

Nissaggiya Pācittiya #3: Keeping Extra Cloth For More Than a Month

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, robe[-cloth] had been produced for a monk at an inappropriate time³⁰⁸. It was not possible to make a robe for him.³⁰⁹ Then that monk, after hanging up the robe[-cloth], repeatedly stretched it out.³¹⁰ While visiting the [monastery's] sleeping and sitting places, the Blessed One saw that monk repeatedly stretching out that robe[-cloth] after hanging it up. After seeing this, he approached that monk; after approaching, he said to that monk, "Monk, why are you repeatedly stretching that robe[-cloth] after hanging it up?" "Bhante, this robe[-cloth] was produced for me at an inappropriate time. It is not possible to make [a robe]. Therefore, after hanging up this robe[-cloth], I am repeatedly stretching it out." "But, monk, is there an expectation of [more] robe[-cloth] for you?" "There is, 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 set aside robe[-cloth] after receiving it at an inappropriate time when there is an expectation for [more] robe[-cloth]."

On a [later] occasion, monks, [thinking] "It is allowed by the Blessed One to set aside robe[-cloth] after receiving it at an inappropriate time when there is an expectation for [more] robe[-cloth]," set aside robe[-cloth] for more than a month after receiving it at an inappropriate time. That robe[-cloth] was left wrapped in bundles on robe-poles³¹¹. While visiting the [monastery's] sleeping and sitting places, Venerable Ānanda saw the robe[-cloth] left wrapped in bundles on robe-poles. After seeing this, he addressed the monks, "Venerables, why was this robe[-cloth] left wrapped in bundles on robe-poles?" "Venerable, the robe[-cloth] was set aside for us because there is an expectation for [more] robe[-cloth]." "But, Venerables, how long has this robe[-cloth] been set aside?" "More than a month, Venerable." Venerable Ānanda denounced, criticized, and castigated: "How is it that monks, after receiving robe[-cloth] at an inappropriate time, will set it aside for more than a month?" Then Venerable Ānanda, after reprimanding those monks in many ways, reported this matter to the Blessed One... "Is it true, monks, that monks set aside robe[-cloth] for more than a month after receiving it at an inappropriate time?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, monks, that these foolish men will set aside robe[-cloth] for more than a month after receiving it at an inappropriate time? 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 robe[-cloth] is produced for a monk at an inappropriate time, it is

³⁰⁸ The appropriate time is the last month of the rainy season (the "robe season"). This is the time when monks who had spent the Rains in one location would make new robes prior to setting out to travel or wander. This is also the time when a Kaṭhina ceremony can occur, which is primarily intended to offer robe(s) and/or cloth to the monks.

³⁰⁹ The story below indicates that there was not enough cloth offered to make a full robe.

³¹⁰ Apparently he was trying to make the cloth big enough by stretching it.

³¹¹ *Cīvara-varṇasa*. A pole set up perpendicular to the ground, for hanging robes on in a manner similar to a clothesline.

to be received by that monk if he wishes. After receiving it, it is to be quickly made [into a robe]. If it is not enough, that robe[-cloth] is to be set aside by that monk for a month at most, while there is an expectation of completing what is missing. If he sets it aside for longer than that, even if there is [such] an expectation: 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.

Robe[-cloth] at an inappropriate time: It arises when the kaṭhina has not been laid out, during the eleven months³¹²; [or,] when the kaṭhina has been laid out, during the seven months³¹³; even if it is given indicating the [proper] time – that is called “robe[-cloth] at an inappropriate time.”

Is produced: It is produced by a Saṅgha, by a group, by a relative, by a friend, from cast-off [cloth], or by means of one's own wealth.

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

After receiving it, it is to be quickly made [into a robe]: It is to be made [within] ten days.³¹⁴

If there is not enough: It is not possible to make [a robe].

That robe[-cloth] is to be set aside by that monk for a month at most: It is to be set aside for a month at most.

Of completing what is missing: For the purpose of completing what is missing.

While there is an expectation: There is an expectation [of more cloth] from a Saṅgha, from a group, from a relative, from a friend, from cast-off [cloth], or by means of one's own wealth.

If he sets it aside for longer than that, even if there is [such] an expectation: If the expected robe[-cloth] is produced on the same day as the original robe[-cloth], it is to be made within ten days.

³¹² The month immediately following the Rains-retreat is called the “robe season,” and is the normal time for monks to receive cloth and make robes. The rest of the year is the “eleven months” referred to here.

³¹³ If a monk has participated in a successful Kaṭhina ceremony, the “robe season” lasts five months instead of one. Thus, as above, “seven months” refers to the rest of the year.

³¹⁴ This probably refers to NP1, which allows a monk can keep extra cloth for up to ten days.

If the expected robe[-cloth] is produced on the second day... third day... fourth... fifth... twentieth day of the original robe[-cloth], it is to be made within ten days.

If the expected robe[-cloth] is produced on the twenty-first day of the original robe[-cloth], it is to be made within nine days.

If the expected robe[-cloth] is produced on the twenty-second day of the original robe[-cloth], it is to be made within eight days.

If the expected robe[-cloth] is produced on the twenty-third day of the original robe[-cloth], it is to be made within seven days.

If the expected robe[-cloth] is produced on the twenty-fourth day of the original robe[-cloth], it is to be made within six days.

If the expected robe[-cloth] is produced on the twenty-fifth day of the original robe[-cloth], it is to be made within five days.

If the expected robe[-cloth] is produced on the twenty-sixth day of the original robe[-cloth], it is to be made within four days.

If the expected robe[-cloth] is produced on the twenty-seventh day of the original robe[-cloth], it is to be made within three days.

If the expected robe[-cloth] is produced on the twenty-eighth day of the original robe[-cloth], it is to be made within two days.

If the expected robe[-cloth] is produced on the twenty-ninth day of the original robe[-cloth], it is to be made within one day.

If the expected robe[-cloth] is produced on the thirtieth day of the original robe[-cloth], it is to be determined, assigned, or discarded on that same day. If it is not determined, assigned, or discarded, it [requires] relinquishment at the thirty-first 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 produced at an inappropriate time and surpassed a month, [requires] relinquishment. I relinquish it to the Saṅgha...”

If the expected robe[-cloth] is of a different variety than the original robe[-cloth], and there are nights remaining³¹⁵, one is not to make [the robe] if one does not want to.

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

In doubt when it has surpassed a month: a Nissaggiya Pācittiya.

Perceiving it as not surpassing [a month] when it has surpassed a month: 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 burned when it is not burned: a Nissaggiya Pācittiya.

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

³¹⁵ That is, there is still time until the end of the thirty-day period.

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

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

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

Perceiving it as not surpassing [a month] when it has not surpassed a month: non-offense.

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