

Nissaggiya Pācittiya #27: Making Uninvited Specifications About Robe-cloth

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain man who was going abroad said to [his] wife, "After getting some thread, give it to that weaver; after causing robe[-cloth] to be woven, set it aside. When Sir Upananda has arrived, present him with the robe." A certain alms-going monk heard that man's statement as it was being spoken. Then that monk approached Venerable Upananda the Sakyan-son; after approaching, he said to Venerable Upananda the Sakyan-son, "You are of great merit, Venerable Upananda. In that place a certain man who was going abroad said to his wife, 'After getting some thread, give it to that weaver; after causing robe[-cloth] to be woven, set it aside. When Sir Upananda has arrived, present him with the robe.'" "Venerable, he is my attendant." The weaver was also Venerable Upananda the Sakyan-son's attendant. Then Venerable Upananda the Sakyan-son approached the weaver; after approaching, he said to that weaver, "Sir, this robe[-cloth] is being woven for me. Make it long and wide. Make it thick, well-woven, well-spread, well-scraped, [and] well-smoothed." "Bhante, after getting this thread they gave it to me, [saying] 'Weave robe[-cloth] using this thread.'" Bhante, it is not possible to make it long or wide or thick. Bhante, it is possible to make it well-woven, well-spread, well-scraped, [and] well-smoothed." "Come on, sir. Make it long and wide and thick. There will be no withholding of thread."³⁷⁴

Then the weaver, after wrapping the thread that had been brought on a loom, approached the woman; after approaching, he said to that woman, "Lady, there is need for thread." "Sir, weren't you told by me, 'Weave robe[-cloth] with this thread'?" "It is true, Lady, that I was told by you, 'Weave robe[-cloth] with this thread.' However, Sir Upananda said to me, 'Come on, sir. Make it long and wide and thick. There will be no withholding of thread.'" Then that woman gave as much thread as she did the first time. Venerable Upananda the Sakyan-son heard, "Apparently that man has returned from being abroad." Then Venerable Upananda the Sakyan-son approached that man's dwelling; after approaching, he sat on the designated seat. Then that man approached Venerable Upananda the Sakyan-son; after approaching and paying respects to Venerable Upananda the Sakyan-son, he sat to one side. When he was seated to one side, that man said to [his] wife, "Has that robe[-cloth] been woven?" "Yes, Sir, that robe[-cloth] has been woven." "Bring it. I will present Sir Upananda with the robe[-cloth]." Then, after bringing out the robe[-cloth] and giving it to [her] husband, that woman reported this matter to him. Then, after giving the robe[-cloth] to Venerable Upananda the Sakyan-son, that man denounced, criticized, and castigated: "These Sakyan-son contemplatives have great wishes, they are not contented. It is not easy to present them with robe[-cloth]. How is it that Sir Upananda will approach the weavers and make specifications about the robe[-cloth] when not previously invited by me?"

³⁷⁴ This may be an indirect command to the weaver ("Don't hold back good thread") or a statement of expectation ("The donors won't hold back good thread").

Monks heard of that man – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that Venerable Upananda the Sakyan-son will approach a householder's weavers and make specifications about robe[-cloth] when not previously invited?” Then those monks, after reprimanding Venerable Upananda the Sakyan-son in many ways, reported this matter to the Blessed One... “Is it true, Upananda, that you approached a householder's weavers and made specifications about robe[-cloth] when not previously invited?” “It is true, Blessed One.” “A relative of yours, Upananda, or a non-relative?” “A non-relative, Blessed One.” “A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. And you, foolish man, will approach an unrelated householder's weavers and make specifications about robe[-cloth] when not previously invited? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“An unrelated male or female householder may cause robe[-cloth] to be woven by weavers for a monk. If that monk approaches the weavers and makes specifications about the robe[-cloth] when not previously invited, [saying] ‘Sir, this robe[-cloth] is being woven for me. Make it long and wide. Make it thick, well-woven, well-spread, well-scraped, [and] well-smoothed. Perhaps we will also present something to the gentlemen.’ After speaking in this way, if that monk presents something, even just a bit of alms-food: a Nissaggiya Pācittiya.”

For a monk: For the sake of the monk, after making the monk the object, desiring to clothe the monk.

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Male householder: Anyone who lives in a house.

Female householder: Anyone who lives in a house.

By weavers: By needle-workers.

Robe: Any robe of the six [kinds of] robe[-cloth], [even] the smallest suitable for assigning.

Causes to be woven: Causes to weave.

If that monk: The monk that the robe[-cloth] is being woven for.

Not previously invited: It was not previously said, “Bhante, what kind of robe[-cloth] do you need? What kind of robe[-cloth] can I cause to be woven for you?”

Approaches the weavers: After going to [their] house, [and/or] approaching wherever [they are].

Makes specifications about the robe[-cloth]: “Sir, this robe[-cloth] is being woven for me. Make it long and wide. Make it thick, well-woven, well-spread, well-scraped, [and] well-smoothed. Perhaps we will also present something to the gentlemen.”

After speaking in this way, if that monk presents something, even just a bit of alms-food: “Alms-food” means porridge, rice, consumables, a lump of [soap-]powder, a tooth-stick, a loose thread, or even speaking Dhamma.

Because of that statement, he makes it long, wide, or thick: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished to a Saṅgha, a group, or an individual. And, monks, it is to be relinquished in this way.. “Bhante, I made specifications about this robe[-cloth] after approaching weavers for an unrelated householder when not previously invited. It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one makes specifications about robe[-cloth] after approaching weavers for an unrelated householder when not previously invited: a Nissaggiya Pācittiya.

In doubt about a non-relative...: a Nissaggiya Pācittiya.

Perceiving a non-relative as a relative...: a Nissaggiya Pācittiya.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: For relatives; for one who has been invited; for the sake of another; by means of one's own wealth; one causes a person to weave inexpensive [cloth] when they want to weave expensive [cloth]; for one who is crazy; for the first offender.