” The Buddha answered, “If one splits the harmonious saṃgha he will fall into the hell for one eon without rescue.” “If one reunites a saṃgha that has been split, what will one get (as retribution)?” The Buddha said, “He will enjoy one eon of happiness in the Brahma world.” He then recited a gāthā:

If the saṃgha is in harmony, there is happiness.
 There is harmony without disputes.
 Because of harmony there is the Dharma.
 One can always diligently cultivate the Way.
 One who can harmonize the saṃgha
 Will enjoy one eon of heavenly happiness.

Upāli further asked, “Do all those who split the saṃgha go to hell to suffer for one eon or not?” The Buddha answered, “Those who split the saṃgha do not all fall into the hell to suffer for one eon. Upāli, suppose a bhikṣu calls dharma what is not dharma and, clinging to this dharma, splits the harmonious saṃgha. He knows that he splits (the saṃgha) under the perception that this is not dharma, and speaks under the perception that this is not dharma, saying, “This is Dharma, this is Vinaya, is the teaching of the Buddha”, and he distributes the voting tickets with a different view

¹¹² The texts has 是, but the meaning of the sentence, particularly when connected to the preceding declaration of the Buddha that these bhikṣus have to take ordination again, suggests instead the reading 捨, as in 捨戒.

¹¹³ Bhikṣuṇīs cannot split the bhikṣu saṃgha, they can split only the bhikṣuṇī saṃgha, and vice versa.

and a different agreement, Upāli, this splitter of the saṃgha will fall in the hell for one eon of suffering without rescue. Upāli, suppose a bhikṣu says that what is not dharma is dharma and, clinging to this dharma, splits the saṃgha. He splits (the saṃgha) under the perception that this is not dharma, but speaks under the perception that this is dharma (saying,) “This is Dharma, is Vinaya, is the teaching of the Buddha”, and he distributes the voting tickets for splitting the saṃgha or carries out a (separate) saṃghakarma, this splitter of the saṃgha will fall in the hell for one eon of suffering without rescue. Splitting (the saṃgha) under the perception that this is dharma and speaking under the perception that this is not dharma is the same. Upāli, suppose a bhikṣu calls dharma what is not dharma and, clinging to this dharma, splits the harmonious saṃgha. He splits (the saṃgha) under the perception that this is dharma and speaks under the perception that this is dharma, (saying,) “This is Dharma, is Vinaya, is the teaching of the Buddha”, without a different view and without a different agreement he distributes the voting tickets for splitting the saṃgha or carries out a (separate) saṃghakarma, in this case, Upāli, this person will not fall in the hell for one eon without rescue. For doubting and not doubting there are four sentences as above. For doubting under the perception that this is not dharma there are four sentences as above. In the same way up to “what has been said as not been said”¹¹⁴.

Creating a schism

The origin story in the Vibhaṅga lacks many essential details that help to understand exactly how a split in the saṃgha, saṃghabheda, happens. It has therefore to be complemented with the account of the skandhaka.

This account takes over after Devadatta starts propagating his five dharmas. In the DV we don't see Devadatta presenting his five dharmas to the Buddha for approval, as it happens for example in the PV. The PV says that the Buddha refused to yield to Devadatta's request of making these five practices compulsory to all monks, leading Devadatta to rejoice, because that exactly was his goal.

The Skandhaka account starts with Devadatta presenting the five practices to the community during a gathering, requesting them to take part by taking voting tickets. Five hundred young and uninstructed monks are seduced by his teaching and follow him.

The saṃghakarma of admonition that concludes the account of the Vibhaṅga has probably to be placed before this episode. Devadatta refuses the admonition and goes ahead with his plan of splitting the saṃgha.

The Skandhaka says that there two ways to split the saṃgha:

1. Distributing the voting tickets. This is the method used by Devadatta. The community is split over some doctrinal point, as in this case the proposal of making compulsory five practices that the Buddha suggested as optional, thereby leading part of it to leave and pursue a communal life separated from the rest of the community. This is particularly expressed in the performance of the saṃghakarmas and the poṣadha ceremony in a different place.

¹¹⁴ The four permutations hold for all the eighteen points of controversy. In short, any attempt of splitting the saṃgha that is done under the perception that what one is doing is wrong and is not dharma deserves one eon's punishment in the hell. If instead, one genuinely thinks that what he is doing is right (albeit it is not), the punishment is not so severe.

2. By saṃghakarma. One party, inside the same territory as the rest of the community, performs separate saṃghakarma and poṣadha, autonomously declaring itself split from the rest.

The attempt of Devadatta to split the saṃgha unfolds at a double level:

1. Devadatta tries to establish a new dispensation, with himself as the new Buddha, his followers as the new saṃgha, and his doctrine as the new Dharma.
2. Devadatta splits the saṃgha through the distribution of the voting tickets, creating a new functional community that performs its own saṃghakarmas and poṣadha independently from the rest.

In the DV, and, as far as I know, in all the other Vinayas, these two levels are not conceived as two separate forms of splitting the saṃgha, but simply as two aspects of a same process. Nevertheless, commentators of Sarvāstivāda school have clearly distinguished two kinds of splitting the saṃgha, namely Breaking the Saṃgha Wheel and Splitting the Harmonious Saṃgha, called also Splitting the saṃghakarma Saṃgha, and they affirm that it is the first one that has to be reckoned as a capital sin, but not the second.

This tenet probably comes from an interpretation of a line in SV that reads ‘*splitting the śramaṇa Gotama harmonious saṃgha and destroying the putting in motion of the Wheel of Dharma*’¹¹⁵. Nevertheless, even this Vinaya does not seem to consider this sentence as referring to two different things. The text of the rule that appears at the end of the story simply refers to ‘*splitting the harmonious saṃgha*’. Therefore, distinguishing between two separate kinds of splitting the saṃgha seems to be entirely a commentarial stance. Be that as it may, Master Dao Xuan prefers the Sarvāstivāda interpretation, as expounded in the following passage of the SaVV:

What is the difference between Breaking the Saṃgha Wheel and Splitting the saṃghakarma saṃgha? Answer: there are several differences. Breaking the Saṃgha Wheel and Splitting the saṃghakarma saṃgha both entail a sthūlāca offence. Nevertheless, if one breaks the saṃgha wheel he commits a sthūlāca offence that is a capital sin and cannot be amended. If one splits the saṃghakarma saṃgha, he commits a sthūlāca offence that is not a capital sin and that can be amended¹¹⁶. Moreover, if one breaks the Saṃgha Wheel, one falls into the Avīci hell to be punished for one eon. If one splits the saṃghakarma saṃgha one does not fall into the Avīci hell. Moreover, to break the Saṃgha Wheel one needs at least nine people¹¹⁷. To split the saṃghakarma saṃgha one needs at least eight people. Moreover, to break the Saṃgha Wheel, one person has to declare to be a Buddha; to split the saṃghakarma saṃgha, there is nobody who declares to be a Buddha. Moreover, breaking the saṃgha Wheel may occur both inside and outside the (authorized) territory; splitting the saṃghakarma saṃgha has to occur inside the territory by carrying out a separate saṃghakarma. Moreover, only men can break the Saṃgha Wheel, while both men and women can split the saṃghakarma saṃgha. Moreover, by breaking the Saṃgha Wheel, one only breaks the saṃgha at the level of conventional truth, while by

¹¹⁵ T23, 24, b22.

¹¹⁶ Master Dao Xuan assesses the two sthūlāca offences as an upper level sthūlāca and a middle level sthūlāca respectively. Nevertheless, the analyses of sthūlāca offences into three levels – upper, middle, lower – is only commentarial and derives from a short passage of the SV.

¹¹⁷ Four on each side plus one who declares to be a Buddha and does not enter the quorum.

splitting the saṃghakarma saṃgha, one destroys the saṃgha both at the level of conventional truth and at the level of the ultimate truth¹¹⁸. Moreover, breaking the Saṃgha Wheel may only occur in the Jambudvīpa, while splitting the saṃghakarma saṃgha may happen in three continents.¹¹⁹

Although this is the position of the commentators, a closer look on the DV and other Vinayas leads to conclude that there is no real difference between the two forms of splitting the saṃgha, and that what the Vinayas speak about is just a single process, that, at the time of Devadatta, unfolded on two levels. The DV is adamantly clear in explaining the offence of splitting the harmonious saṃgha – otherwise called splitting the saṃghakarma saṃgha – as the capital sin here. I therefore adopt this stance, which finds corroboration in other Vinayas.

The eighteen points of controversy

The five practices that Devadatta wanted to make compulsory distort the four niśraya or supports, namely living on alms food, wearing robes made of discarded cloth, living at the root of a tree, taking fermented urine as medicine when sick. The Buddha did not intend these as compulsory, but made ample allowances in reference to them, namely one can accept invitations to a meal, one can accept robes that are donated by the laity, one can accept lodgings and living in the wilderness or in a village as one prefers, one can accept medicines when they are offered.

The MV, instead of the five practices, lists different views on the content of Sūtras and on Vinaya issues.

In any case, these methods to split the saṃgha are all encompassed under the eighteen points of controversy:

1. Saying that what is Dharma is not Dharma and vice versa.
2. Saying that Vinaya is not Vinaya and vice versa.
3. Saying that an offence is not an offence and vice versa.
4. Saying that a light offence is heavy and vice versa.
5. Saying that what has a remainder has not a remainder, and vice versa.
Remainder stands for all offences from saṃghāvaśeṣa downwards, *non-remainder* stands for pārājika. One who upholds this kind of tenet reduces a pārājika to a lesser offence and assesses a lesser offence as a pārājika.
6. Saying that a grave offence is not a grave offence, and vice versa.
Grave offence refers to sthūlāca. *Not a grave offence* refers to all offences lighter than sthūlāca. As above, one switches the two.
7. Saying that something that is common practice is not common practice, and vice versa.
One gives pride of place to practices that are secondary in the Dharma of the Buddha, as the five dharmas proposed by Devadatta, giving instead secondary place to what is essential and taught as common practice, like the Noble Eightfold Path.

¹¹⁸ Master Dao Xuan explains this statement in the following way (FCNP, book 9, 39 a): “Splitting the saṃghakarma saṃgha: both noble ones and common monastics can do it, because (even) a noble one may be perplexed about something, and it is easy that an illegal separate group (situation) may arise. Breaking the Dharma Wheel is possible only for common monastics. Noble ones have thoroughly understood and cannot be converted.”

¹¹⁹ T23, 524, a1.

8. Saying that something that has been instituted (by the Buddha) has not been instituted, and vice versa.
9. Saying that something that has been said (by the Buddha) has not been said, and vice versa.

These are not exclusive to the problem at hand, but they are shared by all the questions dealing with disputes.

The eighteen points of controversy can be summarized in the four disputes, namely a dispute arisen on Dharma and Vinaya; a dispute arisen on an accusation; a dispute arisen on the evaluation of an offence; a dispute arisen on the procedures used to settle the other three.

The four disputes and the seven methods to settle them will be explained later.

Conditions of the transgression

The commentator lists five conditions for the transgression on the base of the above explained distinction between two kinds of saṃghabheda. The five conditions are as follows:

1. One first establishes three distorted jewels (Devadatta as the Buddha, the five rules as the Dharma, and his companions as the Saṃgha);
2. One spreads this doctrine in the world;
3. The saṃgha admonishes him according to the Dharma;
4. One clings to the question without relenting;
5. The third proclamation ends.¹²⁰

The first two conditions hold only in the case of Devadatta. If instead we assume that there is no distinction in the Vinaya between breaking the saṃgha wheel and splitting the harmonious saṃgha, the first two conditions should be different, as follows:

1. One adopts methods suitable for creating a schism (encompassed by the eighteen points of controversy) without relenting;
2. One tries to implement the schism by distributing the voting tickets or by carrying out a separate saṃghakarma.

The last three conditions are the same.

Characteristics of the transgression

One adopts methods suitable for creating a schism, clinging to them without relenting	Admonition by the saṃgha	The motion and the three proclamations are over		Samghāvaśeṣa
		The motion and two proclamations are over	One gives up	Third sthūlāca
		The motion and one proclamation are over	One gives up	Second sthūlāca

¹²⁰ See GPV, Book 19, 34 a.

		The motion is over	One gives up	First sthūlāca
		The motion is not yet over	One gives up	Duṣkṛta
	The saṃgha has not yet carried out any admonition	Before the motion, if one wants to split the harmonious saṃgha and adopts methods to this end		Duṣkṛta

The expression “first sthūlāca, second sthūlāca, third sthūlāca” does not mean that one commits three separate sthūlāca that are cumulative, but one single sthūlāca in the three cases. In other words, if one gives up at the end of the motion, at the end of the first proclamation or at the end of the third proclamation, one has to make amends for one single sthūlāca offence. The same holds true for all the rules that have a similar pattern.

Annexed transgressions

A bhikṣu or a bhikṣuṇī	When the saṃgha is carrying out the saṃghakarma of admonition	Exhorts someone not to give up	Sthūlāca
	When the saṃgha has not yet carried out any admonition	Exhorts someone not to give up	Duṣkṛta
Someone else		Exhorts someone not to give up	Duṣkṛta

Exceptions

There is no transgression if

1. one gives up at the first admonition;
2. if the admonition is an illegal transaction with a separate group;
3. if the admonition is an illegal transaction with a harmonious saṃgha;
4. if it is a legal transaction with a separate group;
5. if it is an apparently legal transaction with a harmonious saṃgha;
6. if it is not according to the Dharma, according to the Vinaya, according to the teaching of the Buddha;
7. if no admonition has been carried out yet;
8. if one wants to destroy a malevolent group, malevolent companions;
9. if one wants to defeat someone who wants to destroy the harmonious saṃgha and interdicts him so that he cannot do it;
10. if one wants to defeat those who help in destroying the saṃgha, those who want to do a two or three members saṃghakarma, those who want to carry out a transaction against the Dharma and against the Vinaya, those who carry out against the Buddha, the stupa, the upādhyāya, or the equal to the upādhyāya, the ācārya, or the equal to the ācārya, the companions (a transaction) to restrict them or deny them (the possibility to) dwell: if one defeats these there is no offence.

The exceptions 2 to 6 refer to the seven cases of invalid transactions. The fact that the saṃgha has carried out an invalid transaction does not mean that one is without fault. Exception here simply means that one has only committed lesser offences connected with the adoption of methods suitable for creating a schism and with the refusal of the private admonition. The saṃgha can carry out again the saṃghakarma legally.

Exception number 7 also means that, although the saṃgha has not yet carried out the formal admonition, one is not exonerated from committing lesser offences.

The last three exceptions refer to someone who tries to obstruct an attempted saṃghabheda or more simply any act that damages the saṃgha. These are total exemptions, in the sense that there is no offence whatsoever in doing it.

Samghāvaśeṣa 11 – Supporting a schism

Suppose a bhikṣuṇī has companions, one, two, three, or more. These bhikṣuṇīs say to the bhikṣuṇīs (that are carrying out the admonition against her), “Sisters! Do not admonish this bhikṣuṇī. This bhikṣuṇī is a bhikṣuṇī who speaks according to the Dharma, she is a bhikṣuṇī who speaks according to the Vinaya. We rejoice in what this bhikṣuṇī says; we agree with what this bhikṣuṇī says.” These bhikṣuṇīs have to say (to those bhikṣuṇīs), “Sisters! Do not say that this bhikṣuṇī is a bhikṣuṇī who speaks according to the Dharma, a bhikṣuṇī who speaks according to the Vinaya. We rejoice in what this bhikṣuṇī says; we agree with what this bhikṣuṇī says.’ This bhikṣuṇī is not a bhikṣuṇī who speaks according to the Dharma, he is not a bhikṣuṇī who speaks according to the Vinaya. Sisters! Do not want to create a schism in the harmonious saṃgha; you should rejoice to make the saṃgha harmonious. Sisters! If one is in harmony with the saṃgha, one is joyful and without disputes. We study under the same teacher, mixed like water and milk. In the Buddhadharma there is progress and one dwells in peace.” When these bhikṣuṇīs admonish those bhikṣuṇīs, they cling to the question without relenting, these bhikṣuṇīs should admonish them up to three times, to have them give up the question. If, at the third admonition, they give up, it is good. If they do not give up those bhikṣuṇīs commit a three-step samghāvaśeṣa that has to be given up.

