

PĀRĀJIKĀ 1 AND SAṄGHĀDISESA 1 : HITHERTO UNTRANSLATED
PASSAGES FROM THE VINAYAPIṬAKA OF THE THERAVĀDINS*

Petra Kieffer-Pülz

When I.B. Horner translated the *Vinayapiṭaka* of the Theravādins into English (published 1938–1966), she preferred to leave certain passages untranslated. These passages are restricted to only two rules of the Pātimokkha, namely to Pārājika 1 and to Saṅghādisesa 1, published in the first volume (1938) of her translation.¹ Both rules deal with sexuality: Pārājika 1 forbids a monk to indulge in sexual intercourse; Saṅghādisesa 1, to ejaculate except unintentionally during sleep. Horner justifies her procedure thus: “[B]ecause of the outspokenness and crudeness which it [= these passages] contains, and which seem to be inseparable from early literatures, [it] appears unsuitable for incorporation in a translation designed principally for Western readers” (*BD I* 197). However, in her Introduction she admits that these passages “are interesting historically, scientifically and psychologically, even psychoanalytically, and that they might be of value to anyone making a detailed comparison of Eastern and Western Monachism” (*BD I* xxxvii). Indeed, since for statements on Buddhist monastic law or comparative studies mostly the Vinaya of the Theravādins is taken into account because it is the only law book translated nearly completely into Western languages,² it should be made accessible in all parts.

In the untranslated passages from Pārājika 1 and Saṅghādisesa 1, various cases are dealt with in which monks tried to bypass these rules. One monk for instance, indulged in sexual intercourse with a female

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¹Horner marked the untranslated passages in her translation with an asterisk, substituting some summarising and/or general wording, and gave the original Pāli text in the “Appendix of untranslated passages” (*BD I* 341–47).

²See for example Geoffrey Parrinder, *Sex in the World's Religions*, New York 1980, p. 46.

monkey, saying that he thought the rule decreed by the Buddha referred to human females only. This led to an alteration of the wording of the rule, which now explicitly includes the prohibition of bestiality (Vin III 21,29–36).

The related cases are certainly based partly on historically true incidents, though partly they may have been added for completion, as the two cases of Pārājika 1, where examples for self-fellation (Vin III 35,33–35) and self-buggery (Vin III 35,35–38) are given.¹

My translation follows the translation of I.B. Horner as far as possible. The passages are given in the order of the text. Where passages are repeatedly quoted, only the first paragraph is completely translated; the following sections are abbreviated. The presentation follows Horner's translation, i.e. the page number of the original text is given in bold type within square brackets, and the numbers of the various sections and subsections are given at the end of the respective passages.

PĀRĀJIKĀ 1

Vin III 21,29–22,13 = Pār 1.6 = BD I 38,13–39,10

Now at that time a certain monk in the Great Wood at Vesālī tempted a female monkey with a reward and indulged in sexual intercourse with her. Then this monk, rising early and taking his bowl and robe, entered Vesālī for alms. Now at that time a large concourse of monks, who were engaged in touring for lodgings, came up to this monk's *vihāra*. The female monkey saw those monks coming from afar, having seen [them] she went up to these monks [and] having come up, she, in front of the monks, swung her haunches, wagged her tail, [21] displayed her haunches, and made a sign. Then these monks thought, "Undoubtedly this monk indulges in sexual intercourse with this female monkey", and they hid themselves on one side. Then this monk, when he had gone about Vesālī for alms, returned with his alms-food. Then the female

¹So also Perera, § 216. This thesis of 1973 also deals with the untranslated passages of the Vinaya, and discusses the cases in a wider framework. Wherever possible, I therefore give a reference to this book.

monkey went up to this monk. The monk, eating half, gave the other half to the female monkey. Then the female monkey, having eaten the alms-food, displayed her haunches to this monk. Afterwards the monk indulged in sexual intercourse with the female monkey. Then those monks said to that monk, “Has not the rule [concerning sexual intercourse] been decreed by the Lord, your reverence? Why do you indulge in sexual intercourse with a female monkey, your reverence?”¹

Vin III 22,26–27 = Pār 1.6 = BD I 39,33–34

“Is it true, monk, that you indulged in sexual intercourse with a female monkey?”

Vin III 28,28–37 = Pār 1.9,1 = BD I 48,21, 25, 28

“There is an offence involving defeat² for him who indulges in sexual intercourse in three passages of a human female: in the rectum (*vaccamagga*),³ in the vagina (*passavamagga*),⁴ in the mouth...” (*This is repeated with a non-human female, a female animal, and a human, non-human and animal hermaphrodite* <ubhatovyañjanaka>, Vin III 28,30–33). “There is an offence involving defeat for him who indulges in sexual intercourse in two passages of a human eunuch (*paṇḍaka*):⁵ in the rectum, in the mouth.⁶ ...” (*This is repeated with a non-human, and an animal eunuch, and a human, non-human male or a male animal*, Vin III 28,35–37).

¹See Perera, pp. 168ff.

²i.e. an offence entailing expulsion from the Buddhist Order.

³Lit. “passage of the excrements”, referring to anal intercourse; cf. Perera, § 225.

⁴Lit. “passage for fluid or the flow”; this is used here for the vaginal passage throughout. As Perera, p. 244, n. 8, mentions, the female urethral and vaginal passages seem not to be differentiated in the terminology of the Vinaya.

