

## **Nissaggiya Pācittiya #30: Redirecting Communal Acquisitions to Oneself**

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 meal accompanied by a [gift of a] robe was prepared for the Saṅgha by a certain guild, [thinking] "After feeding them, we will present them with a robe." Then [some] group-of-six monks approached that guild; after approaching, they said to that guild, "Sir, give us these robes." "Bhante, we will not give them." This is our annual meal accompanied by a robe for the Saṅgha." "Venerable, the Saṅgha has many donors; the Saṅgha has many meals. We depend on you; we look to you; we live here. If you do not give to us, then who now will give to us? Sir, give us these robes." Then that guild, being pressured by the group-of-six monks, gave the robe that had been prepared to the group-of-six monks and served the [rest of the] Saṅgha with a meal. Those monks who knew that a meal accompanied by a robe had been prepared for the Saṅgha but did not know that the robe had been given to the group-of-six monks said to them, "Sir, offer the robe for the Saṅgha." "Bhante, there isn't one. The group-of-six gentlemen redirected the robe that had been prepared to themselves." Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that the group-of-six monks will knowingly redirect to themselves an acquisition allocated to the Saṅgha?" 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 knowingly redirected to yourselves an acquisition allocated to the Saṅgha?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, foolish men, that you will knowingly redirect to yourselves an acquisition allocated to the Saṅgha? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**"If any monk knowingly redirects to himself an acquisition allocated to the Saṅgha: a Nissaggiya Pācittiya."**

**Any monk:** ...

**Knows:** He knows himself, or others report to him, or he<sup>381</sup> reports it.

**Saṅgha:** Given [or] left behind for the community.

**Acquisition:** Robes, almsfood, sleeping and sitting places, supports for illness, [or] medicinal supplies; even just a lump of powder, a tooth-stick, [or] a loose thread.

**Allocated:** It was spoken, "We will give, we will act."

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<sup>381</sup> The "he" in this third clause probably refers to the donor rather than the offending monk.

One redirects it to oneself: a Dukkaṭa for the undertaking. When it is obtained, it [requires] relinquishment. And, monks, it is to be relinquished in this way... “Bhante, I knowingly redirected to myself this acquisition allocated to the Saṅgha. It [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving it as allocated when it is allocated, one redirects it to oneself: a Nissaggiya Pācittiya.

In doubt when it is allocated...: a Dukkaṭa offense.

Perceiving it as not allocated when it is allocated...: non-offense.

One redirects to another Saṅgha or to a shrine an item allocated to a Saṅgha: a Dukkaṭa offense.

One redirects to another shrine, a Saṅgha, or an individual an item allocated to a shrine: a Dukkaṭa offense.

One redirects to another individual, a Saṅgha, or a shrine an item allocated to an individual: a Dukkaṭa offense.

Perceiving it as allocated when it is not allocated: a Dukkaṭa offense.

In doubt when it is not allocated: a Dukkaṭa offense.

Perceiving it as not allocated when it is not allocated: non-offense.

**Non-offense[s]:** When being asked, “Where [should] we give?” one says, “Give where one worthy of a gift would obtain it, or where it would be used for restoration work, or where it might last a long time, or wherever your mind feels confident”; for one who is crazy; for the first offender.

[Questioning]

Venerables, the thirty cases [requiring] relinquishment and confession have been recited.

I ask the Venerables about this: Are you completely pure?

A second time I ask: Are you completely pure?

A third time I ask: Are you completely pure?

The Venerables are completely pure in this, therefore they are silent, thus do I hold it.