

Nissaggiya Pācittiya #16: Transporting Wool

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain monk was in the countryside among the Kosalans, on the road going to Sāvatti. Some wool was produced for him. Then that monk wrapped the wool in a bundle using his upper robe and went on. After seeing that monk, people mocked [him], “Bhante, how much [money] was that bought with? How much will the profit be?” Being mocked by those people, that monk was ashamed. Then that monk, after going to Sāvatti, threw down that wool right where he was standing. [Other] monks said to that monk, “Venerable, why did you throw down that wool right where you are standing?” “Because, Venerable, I was mocked by people on account of this wool.” “But, Venerable, how far did you carry this wool³⁵⁰?” “More than three *yojana*, Venerable.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that a monk will carry wool for more than three *yojana*?” Then those monks, after reprimanding that monk in many ways, reported this matter to the Blessed One... “Is it true, monk, that you carried wool for more than three *yojana*?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish man, that you will carry wool for more than three *yojana*? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“Wool may be produced for a monk who is traveling. It is to be received by that monk if he wishes. After receiving it, it is to be carried with his own hands for three *yojana* at most, if a porter is not present. If he carries it further than that, even if a porter is not present: a Nissaggiya Pācittiya.”

For a monk who is traveling: For one who is going on a road.

Wool may be produced: It may be produced by a Saṅgha, by a group, by relatives, by friends, from cast-off [materials], or by means of his own wealth.

If he wishes: By one who wants to receive [it].

After receiving it, it is to be carried with his own hands for three *yojana* at most: One is to carry it with one's own hands for three *yojana* at most.

If a porter is not present: There is no one else who carries [it], whether a man or a woman, a householder or a renunciate.

If he carries it further than that, even if a porter is not present: One causes the first foot step past three *yojana*: a Dukkaṭṭa offense. One causes the second foot step past three *yojana*: a Nissaggiya Pācittiya. Standing within three *yojana*, one drops it outside of three *yojana*: a Nissaggiya Pācittiya. After depositing it in another person's vehicle or

³⁵⁰ Lit. “From how far did you bring this wool?”

property without their knowledge, one causes it go past three *yojana*: it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way... “Bhante, this wool which I caused to go past three *yojana* [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as exceeding [three *yojana*] when it is exceeding three *yojana*: a Nissaggiya Pācittiya.

In doubt when it is exceeding...: a Nissaggiya Pācittiya.

Perceiving it as less when it is exceeding...: a Nissaggiya Pācittiya.

Perceiving it as exceeding when it is less than three *yojana*: a Dukkaṭa offense.

In doubt when it is less than three *yojana*: a Dukkaṭa offense.

Perceiving it as less when it is less than three *yojana*: non-offense.

Non-offense[s]: One carries it three *yojana*; one carries it less than three *yojana*; one carries it three *yojana* and takes it back; after going three *yojana*, intent upon living [there], later on one carries it from there; after getting back stolen [wool], one carries it; after getting back relinquished [wool], one carries it; one causes another to carry it as part of [their] property; for one who is crazy; for the first offender.