⁵On this term, see Albrecht Wezler, “Sanskrit paṇḍā-/pāṇḍaka-”, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 148 (1998), pp. 261–76.

⁶Horner’s translation, “There is an offence involving defeat for a human eunuch if he commits sexual intercourse in two ways”, misses the point. “Eunuchs” are not even allowed to be ordained in the Vinaya (although later this regulation was loosened, see Kieffer-Pülz [Z 292]), therefore they cannot commit a *pārājika* offence.

Vin III 29,1-15 = Pār 1.9,2 = BD I 48,30-49,7

For a monk who, having thought of cohabitation, inserted (*pavesesi*) his male organ (*angajāta*)¹ into the rectum of a human female, there is an offence involving defeat. For a monk who ... inserted his male organ into the vagina ... the mouth of a human female, there is an offence involving defeat.

For a monk who ... inserted his male organ into the rectum ... the vagina ... the mouth ... of a non-human female ... a female animal ... a human hermaphrodite ... a non-human hermaphrodite ... an animal hermaphrodite, there is an offence involving defeat.

For a monk who, having thought of cohabitation, inserted his male organ into the rectum ... the mouth of a human eunuch, there is an offence involving defeat. For a monk who ... inserted his male organ into the rectum ... the mouth of a non-human eunuch ... an animal eunuch ... a human male ... a non-human male ... a male animal, there is an offence involving defeat.

Vin III 29,16-30,38 = Pār 1.9,3 = BD I 49,8-34

Opponents of monks, having brought a human female into a monk's presence, placed his male organ in [her] rectum.² If he agrees to enter, if he agrees to having entered, if he agrees to remain, if he agrees to withdraw [his penis], there is an offence involving defeat.³

(*In the following casuistry, Vin III 29,19-28 = BD I 49,16-22, this factual situation is repeated each time. Vin III 29,28-32, which repeats the case with the vagina and the mouth of a human female, is left out in Horner's translation since she summarises all three cases in the first place by writing "with these three places".*)

¹This is used for the genitals of both sexes. In opposition to *nimitta* (see below, p. 355, n. 4) its use seems to be restricted to definitions and animated beings. In rendering it with "male organ", I follow the translation of Horner.

²The instrumental *vaccamaggena* indicates that a distance has to be covered. Cf. von Hinüber, § 130.

³See Perera, § 143.

Opponents of monks, having brought a human female awake ... asleep ... intoxicated ... mad ... drunk ... dead but undecomposed ... dead and practically undecomposed¹ ... into a monk's presence, placed his male organ in [her] rectum ... in [her] vagina ... in [her] mouth. If he agrees ..., there is an offence involving defeat. Having brought a human female, dead and practically decomposed into a monk's presence, they placed his male organ in [her] rectum ... in [her] vagina ... in [her] mouth. If he agrees ..., this is a grave offence.² ... If he does not agree, this is not an offence.

(All this is repeated for non-human females, female animals, and human, non-human, or animal hermaphrodites [Vin III 30,3–16]. In all these cases rectum, vagina, and mouth are listed. Then follow the repetitions for human, non-human, or animal eunuchs [Vin III 30,16–27], and for human, non-human, or animal males [Vin III 30,27–38]. In these latter cases only two passages are possible: rectum and mouth.)³

Vin III 30,38–33,17 = Pār 1.9,4–6 = BD I 49,35–50,18

Pār 1.9,4 repeats the cases of 1.9,3. The situation is altered by the fact that the woman is covered, the monk uncovered, and vice versa, or that both are covered or uncovered, as translated by Horner.⁴ Horner does not note passages of this paragraph as untranslated, but here we have exactly the same wording as in the preceding cases. This also holds true

¹Horner, *BD I 49,26–27*, also lists the body as being “dead and practically decomposed” in this place, though it is not mentioned in the text. This wrongly suggests that when a monk places his sexual organ in the rectum, etc., of a dead and practically decomposed body he commits a *pārājika* offence too, whereas actually sexual intercourse with such a body leads to a “grave offence” (*thullaccaya*) only (see below).

²*thullaccaya*: on account of the bad condition of the body the gravest offence for a monk whose male organ is placed in the rectum, vagina, or mouth of a dead and practically decomposed body is not *pārājika*, but only *thullaccaya*.

³See Perera, § 311.

⁴The mistake in translating Pār 1.9,3 (see above, p. 353, note 1) is repeated throughout the whole translation.

for Pār 1.9,5–6 (Vin III 32,2–33,17 = *BD I* 50,16–18), which deal with the cases where a monk is brought into the presence of a woman, etc.

Vin III 34,9–13 = Pār 1.10,1 = *BD I* 52,5–11

Now at that time a certain monk indulged in sexual intercourse with a female monkey. He was remorseful. [He thought,] “The rule [concerning sexual intercourse] has been decreed by the Lord. I wonder if I have committed an offence entailing defeat.”¹ He told this matter to the Lord. ... “You, monk, have committed an offence entailing defeat.”²

Vin III 34,33–37 = Pār 1.10,4 = *BD I* 53,8–14

Now at one time a certain monk as he was wandering collecting alms, seeing a young girl (*dārikā*) lying on her back,³ sexually aroused (*sāratto*) inserted (*pavesesi*) his thumb into her female organ, and she died. He was remorseful. ... “Monk, this is not an offence involving defeat; this is an offence entailing a formal meeting of the Order.”⁴ [34]

Vin III 35,33–36,14 = Pār 1.10,8–10 = *BD I* 55,10–32

Now at that time a certain monk had a supple back. Tormented by chafing, he took hold of his own male organ with his mouth. He was remorseful ... “... involving defeat.”⁵

¹Horner translates “I hope that I have not fallen into an offence entailing defeat”.

