

## **Nissaggiya Pācittiya #2: Being Separated From One's Robes at Dawn**

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, after leaving a robe in the hands of [other] monks, [some] monks left on a journey in the countryside with [just] an upper robe and a lower robe. Those robes, left aside for a long time, became mildewed. The monks sunned them. While visiting the [monastery's] sleeping and sitting places, Venerable Ānanda saw the monks sunning those robes. After seeing this, he approached those monks; after approaching, he said to them, “Venerables, to whom do these mildewed robes belong?” Then those monks reported this matter to Venerable Ānanda. Venerable Ānanda denounced, criticized, and castigated: “How is it that monks, after leaving a robe in the hands of [other] monks, will leave on a journey in the countryside with [just] an upper robe and a lower robe?” Then Venerable Ānanda, after reprimanding those monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that, after leaving a robe in the hands of [other] monks, [some] monks left on a journey in the countryside with [just] an upper robe and a lower robe?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that, after leaving a robe in the hands of [other] monks, these foolish men will leave on a journey in the countryside with [just] an upper robe and a lower robe? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**“When a robe has been finished by a monk and the kaṭhina[-privilege] has been withdrawn, if [that] monk is separate from his triple robe for even one night: a Nissaggiya Pācittiya.”**

And thus this training-rule was designated for the monks by the Blessed One.

On a [later] occasion, a certain monk from Kosambī was sick. That monk's relatives sent a messenger to him, [saying] “Let the Auspicious One come, we will attend [to him].” The [other] monks also said, “Go, Venerable; [your] relatives will attend to you.” He said, “Venerables, a training-rule has been designated by the Blessed One: ‘One is not to be separated from one's triple robe.’ And I am sick. I am not able to leave with my triple robe. I will not go.” They reported this matter to the Blessed One. Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks, I allow [you] to give a ‘non-separation authorization’ with regard to the triple robe to a sick monk. And, monks, it is to be given in this way: After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by the sick monk: ‘Bhante, I am sick. I am not able to leave with my triple robe. Bhante, I ask the Saṅgha for a ‘non-separation authorization’ with regard to the triple robe.’” A second as well it is to be asked for. A third time as well it is to be asked for. The Saṅgha is to be notified by an experienced, competent monk:

‘Bhantes, may the Saṅgha hear me. This monk, named such-and-such, is sick. He is not able to leave with his triple robe. He asks the Saṅgha for a “non-separation

authorization” with regard to the triple robe. When the Saṅgha is ready, the Saṅgha may give a “non-separation authorization” with regard to the triple robe to the monk named such-and-such. This is the notification.

'Bhantes, may the Saṅgha hear me. This monk, named such-and-such, is sick. He is not able to leave with his triple robe. He asks the Saṅgha for a “non-separation authorization” with regard to the triple robe. The Saṅgha gives a “non-separation authorization” with regard to the triple robe to the monk named such-and-such. Any Venerable who approves of giving a “non-separation authorization” with regard to the triple robe to the monk named such-and-such may be silent; whoever does not approve may speak.

'A “non-separation authorization” with regard to the triple robe has been given to the monk named such-and-such. The Saṅgha approves, therefore it is silent; thus do I hold it.'

“And thus, monks, you may recite this training-rule:

**“When a robe has been finished by a monk and the kaṭhina[-privilege] has been withdrawn, if [that] monk is separate from his triple robe for even one night, except when authorized by the monks: a Nissaggiya Pācittiya.”**

**When a robe has been finished:** A robe has been made by the monk; or it has been lost, destroyed, or burned; or [his] aspiration for [making] a robe has ended.

**The kaṭhina[-privilege] have been withdrawn:** It is withdrawn by one of the eight regulations, or it is withdrawn in the interim by the Saṅgha.

