

## **Nissaggiya Pācittiya #22: Getting a New Bowl When One's Current Bowl is Not Sufficiently Damaged**

On this occasion the Buddha, the Blessed One, was dwelling among the Sakyans, at Kapilavatthu, in the Banyan Park. Furthermore, on this occasion, the monks were invited by a certain potter: "I [offer] a bowl to those gentlemen who need a bowl." Furthermore, on this occasion, monks indicated [a need for] many bowls without knowing the [right] amount. Those who had small bowls indicated large bowls. Those who had large bowls indicated small bowls. Then that potter, while making many bowls for the monks, was not able to make other goods to sell. He could not keep himself going. His wife and children suffered. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will indicate many bowls without knowing the [right] amount? While making many bowls for them, this [potter] is not able to make other goods to sell. He can not keep himself going. His wife and children suffer."

Monks heard of those people - denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that monks will indicate many bowls without knowing the [right] amount?" Then those monks, after reprimanding them in many ways, reported this matter to the Blessed One... "Is it true, monks, that monks indicated many bowls without knowing the [right] amount?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, monks, that these foolish men will indicate many bowls without knowing the right amount? This is not, foolish men, for the faith of the faithless..." After reprimanding [them] and giving a Dhamma talk, he addressed the monks: "Monks, [a need for] a bowl is not to be indicated. If anyone indicates [a bowl]: a Dukkaṭa offense."

Furthermore, on this occasion, a certain monk's bowl was broken. It occurred to that monk, "It is opposed by the Blessed One to indicate [a need for] a bowl." Regretfully, he did not indicate. He went for alms using his hands<sup>361</sup>. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will go for alms using their hands - just like [non-Buddhist] sectarians!" Monks heard of those people - denouncing, criticizing, and castigating. Then those monks 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 a bowl to be indicated for one whose bowl has been lost or broken."

Furthermore, on this occasion, it occurred to [some] group-of-six monks: "It is allowed by the Blessed One to indicate a bowl for one whose bowl has been lost or broken." They indicated many bowls when [their current bowls] were only slightly broken, slightly damaged, slightly scratched. Then the potter, while making many bowls for those monks, was not able to make other goods to sell. He could not keep himself going. His wife and children suffered. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will indicate many bowls without knowing the [right] amount? While

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<sup>361</sup> That is, collecting food with his bare hands rather than using an alms-bowl.

making many bowls for them, this [potter] is not able to make other goods to sell. He can not keep himself going. His wife and children suffer.”

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 indicate many bowls when [their current bowls] are only slightly broken, slightly damaged, slightly scratched?” 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 indicated many bowls when [your current bowls] were only slightly broken, slightly damaged, slightly scratched?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will indicate many bowls when [your current bowls] are only slightly broken, slightly damaged, slightly scratched? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**“If any monk with a bowl that has less than five seams<sup>362</sup> causes another new bowl to be bought: a Nissaggiya Pācittiya. The bowl is to be relinquished by that monk to an assembly of monks. The final bowl of that assembly of monks is to be given to that monk, [saying] ‘Monk, this is your bowl. It is to be kept until broken.’ This is the [proper] course here.”**

**Any monk:** ...

**Less than five seams:** A bowl with no seam, one seam, two seams, three seams, or four seams. A bowl has no visible seam when there is no crack two finger-breadths [long]. A bowl has a visible seam when there is a crack two finger-breadths [long].

**New bowl:** This refers to [a bowl] that has been indicated.

**Causes to be bought:** One indicates: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. It is to be relinquished in the midst of the Saṅgha. Everyone is to assemble after getting their determined bowl. An inferior bowl is not to be determined, [thinking] “I will get an expensive bowl.” If one determines an inferior bowl, [thinking] “I will get an expensive bowl”: a Dukkaṭa offense. And, monks, it is to be relinquished in this way:

After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*,

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<sup>362</sup> *Bandhana*. Lit. “binding” or “junction.” The Vibhaṅga defines *bandhana* only in terms of how many cracks the bowl has; this supports the translation “seam.” BMC1 p.264 translates *bandhana* as “mend”; this seems questionable – first because of the Vibhaṅga’s silence on whether or not any repairs have been made to the bowl; and second because it would make little sense to require a monk with a irreparable bowl to first apply five “mends” to the useless wreckage of his old bowl before requesting a new one.

this is to be said by that monk: “Bhante, this bowl of mine was caused to be bought when the [previous] bowl had less than five seams. It [requires] relinquishment. I relinquish it to the Saṅgha.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by an experienced, competent monk. A monk endowed with [these] five qualities is to be authorized as a bowl-receiver: he does not go by desire, aversion, delusion, or fear, and he knows “taken” and “not taken.” And, monks, it is to be authorized in this way: First, the monk is to ask for it. After he has asked for it, the Saṅgha is to be notified by an experienced, competent monk:

“Bhantes, may the Saṅgha hear me. When the Saṅgha is ready, the Saṅgha may authorize the monk named such-and-such as a bowl-receiver. This is the notification.

“Bhantes, may the Saṅgha hear me. The Saṅgha authorizes the monk named such-and-such as a bowl-receiver. Any Venerable who approves the authorization of the monk named such-and-such as a bowl-receiver may be silent; whoever does not approve may speak.

“The monk named such-and-such has been authorized by the Saṅgha as a bowl-receiver. The Saṅgha approves, therefore it is silent; thus do I hold it.”

The bowl is to be taken by that authorized monk. An elder [monk] is to be told, “Bhante, let the Elder take the bowl.” If the elder [monk] takes it, the elder [monk]'s bowl is to be taken for the second [monk].<sup>363</sup> He is not to decline the bowl out of compassion. If he does not take it [out of compassion]: a Dukkata offense. One is not to cause a non-bowl to be taken. Using this method, one is to cause [everyone] to take [a bowl] until one reaches the junior member of the Saṅgha. Whichever bowl is the last [remaining] from that assembly of monks is to be given to that monk<sup>364</sup>, [saying] “Monk, this is your bowl. It is to be kept until broken.”

That monk is not to set that bowl down in an improper place, to use it for an improper purpose, or discard it, [thinking] “How might this bowl be lost, destroyed, or broken?” If he sets it down in an improper place, uses it for an improper purpose, or discards it: a Dukkata offense.

**This is the [proper] course here:** This is in accordance with Dhamma here.

One who has a bowl with no seam causes a bowl with no seam to be bought: a Nissaggiya Pācittiya. One who has a bowl with no seam causes a bowl with one... two... three... four seams to be bought: a Nissaggiya Pācittiya.

One who has a bowl with one... two... three... four seams causes a bowl with no seam... one... two... three... four seams to be bought: a Nissaggiya Pācittiya.

<sup>363</sup> That is, the monk who is second in seniority to the most senior monk.

<sup>364</sup> The monk who incurred the offense.

One who has a bowl with no seam... one... two.. three... four seams causes a bowl which has no visible seam... one... two.. three... four visible seams to be bought: a Nissaggiya Pācittiya.

One who has a bowl with no visible seam... one... two... three... four visible seams causes a bowl with no seam... one... two... three... four seams to be bought: a Nissaggiya Pācittiya.

One who has a bowl with no visible seam... one... two... three... four visible seams causes a bowl with no visible seam... one... two... three... four visible seams to be bought: a Nissaggiya Pācittiya.

**Non-offense[s]:** For one whose bowl has been lost; for one whose bowl is broken; for one who has been invited by relatives; for the sake of another; by means of one's own wealth; for one who is crazy; for the first offender.