

## Nissaggiya Pācittiya #8: Making Uninvited Specifications About a Robe-Offering

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 said to [his] wife, "I will present<sup>335</sup> Sir Upananda with a robe." A certain alms-going monk heard the man's statement as he was speaking it. Then that monk approached Venerable Upananda the Sakyan-son; after approaching, he said to Venerable Upananda, "You have great merit, Venerable Upananda. Over in that place, a certain man said to [his] wife, 'I will present Sir Upananda with a robe.'" "Venerable, he is my attendant." Then Venerable Upananda approached that man; after approaching, he said to that man, "Is it true, sir, that you want to present me with a robe?" "It did occur to me, sir, 'I will present Venerable Upananda with a robe.'" "Sir, if you want to present me with a robe, present me with a robe of such a kind. What will I do if the [robe] I am presented with is one I will not use?"

Then 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 a robe. How is that Sir Upananda, when not previously invited by me, will approach me and influence [my] decision about the robe?" 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, when not previously invited, will approach a householder and influence [his] decision about a robe?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that, when not previously invited, you approached a householder and influenced [his] decision about a robe?" "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, when not previously invited, will approach an unrelated householder and influence [his] decision about a robe? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

**"There may be a robe-fund prepared for a monk by an unrelated male or female householder, [thinking] 'After buying a robe with this robe-fund, I will present the monk such-and-such with a robe.' If that monk, when not previously invited, approaches [them] and influences [their] decision about the robe, [saying] 'It would be excellent if the gentleman bought a robe of this kind or that kind using this robe-fund and presented it to me,' out of a desire for a good [robe]: a Nissaggiya Pācittiya."**

**For a monk:** For the sake of a monk, the monk is the reason, wanting to present the monk [with a robe].

<sup>335</sup> *Acchādeti*. Lit. "clothe" or "cover." However, that sounds decidedly awkward in English.

**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.

**Robe-fund:** Unwrought gold, wrought gold, pearl, gem, coral, quartz, cloth, thread, or cotton.

**With this robe-fund:** With what is present.

**After buying:** After trading.

**I will present:** I will give.

**If that monk:** The monk who the robe-fund was prepared for – this is that monk.

**Not previously invited:** It was not previously said, “Bhante, what kind of robe do you need? What kind of robe [shall] I buy for you?”

**Approaches:** After going to [their] house, after approaching wherever [they are].

**Influences [their] decision about the robe:** “Let it be long, wide, thick, or smooth.”

**With this robe-fund:** With what is present.

**This kind or that kind:** Long, wide, thick, or smooth.

**After buying:** After trading.

**Present:** Give.

**Out of a desire for a good [robe]:** Wishing for an excellent [robe], an expensive [robe].

One causes [them] to buy a long, wide, thick, or smooth [robe] by means of that statement: 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, this robe, the decision for which was influenced [by me] after approaching an unrelated householder when not previously invited, [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one approaches an unrelated householder when not previously invited and influences [their] decision about a robe: 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 those who have invited [one to ask]; for the sake of another; by means of one's own wealth; one causes someone who wants to buy an expensive [robe] to buy an inexpensive robe [instead]; for one who is crazy; for the first offender.