

Nissaggiya Pācittiya #29: Separation From One's Robe for More Than Six Days

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, monks who had completed the Rains[-retreat] were dwelling in the forest. Bandits of the Kattika [month]³⁷⁸, [thinking] “The monks have acquired [new] possessions,” attacked them. 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 one who is dwelling in the forest to leave any of their three robes at a [layperson's] house³⁷⁹.”

Furthermore, on this occasion, monks, [thinking] “One who is dwelling in the forest is allowed by the Blessed One to leave any of their three robes at a [layperson's] house,” left one of their three robes at a [layperson's] house and remained separated from it for more than six nights. Those robes were lost, destroyed, burned, and consumed by rats. The monks were poorly dressed; they wore coarse robes. [Other] monks said, “Venerables, why are you poorly dressed, wearing coarse robes?” Then those monks reported this matter to the [other] monks. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that monks will leave one of their three robes at a [layperson's] house and remained separated from it for more than six nights?” Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One... “Is it true, monks, that monks left one of their three robes at a [layperson's] house and remained separated from it for more than six nights?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, monks, that these foolish men will leave one of their three robes at a [layperson's] house and remained separated from it for more than six nights? This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“There are forest residences which are considered suspicious and dangerous. A monk who has finished the Rains[-retreat] up to the Kattika full moon and who is living at a residence of that sort may leave one of his three robes at a [layperson's] house if he desires, and if there is some reason for that monk to be separate from that robe. That monk may be separated from that robe for six nights at most. If he is separated from it for longer than that, except when authorized by the monks: a Nissaggiya Pācittiya.”

Finished the Rains[-retreat]: For one who has completed the Rains[-retreat].

Kattika full moon: The fourth month [of the rainy season] is called Kattika.

³⁷⁸ As mentioned in the previous rule, this refers to the last month of the rainy season, which is the first month after the end of the Rains-retreat.

³⁷⁹ *Antaraghare*.

There are forest residences: It is called a “forest residence” when it is at least five hundred bow[-lengths distant from a village]³⁸⁰.

Suspicious: The living-place, eating-place, standing-place, sitting-place, [or] reclining-place of bandits is seen at that monastery.

Dangerous: People are seen to have been killed, robbed, [or] beaten by bandits at that monastery or in the vicinity of that monastery.

A monk who is living at a residence of that sort: A monk living at a residence like that.

If he desires: If he wishes.

One of his three robes: A cloak, upper robe, or lower robe.

May leave [it] at a [layperson's] house: One may leave it anywhere in a village that one goes to.

And if there is some reason for that monk to be separate from that robe: There may be a reason, there may be something to be done.

That monk may be separated from that robe for six nights at most: One may be separate for at most six nights.

Except when authorized by the monks: Having set aside [a monk who is] authorized by the monks.

If he is separated from it for longer than that: At the seventh dawnrise it [requires] relinquishment. And, monks, it is to be relinquished in this way... “Bhante, I was separated from this robe of mine for more than six nights. It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as more [than six nights] when it is more than six nights, one is separate from [the robe], except when authorized by the monks: a Nissaggiya Pācittiya.

In doubt when it is more than six nights...: a Nissaggiya Pācittiya.

Perceiving it as less [than six nights] when it is more than six nights...: a Nissaggiya Pācittiya.

Perceiving it as released when it is not released...: 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.

³⁸⁰ This extended insertion is inferential. The reader is free to draw its own conclusions instead.

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

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

Perceiving it as more [than six nights] when it is less than six nights: a Dukkaṭa offense.

In doubt when it is less than six nights: a Dukkaṭa offense.

Perceiving it as less than six nights when it is less than six nights: non-offense.

Non-offense[s]: One is separate from it for six nights; one is separate from it for less than six nights; after being separate from it for six nights, one enters the village territory, stays there, and leaves; it is released, discarded, lost, destroyed, burned, stolen, or taken on trust within six nights; for one who is authorized by the monks; for one who is crazy; for the first offender.