²This paragraph only repeats what we know already from Vin III 21,29ff. (see above), where the same story led to the alteration of Pārājika 1. Perhaps it was orally transmitted in a second tradition, and the redactors did not want to exclude it. Horner points out that here the wording *pārājikaṃ āpattiṃ āpanno* is used instead of the more usual *āpatti pārājikassa*.

³Horner here translates the variant *piṭṭhake*; Oldenberg gives the reading *pīṭhake*, “on a bench” or “on a chair” (Vin III 34,34). Since the girl dies she is probably a baby.

⁴See Perera, § 144. The commentary explains that “sexually aroused” means “sexually aroused by passion for bodily contact” (*kāyasamsaggarāgena*; Sp I 272,22). This is the keyword for Saṅghādisesa 2, and the monk’s offence accordingly is a *saṅghādisesa* offence.

⁵See Perera, § 216.

Now at that time a certain monk was able to bend down his male organ. Tormented by chafing, he inserted his male organ into his rectum. He was remorseful. "... involving defeat."¹ ||8||

Now at that time a certain monk saw a dead body, and on this body was a sore around (*sāmanta*) the female organ. He, thinking, "There will be no offence for me", inserted his male organ into the female organ [and] withdrew it from the sore. He was remorseful. "... involving defeat."²

Now at that time a certain monk saw a dead body, and on this body was a sore around the female organ. He, thinking, "There will be no offence for me", inserted his male organ into the sore [and] withdrew it from the female organ. He was remorseful. "... involving defeat."³ ||9||

Now at that time a certain monk, sexually aroused, touched with his male organ the sexual organ³ of [a figure made of] plaster.⁴ He was remorseful. ... "Monk, this is not an offence involving defeat, this is an offence of wrong-doing."

Now at that time a certain monk, sexually aroused, touched with his male organ the sexual organ (*nimitta*) of a wooden doll. He was remorseful. "... wrong-doing."⁵ ||10||

¹See Perera, § 226.

²See Perera, § 307, for necrophilia in general.

³*nimitta*, "sign, characteristic", is used euphemistically for the male and female organs. It seems that the word *nimitta* is used in definitions (Vin III 28,11), or where the sexual organ of an inanimate object — be it a figure, a doll, or a dead body — is spoken of (Vin III 36,10, 13; 37,17).

⁴*lepacitta* may be "a picture or image painted on or made of plaster". *lepa* is also used figuratively in the sense of "affection, attachment"; therefore, *lepacitta* could perhaps also mean "love-picture". In our context a female figure with its private parts visible must have been presented to arouse the monk's passion. The commentary explains *lepacittam* by *cittakammarūpaṃ* "a figure in a painting" or "a figure of plaster-work" (Sp I 278,4-5). My translation is in analogy to the "wooden doll" of the next paragraph.

⁵See Perera, § 310.

Vin III 36,15–20 = Pār 1.10,11 = BD I 56,1–10

Now at that time the monk called Sundara, who had gone forth from Rājagaha, was walking along a carriage road. A certain woman said, “Wait, honoured sir, for a moment, I will pay homage to you.” As she was paying homage she held up his inner garment and took hold of his male organ with her mouth. He was remorseful. ... “There is no offence, monk, for one who does not agree.”¹

Vin III 36,31–36 = Pār 1.10,12 = BD I 56,27–34

Now at that time a certain woman seeing a monk spoke thus, “Come, honoured sir, indulge in sexual intercourse.”

“Not so, sister, that is not proper for me.”

“Come, honoured sir, having rubbed² within, emit [semen] outside³ ... having rubbed outside, emit [semen] within. Thus there will be no offence for you.”

The monk acted accordingly. He was remorseful. “... involving defeat.”

Vin III 37,6–19 = Pār 1.10,13 = BD I 57,10–26

Now at that time a certain monk going to a cemetery and seeing a decapitated head, inserted his male organ into the opened mouth,

¹See Perera, §§ 137, 217.

²*ghaṭṭeti* “to strike, beat, knock against” (*PED*), “rubs; rubs smooth; rubs against, knocks, strikes; shakes ...” (*DOP* s.v.), “to rub [the hands] over, touch, shake, etc.” (*MW* s.v. *ghaṭṭi*), is defined as *ghamsati*, “rubs”, in a different context by *Sāratthadīpanī* (*Chaṭṭhasaṅgāyana* edition, Rangoon, 1960) II 120,3 (*na ghaṭṭetabban ti na ghamsitabbam*) and *ghamsāpeyya* is explained by *ghaṭṭāpeyya* in the *Vinayavinicchayaṭīkā* (*Chaṭṭhasaṅgāyana* edition, Rangoon 1962), II 330.4. This word is often used in contexts of sexuality, but normally it describes something like striking the body with some instrument (*Vin III* 117,29–30; 119,8–9; see below).

³Perera, § 383.

touching [it].¹ He was remorseful. ... “You, monk, have committed an offence involving defeat.”

Now at that time a certain monk going to a cemetery and seeing a decapitated head, inserted his male organ into the opened mouth, not touching [it]. He was remorseful. ... “Monk, this is not an offence involving defeat; this is an offence of wrong-doing.”²

Now at that time a certain monk was in love with a certain woman. She died, and her bones were thrown in the charnel-ground and scattered. Then the monk, going to the cemetery, collected the bones and put (*paṭipādesi*) his male organ in [her] sexual organ.³ He was remorseful. ... “Monk, this is not an offence involving defeat; this is an offence of wrong-doing.”