**If [that] monk is separate from his triple robe for even one night:** From the cloak, upper robe, or lower robe.

**Except when authorized by the monks:** Having set aside when it is authorized by the monks.

**It is Nissaggiya:** It [requires] relinquishment with [the arrival of] dawnrise. 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 robe, which was separate from me for one night without the monks' authorization, [requires] relinquishment. I relinquish it to the Saṅgha...”

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A one-precinct [or] multi-precinct village.

A one-precinct [or] multi-precinct settlement.

A one-precinct [or] multi-precinct shed/stable.

A one-precinct [or] multi-precinct platform/watchtower.

A one-precinct [or] multi-precinct pavilion.  
 A one-precinct [or] multi-precinct mansion.  
 A one-precinct [or] multi-precinct longhouse.  
 A one-precinct [or] multi-precinct boat.  
 A one-precinct [or] multi-precinct caravan.  
 A one-precinct [or] multi-precinct field.  
 A one-precinct [or] multi-precinct grain-threshing [area].  
 A one-precinct [or] multi-precinct park<sup>301</sup>.  
 A one-precinct [or] multi-precinct dwelling<sup>302</sup>.  
 A one-precinct [or] multi-precinct tree-root.  
 A one-precinct [or] multi-precinct [area in the] open air.

One-family<sup>303</sup> village (enclosed): Having left a robe within the village, one is to be within the village.

Non-enclosed: In whatever house the robe has been left, one is to be in that house, or one is not to leave arm's-reach<sup>304</sup>.

Multi-family village (enclosed): In whatever house the robe has been left, one is to be in that house, or in the assembly-hall, or at the entry-gate, or one is not to leave arm's-reach. Having left a robe within arm's-reach of the path going to the assembly-hall, one is to be in the assembly-hall or at the entry-gate, or one is not to leave arm's-reach. Having left a robe in the assembly-hall, one is to be in the assembly-hall, or at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: In whatever house the robe has been left, one is to be in that house, or one is not to leave arm's-reach.

Single-family settlement, enclosed, with multiple chambers and rooms: Having left a robe within the abode, one is to be within the abode.

Non-enclosed: In whatever chamber the robe has been left, one is to be in that chamber, or one is not to leave arm's-reach.

Multi-family settlement, enclosed, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, or at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: In whatever chamber the robe has been left, one is to be in that chamber, or one is not to leave arm's-reach.

Single-family shed/stable, enclosed, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, or at the entry-gate, or one is not to leave arm's-reach.

<sup>301</sup> *Ārāma*. This word is often used to refer to the grounds of a monastery.

<sup>302</sup> *Vihāra*. This word usually refers specifically to monastic dwellings.

<sup>303</sup> *Kula*. This is probably what the table of contents is referring to with the word "precinct" (*upacāra*).

<sup>304</sup> *Hatthapāsa*. A unit of length. This may be *hattha* (hand) + *pa* (to) + *āsa* (shoulder) – lit. "hand-to-shoulder."

Non-enclosed: In whatever chamber the robe has been left, one is to be in that chamber, or one is not to leave arm's-reach.

Multi-family shed/stable, enclosed, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, or at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: In whatever chamber the robe has been left, one is to be in that chamber, or one is not to leave arm's-reach.

Single-family watchtower: Having left a robe within the watchtower, one is to be within the watchtower.

Multi-family watchtower, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, at the entry-gate, or one is not to leave arm's-reach.

Single-family pavilion: Having left a robe within the pavilion, one is to be within the pavilion.

Multi-family pavilion, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, at the entry-gate, or one is not to leave arm's-reach.

Single-family mansion: Having left a robe within the mansion, one is to be within the mansion.

Multi-family mansion, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, at the entry-gate, or one is not to leave arm's-reach.

Single-family longhouse: Having left a robe within the longhouse, one is to be within the longhouse.

Multi-family longhouse, with multiple chambers and rooms: In whatever chamber the robe has been left, one is to be in that chamber, at the entry-gate, or one is not to leave arm's-reach.

Single-family boat: Having left a robe within the boat, one is to be within the boat.

