pli-tv-bu-vb-pc20 — Pouring water with living beings in it

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Text

Theravāda Collection on Monastic Law

The Great Analysis

The chapter on offenses entailing confession

The subchapter on plants

Pouring water with living beings in it

Origin story

At one time when the Buddha was staying at Āḷavī at the Aggāḷava Shrine, the monks there were doing building work. They poured water that they knew contained living beings onto grass and clay, and they had others do the same. The monks of few desires complained and criticized them, “How can the monks at Āḷavī pour water that they know contains living beings onto grass and clay, and have others do the same?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you do this?”

“It’s true, sir.”

The Buddha rebuked them … “Foolish men, how can you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

Final ruling

‘If a monk pours water that he knows contains living beings onto grass or clay, or has it poured, he commits an offense entailing confession.’”

Definitions

A: whoever … Monk: …The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case. He knows: he knows by himself or others have told him. Pours: if he pours it himself, he commits an offense entailing confession. Has poured: if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other pours a lot, he commits one offense entailing confession.

Permutations

If it contains living beings, and he perceives it as such, and he pours it onto grass or clay, or he has it poured, he commits an offense entailing confession. If it contains living beings, but he is unsure of it, and he pours it onto grass or clay, or he has it poured, he commits an offense of wrong conduct. If it contains living beings, but he does not perceive it as such, and he pours it onto grass or clay, or he has it poured, there is no offense.

If it does not contain living beings, but he perceives it as such, he commits an offense of wrong conduct. If it does not contain living beings, but he is unsure of it, he commits an offense of wrong conduct. If it does not contain living beings, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is insane; if he is the first offender.

The training rule on pouring water with living beings in it, the tenth, is finished.

The second subchapter on plants is finished.

This is the summary:

“Plant, with evasion, complaining,

The two with departing;

Before, throwing out, detachable,

Door, and containing living beings.”