Vin III 37,34–38,7 = Pār I.10,17 = BD I 58,15–22

Now at that time a certain monk was lying down in the Jāṭiyā Grove at Bhaddiya, having gone there for the day-sojourn. All his limbs were stiff with pain. A certain woman seeing him, sat down on his male organ, and having taken her pleasure, departed. The monks, seeing that he was wet, told this matter to the Lord. [37] He said, “Five things cause the male organ to be ready [for ejaculation] (*kammaniyam*): sexual passion, excrements, urine, winds, the bite of a kind of vermin.⁴ These

¹The commentary comments on this in detail. Not only the touch of the four sides of a mouth, but also that of the palate, the teeth, etc., are relevant for deciding which offence a monk has committed (Sp I 278,19–79,12).

² See Perera, § 218.

³*nimitta*; see above, p. 355, n. 4.

⁴*uccālingapānakadaṭṭhena*. Perera, § 392, speaks of maw-worms. According to the commentary it is not the attack or bite of these worms which leads to the tumescence of the male organ, but the bristles on their body (Sp III 523,22–28). The latter accords with the data from Āyurvedic texts (information courtesy Rahul Peter Das; the planned publication referred to in the first print of this article never appeared, i.e. Rahul Peter Das, “Material aus medizinischen Texten zum Verzehr von Rind-und Büffelfleisch im alten Indien”). According to Das the bristles of certain animals were rubbed on the penis to increase its growth, often leading to medical complications. As to the five reasons mentioned above, compare also Vin III 113 (see below).

five things, monks, cause the male organ to be ready [for ejaculation]. It is not possible, monks, it cannot come to pass that this monk's male organ should be ready [for ejaculation] by sexual passion. Monks, this monk is a man perfected; monks, there is no offence for this monk."

Vin III 38,8-17 = Pār 1.10,18 = BD I 58,23-59,2

Now at that time a certain monk was lying down, having gone to the Dark Wood at Sāvattḥī for the day-sojourn. A certain woman cowherd seeing him, sat down on his male organ. The monk agreed to enter, he agreed to having entered, he agreed to remain, he agreed to withdraw [his penis]. He was remorseful. ... "You, monk, have committed an offence involving defeat." (*The same case is now repeated with a woman goatherd, a woman gathering firewood, and a woman gathering cow-dung.*)¹

Vin III 38,20.27.33, and 39,2 = Pār 1.10,19-21 = BD I 59,5.17.25; 60,7
Read "sat down on his male organ" *instead of* "sat down on him".

Vin III 39,24-26.33-34 = Pār 1.10,23.24 = BD I 61,15-20.29-34

... Seeing a monk she spoke thus, "... Come, honoured sir, masturbating [your penis] with [my] hand, I will make [you] ejaculate, thus there will be no offence for you." The monk acted accordingly. He was remorseful. "Monk, this is not an offence involving defeat; this is an offence entailing a formal meeting of the Order."² || 23 ||

(The same wording in Pār 1,10,24.)

Vin III 40,17 = Pār 1.10,26 = BD I 62,23

Read "sat down on his male organ" *instead of* "sat down on him".

Vin III 40,21-25 = Pār 1.10,27 = BD I 62,30-63,4

Now at that time a certain monk dwelt in the jungle. A young deer, approaching the place where he urinated, took hold of his male organ with its mouth and drank the urine. The monk consented. He was

¹See Perera, § 132.

²See Perera, § 255, note 6.

remorseful. He told this matter to the Lord. He said, “You, monk, have committed an offence involving defeat.”¹

SAṄGHĀDISESA I

Vin III 112,31–15,38 = SA I,3,1–9 = BD I 197,7–12

[The monk] ejaculates with/through his own form (*rūpa*),² he ejaculates with/through an external form,³ he ejaculates with/through his own and with/through an external form, he ejaculates making his hip swing in the air.⁴

He ejaculates by an erection due to sexual passion, he ejaculates by an erection due to excrements, he ejaculates by an erection due to urine, he ejaculates by an erection due to winds, he ejaculates by an erection due to the bite of a kind of vermin (*uccālingapāṇaka*).⁵

He ejaculates for health, he ejaculates for well-being, he ejaculates as a remedy, he ejaculates for a present, he ejaculates as a meritorious act, he ejaculates for sacrifice, he ejaculates for heaven, he ejaculates as a germ, he ejaculates for examination [of the semen], he ejaculates for amusement.⁶

He ejaculates black⁷ [semen], he ejaculates yellow [semen], he ejaculates red [semen], he ejaculates white [semen], he ejaculates [semen] the colour of buttermilk, he ejaculates [semen] the colour of water, he ejaculates [semen] the colour of sesamum oil, he ejaculates

¹See Perera, § 219.

²This means that only his own body serves as a means for attaining an ejaculation. Cf. the commentary below, p. 360, n. 2.

³This means that he uses the body of another being, or else an inanimate object, as a means for attaining an ejaculation. Cf. below, p. 360, n. 2.

⁴According to the commentary these are the four means (*upāya*, Sp III 522,27–28).

⁵These are the five occasions (*kāla*) according to the commentary (Sp III 523,2–4).

