

Pācittiya #15: Leaving a Monastery Without Putting One's Bedding Away

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-seventeen monks were friends. When they stayed, they stayed together; when they left, they left together. After setting out bedding in a certain communal dwelling, they left without either putting it away or getting [another] to put it away; they left without asking⁴⁷². Those monks who were of few wishes... denounced, criticized, and castigated: "How is that group-of-seventeen monks, after setting out bedding in a communal dwelling, will not put it away or get another to put it away when leaving, and will leave without asking? The furniture has been devoured by termites!" Then those monks, after reprimanding the group-of-seventeen monks in various ways, reported this matter to the Blessed One... "Is it true, monks, that group-of-seventeen monks, after setting out bedding in a communal dwelling, did not put it away or get another to put it away when leaving, left without asking, and the furniture was devoured by termites?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it, monks, that these foolish men, after setting out bedding in a communal dwelling, will not put it away or get another to put it away when leaving, and will leave without asking? The furniture has been devoured by termites! This is not, monks, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, after setting out bedding in a communal dwelling or causing it to be set out, does not put it away or get [another] to put it away when leaving, and goes without asking: a Pācittiya."

Any monk: ...

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

Bedding: Mattress, pillow, upper spread, floor covering, straw mat, leather rug, sitting cloth, carpet, grass mat, leaf mat.

After setting out: After setting [it] out oneself.

Causing it to be set out: One gets another to set it out.

Does not put it away when leaving: One does not put it away oneself.

Does not get [another] to put it away: One does not get another to put it away.

Goes without asking: Without asking a monk, novice, or monastery attendant, for one going past the enclosure of an enclosed monastery: a Pācittiya offense. For one going past the vicinity of an unenclosed monastery: a Pācittiya offense.

⁴⁷² *Āpucchā*. See previous rule, note 4.

Perceiving it as communal when it is communal, after setting out bedding or causing it to be set out, one does not put it away or get [another] to put it away when leaving and goes without asking: a Pācittiya offense.

In doubt when it is communal...: a Pācittiya offense.

Perceiving it as personal when it is communal...: a Pācittiya offense.

After setting out bedding or causing it to be set out in the vicinity of a dwelling, in an attendance-hall, under an awning, or at the root of a tree, one does not put it away or get [another] to put it away when leaving and goes without asking: a Dukkaṭa offense.

After setting out a bed or chair in a dwelling, in the vicinity of a dwelling, in an attendance-hall, under an awning, or at the root of a tree, one does not put it away or get [another] to put it away when leaving and goes without asking: a Dukkaṭa offense.

Perceiving it as communal when it is personal: a Dukkaṭa offense.

In doubt when it is personal: a Dukkaṭa offense.

Perceiving it as personal when it is personal – the personal [dwelling] of another: a Dukkaṭa offense.

When it is one's own personal [dwelling]: non-offense.

Non-offense[s]: One goes after putting it away; one goes after getting another to put it away; one goes after asking; when one is hindered in any way; after going, one remains there waiting and asks; when there is any kind of obstacle; in case of misfortune; for one who is crazy; and for the first offender.