

## Pācittiya #14: Leaving Furniture Outdoors

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍaka's park. Furthermore, on this occasion, it was wintertime; monks, after setting out<sup>462</sup> furniture<sup>463</sup> in the open air to dry in the sun, when the time was announced<sup>464</sup>, departed without either putting it away or getting [another] to put it away; they departed without asking<sup>465</sup>. The furniture was exposed to rain. Those monks who were of few wishes... denounced, criticized, and castigated: "How is that monks, after setting out furniture in the open air... and will depart without asking? The furniture has been exposed to rain!" Then, having reprimanded those monks in various ways, they reported this matter to the Blessed One... "Is it true, monks, that monks, after setting out furniture in the open air... And thus, monks, you may recite this training rule:

**"If any monk, after setting out or causing to be set out a communal bed, seat, mattress, or stool in the open air, departs without putting it away or causing [another] to put it away, or goes without asking: a Pācittiya [offense]."**

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks, having dwelt in the open air, brought back furniture early [in the morning]. The Blessed One saw those monks bringing back furniture early [in the morning]. Having seen [this], on account of this issue, on account of this incident, having given a Dhamma talk, he announced to the monks: "Monks, I allow [you] during the eight months not designated for the Rains, to leave furniture under an awning<sup>466</sup> or at the root of a tree or wherever crows and hawks do not defecate."

**Any monk:** ...

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

**Bed:** Four [kinds of] beds: long; slatted; with carved feet;<sup>467</sup> with detachable feet.

**Seat:** Four [kinds of] seats: long; slatted; with carved feet; with detachable feet.

---

<sup>462</sup> *Santharivā*. Lit. "after spreading".

<sup>463</sup> *Senāsana*. Lit. "sleeping and sitting [place]". This term is used for everything from rugs and furnishings to entire dwelling-places.

<sup>464</sup> Ie, the time for departure was announced.

<sup>465</sup> *Āpucchā*. Ven. Nāṇatusita suggests this means either "asking permission to leave" or "asking another to put it away". Ven. Ṭhānissaro suggests it means "taking leave" (ie, informing someone that you are departing).

<sup>466</sup> *Maṇḍapa*. PED: "temporary shed or hall... an awning, [or] tent".

<sup>467</sup> *Masāraka*, *bundikābaddha*, *kuḷīrapādaka*. These first three terms are of uncertain meaning.

**Mattress:** Five [kinds of] mattresses: wool mattress, cloth mattress, bark mattress, grass mattress, leaf mattress.

**Stool:** Made of bark, made of roots, made of grass, or made of reeds; having wrapped them in, it is bound.

**After setting out:** Having set it out oneself.

**After causing to be set out:** Having caused another to set it out. One causes an unordained person to set out; a delay<sup>468</sup> for that one. One causes an ordained person to set it out; a delay for the one who sets it out.

**Departs without putting it away:** One does not put it away oneself.

**Not causing [another] to put it away:** One does not cause another to put it away.

**Goes without asking:** For one who goes beyond an average man's stone's-throw<sup>469</sup> without asking a monk, novice, or monastery attendant: a Pācittiya offense.

Perceiving a communal item as communal, after setting it out or causing it to be set out in the open air, one departs without putting it away or causing [another] to put it away, or goes without asking: a Pācittiya [offense].

In doubt about a communal item...: a Pācittiya offense.

Perceiving a communal item as personal...: a Pācittiya offense.

A carpet, bed cover, ground cover, straw mat, leather mat, foot wiper, or wooden chair: after setting it out...: a Dukkaṭa offense.

Perceiving a personal item as communal: a Dukkaṭa offense.

In doubt about a personal item: a Dukkaṭa offense.

Perceiving a personal item as personal, belonging to another: a Dukkaṭa offense.

A personal item belonging to oneself: non-offense.

**Non-offense[s]:** One goes after putting it away; one goes after getting another to put it away; one goes after asking; drying it in the sun, one goes; by whoever was delayed<sup>470</sup>; in case of misfortune<sup>471</sup>; for one who is crazy; for the first offender.

---

<sup>468</sup> *Palibodha*. Rendered in more severe contexts as obstruction, obstacle, impediment, etc.

<sup>469</sup> *Leḍḍupāta*.

<sup>470</sup> *Palibuddha*. See n7. This could also be rendered “kept back” or “withheld”.

<sup>471</sup> *Āpadā*. Misfortune, accident, calamity, distress. BMC: “danger”.