Vibhaṅga

595, c7

The World Honoured One was staying in Rājagṛha, at the Vulture’s Peak. Devadatta, upholding the five practices, went to teach the bhikṣus saying, “The World Honoured One in many ways praises the ascetic practices, having few desires, being contented and rejoicing in relinquishment. During one’s entire life one has to rely only on alms food, wear only discarded cloth, sit in the open, do not take ghee and salt, do not eat meat or fish.” The bhikṣus said to Devadatta, “Do not split the harmonious saṃgha. Do not cling to methods aimed at causing a split in the saṃgha without relenting. Why? Because being in harmony with the saṃgha one is joyful and without disputes, mixed like water and milk. In the Buddhadharma there is progress and one dwells in peace.” The bhikṣus companions of Devadatta who supported him in causing a split in the saṃgha said to the bhikṣus (who were admonishing Devadatta), “Do not criticize the words of Devadatta. Devadatta is a bhikṣu that speaks according to the Dharma, a bhikṣu that speaks according to the Vinaya. We agree with what Devadatta says.”

The bhikṣus heard (all these facts). Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked the bhikṣus companions of Devadatta, “Why are you saying, ‘Devadatta is a bhikṣu that speaks according to the Dharma, a bhikṣu that speaks according to the Vinaya. We agree with what Devadatta says?’” After having rebuked them, they went to the World Honoured One, they paid homage to his feet and they sat at one side. They informed the World Honoured One about the entire issue. On that occasion, the World Honoured One convened the bhikṣu saṃgha and rebuked in many ways the bhikṣus

companions of Devadatta, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Why are you saying to the bhikṣus, ‘Do not criticize the words of Devadatta. Devadatta is a bhikṣu that speaks according to the Dharma, a bhikṣu that speaks according to the Vinaya. We agree with what Devadatta says?’” Having rebuked the bhikṣus companions of Devadatta in many ways, the World Honoured One said to the bhikṣus, “I allow that the saṃgha carries out an admonition through jñapti caturtha karma against the bhikṣus companions of Devadatta, to have them give up this question. You should choose someone in the saṃgha that is able to recite a saṃghakarma, as above. He shall recite this motion:

May the Virtuous Saṃgha listen! These bhikṣus companions of Devadatta consort with Devadatta and say, ‘Do not criticize Devadatta. Why? Devadatta is a bhikṣu that speaks according to the Dharma, a bhikṣu that speaks according to the Vinaya. We agree with what Devadatta says’. If the saṃgha is ready, may the saṃgha consent that the saṃgha now admonishes the bhikṣus companions of Devadatta, to have them give up the question (in these terms), ‘Do not say that Devadatta is a bhikṣu that speak according to the Dharma, a bhikṣu that speaks according to the Vinaya. We agree with what Devadatta says’. Devadatta is not a bhikṣu who speaks according to the Dharma, he is not a bhikṣu who speaks according to the Vinaya. Do not want to destroy the harmonious saṃgha; you should support the harmony of the saṃgha. Venerable Ones! If one is in harmony with the saṃgha, one is joyful and without disputes. We are mixed like water and milk. In the Buddhadharma there is progress and one dwells in peace. This is the motion.

May the Virtuous Saṃgha listen! These bhikṣus companions of Devadatta follow Devadatta and say, ‘Do not criticize Devadatta. Devadatta is a bhikṣu that speaks according to the Dharma, he is a bhikṣu that speaks according to the Vinaya. We agree with what Devadatta says’. If the saṃgha is ready, may the saṃgha consent that the saṃgha now admonishes the bhikṣus companions of Devadatta, to have them give up the question (in these terms), ‘Do not say that Devadatta is a bhikṣu that speak according to the Dharma, he is a bhikṣu that speaks according to the Vinaya. We agree with what Devadatta says’. Devadatta is not a bhikṣu who speaks according to the Dharma, a bhikṣu who speaks according to the Vinaya. Do not want to destroy the harmonious saṃgha; you should support the harmony of the saṃgha. Venerable Ones! If one is in harmony with the saṃgha, one is joyful and without disputes. We are mixed like water and milk. In the Buddhadharma there is progress and one dwells in peace.’ Those elders who agree that the saṃgha now admonish the bhikṣus companions of Devadatta, to have them give up the question, should keep silent. Those who do not agree should speak.

This is the first karma. The second and the third have to be recited in the same way.

The saṃgha has agreed to admonish the bhikṣus companions of Devadatta, to have them give up the question. This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled.

You should carry out the jñapti caturtha karma of admonition against the bhikṣus companions of Devadatta in this way.”

The bhikṣus informed the Buddha (that they had carried out the saṃghakarma). The Buddha said to the bhikṣus, “In the future, if there is a similar companionship that supports destroying the harmonious saṃgha, they should be admonished through the same jñāpti caturtha karma. I now lay down this rule for the bhikṣus and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

Suppose a bhikṣu has companions, one, two, three, or more. These bhikṣus say to the bhikṣus (that are carrying out the admonition against him), “Virtuous Ones! Do not admonish this bhikṣu. This bhikṣu is a bhikṣu who speaks according to the Dharma, he is a bhikṣu who speaks according to the Vinaya. We rejoice in what this bhikṣu says; we agree with what this bhikṣu says.” These bhikṣus have to say (to those bhikṣus), “Venerable Ones! Do not say that this bhikṣu is a bhikṣu who speaks according to the Dharma, a bhikṣu who speaks according to the Vinaya. We rejoice in what this bhikṣu says; we agree with what this bhikṣu says.’ This bhikṣu is not a bhikṣu who speaks according to the Dharma, he is not a bhikṣu who speaks according to the Vinaya. Venerable Ones! Do not want to create a schism in the harmonious saṃgha; you should rejoice to make the saṃgha harmonious. Venerable Ones! If one is in harmony with the saṃgha, one is joyful and without disputes. We study under the same teacher, mixed like water and milk. In the Buddhadharma there is progress and one dwells in peace.” When these bhikṣus admonish those bhikṣus, they cling to the question without relenting, these bhikṣus should admonish them up to three times, to have them give up the question. If, at the third admonition, they give up, it is good. If they do not give up those bhikṣus commit a three-step saṃghāvaśeṣa.

Bhikṣu as above.

Consorting: there are two ways of consorting, one is consorting in regard to the teaching, and the other is consorting in regard to the requisites.

Consorting in terms of the Dharma means teaching higher Vinaya, higher samādhi and higher wisdom; giving teachings, answering questions and reciting sūtras. Consorting in terms of requisites means giving clothes, food and drinks, beddings, medical assistance when sick.

Saṃgha¹²¹: four or more than four people.

Supporting companions: one, or two, or three, or more.

If some bhikṣus organize an illegal companionship and say (to those who are admonishing the splitter of the saṃgha), “Venerable Ones! Do not admonish this bhikṣu. This bhikṣu is a bhikṣu who speaks according to the Dharma, he is a bhikṣu who speaks according to the Vinaya. We agree with what this bhikṣu says”, (the bhikṣus who are admonishing the splitter of the saṃgha should answer), “Do not say that this bhikṣu is a bhikṣu who speaks according to the Dharma, a bhikṣu who speaks according to the Vinaya, that you agree with what this bhikṣu say. This bhikṣus is not a bhikṣu who speaks according to the Dharma, he is not a bhikṣu who speak according to the Vinaya. Do not

¹²¹ Here, the Chinese has 伴黨 (*bandang*), companion, supporter, the terms used all through to indicate the supporters of Devadatta, not 僧 (*seng*), saṃgha. Nevertheless, immediately after there is the definition of companions in the sense given in this rule and the two definitions are in contradiction. I therefore assume that there may have been a mistake. This definition is the standard definition of saṃgha; therefore I render it as such.

destroy the harmonious saṃgha. You should support the harmony of the saṃgha. Venerable Ones! Being in harmony with the saṃgha one is joyful and without disputes, mixed like water and milk. In the Buddhadharma there is progress and one dwells in peace. Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If they comply with what has been said, it is good. If they do not comply, one should carry out the motion. After the motion has been carried out, one should advise these people saying, “I have already carried out the motion. The proclamations will follow. Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If they comply with what has been said, it is good. If they do not comply, one should carry out the first proclamation. After the first proclamation has been carried out, one should speak to them saying, “I have already carried out the motion and the first proclamation. There are two proclamations left. Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If they comply with what has been said, it is good. If they do not comply, one should carry out the second proclamation. After the second proclamation has been carried out, one should speak to them saying, “I have already carried out the motion and two proclamations, there is one proclamation left. Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If they comply with what has been said, it is good. If they do not comply, one should carry out the third proclamation. At the end of the third proclamation, one commits a saṃghāvaśeṣa.

If one gives up after the motion and three proclamation, third sthūlāca. If one gives up after the motion and one proclamation, second sthūlāca. If one gives up after the motion, first sthūlāca. If one gives up when the motion has not yet ended, duṣkṛta. If the motion has not yet been carried out, whatever action of support for splitting the saṃgha is a duṣkṛta.

If, when the saṃgha is admonishing the supporting companions, there is another bhikṣu that exhorts them not to give up, this bhikṣu commits a sthūlāca. If no admonition has been yet carried out, he commits a duṣkṛta. If, when the saṃgha is admonishing the supporting companions, a bhikṣuṇī suggests clinging (to the question) and not giving up, the bhikṣuṇī commits a sthūlāca. If when the admonition has not yet been carried out and a bhikṣuṇī says not to give up, she commits a duṣkṛta. Besides bhikṣus and bhikṣuṇīs, if someone else exhorts (the supporters) not to give up, they commit a duṣkṛta.

Bhikṣuṇī, saṃghāvaśeṣa. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one gives up after the first (private) admonition; if it is an illegal (transaction) with a separate group; if it is an illegal (transaction) with a harmonious saṃgha; it is a legal (transaction) with a separate group; it is an apparently legal (transaction) with a separate group; it is an apparently legal (transaction) with a harmonious saṃgha; it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha; if no admonition has yet been carried out, there is no transgression.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Conditions of the transgression

The offence occurs when five conditions are fulfilled:

1. One knows that someone is attempting to create a schism;
2. One knows that he has been legally admonished by the saṃgha;
3. There are those who support the attempt of a schism;
4. The saṃgha admonishes them according to the Dharma;
5. The third proclamation ends.

Characteristics of the transgression

One supports a schism in the harmonious saṃgha, clinging to the question without relenting	Admonition by the saṃgha	The motion and the three proclamations are over		Samghāvaśeṣa
		The motion and two proclamations are over	One gives up	Third sthūlāca
		The motion and one proclamation are over	One gives up	Second sthūlāca
		The motion is over	One gives up	First sthūlāca
		The motion is not yet over	One gives up	Duṣkṛta
	The saṃgha has not yet carried out any admonition	Before the motion, if one consorts with a group supporting a schism		Duṣkṛta

Exceptions

There is no transgression if

1. one gives up after the first (private) admonition;
2. if it is an illegal (transaction) with a separate group; if it is an illegal (transaction) with a harmonious saṃgha;
3. it is a legal (transaction) with a separate group;
4. it is an apparently legal (transaction) with a separate group;
5. it is an apparently legal (transaction) with a harmonious saṃgha;
6. it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha; if no admonition has yet been carried out, there is no transgression.

What already explained for samghāvaśeṣa 10 is applicable here.

Samghāvaśeṣa 12 – Misbehaving and corrupting families

If a bhikṣuṇī lives depending on a city or a village, she corrupts the families and she misbehaves, her misbehaviour is seen and heard, her corrupting the families is seen and heard, the bhikṣuṇīs have to admonish her saying, “Sister! You corrupt the families and you misbehave; your misbehaviour is seen and heard; your corrupting the families is seen and heard. Sister! You corrupt the families and you misbehave; therefore, you must leave this village, you cannot live here.” This bhikṣuṇī says to those bhikṣuṇīs, “Sisters! The bhikṣuṇīs are moved by favouritism, dislike, fear and ignorance, inasmuch that, in regard to those bhikṣuṇīs who have the same faults, they banish someone and not someone else.” Those bhikṣuṇīs answer to this bhikṣuṇī, “Sister! Do not say that we are moved by favouritism, dislike, fear and ignorance, and do not say that, in regard to those bhikṣuṇīs who have the same fault, we banish someone and not someone else. Why? Because the bhikṣuṇīs are not moved by favouritism, dislike, fear and ignorance, and do not, in regard to those bhikṣuṇīs who have the same fault, banish someone and not someone else. Sister! You corrupt the families and misbehave; your misbehaviour is seen and heard; your corrupting the families is seen and heard.” If, when the bhikṣuṇīs are admonishing this bhikṣuṇī, she clings to the issue without relenting, the bhikṣuṇīs should admonish her up to three times, to have her give up the question. If up to the third time, she gives up, it is good. If she does not give up, she commits a three-step samghāvaśeṣa that has to be given up.

Vibhaṅga

596, c17

The World Honoured One was staying in Śrāvastī, at the Anāthapiṇḍada’s Park. In Kṛtāgiri village lived two bhikṣus, one called Aśvajit and the other called Punarvasu. In Kṛtāgiri village they misbehaved and they corrupted the families, their misbehaviour was seen and heard, their corrupting the families was seen and heard.

They engaged in the following improper actions: they cultivated trees and flowers and taught others to cultivate trees and flowers; they watered (plants) and taught others to water (plants); they picked up flowers and taught others to pick up flowers; they made flower garlands and taught others to make flower garlands; they stringed (flowers) on a thread and taught others to string (flowers) on a thread; they took flowers (to offer to people) and taught others to take flowers (to offer to people); they offered garlands to people and taught others to offer garlands to people. If in the village there were women or young girls, they sat together with them on the same bench and stood up (together), they ate or drink from the same vessels (with them), they made conversation and joked with them. They sang, danced and did acrobatics; while another was doing that, they joined singing; they made comic statements; they played drums and organs; they played the conch; they imitated the sound of the peacock; they imitated the sound of other birds; they run; they walked mimicking a lame; they whistled; they made grimaces on their own initiative; they played the clown under request.

At that time, a group of bhikṣus were gradually travelling from the reign of Kāśī and they stopped at Kṛtāgiri village to spend the night. Early in the morning, they put on their robes, took their bowls and entered the village on alms round. They were wearing their robes neat and proper; their walk was solemn and serene. They kept their eyes down, (looking) just in front of them, without glancing left and right and they begged for food in sequence. The householders saw them and said, “What kind of people are these, that they keep their eyes down and do not look left and right, they do not lough, they are not approachable, and they do not greet properly anyone. We should not give them anything to eat. Our masters Aśvajit and Punarvasu do not walk keeping their eyes down without looking left and right, they are approachable, and they greet properly everybody. We should give them offerings of food and drinks.” Those bhikṣus had troubles on alms round in Kṛtāgiri and only then they came to know this fact. They thought, “Misbehaving bhikṣus must live in this place. They engage in the following improper actions ... up to they play the clown under request.” Those bhikṣus left Kṛtāgiri and arrived in Śrāvastī. They went to the place where the World Honoured One was staying, they payed homage to his feet and sat at one side. The World Honoured One compassionately asked the guest bhikṣus, “Did you dwell in peace? Was the saṃgha in harmony? Did you experience hardship because of food?” The bhikṣus said to the World Honoured One, “Virtuous One! We dwelt in peace, the saṃgha was in harmony. We travelled from Kāśī to Kṛtāgiri” and they informed the World Honoured One in detail about the whole issue. The World Honoured One rebuked in many ways the two bhikṣus Aśvajit and Punarvasu in absentia, “What they have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Why are Aśvajit and Punarvasu corrupting the families and misbehaving in Kṛtāgiri; their corrupting the families is seen and heard, their misbehaviour is seen and heard ... up to they play the clown under request.” The World Honoured One, having rebuked them in many ways, told Śāriputra and Maudgalyāyana, “Go to Kṛtāgiri and do a saṃghakarma against Aśvajit and Punarvasu. How? You disciples have to carry out a jñapti caturtha karma. It has to be done in this way. Convene the saṃgha and accuse those two people. Having accused them, you have to make them remember¹²². After having made them remember, you give them the penalty. Appoint someone in the assembly who can do the saṃghakarma, as explained above. He shall recite this motion:

May the Virtuous Saṃgha listen! These Aśvajit and Punarvasu corrupt people and misbehave in Kṛtāgiri; their corrupting families is seen and heard, their misbehaviour is seen and heard. If the saṃgha is ready, may the saṃgha consent that the saṃgha carries out the procedure of banishment against Aśvajit and Punarvasu, ‘You are corrupting families and misbehaving; your corrupting families is seen and heard, your misbehaviour is seen and heard. Since you misbehave, go away, you are not allowed to live here’. This is the motion.

