

Nissaggiya Pācittiya #25: Angrily Taking Back a Robe After Giving It to a Monk

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Upananda the Sakyan-son said to his brother, the monk who was living with him: "Come, Venerable, we will leave for a journey through the countryside." "Bhante, I will not go; my robe is weak." "Come, Venerable, I will give you a robe." He gave him a robe. That monk heard, "Apparently the Blessed One will leave for a journey through the countryside." Then it occurred to that monk, "Now I will not leave for a journey through the countryside with Venerable Upananda. I will leave for a journey through the countryside with the Blessed One." Then Venerable Upananda said to that monk, "Come now, Venerable, we will leave for a journey through the countryside." "Bhante, I will not leave for a journey through the countryside with you. I will leave for a journey through the countryside with the Blessed One." "Venerable, the robe which I gave you will leave for a journey through the countryside with me." Angry and dissatisfied, he forcibly removed³⁷² it.

Then that monk reported this matter to the [other] monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son will personally give a robe to a monk then forcibly remove it on account of anger and dissatisfaction?" 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 personally gave a robe to a monk then forcibly removed it on account of anger and dissatisfaction?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish man, that you will personally give a robe to a monk then forcibly remove it on account of anger and dissatisfaction? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, after personally giving a robe to a monk, forcibly removes it or causes it to be forcibly removed, on account of anger and dissatisfaction: a Nissaggiya Pācittiya."

Any monk: ...

To a monk: To another monk.

Personally: After giving it himself.

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

³⁷² *Acchindati*. Usually this has the meaning of "steals." Here, however, it appears to deal with a case where the monk has some sense of ownership, in which case it would not qualify as outright theft.

Anger and dissatisfaction: Indignant, of afflicted mind, callous.

Forcibly removes: One forcibly removes it oneself: a Nissaggiya Pācittiya.

Causes it to be forcibly removed: One commands another: a Dukkaṭa offense. When commanded once, he forcibly removes many [times]: 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, after giving this robe to a monk, it was forcibly removed by me. It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a fully ordained person as fully ordained, one forcibly removes or causes to be forcibly removed on account of anger and dissatisfaction: a Nissaggiya Pācittiya.

In doubt when it is a fully ordained person...: a Nissaggiya Pācittiya.

Perceiving a fully ordained person as unordained...: a Nissaggiya Pācittiya.

After giving other equipment, one forcibly removes or causes to be forcibly removed on account of anger and dissatisfaction: a Dukkaṭa offense.

After giving a robe or other equipment to an unordained person, one forcibly removes or causes to be forcibly removed on account of anger and dissatisfaction: a Dukkaṭa offense.

In doubt when it is an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offense[s]: He gives it; one takes it on trust from him; for one who is crazy; for the first offender.