⁶These are the ten intentions (*adhipāya*, Sp III 523,6–7).

⁷Or blue (*nīla*).

[semen] the colour of milk, he ejaculates [semen] the colour of curds, he ejaculates [semen] the colour of ghee.¹ ||1||

With/through his own form means: with/through his personal animated form.

With/through an external form means: externally with/through an animated or with/through an inanimate [form].²

With/through his own form and with/through an external form means: with both of them.

Making his hip swing in the air means: the male organ of one who struggles (*vāyamantassa*) in the air is ready [for ejaculation].

By an erection due to sexual passion means: the male organ of one tormented by sexual passion is ready [for ejaculation].

By an erection due to excrements means: the male organ of one tormented by excrements is ready [for ejaculation].

By an erection due to urine means: the male organ of one tormented by urine is ready [for ejaculation].

By an erection due to winds means: the male organ of one tormented by winds is ready [for ejaculation].

By an erection due to the bite of a kind of vermin means: the male organ of one tormented by the bite of a kind of vermin is ready [for ejaculation].

For health means: I will be healthy.

For well-being means: I will produce a pleasant feeling.

As a remedy means: it will be a remedy.

¹This typology of ten kinds of semen is not found elsewhere. For other typologies, see Perera, § 393.

²The commentary gives the following explanation (Sp III 523,10ff.): *ito paraṃ imesaṃ yeva ajjhatarūpādīnaṃ padānaṃ pakāsanatthaṃ ajjhatarūpe ti* “Further, in order to explain the ‘words own form, etc.’, it is said *with/through one’s own form* means ‘with/through one’s personal animated form’, etc. In that place *with/through one’s personal animated form* means ‘with/through one’s form consisting of one’s own hand’, etc., *with/through an external animated [form]* means ‘with just such a [form] of another [being; with/through] an inanimate [form] means ‘with/through [a form] consisting of a keyhole’, etc.”

For a present means: I will donate a present.

As a meritorious act means: it will become meritorious.

For sacrifice means: I will make a sacrifice.

For heaven means: I will go to heaven.

As a germ means: it will become a germ.

For examination [of the semen] means: [the semen] will be black, will be yellow, will be red, will be white, will have the colour of butter-milk, will have the colour of water, will have the colour of sesamum oil, will have the colour of milk, will have the colour of curds, will have the colour of ghee.

For amusement means: desiring play. ||2||

With/through his own form he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order. With/through an external form he aims at [ejaculating] With/through his own form and an external form he aims at [ejaculating] Making his hip swing in the air he aims at [ejaculating] ... ; [this] is an offence entailing a formal meeting of the Order.

By an erection due to sexual passion he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order. By an erection due to excrements. By an erection due to the bite of a kind of vermin he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

For health he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order. For well-being For amusement he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

Black [semen]: he aims at [ejaculating], makes the effort [to ejaculate, and black semen] is emitted; [this] is an offence entailing a formal meeting of the Order. Yellow [semen]: ... [semen] the colour of ghee: he aims at [ejaculating], makes the effort [to ejaculate, and semen] the

colour of ghee] is emitted; [this] is an offence entailing a formal meeting of the Order.

Accomplished is the simple [series].¹ ||3|| [113]

For health and well-being he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order. For health and as a remedy ... For health and a present ... For health and as a meritorious act ... For health and sacrifice ... For health and heaven ... For health and as a germ ... For health and examination ... For health and amusement he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

Accomplished is the portion of the series beginning with one.² ||4||

For well-being and as a remedy he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order. For well-being and a present ... For well-being and as a meritorious act ... For well-being and sacrifice ... For well-being and heaven ... For well-being and as a germ ... For well-being and examination ... For well-being and amusement ... For well-being and health he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

As a remedy and for a present ... As a remedy and a meritorious act ... As a remedy and for sacrifice ... As a remedy and for heaven ... As a remedy and a germ ... As a remedy and for examination ... As a remedy and for amusement ... As a remedy and for health ... As a remedy and for well-being he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

For a present and as a meritorious act ...

¹Horner (*BD* I 165,13) translates, "Accomplished is that connected with purity."

²This is the first part of a formula beginning with the first intention combined with the second, third, etc., up to the tenth.

For amusement and examination ...

Accomplished is the contracted series beginning with one.¹

In just the same way [the series] beginning with two, etc., is to be conducted.

For health and well-being and as a remedy and ... for amusement he aims at [ejaculating], makes the effort [to ejaculate, and semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

Accomplished is that beginning with all.²||5||

Black and yellow [semen]: he aims at [ejaculating], makes the effort [to ejaculate, and black and yellow semen] is emitted; [this] is an offence entailing a formal meeting of the Order ... Black [semen] and [semen] the colour of ghee: he aims at [ejaculating], makes the effort [to ejaculate, and black semen, and semen the colour of ghee] is emitted; [this] is an offence entailing a formal meeting of the Order.

Accomplished is the portion of the series beginning with one.³

Yellow and red [semen]: he aims at [ejaculating], makes the effort [to ejaculate, and yellow and red semen] is emitted; [this] is an offence entailing a formal meeting of the Order. ... [Semen] the colour of ghee and [semen] the colour of curds: he aims at [ejaculating], makes the effort [to ejaculate, and semen the colour of ghee and semen the colour of curds] is emitted; [this] is an offence entailing a formal meeting of the Order.

Accomplished is the contracted series beginning with one.⁴

¹As with the first intention the same is repeated with the second intention combined with the third, fourth, etc., up to the first. It continues like this until the tenth intention combined with the first, second, etc., up to the ninth.