May the Virtuous Saṃgha listen! These Aśvajit and Punarvasu corrupt people and misbehave in Kṛtāgiri; their corrupting families is seen and heard, their misbehaviour is seen and heard. Now the saṃgha carries out the procedure of banishment against Aśvajit and Punarvasu. These two people corrupt the families and misbehave; their corrupting families is seen and heard, their misbehaviour is seen and heard, ‘Since you corrupt families, go away, you are not allowed to live here’. Those elders who agree that the saṃgha now carries out

¹²² This remembrance must not be confused with the procedure of remembrance that is one of the seven methods to settle a dispute. See later for explanations.

the procedure of banishment against these two should keep silent. Those who do not agree should speak. This is the first karma.

The second and the third are the same.

The saṃgha has agreed to carry out the procedure of banishment against Aśvajit and Punarvasu. This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled.

Śāriputra and Maudgalyāyana, having heard the words of the Buddha, rose from their seats, paid homage to the feet of the Buddha, circumambulated him three times and left. Śāriputra and Maudgalyāyana, having put on their robes and taken their bowls, together with five hundred bhikṣus left the country of Kāśī and travelled towards Kṛitāgiri. Aśvajit and Punarvasu, having heard that Śāriputra and Maudgalyāyana, leading five hundred bhikṣus, were travelling from the country of Kāśī towards Kṛitāgiri, (thought), “They are surely going to carry out the procedure of banishment against us.” They went to the householders and said, “There are two bhikṣus who are coming, one is called Śāriputra, the other Maudgalyāyana. One of them is skilled in sorcery and can fly in the air. The other misbehaves but is skilled in preaching the Dharma. Be careful, and do not be confused by them.”

Śāriputra and Maudgalyāyana, travelling gradually from the country of Kāśī, reached Kṛitāgiri and stop to spend the night. Early in the morning, they put on their robes, took their bowls and entered the village on alms round. Mahā Maudgalyāyana showed his spiritual powers leaping up in the air. Śāriputra personally preached the Dharma. The householders, having seen this, said, “Of these two bhikṣus, one knows sorcery and can fly in the air, the other bhikṣu misbehaves, but is skilled in preaching the Dharma.” Śāriputra and Maudgalyāyana preached the Dharma to the householders of Kṛitāgiri, leading them to faith. The Venerables Śāriputra and Maudgalyāyana, after having eaten, washed their bowls and went back to their dwelling place. On that occasion, they summoned the bhikṣu saṃgha. Having summoned the saṃgha, they accused Aśvajit and Punarvasu; having accused them, they made them remember; having made them remember, they gave them the penalty. Then Śāriputra in the assembly carried out the saṃghakarma as explained above. When the saṃgha was carrying out the saṃghakarma against them, Aśvajit and Punarvasu said, “The saṃgha is moved by favoritism, dislike, fear and ignorance, inasmuch that, in regard to those bhikṣus who have the same faults, they banish someone and not someone else. They have banished only us.” Śāriputra and Maudgalyāyana, having carried out the saṃghakarma against Aśvajit and Punarvasu in Kṛitāgiri, went back to the Anāthapiṇḍada’s Park in Śrāvastī. They went to where the World Honoured One was staying, they paid homage to his feet and sat at one side. Having sat at one side, they informed the Buddha, “We have already carried out in Kṛitāgiri the saṃghakarma of banishment against Aśvajit and Punarvasu. While we were carrying out the saṃghakarma, Aśvajit and Punarvasu said, ‘The saṃgha is moved by favoritism, dislike, fear and ignorance, inasmuch that, in regard to those bhikṣus who have the same faults, they banish someone and not someone else.’” The World Honoured One rebuked in many ways Aśvajit and Punarvasu in absentia, “What they have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Why, while the saṃgha is carrying out the saṃghakarma of banishment, they said, ‘The saṃgha is moved by favoritism, dislike, fear and ignorance, inasmuch that, in regard to those bhikṣus who have the same faults, they banish someone and not someone else’?” The World Honoured One, having rebuked in many ways Aśvajit and Punarvasu, said to the bhikṣus, “From now on, I allow that the saṃgha carries out a

jñapti caturtha karma of admonition against Aśvajit and Punarvasu. Appoint someone in the assembly who can do a saṃghakarma, as above. He shall recite this motion:

May the Virtuous Saṃgha listen! Aśvajit and Punarvasu, when the saṃgha was carrying out the saṃghakarma in Kṛitāgiri, said, ‘The saṃgha is moved by favoritism, dislike, fear and ignorance, inasmuch that, in regard to those bhikṣus who have the same faults, it banishes someone and not someone else’. If the saṃgha is ready, may the saṃgha consent that the saṃgha admonishes Aśvajit and Punarvasu to have them give up the question (saying), ‘Do not say that the saṃgha is moved by favoritism, dislike, fear and ignorance, inasmuch that, in regard to those bhikṣus who have the same faults, it banishes someone and not someone else. The bhikṣu are not moved by favoritism, dislike, fear and ignorance. You corrupt the families and misbehave; your corrupting the families is seen and heard; your misbehaviour is seen and heard. You corrupt the families and misbehave’. This is the motion.

May the Virtuous Saṃgha listen! Aśvajit and Punarvasu, when the saṃgha was carrying out the saṃghakarma in Kṛitāgiri, said, ‘The saṃgha is moved by favoritism, dislike, fear and ignorance, inasmuch that, in regard to those bhikṣus who have the same faults, it banishes someone and not someone else’. Now, the saṃgha carries out the admonition against Aśvajit and Punarvasu to have them give up the question, ‘Do not say that the saṃgha is moved by favoritism, dislike, fear and ignorance, inasmuch that, in regard to those bhikṣus who have the same faults, it banishes someone and not someone else. The bhikṣus are not moved by favoritism, dislike, fear and ignorance. You corrupt the families and misbehave; your corrupting the families is seen and heard; your misbehaviour is seen and heard. You corrupt the families and misbehave’. Those elders who agree that the saṃgha now carries out the admonition against Aśvajit and Punarvasu to have them give up the question should keep silent. Those who do not agree should speak. This is the first karma.

The second and third are the same.

The saṃgha has agreed to carry out the admonition against Aśvajit and Punarvasu to have them give up the question. This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled.”

After they had carried out the jñapti caturtha karma of admonitions against Aśvajit and Punarvasu, the bhikṣus informed the Buddha. The Buddha said, “If there is another bhikṣu who, when the saṃgha has carried out the banishment, is carrying out the banishment, or has not yet carried out the banishment, says, ‘The saṃgha is moved by favoritism, dislike, fear and ignorance’, he should be admonished in the same way through jñapti caturtha karma. From now on I lay down this rule for the bhikṣus and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣu lives depending on a city or a village, he corrupts the families and he misbehaves, his corrupting the families is seen and heard, his misbehaviour is seen and heard, the bhikṣus have to admonish him saying, “Venerable One! You corrupt the families and you misbehave; your corrupting the families is seen and heard; your misbehaviour is seen and heard. Venerable One! You corrupt the families and you misbehave; therefore, you must leave this village, you cannot live here.” This bhikṣu says to those bhikṣus, “Venerable Ones! The bhikṣus are moved by favouritism, dislike,

fear and ignorance, inasmuch that, in regard to those bhikṣus who have the same faults, they banish someone and not someone else.” Those bhikṣus answer, “Venerable One! Do not say that we are moved by favouritism, dislike, fear and ignorance, inasmuch as, in regard to those bhikṣus who have the same fault, we banish someone and not someone else. The bhikṣus are not moved by favouritism, dislike, fear and ignorance. Venerable One! You corrupt the families and misbehave; your corrupting the families is seen and heard; your misbehaviour is seen and heard.” If, when this bhikṣu is so admonished, he clings to the issue without relenting, the bhikṣus should admonish him up to three times, to have him give up the question. If up to the third time, he gives up, it is good. If he does not give up, saṃghāvaśeṣa.

Bhikṣu as above.

Village: there are four types of villages as above¹²³.

Settlement and town: they belong to the King.

Family: there are both men and women.

Corrupting families: There are four ways (of corrupting families): 1. Corrupting a family by means of gifts obtained from another family; 2. Corrupting a family with one’s share of offerings; 3. Corrupting a family by taking advantage of important acquaintances; 4. Corrupting a family with what belongs to the saṃghārāma.

1. What does ‘corrupting a family by means of gifts obtained from another family’ means? If one obtains a gift from a family and gives it to another family, the first one, knowing it, is displeased, while the one that received the gift are grateful and say: “We will show our gratitude to those who give us gifts. If one does not give us anything, why should we give offerings to him?” This is called ‘corrupting a family with the gifts obtained from another family’.

2. What does ‘corrupting a family with one’s share of offerings’ means? Suppose that a bhikṣu, after having obtained alms offerings according to the rules, gives the leftovers of his bowl to some lay people and not to others. Those who received the gift think that it is fit to reciprocate the favour: “I will show my gratitude to those who give me gifts. If one does not give me anything, why should I give offerings to him?” This is called ‘corrupting a family with one’s share of offerings’.

3. What does ‘corrupting a family by taking advantage of important acquaintances’ means? Using one’s acquaintance with kings or officials, a bhikṣu helps some people and not others. The people who have been helped think that it is fit to reciprocate the favour: “We will make offerings to those who help us. We will not make offerings to those who do not help us.” This is called ‘corrupting a family by taking advantage of important acquaintances’.

4. What does ‘corrupting a family with what belongs to the saṃghārāma’ means? Suppose a bhikṣu takes flowers or fruit belonging to the saṃghārāma and gives them to some people and not to others. (The people who received the gift) think: “We will make offerings to those who give

¹²³ See pārajika 2.

something to us. We will not make any offerings to those who do not give us anything”. This is called ‘corrupting a family with the belongings of the saṃghārāma’¹²⁴.

One corrupts the families in these four ways. Therefore, it is called corrupting the families.

Misbehaving: cultivating trees and flowers and teaching others to cultivate trees and flowers up to play the clown under request, as above.

If a bhikṣu lives depending on a village, he corrupts the families and he misbehaves; his corrupting the families is seen and heard, his misbehaviour is seen and heard. The bhikṣus admonish him saying: “Venerable One! Your corrupting the families is seen and heard, your misbehaviour is seen and heard. Venerable One, give up this corrupting the families and misbehaving. Do not be admonished by the saṃgha, thereby committing a grave offence¹²⁵.” If he complies with what has been said, it is good. If he does not comply, one should carry out the motion. After the motion has been carried out, one should advise him saying, “Venerable One, I have already carried out the motion. Three proclamations will follow. Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If he gives up, it is good. If he does not give up, one should carry out the first proclamation. After the first proclamation has been carried out, one should advise him again, “Venerable One, I have already carried out the motion and the first proclamation. There are two proclamations left. Venerable One, give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If he complies with what has been said, it is good. If he does not comply, one should carry out the second proclamation. After the second proclamation has been carried out, one should advise him again saying, “Venerable One, I have already carried out the second proclamation, there is one proclamation left. Venerable One, give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If he complies with what has been said, it is good. If he does not comply, one should carry out the third proclamation. At the end of the third proclamation, one commits a saṃghāvaśeṣa.

If one gives up after the motion and three proclamation, third sthūlāca. If one gives up after the motion and one proclamation, second sthūlāca. If one gives up after the motion, first sthūlāca. If one gives up when the motion has not yet ended, duṣkṛta. If the motion has not yet been carried out, if he says that the saṃgha is moved by favouritism, dislike, fear and ignorance, duṣkṛta.

If, when the saṃgha is admonishing him, there is another bhikṣu that exhorts him not to give up, this bhikṣu commits a sthūlāca. If no admonition has been yet carried out, he commits a duṣkṛta. If, when the saṃgha is admonishing him, a bhikṣuṇī exhorts him not to give up, the bhikṣuṇī commits a sthūlāca. If she advises him not to give up when the admonition has not yet been carried out, she commits a duṣkṛta. Besides bhikṣus and bhikṣuṇīs, if someone else exhorts him not to give up, no matter if it is when the admonition is been carried out or has not yet been carried out, they commit a duṣkṛta.

If one delivers a letter without looking (at the contents), duṣkṛta. If one does the messenger for lay people, duṣkṛta.

¹²⁴ This last case may issue in a pārājika offence, under pārājika 2, depending on the circumstances and on the value of the items.

¹²⁵ It seems that the compilers of the Vinaya shortened the story. The admonition is not given for misbehaving and corrupting the families, but for slandering the saṃgha after being banished.

Bhikṣuṇī, saṃghāvaśeṣa. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one gives up after the first (private) admonition; if it is an illegal (transaction) with a separate group; if it is an illegal (transaction) with a harmonious saṃgha; it is a legal (transaction) with a separate group; it is an apparently legal (transaction) with a separate group; it is an apparently legal (transaction) with a harmonious saṃgha; it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha; if no admonition has yet been carried out; if one gives something belonging to the monastery to the parents, to an ailing person, to a child, to a pregnant woman, to someone who is locked in jail, no one is a transgression. If one cultivates flowers and trees, and teaches others to do it to offer them to the Buddha, the Dharma and the Saṃgha, if he teaches people to pick flowers to offer them to the Buddha, Dharma and Saṃgha, if one make garlands and teaches others to do it to offer them to the Buddha, Dharma and Saṃgha, if one strings (flowers) on a thread and teaches others to do it to offer them to Buddha, Dharma and Saṃgha, if one takes flowers and teaches others to take flowers to offer to the Buddha, Dharma and Saṃgha, if one strings together garlands and teaches others to do it to offer to the Buddha, Dharma and Saṃgha, there is no transgression; if someone raises his hand to beat one, if one meets the danger of coming bandits, elephants, bears, brown bears, lions, tigers, wolves, or of someone who carries weapons¹²⁶ and in this cases one runs to safety, there is no transgression; if one steps over an irrigation canal or a pit by jumping, there is no transgression; if one companion is travelling behind and one does not see him when turning, if one calls him loudly there is no transgression; if one delivers a letter on behalf of one's parents when they are sick or locked up in jail, or on behalf of a sincere lay follower when he is sick or locked up in jail, after having checked the content (of the letter); if one delivers a letter and comes back with the answer for questions dealing with the Buddha, Dharma and Saṃgha or a sick bhikṣu¹²⁷, there is no transgression.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Analyses of the procedures

This rule is special inasmuch as it involves two separate disciplinary measures.

The first procedure is the banishment. This is imposed on the culprits because of the original fault, namely misbehaviour and corruption. The same story, with some variations¹²⁸, is included in the eleventh skandhaka, the *Skandhaka on Admonishments*¹²⁹.

Before the procedure is carried out, the misbehaving bhikṣus have to be accused in the midst of the saṃgha and then made to remember, that is to acknowledge their misbehaviour. This is an essential part of all disciplinary procedures. If one does not admit of the offence, the saṃgha cannot proceed

¹²⁶ The Chinese is 刺棘 (*ciji*). *Ci* means *thorn, splinter*; as a verb it has the meaning of *stab* and *kill*. *Ji* may also mean *spine*. I think that the term indicates something that can harm one, therefore I translated it as *weapons*.

¹²⁷ In saṃghāvaśeṣa 1 it is said that also in this case one should first check the content of the letter.

