

## **Nissaggiya Pācittiya #21: Keeping an Extra Alms-bowl**

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks were making a stockpile of many bowls. People who were visiting the monastery, after seeing this, denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will make a stockpile of many bowls? [Maybe] the Sakyan-son contemplatives will make a bowl[-selling] business, or [maybe] they will set up a crockery market!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will keep extra bowl[s]?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you kept extra bowl[s]?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will keep extra bowl[s]? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**“If any monk keeps an extra bowl: a Nissaggiya Pācittiya.”**

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

Furthermore, on this occasion, an extra robe had been produced for Venerable Ānanda. Venerable Ānanda wished to give that bowl to Venerable Sāriputta. Venerable Sāriputta was dwelling at Sāketa. Then it occurred to Venerable Ānanda, “A training-rule has been designated by the Blessed One: ‘An extra bowl is not to be kept.’ And this extra bowl has been produced for me. And I wish to give this bowl to Venerable Sāriputta. And Venerable Sāriputta lives at Sāketa. What method is to be used by me?” Then Venerable Ānanda reported this matter to the Blessed One. “Ānanda, how long will it be until Sāriputta returns?” “Nine or ten days, 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 keep an extra bowl for ten days at most. And thus, monks, you may recite this training-rule:

**“An extra bowl is to be kept for ten days at most. For one who surpasses that: a Nissaggiya Pācittiya.”**

**Ten days at most:** It is to be kept for ten days at most.

**Extra bowl:** Not determined, not assigned.

**Bowl:** Two [kinds of] bowls – an iron bowl, a clay bowl.

There are three sizes of bowl – a large bowl, a medium bowl, a small bowl. A large bowl takes a half-*ālḥaka*<sup>359</sup> of rice, with a condiment<sup>360</sup> as one-quarter of the food. A medium bowl takes a *nālika* of rice, with a condiment as one-quarter of the food. A small bowl takes a *pattha* of rice, with a condiment as one-quarter of the food. [An item] larger or smaller than that is not a bowl.

**For one who surpasses that:** It [requires] relinquishment at the eleventh 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 bowl of mine which was kept for more than ten days [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as surpassing [ten days] when it has surpassed ten days: a Nissaggiya Pācittiya.

In doubt when it has surpassed ten days: a Nissaggiya Pācittiya.

Perceiving it as not surpassing [ten days] when it has surpassed ten days: a Nissaggiya Pācittiya.

Perceiving it as determined when it is undetermined: a Nissaggiya Pācittiya.

Perceiving it as assigned when it is unassigned: a Nissaggiya Pācittiya.

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

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 broken when it is not broken: a Nissaggiya Pācittiya.

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

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

Perceiving it as surpassing [ten days] when it has not surpassed ten days: a Dukkaṭa offense.

In doubt when it has not surpassed ten days: a Dukkaṭa offense.

Perceiving it as not surpassing [ten days] when it has not surpassed ten days: non-offense.

**Non-offense[s]:** It is determined, assigned, discarded, lost, destroyed, broken, stolen, or taken on trust within ten days; for one who is crazy; for the first offender.

On a [later] occasion, [some] group-of-six monks did not give [back] a relinquished bowl. They reported this matter to the Blessed One. “Monks, one is not to refrain from giving [back] a relinquished bowl. If one does not give [it back]: a Dukkaṭa offense.”

<sup>359</sup> The three measures of volume used in this paragraph are not presently used, and their exact quantity is uncertain.

<sup>360</sup> *Vyañjana*. This may refer to food that is traditionally poured over or mixed with rice.