

Pācittiya #86: Making an Ivory Needle-case

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the banyan park. Furthermore, on this occasion, the monks were invited by a certain ivory-worker: “Any gentleman who needs a needle-case, I [will provide] with a needle-case.” Furthermore, on this occasion, many monks indicated [a need for] a needle-case. Those who had small needle-cases indicated [a need for] large needle-cases. Those who had large needle-cases indicated [a need for] small needle-cases. Then that ivory-worker, as he was making many needle-cases for monks, was not able to make other property for sale; he could not keep himself going; his children and wife were deprived. People denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will indicate many needle-cases without knowing the [right] amount? As he is making many needle-cases for them, he is not able to make other property for sale, he cannot keep himself going, [and] his children and wife are deprived.” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will indicate many needle-cases without knowing the [right] amount?” ... “Is it true that you, monks, indicated many needle-cases without knowing the [right] amount?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will indicate many needle-cases without knowing the [right] amount? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk causes a needle-case to be made out of bone, ivory, or horn: a Pācittiya that requires breaking [the needle-case].”

Any monk: ...

Bone: Any kind of bone.

Ivory: This refers to elephant-tusk⁶⁸⁶.

Horn: Any kind of horn.

Causes to be made: For the act of making or causing to be made: a Dukkaṭa. When it has been obtained: after breaking it, a Pācittiya is to be acknowledged.

Unfinished by oneself, completed by oneself: a Pācittiya offense.

Unfinished by oneself, completed by another: a Pācittiya offense.

Unfinished by another, completed by oneself: a Pācittiya offense.

Unfinished by another, completed by another: a Pācittiya offense.

One makes it or causes it to be made for the sake of another: a Dukkaṭa offense.

After obtaining [an item] made by another, one uses it: a Dukkaṭa offense.

⁶⁸⁶ *Hatthidanta*. Lit. “elephant-tooth.”

Non-offense[s]: A block; a tinderbox; a buckle; an ointment-pot; an ointment-applicator; a tool-handle; a water-wiper; for one who is crazy; for the first offender.