¹²⁸ For example, the Buddha does not specially charge Śāriputra and Maudgalyāyana to carry out the saṃghakarma of banishment; he simply says to all the bhikṣus to do it.

¹²⁹ T22, 889, a13.

with imposing the penalty. This remembrance is different from the procedure of remembrance listed among the seven methods to settle a dispute. This last originated as a sequel to the false accusation made by Maitreyabhūmyajaka against Darva Mallaputra of engaging in sexual intercourse. Although the question had already been clarified, many bhikṣus kept harassing Darva Mallaputra with questions about the alleged sexual intercourse. Exasperated, Darva asked the Buddha to allow a procedure of remembrance which is done by jñapti caturtha karma¹³⁰. The commentators agree in considering this measure applicable only to arahants, namely to someone who will never say a falsehood.

In the case at hand, the remembrance does not involve any saṃghakarma, but simply the acknowledgment of the fault. It is therefore not a method to settle a dispute, but part of a disciplinary measure.

The skandhaka specifies that one is stripped of the thirty-five privileges after being banished.

Aśvajit and Punarvasu, when subjected to the saṃghakarma of banishment, accused the saṃgha of favouritism, dislike, ignorance and fear. This is because the other four bhikṣus who lived together with them had not been submitted to the same kind of disciplinary measure. The favouritism of the saṃgha is nevertheless only apparent, because of these four bhikṣus, two had made amends already and two had already left. Therefore, the saṃgha did not need to act against them.

It is slandering the saṃgha that prompts the following disciplinary measure, which is an admonishment. It is at this point that one commits a saṃghāvaśeṣa.

In studying these kinds of rules, one has to be very careful in distinguishing the various offences correctly. In this case, misbehaviour and corrupting families may range from duṣkṛta to pācittiya to pārājika (giving away the belongings of a monastery may configure the offence of stealing). The banishment is a procedure in itself, that does not issue in an additional offence. Slandering the saṃgha is in itself a duṣkṛta. Finally, one commits a saṃghāvaśeṣa if he does not give up his slandering.

Corruption and misbehaviour

Corruption encompasses all behaviours that are aimed at securing the favour of lay people, thereby obtaining a gain. Even if it is done with good intentions, as for example when trying to provide financial support for a monastery, it is not an exception according to Vinaya standards. Therefore, the motivation behind one's action is a key factor in deciding if a behaviour has to be classified as corruption. When lay people get used to receive rewards for their support, they can easily become biased towards saṃgha members, patronizing only those bhikṣus or bhikṣuṇīs from whom they can get something.

Lay people should be taught to look upon all saṃgha members without biases. It is said that there are more merits in giving offerings to a common monk when it is his turn, that to an arahant on the base of a biased judgment.

¹³⁰ 914, a4.

Misbehaviour may be done with the same motivation or not. Sometimes the apparent motivation may be quite lofty: someone justifies misbehaviour (and they do not even see it as such) as an expediential mean to convert sentient beings. The rationale behind this is that one should become 'approachable' to all sentient beings, by behaving in a way that is not perceived as elitist. The problem is that this does not bring any real benefit either to the monastics who adopt it or to the lay people. As the text of the Vinaya makes clear, lay people in this way develop a distorted understanding of the Dharma and improper expectations from the saṃgha.

The Vinayas are interspersed with many passages from different sections that set the standards to deal with lay people in a way that fits with the Dharma. We have already met some of them when dealing with pārajika 2, to which I refer.

I will start with a passage from the SaVV that clearly delineates the pitfalls of these wrong behaviours and the right attitude to be kept.

Corrupting the families: adopting all sorts of negative behaviour that destroys and perturbs the faith and reverence of people and their good intentions is called corrupting the families.

Misbehaving: one who engages in these impure acts becomes filthy and sordid; moreover, he gets a negative karmic reward. This is called misbehaviour.

Moreover, (concerning) corrupting the families, if a bhikṣu has a request of whatever kind, be it for the Three Jewels or for himself, whatever it is, and (because of it) gives away all sorts of objects (obtained from) the faithful to state rulers, to great officials, to chiefs, to householders, to lay people as well as to those who have gone forth, these are all called corrupting the families. Why? Because one who has gone forth should be unconcerned and devoid of desire, he should purely collect himself, and consider the cultivation of the Way as the pivotal thing. If one goes up and down as a courier for lay people, one discards and perturbs (what should be his) correct occupation; it does not fit one who has gone forth. Moreover, if one accords favours to lay people with the objects (obtained from) the faithful, he will compromise that person's equanimous good intentions: if he gets something, he will be happy and full of reverence and love; if he does not get anything, he will be disrespectful and ill-disposed even towards virtuous ones and saints. (Moreover), (the bhikṣu) will deprive the donor of the deep beneficial karmic reward (of the donation). Moreover, he misrepresents and perturbs the Buddhadharma. It is lay people who should offer food and robes to those who have gone forth, but when instead those who have gone forth make offerings to lay people, they completely miss the intention of the Buddha, and misrepresent the correct Dharma. It is lay people who should look upon the Three Jewels as a pure field of merit, (to the point of being willing) to cut their flesh and spread their blood in order to accumulate wholesome roots; if instead, because someone who has gone forth rewards them with (the offerings obtained) from the faithful, they start to develop expectations from those who have gone forth, thereby destroying their pure faith and reverence towards the Three Jewels, in addition depriving those who have gone forth of all sorts of benefits.

Instead of rewarding a lay person with a little gift, even if it is in order to construct a seven-jewels stūpa adorned with all sorts of ornaments, better to sit in meditation and keep purely the precepts: this is an offering to the true Dharma body of the Tathāgata.

Instead of rewarding a lay person with a little gift, even if it is in order to construct a vihāra like Jetavana Vihāra, better to sit in meditation and keep purely the precepts: this is a pure offering to the Three Jewels.

Instead of rewarding a lay person with a little gift, even if it is in order to provide all the saints in the Jambudvīpa with the four requisites, better to sit in meditation and keep purely the precepts: this is a pure offering to all saints.¹³¹

Some passages from different sections of the DV:

The bhikṣus gave up their robes and piled them up in a big heap. The bhikṣus did not know what to do and asked the Buddha. The Buddha said, “You may offer them to the saṃgha, or to the Buddha, or to a stūpa, or to a single person.” The bhikṣus heard that they might be given to a single person and so they gave them to a lay person. The bhikṣus informed the Buddha. The Buddha said, “You cannot give them to a lay person or a follower of a different doctrine”.¹³²

The bhikṣus received robes of ascetics of other doctrines and used them without dyeing. They informed the Buddha. The Buddha said, “You cannot use them directly, you must dye them before wearing them.” They asked a lay person to do it, and he demanded a share of the robes (as reward). They informed the Buddha. The Buddha said, “I allow that, depending on the value of his work, one gives him food, or a price.”¹³³

One should not shave a lay person, unless he wants to go forth.¹³⁴

One should not pay homage to lay people.¹³⁵

One should not pay homage to the stūpa of a lay person ... nor should one circumambulate it clockwise.¹³⁶

A bhikṣu should not go to a lay person’s house at dusk, unless it is for some business for the Three Jewels, or for a bhikṣu who is sick, or if called by a donor.¹³⁷

The bhikṣus of the group of six foretold the future to women. The Buddha said, “You should not do it”. They further asked someone to foretell their future. The Buddha said, “You should not do it.”¹³⁸

The bhikṣus performed personally and blew conches as a form of offering. The Buddha said, “You should not do it”. The bhikṣus became very cautious and did not dare ask lay people to perform as a form of offering. The Buddha said, “It is allowed”.¹³⁹

¹³¹ T23, 524, b16.

¹³² 860, a29.

¹³³ 860, b12.

¹³⁴ 874, a22.

¹³⁵ 940, a29.

¹³⁶ 940, b15.

¹³⁷ 955, b8.

¹³⁸ 955, b13.

¹³⁹ 956, c29.

The bhikṣus used to keep parrots, mynas¹⁴⁰ (etc.). In the first and last vigil of the night they chirped, disturbing all the bhikṣus who were sitting in meditation. The bhikṣus informed the Buddha. The Buddha said, “Such birds should not be kept.” ... Upananda had a dog. Seeing the bhikṣus, it would bark. The bhikṣus informed the Buddha. The Buddha said, “One should not keep it.” ... A bhikṣu was keeping a brown bear cub. It destroyed the robes, bowls, sitting clothes, needle cases of the bhikṣus and even injured some bhikṣus. The bhikṣus informed the Buddha. The Buddha said, “One should not keep it.”¹⁴¹

The World Honoured One was staying in Vaiśālī. The Licchavis, riding elephants, horses, cars, man-pulled cars and carrying knives and swords, arrived, wishing to see the World Honoured One. They left their knives and swords (mounts and carriages) outside the monastery and entered to pay homage. The bhikṣus of the group of six went outside and rode their elephants, horses, cars, and man-pulled cars, took their knives and swords and played with them. The lay people saw it; they were annoyed and said, “The Śākya śramaṇas do not know contentment and shame. They ride other people’s elephants, horses and cars, they take knives and swords and play, like kings and officials. The bhikṣus informed the Buddha. The Buddha said, “A bhikṣu should not ride elephants, horses, cars, man-pulled cars and amuse oneself with it. Moreover, a bhikṣu cannot take knives and swords.” Many old and sick elder bhikṣus could not move from one place to another. Being very cautious, they did not dare ride a vehicle. The Buddha said, “It is allowed to use a man-pulled car, or a male mount; all animal mounts must be male¹⁴²”. There were dangers for life or for celibacy, but nobody, being very cautious, dared ride a vehicle to escape. The Buddha said, “If there are such dangers, one can escape riding an elephant or a horse.”¹⁴³

In the Dharma and Vinaya of the Buddha, singing and performing are compared to a lament; dancing to being crazy, and laughing to be like a little child.¹⁴⁴

If a bhikṣu has frequently the desire to go to lay people’s houses, there are five types of faults: 1, he does not inform another bhikṣu that he is entering a village¹⁴⁵; 2, he sits in a place where men and women have reciprocal sexual desire¹⁴⁶; 3, he sits alone (with a woman in the open)¹⁴⁷; 4, he sits in a secluded or screened place (with a woman)¹⁴⁸; 5, he teaches the Dharma to a woman for more than five or six words without a knowledgeable man being present¹⁴⁹. These are the five (faults). There are further five (faults): 1, he frequently sees women; 2, since he frequently sees them, he becomes familiar; 3, he develops sentiments (towards them); 4, since

¹⁴⁰ Passerine birds of the Starling family. They are praised and kept as pets for their ability to learn human language.

¹⁴¹ 961, a16.

¹⁴² Female for bhikṣuṇīs.

¹⁴³ 961, a24.

¹⁴⁴ 998, b13.

¹⁴⁵ BP, Pc83; BiP, Pc67.

¹⁴⁶ BP, Pc43; BiP, Pc28.

¹⁴⁷ BP, Pc45; BiP, Pc30.

¹⁴⁸ BP, Pc44; BiP, Pc29.

¹⁴⁹ BP, Pc9; BP, Pc9.

he develops sentiments, desire arises in him; 5, since he has now sexual desire, it is possible that he commits a pārajika or a saṃghāvaśeṣa^{150 151}.

There are nine attitudes of a lay person by which, if he is not a donor yet, he cannot be considered a (potential) donor. If one reaches his house, he cannot sit. Which nine? When he sees a bhikṣu, he is not happy to stand up; he is not happy to pay homage; he is not happy to invite bhikṣus to sit; he is not happy that bhikṣus sit; if (the bhikṣus) say something (as an advice), he does not accept; if he has robes, food and other necessary items, he does not offer them to the bhikṣus out of irreverence; if he has much, he gives little; if he has something of high quality, he gives something of poor quality; or he makes offerings without proper respect; these are the nine attitudes by which one should not go to a lay person's house.¹⁵²

Quotations from other Vinayas:

MiV

At that time, the parents of Pilinda Vaccha were very poor. He wanted to offer them clothes, but he did not dare do it. He went to ask the Buddha. On that occasion, the Buddha gathered the bhikṣu saṃgha and said to the bhikṣus, "If someone for one hundred years were to carry the father on the right shoulder, and the mother on the left shoulder, even if they defecate and urinate on him, and offer them the most precious and special clothes and food in the world, one would still be unable to repay even an instance of their kindness. From now on, I allow the bhikṣus to make offerings to their parents to the best of their possibilities and for the entire life."¹⁵³

MV

If the parents do not believe in the Three Jewels, one should not get very much involved. If they believe, one can give as much as one wants without lack.¹⁵⁴

SuVV

Lay attendant: (the saṃgha) hires him to enter the wood and cut some firewood. If he gets sick before going back home, the bhikṣus should give him medicines. If instead he is already back home, the bhikṣus should not give medicines.¹⁵⁵

If the parents of an upādhyāya live in the monastery and they get sick, a disciple (of the upādhyāya) can prepare medicine for curing the parents. The upādhyāya has to look upon the disciple in the same way. If other (lay) people get sick, or robbers, or soldiers that have been dropped in the monastery, if there are attendants, one should ask them to provide medicines. If there are no attendants, one should ask a faithful follower to provide (medicines). If a donor makes offerings to the saṃgha (considering them) not different from his parents, if this donor gets sick, the saṃgha should not help him mix medicines, nor should they give him medicines.

¹⁵⁰ Literally: *a deadly offence, or an offence next in sequence to a deadly offence.*

¹⁵¹ 1005, c4.

¹⁵² 1011, b5.

¹⁵³ T22, 140, c14.

¹⁵⁴ T22, 459, c6.

¹⁵⁵ T24, 753, b1.

If a donor asks (a bhikṣu), “Venerable One! A certain person is sick. How may I help him? How can I mix a medicine?” One should answer, “(Taking) a certain medicine he can be cured.” If one answers in this way, it is proper. If the donor further asks the bhikṣu, “Venerable One! My mother is sick. May the venerable one issue a prescription”, the bhikṣu cannot issue a prescription. He should say as an expedient, “It is similar to the ailment of a certain Venerable bhikṣu; you can cure her with the same medicine.” He answers, “If the Elder One uses this medicine, she may be cured by this medicine.” After having heard the opinion of two bhikṣus, if he goes back to his parents and prepares a medicinal soup (by himself), there is no offence for the bhikṣus in having spoken like that.¹⁵⁶

VMS

If a bhikṣu receives offerings not according to the Dharma, he will fall because of those offerings. There are two ways one may fall:

1. One eats what is offered, but he does not cultivate the Way according to the Dharma, he is careless and self-indulgent; he has no virtues one can speak about.
2. He gives the donation (to others) or he transfers a donation and the donation is not according to the Dharma.

One falls in the three lower realms of existence because of these two reasons. Even if one does not fall in the three lower realms, his body will corrupt and reject the food; the clothes he wears will abandon him.

Those to whom one can give offerings: the father and mother when they are destitute. One should first have them take refuge in the Three Jewels, take the five precepts and the ten wholesome actions, then give things to them. If they are not destitute, even if they take refuge in the Three Jewels and take the five precepts, it is unsuitable to give things to them.

Moreover, other possible donation targets are: 1, a person who takes care of a stūpa; 2, a person who attends to monastics; 3, a person who takes care of the lodgings of the saṃgha; 4, someone who is sick; 5, children; 6, pregnant women; 7, people who are locked up in prison; 8, beggars who have come at the monastic facilities. To these people it may be suitable or unsuitable to give something (as follows).

A person who takes care of a stūpa, a person who attends to monastics, a person who takes care of the lodgings of the saṃgha: one should calculate their work and give them a reward (proportionate to it); if one gives more (than what is due), one will fall because of the offering.

Offering food to a sick person: one should be compassionate and offer him/her what is suitable according to the disease. If one evaluates the disease wrongly and gives (unsuitable) food, one falls because of the offering.

Children, people who are locked in prison, pregnant women: one should give something to these kinds of people out of compassion. Do not expect a reward for your offering, but for the sake of Buddhadharma, do not withdraw (your help). If one makes an offering with this attitude, it is in compliance with the Dharma; otherwise, one falls because of the offering.