Multi-family boat, with multiple chambers and rooms: In whatever room the robe has been left, one is to be in that room, or one is not to leave arm's-reach.

Single-family caravan: Having left a robe in the caravan, one is not leave seven *abbhantarā*<sup>305</sup> in front or behind, or one *abbhantarā* to the side.

Multi-family caravan: Having left a robe in the caravan, one is not to leave arm's-reach.

Single-family field (enclosed): Having left a robe within the field, one is to be within the field.

Non-enclosed: One is not to leave arm's-reach.

<sup>305</sup> *Abbhantara*. A unit of distance which is not defined in the Canon. BMC2 p.205 lists two estimates – 11.5 meters and 14 meters – both of which are based on the Commentary.

Multi-family field (enclosed): Having left a robe within the field, one is to be at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: One is not to leave arm's-reach.

Single-family grain-threshing [area] (enclosed): Having left a robe within the grain-threshing [area], one is to be within the grain-threshing [area].

Non-enclosed: One is not to leave arm's-reach.

Multi-family grain-threshing [area] (enclosed): Having left a robe within the grain-threshing [area], one is to be at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: One is not to leave arm's-reach.

Single-family park (enclosed): Having left a robe within the garden/park, one is to be within the garden/park.

Non-enclosed: One is not to leave arm's-reach.

Multi-family park (enclosed): Having left a robe within the garden/park, one is to be at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: One is not to leave arm's-reach.

Single-family dwelling (enclosed): Having left a robe within the dwelling, one is to be within the dwelling.

Non-enclosed: In whatever dwelling the robe has been left, one is to be in that dwelling, or one is not to leave arm's-reach.

Multi-family dwelling (enclosed): In whatever dwelling the robe has been left, one is to be in that dwelling, or at the entry-gate, or one is not to leave arm's-reach.

Non-enclosed: In whatever dwelling the robe has been left, one is to be in that dwelling, or one is not to leave arm's-reach.

Single-family tree-root: Where the shade fills at the time of midday: having left the robe within the shade, one is to be within the shade.

Multi-family tree-root: One is not to leave arm's-reach.

Single-precinct open-air: in a non-village, in a forest; seven *abbhantarā* all around is one precinct; further than that is multi-precinct.

Perceiving it as separate when it is separate, except when authorized by the monks:  
Nissaggiya Pācittiya.

In doubt when it is separate...: Nissaggiya Pācittiya.

Perceiving it as not separate when it is separate...: Nissaggiya Pācittiya.

Perceiving it as released<sup>306</sup> when it is not released: a Nissaggiya Pācittiya.

Perceiving it as discarded when it is not discarded: A Nissaggiya Pācittiya.

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<sup>306</sup> *Paccuddhaṭṭa*. This refers to a monk releasing the determination of an item – in this case, deciding that it is no longer one of his three robes (lower robe, upper robe, or saṅghāṭi).

Perceiving it as lost when it is not lost: a Nissaggiya Pācittiya.  
Perceiving it as destroyed when it is not destroyed: a Nissaggiya Pācittiya.  
Perceiving it as burned when it is not burned: a Nissaggiya Pācittiya.  
Perceiving it as stolen when it is not stolen: a Nissaggiya Pācittiya.

One uses a robe [requiring] relinquishment when one has not relinquished it: a Dukkaṭa offense.

Perceiving it as separate when it is not separate: a Dukkaṭa offense.

In doubt when it is not separate: a Dukkaṭa offense.

Perceiving it as not separate when it is not separate: non-offense.

**Non-offense[s]:** It is released, discarded, lost, destroyed, burned, stolen, [or] taken on trust before dawn<sup>307</sup>; for one who is authorized by the monks; for one who is crazy; for the first offender.

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<sup>307</sup> *Antoaruṇe*. Lit. “within dawn” or “inside of dawn.” However, as the offense is occurred at the moment of dawnrise, unless “dawn” and “dawnrise” refer to two different phenomena one can probably safely conclude that *antoaruṇe* means “before dawn.”