²All ten intentions are listed at once in this case.

³The classification used for the ten intentions is now applied to the ten kinds of semen. The first type is combined successively with the second, third, etc.

⁴Now follow the second type of semen combined successively with the third, fourth, etc., and first; the third combined with the fourth, etc., up to the tenth, combined with the first up to the tenth.

In just the same way [the contracted series] beginning with two, etc., is to be conducted.

Black, yellow, red [semen], ... and [semen] the colour of ghee: he aims at [ejaculating], makes the effort [to ejaculate, and black, yellow, red semen ... and semen the colour of ghee] is emitted; [this] is an offence entailing a formal meeting of the Order.

Accomplished is that beginning with all. ||6||

For health and black [semen]: he aims at [ejaculating], makes the effort [to ejaculate, and black semen] is emitted; [this] is an offence entailing a formal meeting of the Order.¹

For health and well-being and for black and yellow [semen]: he aims at [ejaculating], makes the effort [to ejaculate, and black and yellow semen] is emitted; [this] is an offence entailing a formal meeting of the Order.²

For health and well-being and as a remedy and for black, yellow, and red [semen]: he aims at [ejaculating], makes the effort [to ejaculate, and black, yellow, and red semen] is emitted; [this] is an offence entailing a formal meeting of the Order.³

Just in this way both are to be increased.⁴ [II4]

For health and well-being and as a remedy and ... for amusement and black, yellow [semen] ... and [semen] the colour of ghee: he aims at [ejaculating], makes the effort [to ejaculate, and black, yellow semen ... and semen the colour of ghee] is emitted; [this] is an offence entailing a formal meeting of the Order.

Accomplished is the mixed series. || 7||

¹One type of intention is combined with one type of semen.

²Here two types of intention (1 + 2, etc.) are combined with two types of semen (1 + 2).

³Here three of each type are combined (1 + 2 + 3 and 1 + 2 + 3).

⁴They are to be increased till the ten intentions are combined with the ten kinds of semen, as is shown in the last paragraph of this "mixed series".

[With the thought,] “I will emit black [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] yellow [semen] is emitted; [this] is an offence entailing a formal meeting of the Order. [With the thought,] “I will emit black [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] red [semen] is emitted ... [semen] the colour of ghee is emitted; [this] is an offence entailing a formal meeting of the Order;

Portion of the series.¹

[With the thought,] “I will emit yellow [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] red [semen] is emitted; [this] is an offence entailing a formal meeting of the Order. [With the thought,] “I will emit yellow [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] white [semen] is emitted ... [semen] the colour of ghee ... black [semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

Contracted is the beginning of the contracted series.²

[With the thought,] “I will emit semen] the colour of ghee”, he aims at [ejaculating], makes the effort [to ejaculate, and] black [semen] is emitted; [this] is an offence entailing a formal meeting of the Order. ...³ [With the thought,] “I will emit [semen] the colour of ghee”, he aims at [ejaculating], makes the effort [to ejaculate, and semen] the colour of curds is emitted; [this] is an offence entailing a formal meeting of the Order.

Series of the belly.⁴ ||8||

¹As with the intentions the same scheme is applied to the types of semen now. Type one combined successively with two, three, etc., up to the tenth.

²The same as before now for the second, third, etc., type.

³This ellipsis is missing in the edition.

⁴This formula for the ten types of semen is called “series of the belly”, perhaps because of the forward succession in contrast to the now following formula, called “series of the back”, combining them in reverse.

[With the thought,] “I will emit yellow [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] black [semen] is emitted; [this] is an offence entailing a formal meeting of the Order. [With the thought,] “I will emit red [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] black [semen] is emitted. [With the thought,] “I will emit white [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] black [semen] is emitted. [With the thought,] “I will emit [semen] the colour of ghee”, he aims at [ejaculating], makes the effort [to ejaculate, and] black [semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

The first passing through (*gamana*)¹ of the series of the back.²

[With the thought,] “I will emit red [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] yellow [semen] is emitted; [this] is an offence entailing a formal meeting of the Order. [With the thought,] “I will emit white [semen] ... I will emit [semen] the colour of ghee ... black [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] yellow [semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

Accomplished is the second passing through of the series of the back.³

[With the thought,] “I will emit white [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and] red [semen] is emitted ... [With the thought,] “I will emit yellow [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and], red [semen] is emitted; [this] is an offence entailing a formal meeting of the Order.

The third passing through of the series of the back.⁴ ...

¹This means that the series is passed through, i.e. listed and discussed; cf. the German *Durchgang*.

²The second, third, up to the tenth type of semen is combined with the first.

³The third, fourth, up to the tenth, and then the first type is combined with the second.

⁴The same system as before combined with the third type. This has to be continued likewise for the fourth, fifth, etc.

[With the thought,] “I will emit black [semen]”, he aims at [ejaculating], makes the effort [to ejaculate, and semen] the colour of ghee is emitted. ... [With the thought,] “I will emit [semen] the colour of curds”, he aims at [ejaculating], makes the effort [to ejaculate, and semen] the colour of ghee is emitted; [this] is an offence entailing a formal meeting of the Order.

The tenth passing through of the series of the back.¹ Accomplished is the formula for the series of the back. ||9|| ||3|| [115]

Vin III 116,21–119,11 = SA I.5,2–17 = BD I 198,14–16

Now at one time a certain monk, while emptying his bowels, emitted semen. He was remorseful. He told this matter to the Lord.