¹⁵⁶ T24, 753, b12.

Beggars who have come at the monastic facilities: If he already has provisions on his own, one should not give him anything; if one gives, one falls because of the offering. If he has nothing, there is no fault in giving him food.

If a bhikṣu does not practice meditation, does not recite sūtras, does not manage the affairs of Buddha, Dharma and Saṃgha, and accepts the offerings of people, he will fall because of the offerings. If he engages in one of these three actions, there is no fault in accepting the offerings.

If the above mentioned bhikṣu engages in none of the three activities, and transfers the offerings to someone else, both the one who offers and the one who accepts will fall because of the offering.

When a bhikṣu eats the food offered by a donor, he must have contentment has limit. If he is already full and forces himself to eat more, he will fall because of the offering.

If a bhikṣu takes food and drinks with an arrogant attitude, he will fall because of the offerings. Why? Because the World Honoured One frequently praised frugality at all times concerning food. In the end, up to making offerings to one who keeps the precepts, who can accept and consume the offering, as the Buddha said, “If one makes offerings to one who keeps the precepts, one will have a very advantageous karmic reward. If one makes offerings to someone who has broken the precepts, the reward is limited.” As the Buddha recited, “It is preferable to swallow an iron ball and die than eat the food offered by the faithful without (having any) virtue.” If one has already eaten is full, and yet he eats more, this will not improve one’s strength but only increase one’s disaster. Therefore, one should not eat beyond the limit.¹⁵⁷

Conditions of the transgression

The offence occurs when six conditions are fulfilled:

1. One engages in corrupting families and misbehaviour;
2. She has no intention to correct herself and make amends;
3. (The saṃgha) carries out the saṃghakarma of banishment;
4. She slanders the saṃgha without reason;
5. The saṃgha carries out a legal admonition;
6. The third proclamation is over.

Characteristics of the transgression

One misbehaves and corrupts families, refuses the admonition and clings to the question without relenting	Admonition by the saṃgha	The motion and the three proclamations are over		Saṃghāvaśeṣa
		The motion and two proclamations are over	One gives up	Third sthūlāca

¹⁵⁷ T24, 810a22.

		The motion and one proclamation are over	One gives up	Second sthūlāca
		The motion is over	One gives up	First sthūlāca
		The motion is not yet over	One gives up	Duṣkṛta
	The saṃgha has not yet carried out any admonition	Before the motion, if one slanders the saṃgha saying he shows favouritism, dislike, fear and ignorance		Duṣkṛta

Annexed transgressions

A bhikṣu or a bhikṣuṇī	When the saṃgha is carrying out the saṃghakarma of admonition	Exhorts someone not to give up	Sthūlāca
	When the saṃgha has not yet carried out any admonition	Exhorts someone not to give up	Duṣkṛta
Someone else	No matter if it is when the admonition is been carried out or has not yet been carried out	Exhorts someone not to give up	Duṣkṛta

Exceptions

There is no transgression if:

1. one gives up after the first (private) admonition;
2. if it is an illegal (transaction) with a separate group; if it is an illegal (transaction) with a harmonious saṃgha;
3. it is a legal (transaction) with a separate group;
4. it is an apparently legal (transaction) with a separate group;
5. it is an apparently legal (transaction) with a harmonious saṃgha;
6. it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha;
7. if no admonition has yet been carried out;
8. if one gives something belonging to the monastery to the parents, to an ailing person, to a child, to a pregnant woman, to someone who is locked in jail;
9. if one cultivates flowers and trees, and teaches others to do it to offer them to the Buddha, the Dharma and the Saṃgha, if he teaches people to pick flowers to offer them to the Buddha, Dharma and Saṃgha, if one make garlands and teaches others to do it to offer them to the Buddha, Dharma and Saṃgha, if one strings (flowers) on a thread and teaches others to do it to offer them to Buddha, Dharma and Saṃgha, if one takes flowers and teaches others to take flowers to offer to the Buddha, Dharma and Saṃgha, if one strings together garlands and teaches others to do it to offer to the Buddha, Dharma and Saṃgha;

10. if someone raises his hand to beat one, if one meets the danger of coming bandits, elephants, bears, brown bears, lions, tigers, wolves, or of someone who carries weapons and, in these cases, one runs to safety;
11. if one steps over an irrigation canal or a pit by jumping;
12. if one companion is travelling behind and one does not see him when turning, if one calls him loudly;
13. if one delivers a letter on behalf of one's parents when they are sick or locked up in jail, or on behalf of a sincere lay follower when he is sick or locked up in jail, after having checked the content (of the letter);
14. if one delivers a letter and comes back with the answer for questions dealing with the Buddha, Dharma and Saṃgha or a sick bhikṣu.

Samghāvaśeṣa 13 – Having a bad character and been difficult to admonish

If a bhikṣuṇī has a bad character and refuses people’s advice; in connection with the Vinaya, the bhikṣuṇīs have already admonished her, but she has refused the admonition saying, “Venerable Ones! Do not tell me what is suitable and what unsuitable, I also do not tell you what is suitable and what is unsuitable. Venerable ones, stop! Do not admonish me”. The bhikṣuṇīs should admonish her saying, “Sister! You should not refuse people’s advice. Sister! You should accept people’s advice. As you can admonish the other bhikṣuṇīs according to the Dharma, so the bhikṣuṇīs can admonish you according to the Dharma. In this way one can grow in the company of the disciples of the Buddha, namely by teaching each other, admonishing each other, and making amends to each other.” If this bhikṣuṇī, when thus admonished, clings to the question without relenting, the bhikṣuṇīs should admonish her up to three times, to have her give up the question. If, at the third admonition she gives up it is good; if she does not give up, this bhikṣuṇī commits a three-steps samghāvaśeṣa that must be given up.

Vibhaṅga

599, a16

At that time the Buddha was staying in Kauśāmbī at the Ghositārāma. At that time, bhikṣu Chanda had a bad character and refused people’s advice. He used to say to all bhikṣus, “Do not tell me what is suitable and what is unsuitable. I also do not say to the Venerable Ones what is suitable and what is unsuitable. Venerable Ones, stop! Do not say me anything. What is the point to teach me? It should be I who teach all the Venerable Ones. Why? Because it is my Master who realized Unsurpassed Enlightenment. As, for example, all the trees and vegetation that fall into a great river first accumulate on one side, it is the same for the Venerable Ones: you have gathered in the same place having gone forth from different clans, different reputations, different families. As a great wind blows trees and vegetation all in one place, it is the same for the Venerable Ones: you have gathered in the same place having gone forth from different clans, different reputations and different families. Therefore, Venerable Ones, it is not you who should teach me, but I who should teach you. Why? Because it is my Master who has realized Unsurpassed Enlightenment.”

The bhikṣus heard (all these facts). Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked bhikṣu Chanda, “Why do you have a bad character and refuse people’s advice? You say to the bhikṣus, ‘Venerable Ones, do not tell me what is suitable and what is unsuitable. I also do not say to the Venerable Ones what is suitable and what is unsuitable. Venerable Ones, stop! Do not say me anything. What is the point to teach me? It should be I who teach all the Venerable Ones. Why? Because it is my Master who realized Unsurpassed Enlightenment. As, for example, all the trees and vegetation that fall into a great river first accumulate on one side, and as a great wind blows trees and vegetation all in one place, so it is for the Venerable Ones: you have gathered in the same

place having gone forth from different clans, different reputations and different families. Therefore, it is I who should teach the Venerable Ones. The Venerable Ones should not teach me. Why? Because it is my Master who has realized Unsurpassed Enlightenment’.”

The bhikṣus went to where the World Honoured One was staying. They paid homage to his feet, they sat at one side and they informed the World Honoured One about all the question in detail. On that occasion, the World Honoured One convened the bhikṣu saṃgha and rebuked bhikṣu Chanda in many ways, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Why, Chanda, do you have a bad character and refuse people’s advice?” As explained above in detail up to ‘Because it is my Master who has realized Unsurpassed Enlightenment’. Having rebuked Chanda, the World Honoured One said to the bhikṣus, “I allow that the saṃgha carries out a jñapti caturtha karma of admonition against bhikṣu Chanda. He should be admonished thus: appoint someone in the saṃgha who can carry out the saṃghakarma, as explained above. He shall recite this motion:

May the Virtuous Saṃgha listen! This bhikṣu Chanda has a bad character and refuses people’s advice. The bhikṣus have instructed him in the Vinaya according to the Dharma, but he made himself impossible to speak with, saying to the bhikṣus, ‘Venerable Ones, do not tell me what is suitable and what is unsuitable. I also do not say to the Venerable Ones what is suitable and what is unsuitable. Venerable Ones, stop! You do not need to teach me’. If the saṃgha is ready, may the saṃgha consent to carry out the procedure of admonishment against bhikṣu Chanda, in order to have him give up the question, ‘Chanda, do not make yourself impossible to speak with, make yourself possible to speak with. Chanda, as you can admonish the bhikṣus according to the Dharma, the bhikṣus can also admonish you according to the Dharma. In this way one can grow in the company of the disciples of the Buddha, namely by teaching each other, admonishing each other, and making amends to each other’. This is the motion.

May the Virtuous Saṃgha listen! This bhikṣu Chanda has a bad character and refuses people’s advice. The bhikṣus have instructed him in the Vinaya according to the Dharma, but he made himself impossible to speak with, saying to the bhikṣus, ‘Venerable Ones, do not tell me what is suitable and what is unsuitable. I also do not say to the Venerable Ones what is suitable and what is unsuitable. Venerable Ones, stop! You do not need to teach me’. Now the saṃgha carries out the procedure of admonishment against bhikṣu Chanda, in order to have him give up the question, ‘Chanda, do not make yourself impossible to speak with, make yourself possible to speak with. Chanda, as you can admonish the bhikṣus according to the Dharma, the bhikṣus can also admonish you according to the Dharma. In this way one can grow in the company of the disciples of the Buddha, namely by teaching each other, admonishing each other, and making amends to each other’. Those elders who agree that the saṃgha now carries out the admonition against bhikṣu Chanda to have him give up the question should keep silent. Those who do not agree should speak. This is the first karma.

The second and third are the same.

The saṃgha has agreed to carry out the admonition against bhikṣu Chanda to have him give up the question. This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled.”

You must admonish him in this way.”

After the saṃgha had carried out the jñapti caturtha karma of admonition against bhikṣu Chanda to have him give up the question, the bhikṣus informed the Buddha. The Buddha said, “If in the future there will be another bhikṣu who has a bad character and refuses people’s advice, the saṃgha has to carry out against him a jñapti caturtha karma of admonition in the same way. I now lay down this rule for the bhikṣus and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣu has a bad character and refuses people’s advice; in connection with the Vinaya, the bhikṣus have already admonished him, but he has refused the admonition saying, “Venerable Ones! Do not tell me what is suitable and what unsuitable, I also do not tell you what is suitable and what is unsuitable. Venerable ones, stop! Do not admonish me”. The bhikṣus should admonish him saying, “Venerable One! You should not refuse people’s advice. Venerable One! You should accept people’s advice. As you can admonish the other bhikṣus according to the Dharma, so the bhikṣus can admonish you according to the Dharma. In this way one can grow in the company of the disciples of the Buddha, namely by teaching each other, admonishing each other, and making amends to each other.” If this bhikṣu, when thus admonished, clings to the question without relenting, the bhikṣus should admonish him up to three times, to have him give up the question. If, at the third admonition he gives up it is good; if he does not give up, this bhikṣu commits a saṃghāvaśeṣa.

Bhikṣu as above.

Having a bad character and refusing people’s advice: he is impatient, and he does not accept the teaching of others.

He has been instructed on the Vinaya according to the Dharma: there are seven categories of offences, namely pārājika, saṃghāvaśeṣa, pācittiya, pratideśanīya, sthūlāca, duṣkṛta (unwholesome action), and unwholesome speech.

According to the Dharma: according to the Dharma, according to the Vinaya, according to the teaching of the Buddha.

If a bhikṣu has a bad character and refuses people’s advice, in connection with the Vinaya, the bhikṣus have already admonished him, but he has made himself impossible to admonish (saying), “Venerable Ones! Do not tell me what is suitable and what unsuitable, I also do not tell you what is suitable and what is unsuitable. Venerable ones, stop! You do not need to admonish me”. The bhikṣus should admonish him saying, “Venerable One! Do not make yourself difficult to speak with. You should make yourself easy to speak with. As you can admonish the other bhikṣus according to the Dharma, so the bhikṣus can admonish you according to the Dharma. In this way one can grow in the company of the disciples of the Buddha, namely by teaching each other, admonishing each other, and making amends to each other. Venerable one! Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If he complies with

what has been said, it is good. If he does not comply, one should carry out the motion. After the motion has been carried out, one should advise him saying, “Venerable One, I have already carried out the motion. Three proclamations will follow. Venerable One! Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If he complies with what has been said, it is good. If he does not comply, one should carry out the first proclamation. After the first proclamation has been carried out, one should advise him again, “Venerable One, I have already carried out the motion and the first proclamation. There are two proclamations left. Venerable One! Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If he complies with what has been said, it is good. If he does not comply, one should carry out the second proclamation. After the second proclamation has been carried out, one should advise him again saying, “Venerable One, I have already carried out the motion and the second proclamation, there is one proclamation left. Venerable One! Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If he complies with what has been said, it is good. If he does not comply, one should carry out the third proclamation. At the end of the third proclamation, one commits a saṃghāvaśeṣa.

If one gives up after the motion and two proclamation, third sthūlāca. If one gives up after the motion and one proclamation, second sthūlāca. If one gives up after the motion, first sthūlāca. If one gives up when the motion has not yet ended, duṣkṛta. If the motion has not yet been carried out, if he has a bad character and refuses people’s advice, duṣkṛta.

If, when the saṃgha is carrying out the admonition against one who has a bad character, there is another bhikṣu that exhorts him not to give up, this bhikṣu commits a sthūlāca. If no admonition has been carried out yet, he commits a duṣkṛta. If a bhikṣuṇī suggests not giving up, the bhikṣuṇī commits a sthūlāca. If she advises him not to give up when the admonition has not yet been carried out, she commits a duṣkṛta. Besides bhikṣus and bhikṣuṇīs, if someone else exhorts him not to give up, no matter if it is when the admonition is been carried out or has not yet been carried out, they commit a duṣkṛta.

Bhikṣuṇī, saṃghāvaśeṣa. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one gives up after the first (private) admonition; if it is an illegal (transaction) with a separate group; if it is an illegal (transaction) with a harmonious saṃgha; it is a legal (transaction) with a separate group; it is an apparently legal (transaction) with a separate group; it is an apparently legal (transaction) with a harmonious saṃgha; it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha; if no admonition has yet been carried out, no transgression; if one is admonished by a foolish person, one may say him, ‘Even your upādhyāya and your ācārya do in the same way; you should study more, make questions, recite sūtras’; if the question is exactly in the way (he says it is); if he says it for fun; if he speaks in a rush; if he says it alone; if he says it in a dream; if, wanting to say this, he inadvertently says that, there is no offence.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Mutual admonition

The Vinaya states: “In this way one can grow in the company of the disciples of the Buddha, namely by teaching each other, admonishing each other, and making amends to each other.” This is the gist of this rule. If an admonition is sound, one should be humble enough to examine oneself and correct one’s way if necessary. Master Dao Xuan explains:

The sentence “In this way one can grow in the company of the disciples of the Buddha”, means that the root of the Way¹⁵⁸ improves.

Another sees my fault and advises me so that it does not arise. I see another’s fault and I advise him so that he does not do it. Since both he and I change this is called “to admonish each other”. This refers to a fault that has not yet arisen.

I teach another to cultivate the virtues that he has not yet reached; another teaches me to cultivate even more; there is a double benefit. Since he and I reciprocally (advise each other), this is called “teaching each other”.

I teach another to make amends, and another teaches me to make amends. Since he and I change, this is called “make amends to each other”.

In relation with what has been told before, this refers to the eradication of an already arisen fault. In reference to the above-mentioned cultivation of virtues, this refers to the double virtues of duties and the prohibitions^{159, 160}.

