

Pācittiya #60: Hiding Another Monk's Property

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 had set down their property⁶¹³. [Some] group-of-six monks hid the group-of-seventeen monks' bowl[s] and robe[s]⁶¹⁴. The group-of-seventeen monks said to the group-of-six monks, “Venerables, give us our bowl[s] and robe[s].” The group-of-six monks laughed; they⁶¹⁵ wept. [Other] monks said to them, “Venerables, why do you weep?” “Venerables, these group-of-six monks hid our bowl and robe.” Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will hide a monk's⁶¹⁶ bowl and robe?” ... “Is it true that you, monks, hid a monk's bowl and robe?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will hide a monk's bowl and robe? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If any monk hides or causes to be hid a monk's bowl, robe, sitting-cloth, needle case, or belt, even when just expecting amusement: a Pācittiya.”

Any monk: ...

Monk's: Of another monk.

Bowl: Two [kinds of] bowls – an iron bowl, a clay bowl.

Robe: Any robe of the six kinds of robe[-cloth], [even] the smallest that can be assigned.

Sitting cloth: This refers to [a cloth] with a border.

Needle case: With or without a needle.

Belt: Two [kinds of] belts – a strip of cloth [and] a “pig's end⁶¹⁷.”

Hides: One hides [it] oneself: a Pācittiya offense.

Causes to be hid: When another is commanded: a Pācittiya offense. Someone who is commanded once hides many [times]: a Pācittiya offense.

⁶¹³ *Parikkhāra*.

⁶¹⁴ Both “bowl” and “robe” are singular in the text, though context seems to imply that plural is intended.

⁶¹⁵ That is, the group-of-seventeen monks.

⁶¹⁶ “Monk” is plural in the origin story, although it is singular in the formulated rule given below. As this seems awkward in English it has been shifted to singular, to match the Pātimokkha rule.

⁶¹⁷ *Sūkarantaka*. This may be the name of a style of belt used in ancient India. As it appears only twice in the entire Canon, and only in this brief definition of the “two kinds of belts,” further clarification is unlikely.

Even when just expecting amusement: Intending enjoyment.

Perceiving him as fully ordained when he is fully ordained, one hides or causes to be hid a bowl, robe, sitting-cloth, needle case, or belt, even when just expecting amusement: a Pācittiya offense.

In doubt when he is fully ordained...: a Pācittiya offense.

Perceiving him as not fully ordained when he is fully ordained...: a Pācittiya offense.

One hides other property, even when just expecting amusement: a Dukkaṭa offense.

One hides an unordained person's bowl, robe, or other property, even when just expecting amusement: a Dukkaṭa offense.

Perceiving an unordained person as fully ordained: a Dukkaṭa offense.

In doubt about an unordained person: a Dukkaṭa offense.

Perceiving an unordained person as unordained: a Dukkaṭa offense.

Non-offense[s]: Not intending amusement; one puts away a misplaced [item]; one puts [it] away, [thinking] “After giving a Dhamma-talk I will give [it back]”; for one who is crazy; and for the first offender.