

Pācittiya #81: Accusing the Saṅgha of Favoritism in Distributing Robes

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding ground. Furthermore, on this occasion, Venerable Dabba Mallaputta was assigning sleeping-places and sitting-places for the Saṅgha and allotting meals. And the Venerable had a weak robe. Furthermore, on this occasion, one robe arose for the Saṅgha. Then the Saṅgha gave that robe to Venerable Dabba Mallaputta. [Some] group-of-six monks denounced, criticized, and castigated: "The monks allocate communal gains based on favoritism." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks, after a robe is given by a unanimous Saṅgha, will later on engage in criticizing?" ... "Is it true that you, monks, after a robe was given by a unanimous Saṅgha, later on engaged in criticizing?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, after a robe is given by a unanimous Saṅgha, will later on engage in criticizing? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training rule:

"If any monk, after a robe is given by a unanimous Saṅgha, later on engages in criticizing, [saying] 'The monks allocate communal gains based on favoritism': a Pācittiya."

Any monk: ...

Unanimous: The Saṅgha is of the same affiliation⁶⁶⁸ and in the same district⁶⁶⁹.

Robe: Any of the six [kinds of] robe[-cloth], even the smallest suitable for assigning.

After it is given: After it is given by oneself.

Based on favoritism: Based on friendship, acquaintance, devotion, having the same preceptor, [or] having the same teacher.

Communal: Given or left behind for the Saṅgha.

Gains: Robes, almsfood, sleeping-place, sitting-place, supplies for the sick, [or] medicinal equipment; even just a lump of powder, a tooth-stick, [or] a loose thread.

Later on engages in criticizing: When a robe has been given to a fully ordained person appointed by the Saṅgha as a lodging-assigner, meal-allotter, porridge-distributor, fruit-distributor, food-distributor, trifle-distributor, one criticizes: a Pācittiya offense.

⁶⁶⁸ *Samvāsa*.

⁶⁶⁹ *Sīma*.

Perceiving a valid act as valid, when a robe has been given, one criticizes: a Pācittiya offense.

In doubt about a valid act...: a Pācittiya offense.

Perceiving a valid act as invalid...: a Pācittiya offense.

When other property has been given, one criticizes: a Dukkaṭa offense.

When a robe or other property has been given to a fully ordained person not appointed by the Saṅgha as a lodging-assigner... trifle-distributor, one criticizes: a Dukkaṭa offense.

When a robe or other property has been given to an unordained person appointed or not appointed by the Saṅgha as a lodging-assigner... trifle-distributor, one criticizes: a Dukkaṭa offense.

Perceiving an invalid act as valid: a Dukkaṭa offense.

In doubt about an invalid act: a Dukkaṭa offense.

Perceiving an invalid act as invalid: non-offense.

Non-offenses[s]: When [they were] acting from a condition of desire, aversion, delusion, [or] fear, [thinking] “What benefit will be gained by this gift if it goes to waste and is not rightly presented?” one criticizes; for one who is crazy; for the first offender.