At the same time, one who wants to admonish another must meet certain requisites. As the exceptions reveal, a foolish person is not qualified to admonish another and should be rebuked. Only one who is knowledgeable enough can admonish another. Moreover, one’s motivation must be genuinely compassionate. One should not be “moved by favouritism, dislike, fear and ignorance”, in other words, one must not be biased. One should not admonish another out of anger or resentment. Moreover, one who stands up to admonish another should be morally upright and examine oneself first.

Mutual admonition should foster communal harmony, and not stir up disputes.

Conditions of the transgression

The offence occurs when five conditions are fulfilled:

1. One continually engages in sin/misdemeanour;
2. The other bhikṣuṇīs admonish her (in private);
3. She refuses the admonition;
4. The saṃgha carries out the saṃghakarma of admonition;

¹⁵⁸ REP: “The root of the Way indicates the precepts”, 11, 12, b1.

¹⁵⁹ Master Dao Xuan broadly divides the entire Vinaya into two sections, namely the duties, which refer to the procedures needed to manage different issues, thereby bending towards “doing”, and the prohibitions, namely the rules of the Prātimokṣa and similar that are essentially aimed at refraining from unwholesome behaviour.

¹⁶⁰ FCNP, book 11, 12, a10.

5. The third proclamation is over.

Characteristics of the transgression

One has a bad character and refuses people's advice, clinging to the question without relenting	Admonition by the saṃgha	The motion and the three proclamations are over		Samghāvaśeṣa
		The motion and two proclamations are over	One gives up	Third sthūlāca
		The motion and one proclamation are over	One gives up	Second sthūlāca
		The motion is over	One gives up	First sthūlāca
		The motion is not yet over	One gives up	Duṣkṛta
	The saṃgha has not yet carried out any admonition	Before the motion, if one had a bad character and refuses people's advice		Duṣkṛta

Exceptions

There is no transgression if

1. one gives up after the first (private) admonition;
2. if it is an illegal (transaction) with a separate group;
3. if it is an illegal (transaction) with a harmonious saṃgha;
4. it is a legal (transaction) with a separate group;
5. it is an apparently legal (transaction) with a separate group;
6. it is an apparently legal (transaction) with a harmonious saṃgha; it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha;
7. if no admonition has yet been carried out;
8. if one is admonished by a foolish person, one may say him, 'Even your upādhyāya and your ācārya do in the same way; you should study more, make questions, recite sūtras';
9. if the question is exactly in the way (he says it is);
10. if he says it for fun; if he says it alone; if he says it in a dream; if, wanting to say this, he inadvertently says that.

Samghāvaśeṣa 14 – Living in close association

If (two) bhikṣuṇīs live in close association, they engage together in misbehaviour, they become notorious, they conceal each other offences, the other bhikṣuṇīs have to admonish these bhikṣuṇīs saying, “Sisters! Do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other’s offences. If you will not live in close association, there will be growth and a peaceful abiding (for you) in the Buddhadharma”. If, when those bhikṣuṇīs are admonishing these bhikṣuṇīs, they cling to the question without relenting, those bhikṣuṇīs have to admonish them up to three times, to have them give up the question. If at the third admonition they give up, it is good. If they do not give up, these bhikṣuṇīs commit a three-step samghāvaśeṣa that must be given up.

Vibhaṅga

723, b3

At that time, the Buddha was dwelling in Śrāvastī, at the Anāthapiṇḍada’s Park. There were two bhikṣuṇīs, one called Somā and the other called Vāṣpayī¹⁶¹ who lived together in close association, who engaged in misbehaviour together, who were notorious and who concealed each other’s offences. The other bhikṣuṇīs said them, “Sisters, you two do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other’s offences. If you do not live in close association, do not engage together in misbehaviour, do not become notorious and do not conceal each other’s offences, there will be growth and a peaceful dwelling (for you) in the Buddhadharma.” Nevertheless, they did not change their habits or show regret.

The bhikṣuṇīs heard (all these facts). Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked bhikṣuṇīs Somā and Vāṣpayī, “Why do you live in close association, engage together in misbehaviour, so that you become notorious, and conceal each other’s offences? When other bhikṣuṇīs say you, ‘Sisters! Do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other’s offences. If you do not live in close association, do not engage together in misbehaviour, do not become notorious and do not conceal each other’s offences, there will be growth and a peaceful dwelling (for you) in the Buddhadharma’, you do not change your habits and do not show regret.”

The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu samgha and rebuked bhikṣuṇīs Somā and Vāṣpayī, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! Why do you live in close association, engage together in misbehaviour, so that you become notorious, and

¹⁶¹ Ann Heirmann, TDFP.

conceal each other's offences? When other bhikṣuṇīs say you, 'Sisters! Do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other's offences. If you do not live in close association, do not engage together in misbehaviour, do not become notorious and do not conceal each other's offences, there will be growth and a peaceful dwelling (for you) in the Buddhadharma', you do not change your habits and do not show regret." Having rebuked them in many ways, the World Honoured One said to the bhikṣus, "I allow that the saṃgha carries out a jñapti caturtha karma of admonition against bhikṣuṇīs Somā and Vāṣpayī, to have them give up the question. It has to be done in this way. The bhikṣuṇī saṃgha appoints someone who can carry out the saṃghakarma, as explained above. She shall recite this motion:

May the Virtuous Saṃgha listen! These bhikṣuṇīs Somā and Vāṣpayī live in close association, they engage together in misbehaviour, they have become notorious, and they conceal each other's offences. The other bhikṣuṇīs admonished them, 'Sisters! Do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other's offences. If you do not live in close association, do not engage together in misbehaviour, do not become notorious, there will be growth and a peaceful dwelling (for you) in the Buddhadharma', but they do not change their habits and do not show regret. If the saṃgha is ready, may the saṃgha consent that the saṃgha carries out the procedure of admonishment against bhikṣuṇīs Somā and Vāṣpayī, in order to have them give up the question, 'Do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other's offences. If you do not live in close association, do not engage together in misbehaviour, do not become notorious, there will be growth and a peaceful dwelling (for you) in the Buddhadharma'. This is the motion.

May the Virtuous Saṃgha listen! This bhikṣuṇīs Somā and Vāṣpayī live in close association, they engage together in misbehaviour, they have become notorious, and they conceal each other's offences. The other bhikṣuṇīs said them, 'Sisters! Do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other's offences. If you do not live in close association, do not engage together in misbehaviour, do not become notorious, there will be growth and a peaceful dwelling (for you) in the Buddhadharma', but they do not change their habits and do not show regret. Now the saṃgha carries out the procedure of admonishment against bhikṣuṇīs Somā and Vāṣpayī, in order to have them give up the question, 'Do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other's offences. If you do not live in close association, do not engage together in misbehaviour, do not become notorious, there will be growth and a peaceful dwelling (for you) in the Buddhadharma'. Those elders who agree that the saṃgha now carries out the admonition against bhikṣuṇīs Somā and Vāṣpayī to have them give up the question should keep silent. Those who do not agree should speak. This is the first karma.

The second and third are the same.

The saṃgha has agreed to carry out the admonition against bhikṣuṇīs Somā and Vāṣpayī to have them give up the question. This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled."

The (bhikṣuṇī) saṃgha, having carried out the jñapti caturtha karma of admonition, informed the bhikṣus. The bhikṣus informed the Buddha. The Buddha said, “If there are such bhikṣuṇīs, the bhikṣuṇī saṃgha has to carry out the jñapti caturtha karma of admonition in the same way. From now on I will lay down a rule for bhikṣuṇīs and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If (two) bhikṣuṇīs live in close association, they engage together in misbehaviour, they become notorious, they conceal each other offences, the other bhikṣuṇīs have to admonish these bhikṣuṇīs saying, “Sisters! Do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other’s offences. If you do not live in close association, there will be growth and peaceful abiding (for you) in the Buddhadharma”. If, when those bhikṣuṇīs are admonishing these bhikṣuṇīs, they cling to the question without relenting, those bhikṣuṇīs have to admonish them up to three times, to have them give up the question. If at the third admonition they give up, it is good. If they do not give up, these bhikṣuṇīs commit a three-step saṃghāvaśeṣa that must be given up.

Bhikṣuṇī as above.

Living in close association: they frequently lough together, they frequently incite each other, they frequently speak together.

Misbehaviour: to cultivate trees and flowers and teach others to cultivate trees and flowers; to water (plants) and teach others to water (plants); to pick up flowers and teach others to pick up flowers; to make flower garlands and teach others to make them; to string (flowers) on a thread and teach others to do it; to take flowers (to offer to people) and tech others to take flowers (to offer to people); to offer garlands to people and teach others to offer garlands to people; to take strings (of flowers) and offer (them to people) and teach others to take strings (of flowers) and offer them to people. If in the village there are men or young boys, to sit together with them on the same bench and stand up (together), to eat or drink from the same vessels (with them), to make conversation and joke with them. To sing, dance and do acrobatics; while another is doing that, to join singing; to make comic statements; to play drums and organs; to play the conch; to imitate the sound of the peacock; to imitate the sound of other birds; to run; to walk mimicking a lame; to whistle; to make grimaces on one’s own initiative; to play the clown under request.

Becoming notorious: their bad reputation spreads in the four direction and everybody has heard about it.

Offences: concealing all offences except the eight pārājika¹⁶².

If (two) bhikṣuṇīs live in close association, they engage together in misbehaviour, they become notorious, they conceal each other offences, the other bhikṣuṇīs have to admonish these bhikṣuṇīs saying, “Sisters! Do not live in close association, do not engage together in misbehaviour, so that you become notorious, and do not conceal each other offences. If you do not live in close association, do not engage together in misbehaviour, do not become notorious, there will be growth and a peaceful abiding (for you) in the Buddhadharma. It would be suitable for you to give up this

¹⁶² Concealing a pārājika of another bhikṣuṇī is a pārājika.

question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If they comply with what has been said, it is good. If they do not comply, one should carry out the motion. After the motion has been carried out, one should advise them saying, “Sisters! I have already carried out the motion. The proclamations will follow. It is suitable to give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If they comply with what has been said, it is good. If they do not comply, one should carry out the first proclamation. After the first proclamation has been carried out, one should advise them again, “Sisters, I have already carried out the motion and the first proclamation. There are two proclamations left. Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If they comply with what has been said, it is good. If they do not comply, one should carry out the second proclamation. After the second proclamation has been carried out, one should say them, “Sisters, I have already carried out the second proclamation, there is one proclamation left. Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If they comply with what has been said, it is good. If they do not comply, at the end of the third proclamation, they commit a saṃghāvaśeṣa.

If one gives up after the motion and two proclamation, third sthūlāca. If one gives up after the motion and one proclamation, second sthūlāca. If one gives up after the motion, first sthūlāca. If one gives up when the motion has not yet ended, duṣkṛta. If the motion has not yet been carried out, if they live in close association, they engage together in misbehaviour, they become notorious, duṣkṛta.

Bhikṣu, the offence depends on what he does. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one gives up after the first (private) admonition; if the admonition is (carried out through) an illegal (transaction) with a separate group; if the admonition (is carried out through) an illegal (transaction) with a harmonious saṃgha, a legal (transaction) with a separate group, an apparently legal (transaction) with a separate group, an apparently legal (transaction) with a harmonious saṃgha, (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha; if no admonition has yet been carried out, there is no transgression.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Living in close association

All commentators agree that the ties between the two bhikṣuṇīs that are the object of this rule are not based on simple friendship but imply a certain level of erotic attraction, although not necessarily resulting in a true homosexual relationship. The pretext for refusing the advice to live separate is provided by the four precepts on being alone, listed as the seventh among the saṃghāvaśeṣa offences. The Buddha stipulated that a bhikṣuṇī must always have a companion, therefore, they argue, their living together is in compliance with the teaching of the Buddha.

Although this may seem true, their association leads to unbecoming behaviour that becomes a hindrance to the Path:

(When the Buddha) stipulated to have someone as companion, the intention was to lead to a gradual increase of constraint, (leading to) cut off evil (habits) and cultivate virtue. Now, (these two are) in a personal relationship, an intimate association; (the two) live together (motivated) by defiled intentions, they conceal each other's faults, they show no shame. They destroy their practice internally, and externally they trouble the Dharma of the Buddha. The potential danger is deep; therefore, it is forbidden.¹⁶³

Conditions of the transgression

The offence occurs when six conditions are fulfilled¹⁶⁴:

1. Their living together in close association is based on defiled intentions;
2. The bhikṣuṇī saṃgha (privately) exhorts them to live separate;
3. They rely on a distorted understanding of the teaching of the Buddha¹⁶⁵ and refuse to live separate;
4. (The saṃgha) admonishes them according to the Dharma;
5. They refuse the admonition and do not comply;
6. The third proclamation is over.

Characteristics of the transgression

Two bhikṣuṇīs live in close association, etc., and cling to the question without relenting	Admonition by the saṃgha	The motion and the three proclamations are over		Samghāvaśeṣa
		The motion and two proclamations are over	They give up	Third sthūlāca
		The motion and one proclamation are over	They give up	Second sthūlāca
		The motion is over	They give up	First sthūlāca
		The motion is not yet over	They give up	Duṣkṛta
	The saṃgha has not yet carried out any admonition	Before the motion, if they live in close association, they engage together in misbehaviour, they become notorious ¹⁶⁶		Duṣkṛta

Annexed transgression

This passage is missing in the Vibhaṅga because exhorting two bhikṣuṇīs to ignore the admonition of the saṃgha and continue living together is the topic of the next samghāvaśeṣa offence.

¹⁶³ *Glosses on the Dharmaguptaka Vinaya*, by Vinaya Master Fa Kuang, book 12, 340.

¹⁶⁴ The conditions listed herein are adapted from *Glosses on the Dharmaguptaka Vinaya*, by Vinaya Master Fa Kuang.

¹⁶⁵ The distorted understanding refers to the four precepts on being alone. The rationale behind the argument is that bhikṣuṇīs are not supposed to live alone, therefore, they see this as a justification to keep living together.

¹⁶⁶ Misbehaviour may be duṣkṛta or pācittiya, depends on the type of fault.

Exceptions

There is no transgression if:

1. one gives up after the first (private) admonition;
2. if it is an illegal (transaction) with a separate group;
3. if it is an illegal (transaction) with a harmonious saṃgha;
4. it is a legal (transaction) with a separate group;
5. it is an apparently legal (transaction) with a separate group;
6. it is an apparently legal (transaction) with a harmonious saṃgha;
7. it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha;
8. if no admonition has yet been carried out.

Samghāvaśeṣa 15 – Exhortation to live in close association

If a bhikṣuṇī, when the saṃgha is carrying out the saṃghakarma of admonition (for the previous case), instructs (the two culprits) in this way, “Do not live separate! Live together! I have already seen other bhikṣuṇīs who do not live separate, who live together and together engage in misbehaviour, who become notorious and who conceal each other’s offences. The saṃgha wants you to live separate because of aversion (against you).” The other bhikṣuṇīs have to admonish this bhikṣuṇī saying, “Sister! Do not instruct these bhikṣuṇīs saying, ‘Do not live separate! I have already seen other bhikṣuṇīs who live together, who together engage in misbehaviour, who become notorious and who conceal each other’s offences. The saṃgha wants you to live separate because of aversion (against you)’. Now, there are only these two bhikṣuṇīs who live together, who together engage in misbehaviour, who become notorious and who conceal each other’s offences; there are no others. If these bhikṣuṇīs live separate, in the Buddhadharma there will be growth and a peaceful abiding (for them).” If, when the bhikṣuṇīs are admonishing this bhikṣuṇī in this way, she clings to the question without relenting, the bhikṣuṇīs have to admonish her up to three times, to have her give up the question. If, at the third admonition, she gives up, it is good. If she does not give up, this bhikṣuṇī commits a three-step samghāvaśeṣa that must be given up.