“In what mental state were you, monk?”

“I, Lord, did not have the intention of emission.”

“There is no offence, monk, for one who did not have the intention of emission.”

Now at one time a certain monk, while emptying his bladder, emitted semen. He was remorseful. ... “There is no offence, monk, for one who did not have the intention of emission.” ||2||

Now at one time a certain monk, while reflecting on a thought concerning sensual pleasures, emitted semen. He was remorseful. ... “There is no offence, monk, for one reflecting.” ||3||

Now at one time a certain monk, while washing himself with hot water, emitted semen. He was remorseful. ...

[The Lord asked,] “Of what mental status have you been, monk?”

“I, Lord, did not have the intention of emission.”

“There is no offence, monk, for one who did not have the intention of emission.”

Now at one time a certain monk, having the intention of emission, while washing himself with hot water, emitted semen. [116] He was remorseful. ... “You, monk, have committed an offence entailing a formal meeting of the Order.”

¹Combined are type one and ten up to type nine and ten.

Now at one time a certain monk, having the intention of emission, while washing himself with hot water, did not emit semen. He was remorseful. ... “Monk, this is not an offence entailing a formal meeting of the Order, this is a grave offence.” ||4||

Now at one time a certain monk, having a wound on his male organ, while anointing [it] with medicine, emitted semen. He was remorseful. ... “There is no offence, monk, for one who did not have the intention of emission.”

Now at one time a certain monk, having a wound on his male organ, while anointing [it] with medicine, having the intention of emission, emitted semen ... did not emit semen. He was remorseful. ... “Monk, this is not an offence entailing a formal meeting of the Order, this is a grave offence.” ||5||

Now at one time a certain monk, while scratching his testicles, emitted semen. He was remorseful. ... “There is no offence, monk, for one who did not have the intention of emission.”

Now at one time a certain monk, having the intention of emission, while scratching his testicles, emitted semen ... did not emit semen. He was remorseful. ... “Monk, this is not an offence entailing a formal meeting of the Order, this is a grave offence.” ||6||

Now at one time a certain monk, while walking along a path, emitted semen. He was remorseful. ... “There is no offence, monk, for one who did not have the intention of emission.”

Now at one time a certain monk, having the intention of emission, while walking along a path, emitted semen ... did not emit semen ... “Monk, this is not an offence entailing a formal meeting of the Order, this is a grave offence.”¹ ||7||

¹The commentary writes that a monk with fat thighs may discharge semen by walking, on account of the stimulation of his penis (*thūlā-ūrussa maggam gacchantassa sambādhaṭṭhāne ghaṭṭanāya asuci mucci*, Sp III 530,22-23).

Now at one time a certain monk grasped his penis,¹ [and] while he was urinating, he emitted semen ... (*the three cases as above*, SA 1.5,4).

Now at one time a certain monk, while scorching (?) the circumference of his abdomen (*udaravaṭṭim tāpentassa*)² in the bathroom, emitted semen ... (*the three cases as above*, SA 1.5,4).

Now at one time a certain monk, while rubbing the back of his instructor in the bathroom, emitted semen³ ... (*the three cases as above*, SA 1.5,4).

Now at one time a certain monk, while making his thigh (*or lap?*) to be hit,⁴ emitted semen ... (*the three cases as above*, SA 1.5,4). “Monk, this is not an offence entailing a formal meeting of the Order, this is a grave offence.” ||8||

Now at one time a certain monk, having the intention of emission, spoke to a certain novice thus, “You, friend, come to me, novice, grasp [my] male organ.” [When the novice] grasped [this monk’s] male organ, [the monk] emitted semen. He was remorseful. ... “You monk, have committed an offence entailing a formal meeting of the Order.”

Now at one time a certain monk grasped the male organ of a sleeping novice. [The novice?] emitted semen. He was remorseful. [117] ...

¹Lit. “his bladder” (*vatthi*).

²It is not clear what is meant by this; the commentary passes it over in silence.

³According to the commentary this happens because the sexual organ (*nimitta*) of the one who rubs is shaken (Sp III 531.3-4: *parikammaṃ karontassa nimittacālanavasena asuci mucci*, “One who massages emits semen on account of causing his penis to shake”.)

⁴*ūruṃ ghaṭṭāpentassa*. Perhaps also a kind of massage? Sp III 531.5-6: *ūru-ghaṭṭāpanavathūsu yesaṃ āpatti vuttā te aṅgāṭam pi phusāpesun ti veditabbā ti evaṃ Kurundaṭṭhakathāyaṃ vuttam*, “Concerning the matter of causing someone to hit one’s thighs: those in whose case this is called an offence are to be known as [persons] who also cause their male organ to be touched; thus it is said in the Kurundaṭṭhakathā.”

“Monk, this is not an offence entailing a formal meeting of the Order; this is an offence of wrong-doing.”¹ ||9||

Now at one time a certain monk, having the intention of emission, while pressing [his] male organ with his thighs, emitted semen ... did not emit semen. He was remorseful. ... “... grave offence.”

Now at one time a certain monk, having the intention of emission, while pressing [his] male organ with his fist, emitted semen ... did not emit semen. He was remorseful. ... “... grave offence.”

Now at one time a certain monk, having the intention of emission, while swinging his hip in the air, emitted semen ... did not emit semen. He was remorseful. ... “... grave offence.” || 10 ||

Now at one time a certain monk, while strengthening his body,² emitted semen. He was remorseful. “There is no offence monk for one who did not have the intention of emission.”