Vibhaṅga

724, b16

At that time, the Buddha was staying in Śrāvastī, at the Anāthapiṇḍada’s Park. The bhikṣuṇīs Somā and Vāṣpayī had been admonished by the saṃgha. The bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā instructed them in this way, “Live together! Why? Because I have already seen other bhikṣuṇīs who live together, in close association, who engage together in misbehaviour, who conceal each other’s offences. The saṃgha wants you to live separate because of aversion (against you).”

The bhikṣuṇīs heard it. Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked the bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā, “The saṃgha has already carried out the admonition against bhikṣuṇīs Somā and Vāṣpayī. Why are you instructing them saying, ‘Do not live separate. Why? We have already seen other bhikṣuṇīs who live in close association, who engage together in misbehaviour, who become notorious, who conceal each other’s offences. The saṃgha wants you to live separate because of aversion (against you)’.”

The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu saṃgha and rebuked the bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā, “The saṃgha has already carried out the admonition against bhikṣuṇīs Somā and Vāṣpayī. Why are you instructing them saying, ‘Do not live separate, live

together. Why? We have already seen other bhikṣuṇīs who live together, who engage in misbehaviour, who become notorious, who conceal each other's offences. The saṃgha wants you to live separate because of aversion (against you)'." Having rebuked the bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā in many ways, the World Honoured One said to the bhikṣus, "I allow that the bhikṣuṇī saṃgha carries out a jñāpti caturtha karma of admonition against the bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā. It should do the admonition in this way. The bhikṣuṇī saṃgha appoints someone who can carry out the saṃghakarma, as explained above. She shall recite this motion:

May the Virtuous Saṃgha listen! This bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā, when the saṃgha is carrying out the admonition against bhikṣuṇīs Somā and Vāṣpayī, instruct them saying, 'Do not live separate, live together. Why? We have already seen other bhikṣuṇīs who live in close association, who engage together in misbehaviour, who become notorious, who conceal each other's offences. The saṃgha wants you to live separate because of aversion (against you)'. If the saṃgha is ready, may the saṃgha consent that the saṃgha carries out the procedure of admonishment against the bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā, in order to have them give up the question, "Do not say, 'Do not live separate, live together. Why? We have already seen other bhikṣuṇīs who live together in close association, who engage together in misbehaviour, who become notorious, who conceal each other's offences. The saṃgha wants you to live separate because of aversion (against you)'. Now, there are only these two bhikṣuṇīs who live together in close association, who together engage in misbehaviour, who become notorious and who conceal each other's offences; there are no others. If these bhikṣuṇīs do not live in close association, do not engage together in misbehaviour, do not become notorious, in the Buddhadharma there will be growth and a peaceful abiding (for them)". This is the motion.

May the Virtuous Saṃgha listen! This bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā, when the saṃgha is carrying out the admonition against bhikṣuṇīs Somā and Vāṣpayī, instruct them saying, 'Do not live separate, live together. We have already seen other bhikṣuṇīs who live together in close association, who engage together in misbehaviour, who become notorious, who conceal each other's offences. The saṃgha wants you to live separate because of aversion (against you)'. Now the saṃgha carries out the procedure of admonishment against the bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā, in order to have them give up the question, "(Do not say) do not live separate, live together'; do not say, 'We have already seen other bhikṣuṇīs who live together in close association, who engage together in misbehaviour, who become notorious, who conceal each other's offences. The saṃgha wants you to live separate because of aversion (against you)'. Now, there are only these two bhikṣuṇīs who live together in close association, who engage in misbehaviour, who become notorious and who conceal each other's offences; there are no others. If these bhikṣuṇīs do not live in close association, in the Buddhadharma there will be growth and a peaceful abiding (for them)." Those elders who agree that the saṃgha now carries out the admonition against the bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā to have them give up the question should keep silent. Those who do not agree should speak. This is the first karma.

The second and third are the same.

The saṃgha has carried out the admonition against the bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā to have them give up the question. This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled.”

The (bhikṣuṇī) saṃgha carried out the jñapti caturtha karma of admonition against the bhikṣuṇīs of the group of six and bhikṣuṇī Sthūlanandā. The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the Buddha. The Buddha said, “If there are other bhikṣuṇīs like them, the (bhikṣuṇī) saṃgha has to carry out the jñapti caturtha karma of admonition in the same way, in order to have them give up the question. From now on I will lay down a rule for bhikṣuṇīs and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣuṇī, when the saṃgha is carrying out the saṃghakarma of admonition (for the previous case), instructs (the two culprits) in this way, “Do not live separate! Live together! I have already seen other bhikṣuṇīs who do not live separate, who live together and who together engage in misbehaviour, who become notorious and conceal each other’s offences. The saṃgha wants you to live separate because of aversion (against you).” The other bhikṣuṇīs have to admonish this bhikṣuṇī saying, “Sister! Do not instruct these bhikṣuṇīs saying, ‘Do not live separate! I have already seen other bhikṣuṇīs who live together, who together engage in misbehaviour, who become notorious and who conceal each other’s offences. The saṃgha wants you to live separate because of aversion (against you)’. Now, there are only these two bhikṣuṇīs who live together, who together engage in misbehaviour, who become notorious and who conceal each other’s offences; there are no others. If these bhikṣuṇīs live separate, in the Buddhadharma there will be growth and a peaceful abiding (for them).” If, when those bhikṣuṇīs are admonishing this bhikṣuṇī in this way, she clings to the question without relenting, the bhikṣuṇīs have to admonish her up to three times, to have her give up the question. If, at the third admonition, she gives up, it is good. If she does not give up, this bhikṣuṇī commits a three-step saṃghāvaśeṣa that must be given up.

Bhikṣuṇī as above.

Saṃgha as above.

If a bhikṣuṇī, when the saṃgha is carrying out the saṃghakarma of admonition (for the previous case), instructs (the two culprits) in this way, “Do not live separate! Live together! I have already seen other bhikṣuṇīs who live together in close association and together engage in misbehaviour, who become notorious and conceal each other’s offences. The saṃgha wants you to live separate because of aversion (against you).” Those bhikṣuṇīs have to admonish this bhikṣuṇī saying, “Sister! Do not instruct these bhikṣuṇīs saying, ‘Do not live separate! Live together! I have already seen other bhikṣuṇīs living together in close association, together engaging in misbehaviour, becoming notorious and concealing each other’s offences. The saṃgha wants you to live separate because of aversion (against you)’. Now, there are only these two bhikṣuṇīs, there are no others¹⁶⁷. They¹⁶⁸ live

¹⁶⁷ I think that there must have been a mistake in the transcription, with the sentences placed in different orders. Anyway, I translate the text just as it is.

¹⁶⁸ This sentence starts with “You” (如等). Nevertheless, this pronoun does not fit the context.

together in close association, they together engage in misbehaviour, they become notorious and they conceal each other's offences. If these bhikṣuṇīs live separate, in the Buddhadharma there will be growth and a peaceful abiding (for them). You should now give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence." If she complies with what has been said, it is good. If she does not comply, one should carry out the motion. After the motion has been carried out, one should advise her saying, "Sister! I have already carried out the motion. The proclamations will follow. You should give up this question." If she complies with what have been said, it is good. If she does not comply, one should carry out the first proclamation. After the first proclamation has been carried out, one should advise her again, "Sister, I have already carried out the motion and the first proclamation. There are two proclamations left. You should give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence." If she complies with what has been said, it is good. If she does not comply, one should carry out the second proclamation. After the second proclamation has been carried out, one should advise her again saying, "Sister, I have already carried out the motion and the second proclamation, there is one proclamation left. You should give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence." If she complies with what has been said, it is good. If she does not comply, at the end of the third proclamation, she commits a saṃghāvaśeṣa.

If one gives up after the motion and three proclamation, third sthūlāca. If one gives up after the motion and one proclamation, second sthūlāca. If one gives up after the motion, first sthūlāca. If one gives up when the motion has not yet ended, duṣkṛta. If the motion has not yet been carried out and she says, 'Do not live separate! I have already seen other bhikṣuṇīs who live together, who together engage in misbehaviour, who become notorious, who conceal each other's offences. The saṃgha wants you to live separate because of aversion', duṣkṛta.

If there is such a bhikṣuṇī against whom the saṃgha carries out the admonition, and a bhikṣu exhorts her not to give up, if the admonition has been carried out, he commits a sthūlāca. If the admonition has not been carried out, he commits a duṣkṛta. If a bhikṣuṇī exhorts her not to give up, if the admonition has been carried out, she commits a sthūlāca. If the admonition has not been carried out, duṣkṛta.

Bhikṣu, duṣkṛta. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one gives up after the first (private) admonition; if the admonition (is carried out with) an illegal (transaction) with a separate group; if the admonition (is carried out with) an illegal (transaction) with a harmonious saṃgha, a legal (transaction) with a separate group, an apparently legal (transaction) with a separate group, an apparently legal (transaction) with a harmonious saṃgha, (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha; if no admonition has yet been carried out.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Conditions of the transgression

The offence occurs when six conditions are fulfilled¹⁶⁹:

1. There are bhikṣuṇīs who live in close association;
2. The bhikṣuṇī saṃgha advises them to live separate;
3. One slanders the saṃgha and exhorts the two culprits to live together;
4. The bhikṣuṇī saṃgha admonishes this bhikṣuṇī;
5. She rejects the admonition;
6. The third proclamation is over.

Characteristics of the transgression

One exhorts other bhikṣuṇīs to live in close association, etc., and clings to the question without relenting	Admonition by the saṃgha	The motion and the three proclamations are over		Samghāvaśeṣa
		The motion and two proclamations are over	She gives up	Third sthūlāca
		The motion and one proclamation are over	She gives up	Second sthūlāca
		The motion is over	She gives up	First sthūlāca
		The motion is not yet over	She gives up	Duṣkṛta
	The saṃgha has not yet carried out any admonition	Before the motion, if one says, 'Do not live separate', etc.		Duṣkṛta

Annexed transgressions

A bhikṣu or a bhikṣuṇī	When the saṃgha is carrying out the saṃghakarma of admonition	Exhorts someone not to give up	Sthūlāca
	When the saṃgha has not yet carried out any admonition	Exhorts someone not to give up	Duṣkṛta

Besides bhikṣus and bhikṣuṇīs, we may infer that other members of the saṃgha commit a duṣkṛta when giving the exhortation not to give up, by analogy with the other rules, although this passage is missing in this part of the Vibhaṅga.

¹⁶⁹ Source as above.

Exceptions

There is no transgression if:

1. one gives up after the first (private) admonition;
2. if it is an illegal (transaction) with a separate group;
3. if it is an illegal (transaction) with a harmonious saṃgha;
4. it is a legal (transaction) with a separate group;
5. it is an apparently legal (transaction) with a separate group;
6. it is an apparently legal (transaction) with a harmonious saṃgha;
7. it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha;
8. if no admonition has yet been carried out.

Samghāvaśeṣa 16 – Giving up the three jewels out of anger

If a bhikṣuṇī, on the spur of a trivial question, gets angry and displeased and says, “I give up the Buddha, the Dharma and the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. I can practice the celibate life under them.” The other bhikṣuṇīs should admonish this bhikṣuṇī saying, “Sister, do not, on the spur of a trivial question, get angry and displeased and say, ‘I give up the Buddha, the Dharma, the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. I can practice the celibate life under them’.” When these bhikṣuṇīs are admonishing this bhikṣuṇī in this way, she clings to the question without relenting, the other bhikṣuṇīs have to admonish her up to three times, to have her give up the question. If, at the third admonition, she gives up, it is good. If she does not give up, this bhikṣuṇī commits a three-step samghāvaśeṣa that must be given up.

Vibhaṅga

725, c6

At that time, the Buddha was dwelling in Śrāvastī, at the Anāthapiṇḍada’s Park. At that time, the bhikṣuṇīs of the group of six, on the spur of a trivial question got angry and displeased and said, “We give up the Buddha, the Dharma and the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. We can practice the celibate life under them.”

The bhikṣuṇīs heard it. Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked the bhikṣuṇīs of the group of six, “Why you, on the spur of a trivial question, get angry and displeased and say, ‘We give up the Buddha, the Dharma and the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. We can practice the celibate life under them’?”

The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu saṃgha and rebuked the bhikṣuṇīs of the group of six, saying, “Why you, on the spur of a trivial question, get angry and displeased and say, ‘We give up the Buddha, the Dharma and the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. We can practice the celibate life under them’?” Having rebuked the bhikṣuṇīs of the group of six in many ways, the World Honoured One said to the bhikṣus, “I allow that the saṃgha carries out the jñapti caturtha karma of admonition against the bhikṣuṇīs of the group of six, to have them give up the question. You should carry out the admonition in this way. You should appoint someone in the community¹⁷⁰ who can carry out the saṃghakarma, as explained above. She shall recite this motion:

¹⁷⁰ Although here it is not explicitly said, the community in question is the bhikṣuṇī saṃgha as above.

May the Virtuous Saṃgha listen! These bhikṣuṇīs of the group of six, on the spur of a trivial question, got angry and displeased and said, ‘We give up the Buddha, the Dharma and the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. We can practice the celibate life under them’. If the saṃgha is ready, may the saṃgha consent that the saṃgha carries out the procedure of admonishment against the bhikṣuṇīs of the group of six, in order to have them give up the question, “Sisters, do not, on the spur of a trivial question, get angry and displeased and say, ‘I give up the Buddha, the Dharma, the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. I can practice the celibate life under them’.” This is the motion.

May the Virtuous Saṃgha listen! These bhikṣuṇīs of the group of six, on the spur of a trivial question, got angry and displeased and said, ‘We give up the Buddha, the Dharma and the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. We can practice the celibate life under them’. Now the saṃgha carries out the procedure of admonishment against the bhikṣuṇīs of the group of six, in order to have them give up the question, “Sisters, do not, on the spur of a trivial question, get angry and displeased and say, ‘I give up the Buddha, the Dharma, the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. I can practice the celibate life under them’.” Those elders who agree that the saṃgha now carries out the admonition against the bhikṣuṇīs of the group of six to have them give up the question should keep silent. Those who do not agree should speak. This is the first karma.

The second and third are the same.

The saṃgha has agreed to carry out the admonition against the bhikṣuṇīs of the group of six to have them give up the question. This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled.”

The (bhikṣuṇī) saṃgha, having carried out the jñapti caturtha karma of admonition against the bhikṣuṇīs of the group of six to have them give up the question, informed the bhikṣus. The bhikṣus informed the Buddha. The Buddha said to the bhikṣus, “If there is such a bhikṣuṇī, the (bhikṣuṇī) saṃgha has to carry out the jñapti caturtha karma of admonition (in the same way). From now on I will lay down a rule for bhikṣuṇīs and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣuṇī, on the spur of a trivial question, gets angry and displeased and says, “I give up the Buddha, the Dharma and the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. I can practice the celibate life under them.” Those bhikṣuṇīs should admonish that bhikṣuṇī saying, “Sister, do not, on the spur of a trivial question, get angry and displeased and say, ‘I give up the Buddha, the Dharma, the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. I can practice the celibate life under them’.” When these bhikṣuṇīs are admonishing that bhikṣuṇī in this way, she clings to the question without relenting, these bhikṣuṇīs have to admonish her up to three times, to have her give up the question. If, at the third

admonition, she gives up, it is good. If she does not give up, this bhikṣuṇī commits a three-step saṃghāvaśeṣa that must be given up.

Bhikṣuṇī as above.

If a bhikṣuṇī, on the spur of a trivial question, gets angry and displeased and says, “I give up the Buddha, the Dharma and the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. I can practice the celibate life under them”, these bhikṣuṇīs should admonish her saying, “Sister, do not, on the spur of a trivial question, get angry and displeased and say, ‘I give up the Buddha, the Dharma, the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. I can practice the celibate life under them’. You should give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If she complies with what has been said, it is good. If she does not comply, one should carry out the motion. After the motion has been carried out, one should advise her saying, “I have already carried out the motion. The proclamations will follow. Give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If she complies with what has been said, it is good. If she does not comply, one should carry out the first proclamation. After the first proclamation has been carried out, one should advise her again, “I have already carried out the motion and the first proclamation. There are two proclamations left. You should give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If she complies with what has been said, it is good. If she does not comply, one should carry out the second proclamation. After the second proclamation has been carried out, one should advise her again saying, “I have already carried out the motion and the second proclamation, there is one proclamation left. You should give up this question. Do not be admonished by the saṃgha, thereby committing a grave offence.” If she complies with what has been said, it is good. If she does not comply, at the end of the third proclamation, she commits a saṃghāvaśeṣa.