Now at one time a certain monk, having the intention of emission, while strengthening his body, emitted semen ... did not emit semen “... grave offence.” || 11 ||

Now at one time a certain monk, sexually aroused, while meditating about the sexual organ of a woman, emitted semen. He was remorseful. “Monk, this is not an offence entailing a formal meeting of the Order.”³

“Monks, one who is sexually aroused should not meditate about the sexual organ (*angajāta*) of a woman. [If] one meditates [in that way, it] is an offence of wrong-doing.”⁴ ||12||

¹See Perera, § 255, note 6.

²*thambheti*. According to the commentary, this is something one does to strengthen the body in order to dispel laziness after having sat or lain down or having carried out renovation work for a long time (Sp III 531,8–10: *kāyaṃ thambentassā ti ciraṃ nisīditvā vā nipajjitvā vā navakammaṃ vā katvā ālasiyavimocanattaṃ vijambhentaṣṣa* (v.l. *vitthambhentaṣṣa*)).

³This case is unique in that no alternative offence is given. Instead, this occurrence leads to a new rule.

⁴See Perera, § 255, note 6.

Now at one time a certain monk, having the intention of emission, inserting [his] male organ into a keyhole, emitted semen ... did not emit semen. He was remorseful. ... “Monk, this is not an offence entailing a formal meeting of the Order; this is a grave offence.” ||13||

Now at one time a certain monk, having the intention of emission, while hitting (*ghaṭṭentassa*) his male organ with a piece of wood, emitted semen ... did not emit semen. He was remorseful. ... “... grave offence.” || 14||

Now at one time a certain monk, while swimming against the current, emitted semen ... (*the three cases as above*, SA 1.5,4). He was remorseful. ... “... grave offence.” ||15||

Now at one time a certain monk, while enjoying himself in muddy water, emitted semen ... (*the three cases as above*, SA 1.5,4).

Now at one time a certain monk, while running quickly into the water, emitted ... (*the three cases as above*, SA 1.5,4).

Now at one time a certain monk, while enjoying himself in a row of flowers, emitted ... (*the three cases as above*, SA 1.5,4).

Now at one time a certain monk, while running quickly into a thick cluster of lotuses, emitted semen ... (*the three cases as above*, SA 1.5,4). “... grave offence.” ||16||

Now at one time a certain monk, having the intention of emission, while inserting [his] male organ into sand, emitted semen ... did not emit semen. He was remorseful. ... “... grave offence.”

Now at one time a certain monk, having the intention of emission, while inserting [his] male organ into mud, emitted semen ... did not emit [118] semen. He was remorseful. ... “... grave offence.”

Now at one time a certain monk, while besprinkling [his] male organ with water, emitted semen ... did not emit semen. He was remorseful. ... “... grave offence.”

Now at one time a certain monk, having the intention of emission, while rubbing¹ his male organ in bed, emitted semen ... he did not emit semen. He was remorseful. ... "... grave offence."

Now at one time a certain monk, having the intention of emission, while touching his male organ with [his] thumb, emitted semen ... did not emit semen. He was remorseful. ... "... grave offence." ||17|| ||5||

Accomplished is the first Saṅghādisesa.²

¹Or "hitting" (*ghaṭṭeti*)?

²I thank Dr H.B. Gardner McTaggart and Dr William Pruitt for improving my English, and the latter in addition for his fine editorial work.

ABBREVIATIONS

<i>BD</i>	I.B. Horner, <i>The Book of the Discipline (Vinaya-piṭaka)</i> , 6 vols., London 1938–1966 (Sacred Books of the Buddhists 10, 11, 13, 14, 20, 25).
<i>DOP</i>	Margaret Cone, <i>A Dictionary of Pāli</i> , pts.1–2, Oxford, Bristol, 2001, 2010 (Pali Text Society).
von Hinüber	Oskar von Hinüber, <i>Studien zur Kassussyntax des Pāli, besonders des Vinaya-Piṭaka</i> , München, 1968 (Münchener Studien zur Sprachwissenschaft, Beiheft 2).
Kieffer-Pülz	Petra Kieffer-Pülz, <i>Verlorene Gaṇṭhipadas zum buddhistischen Ordensrecht. Untersuchungen zu den in der Vajirabuddhiṭkā zitierten Kommentaren Dhammasiris und Vajirabuddhis. Teil 3: Verfahrensrecht und Vermischtes: Mahāvagga bis Parivāra (Z 279–469)</i> . Wiesbaden: Harrassowitz Verlag, 2013.
Pār	Pārājika
Perera	L.P.N. Perera, <i>Sexuality in Ancient India: A Study Based on the Pali Vinayapitaka</i> , Colombo, 1993.
<i>PED</i>	T.W. Rhys Davids and W. Stede, eds., <i>Pali-English Dictionary</i> , London: Pali Text Society, 1921–25.
MW	M. Monier Williams, <i>A Sanskrit-English Dictionary</i> , Oxford, 1899.
SA	Saṅghādisesa
Sp	J. Takakusu and M. Nagai (Vols. V and VII with K. Mizuno), ed., <i>Samantapāsādikā, Vinayaṭṭhakathā</i> , 7 vols., London: Pali Text Society, 1924–47.
Vin	Hermann Oldenberg, ed., <i>Vinaya-piṭaka</i> , London, 1879–83.