If one gives up after the motion and two proclamation, third sthūlāca. If one gives up after the motion and one proclamation, second sthūlāca. If one gives up after the motion, first sthūlāca. If one gives up when the motion has not yet ended, duṣkṛta. If the motion has not yet been carried out, if, on the spur of a trivial question, gets angry and displeased and says, “I give up the Buddha, the Dharma and the Saṃgha. There are not only these Śākya ascetics; there are also other ascetics and brahmins who practice the celibate life. I can practice the celibate life under them”, duṣkṛta.

If, when the saṃgha carries out the admonition against such a bhikṣuṇī, and a bhikṣu exhorts her not to give up, if the saṃgha has carried out the admonition, he commits a sthūlāca. If the admonition has not yet been carried out, he commits a duṣkṛta. If a bhikṣuṇī exhorts her not to give up, if the saṃgha has carried out the admonition, she commits a sthūlāca. If the admonition has not yet been carried out, duṣkṛta.

Besides bhikṣus and bhikṣuṇīs, if others exhort her not to give up, no matter if the admonition has been carried out or not, duṣkṛta.

Bhikṣu, duṣkṛta. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one gives up after the first (private) admonition; if the admonition (is carried out with) an illegal (transaction) with a separate group; if it is an illegal (transaction) with a harmonious saṃgha; it is a legal (transaction) with a separate group; it is an apparently legal (transaction) with a separate group; it is an apparently legal (transaction) with a harmonious saṃgha; it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha; if no admonition has yet been carried out, there is no transgression.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.”

Giving up the Three Jewels

Why in this case giving up the Three Jewels does not result in an immediate disrobing?

When we examined the conditions for giving up the training at pārājika 1¹⁷¹, we said that there must be a valid motivation for doing it, and among the valid motivations the ones important here are the following:

1. One is not in an altered state of mind, such as it does not allow one to make wise decisions;
2. The decision has been taken after careful reflection;
3. One does not regret one’s decision;
4. One is calm and well collected.

Anger can be surely reckoned as an altered state of mind. The bhikṣuṇīs of this story utter their statement out of anger, in the spur of the moment, therefore, this cannot be taken as a genuine act of disrobing.

The Buddha, in his compassion, admitted a certain latitude in order to prevent unwilling acts of disrobing. The decision to give up the training must be taken with appropriate reflection; it cannot be just a momentary impulse. This holds true both for bhikṣus and bhikṣuṇīs alike.

Conditions of the transgression

The offence occurs when six conditions are fulfilled¹⁷²:

1. One gets angry for some trivial reason;
2. She rejects the teaching of the Buddha and inclines towards a different teaching;
3. She says that she gives up the Three Jewels;
4. The bhikṣuṇī saṃgha admonishes her according to the Dharma;
5. She rejects the admonition;
6. The third proclamation is over.

¹⁷¹ P. 30.

¹⁷² Source as above.

Characteristics of the transgression

One gets angry, she gives up the Three Jewels, and she clings to the question without relenting	Admonition by the saṃgha	The motion and the three proclamations are over		Samghāvaśeṣa
		The motion and two proclamations are over	She gives up	Third sthūlāca
		The motion and one proclamation are over	She gives up	Second sthūlāca
		The motion is over	She gives up	First sthūlāca
	The motion is not yet over	She gives up	Duṣkṛta	
	The saṃgha has not yet carried out any admonition	Before the motion, if one gives up the Three Jewels out of anger, etc.		Duṣkṛta

Annexed transgressions

A bhikṣu or a bhikṣuṇī	When the saṃgha is carrying out the saṃghakarma of admonition	Exhorts someone not to give up	Sthūlāca
	When the saṃgha has not yet carried out any admonition	Exhorts someone not to give up	Duṣkṛta
Someone else		Exhorts someone not to give up	Duṣkṛta

Exceptions

There is no transgression if:

1. one gives up after the first (private) admonition;
2. if it is an illegal (transaction) with a separate group;

3. if it is an illegal (transaction) with a harmonious saṃgha;
4. it is a legal (transaction) with a separate group;
5. it is an apparently legal (transaction) with a separate group;
6. it is an apparently legal (transaction) with a harmonious saṃgha;
7. it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha;
8. if no admonition has yet been carried out.

Samghāvaśeṣa 17 – Stirring up disputes

If a bhikṣuṇī is fond of disputes and, without remembering well the question, she sticks to the disputed issue, she gets angry and says, “The saṃgha is moved by favouritism, dislike, fear and ignorance”, these bhikṣuṇīs have to admonish that bhikṣuṇī saying, “Sister! Do not be fond of disputes, and, without remembering well the question, stick to the disputed issue, get angry and say, ‘The saṃgha is moved by favouritism, dislike, fear and ignorance’. The saṃgha is not moved by favouritism, dislike, fear and ignorance. It is you that are moved by favouritism, dislike, fear and ignorance.” If, when these bhikṣuṇīs are admonishing that bhikṣuṇī in this way, she clings to the question without relenting, these bhikṣuṇīs have to admonish her up to three times, to have her give up the question. If, at the third admonition, she gives up, it is good. If she does not give up, this bhikṣuṇī commits a three-step samghāvaśeṣa that must be given up.

Vibhaṅga

726, c9

At that time, the Buddha was dwelling in Kauśāmbī at the Ghoṣitārāma. There was a bhikṣuṇī called Kālī who was fond of disputes and, without remembering well the question, she stuck to the disputed issue, she got angry and said, “The saṃgha is moved by favouritism, dislike, fear and ignorance.”

The bhikṣuṇīs heard it. Those who were contented with little, who practiced the austerities, who delighted in the training, who knew shame were annoyed and rebuked bhikṣuṇī Kālī saying, “How can you be fond of disputes and, without remembering well the question, stick to the disputed issue, get angry and say, ‘The saṃgha is moved by favoritism, dislike, fear and ignorance’?”

The bhikṣuṇīs informed the bhikṣus. The bhikṣus informed the World Honoured One. On that occasion, the World Honoured One convened the bhikṣu saṃgha and rebuked bhikṣuṇī Kālī, saying, “What you have done is improper! It is not the proper demeanour! It is not the way of a śramaṇa! It is not pure conduct! It does not fit the proper conduct! It should not be done! How can you be fond of disputes and, without remembering well the question, stick to the disputed issue, get angry and say, ‘The saṃgha is moved by favoritism, dislike, fear and ignorance’?” Having rebuked her in many ways, the World Honoured One said to the bhikṣus, “From now on, I allow that the (bhikṣuṇī) saṃgha carries out a jñapti caturtha karma of admonition against bhikṣuṇī Kālī to have her give up the question. It should be done in this way. The bhikṣuṇī saṃgha appoints someone who can carry out the samghakarma, as explained above. She shall recite this motion:

May the Virtuous Saṃgha listen! This bhikṣuṇī Kālī is fond of disputes and, without remembering well the question, she sticks to the disputed issue, gets angry and says, “The saṃgha is moved by favouritism, dislike, fear and ignorance’. If the saṃgha is ready, may the saṃgha consent that the saṃgha carries out the procedure of admonishment against bhikṣuṇī Kālī, in order to have her give up the question, “Sister! Do not be fond of disputes and, without remembering well the question, stick to the disputed issue, get angry and say,

‘The saṃgha is moved by favoritism, dislike, fear and ignorance’. The saṃgha is not moved by favoritism, dislike, fear and ignorance. It is you, sister, that are moved by favoritism, dislike, fear and ignorance.” This is the motion.

May the Virtuous Saṃgha listen! This bhikṣuṇī Kālī is fond of disputes and, without remembering well the question, she sticks to the disputed issue, gets angry and says, “The saṃgha is moved by favouritism, dislike, fear and ignorance”. Now the saṃgha carries out the procedure of admonishment against bhikṣuṇī Kālī, in order to have her give up the question, “Sister! Do not be fond of disputes and, without remembering well the question, stick to the disputed issue, get angry and say, ‘The saṃgha is moved by favoritism, dislike, fear and ignorance’. The saṃgha is not moved by favoritism, dislike, fear and ignorance. It is you that are moved by favoritism, dislike, fear and ignorance.” Those elders who agree that the saṃgha now carries out the admonition against bhikṣuṇī Kālī to have her give up the question should keep silent. Those who do not agree should speak. This is the first karma.

The second and third are the same.

The saṃgha has carried out the admonition against bhikṣuṇī Kālī to have her give up the question. This is agreeable to the saṃgha, therefore it is silent. Thus, the case is settled.”

The (bhikṣuṇī) saṃgha, having carried out the jñapti caturtha karma of admonition against bhikṣuṇī Kālī, informed the bhikṣus. The bhikṣus informed the Buddha of the question. The Buddha said, “If there is another bhikṣuṇī like her the bhikṣuṇī¹⁷³ saṃgha has to carry out the jñapti caturtha karma of admonition in the same way. From now on I will lay down a rule for bhikṣuṇīs and collect the ten reasons up to letting the correct Dharma abide long in the world. One who wants to recite this rule, should do it in this way:

If a bhikṣuṇī is fond of disputes and, without remembering well the question, she sticks to the disputed issue, she gets angry and says, “The saṃgha is moved by favouritism, dislike, fear and ignorance”, these bhikṣuṇīs have to admonish that bhikṣuṇī saying, “Sister! Do not be fond of disputes, and, without remembering well the question, stick to the disputed issue, get angry and say, ‘The saṃgha is moved by favouritism, dislike, fear and ignorance’. The saṃgha is not moved by favouritism, dislike, fear and ignorance. It is you that are moved by favouritism, dislike, fear and ignorance.” If, when these bhikṣuṇīs are admonishing that bhikṣuṇī in this way, she clings to the question without relenting, the bhikṣuṇīs have to admonish her up to three times, to have her give up the question. If, at the third admonition, she gives up, it is good. If she does not give up, this bhikṣuṇī commits a three-step saṃghāvaśeṣa that must be given up.

Bhikṣuṇī as above.

There are four types of disputes, namely disputes on what is said, disputes on the evaluations of an offence, disputes on the gravity of an offence, disputes on the procedures (used to settle the other disputes).

¹⁷³ Although the “*ṇī*” (尼) of *bhikṣuṇī* is missing, it is obvious that it is the bhikṣuṇī saṃgha that has to carry out the saṃghakarma.

Samgha: (it is one of) one single samghakarma, one single poṣadha.

If a bhikṣuṇī is fond of disputes and, without remembering well the question, she sticks to disputed issue, she gets angry and says, “The samgha is moved by favouritism, dislike, fear and ignorance”, these bhikṣuṇīs have to admonish that bhikṣuṇī saying, “Sister! Do not be fond of disputes, and, without remembering well the question, stick to the disputed issue and say, ‘The samgha is moved by favouritism, dislike, fear and ignorance’. The samgha is not moved by favouritism, dislike, fear and ignorance. It is you that are moved by favouritism, dislike, fear and ignorance. You should now give up this question. Do not be admonished by the samgha, thereby committing a grave offence.” If she complies with what has been said, it is good. If she does not comply, one should carry out the motion. After the motion has been carried out, one should advise her saying, “I have already carried out the motion. The proclamations will follow. You should give up this question. Do not be admonished by the samgha, thereby committing a grave offence.” If she complies with what has been said, it is good. If she does not comply, one should carry out the first proclamation. After the first proclamation has been carried out, one should advise her again, “I have already carried out the first proclamation. There are two proclamations left. You should give up this question. Do not be admonished by the samgha, thereby committing a grave offence.” If she complies with what has been said, it is good. If she does not comply, one should carry out the second proclamation. After the second proclamation has been carried out, one should advise her again saying, “I have already carried out the motion and two proclamations, there is one proclamation left. You should give up this question. Do not be admonished by the samgha, thereby committing a grave offence.” If she complies with what has been said, it is good. If she does not comply, at the end of the third proclamation, she commits a samghāvaśeṣa.

If one gives up after the motion and two proclamations, third sthūlāca. If one gives up after the motion and one proclamation, second sthūlāca. If one gives up after the motion, first sthūlāca. If one gives up when the motion has not yet ended, duṣkṛta. If the motion has not yet been carried out, if she is fond of disputes and, without remembering well the question, she sticks to the disputed issue, she gets angry and says, “The samgha is moved by favouritism, dislike, fear and ignorance”, duṣkṛta.

If a bhikṣuṇī is fond of disputes and, when the samgha carries out the admonition, a bhikṣu exhorts her not to give up, if the admonition has been carried out, he commits a sthūlāca. If the admonition has not been carried out, he commits a duṣkṛta. If a bhikṣuṇī exhorts her not to give up, if the admonition has been carried out, she commits a sthūlāca. If the admonition has not been carried out, duṣkṛta.

Besides bhikṣus and bhikṣuṇīs, if others exhort her not to give up¹⁷⁴, duṣkṛta.

Bhikṣu, duṣkṛta. Śikṣamāṇā, śrāmaṇera, śrāmaṇerī, duṣkṛta.

This is the transgression.

There is no transgression if one gives up after the first (private) admonition; if the admonition (is carried out with) an illegal (transaction) with a separate group; if it is an illegal (transaction) with a harmonious samgha; it is a legal (transaction) with a separate group; it is an apparently legal

¹⁷⁴ Although the sentence reads “exhorting other people not to give up”, it is evident that this must have been a mistake in the transcription, by analogy with the other similar rules.

(transaction) with a separate group; it is an apparently legal (transaction) with a harmonious saṃgha; it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha; if no admonition has yet been carried out.

There is no offence if one is the first offender and the rule has not yet been instituted; if one is crazy and her mind confused, or if she is oppressed by unbearable pain.

Conditions of the transgression

The offence occurs when six conditions are fulfilled:¹⁷⁵

1. One of the four disputes has arisen;
2. The saṃgha has already settled it;
3. One slanders the saṃgha and stirs up the question again;
4. The bhikṣuī saṃgha admonishes her according to the Dharma;
5. She refuses the admonition;
6. The third proclamation is over.

Characteristics of the transgression

One gets angry, she slanders the saṃgha, etc., and she clings to the question without relenting	Admonition by the saṃgha	The motion and the three proclamations are over		Samghāvaśeṣa
		The motion and two proclamations are over	She gives up	Third sthūlāca
		The motion and one proclamation are over	She gives up	Second sthūlāca
		The motion is over	She gives up	First sthūlāca
		The motion is not yet over	She gives up	Duṣkṛta
	The saṃgha has not yet carried out any admonition	Before the motion, if does not remember well the question, gets angry and slanders the saṃgha, etc.		Duṣkṛta

Although here the Vibhaṅga says that, if one does not remember well the question of a dispute, gets angry and slanders the saṃgha, she commits duṣkṛta offences, there are two pācittiya rules directly connected with this issue:

1. Pācittiya 50: One stirs up a dispute that has already been settled according to the rules.
2. Pācittiya 146: One gets angry and slanders the saṃgha.

¹⁷⁵ Source as above.

Annexed transgressions

A bhikṣu or a bhikṣuṇī	When the saṃgha is carrying out the saṃghakarma of admonition	Exhorts someone not to give up	Sthūlāca
	When the saṃgha has not yet carried out any admonition	Exhorts someone not to give up	Duṣkṛta
Someone else		Exhorts someone not to give up	Duṣkṛta

Exceptions

There is no transgression if:

1. one gives up after the first (private) admonition;
2. if it is an illegal (transaction) with a separate group;
3. if it is an illegal (transaction) with a harmonious saṃgha;
4. it is a legal (transaction) with a separate group;
5. it is an apparently legal (transaction) with a separate group;
6. it is an apparently legal (transaction) with a harmonious saṃgha;
7. it is (a transaction) against the Dharma, against the Vinaya, against the teaching of the Buddha;
8. if no admonition has yet been carried out.