

Nissaggiya Pācittiya #9: Asking Two Laypeople to Combine Their Robe-Funds

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 certain man said to a certain [other] man, "I will present Sir Upananda with a robe." He also said, "I will also present Sir Upananda with a robe." A certain alms-going monk heard those men's conversation. Then that monk approached Venerable Upananda the Sakyan-son; after approaching, he said to Venerable Upananda, "You have great merit, Venerable Upananda. Over in that place, a certain man said to a certain [other] man, 'I will present Sir Upananda with a robe.' He also said, 'I will also present Sir Upananda with a robe.'" "Venerable, they are my attendants."

Then Venerable Upananda approached those men; after approaching, he said to them, "Is it true, sirs, that you want to present me with robes?" "It did occur to us, sir, 'We will present Sir Upananda with robes.'" "Sirs, if you want to present me with robes, present me with a robe of such a kind. What will I do if the [robe] I am presented with is one I will not use?" Then those men denounced, criticized, and castigated: "These Sakyan-son contemplatives have great wishes, they are not contented. It is not easy to present them with robes. How is that Sir Upananda, when not previously invited by us, will approach us and influence [our] decision about the robe?"

Monks heard of those men – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda, when not previously invited, will approach householders and influence [their] decision about a robe?" Then those monks, after reprimanding Venerable Upananda in many ways, reported this matter to the Blessed One... "Is it true, Upananda, that, when not previously invited, you approached householders and influenced [their] decision about a robe?" "It is true, Blessed One." "Relatives of yours, Upananda, or non-relatives?" "Non-relatives, Blessed One." "A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. And you, foolish man, when not previously invited, will approach unrelated householders and influence [their] decision about a robe? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

"There may be [two] separate robe-funds prepared for a monk, both by unrelated³³⁶ male or female householders, [thinking] 'After separately buying robes with these separate robe-funds, we will present the monk such-and-such with robes.' If that monk, when not previously invited, approaches [them] and influences [their] decision about the robe, [saying] 'It would be excellent if the gentlemen bought a robe of this kind or that kind using these robe-funds and presented it to me, as both is better than with just one,' out of a desire for a good [robe]: a Nissaggiya Pācittiya."

³³⁶ Unrelated to the monk.

For a monk: For the sake of a monk, the monk is the reason, wanting to present the monk [with a robe].

Both: Two.

Unrelated: Not connected, by mother or by father, as far as the seventh grandfather's generation.

Male householder: Anyone who lives in a house.

Female householder: Anyone who lives in a house.

Robe-funds: Unwrought gold, wrought gold, pearl, gem, coral, quartz, cloth, thread, or cotton.

With these robe-funds: With what is present.

After buying: After trading.

We will present: We will give.

If that monk: The monk who the robe-funds were prepared for – this is that monk.

Not previously invited: It was not previously said, “Bhante, what kind of robe do you need? What kind of robe [shall] we buy for you?”

Approaches: After going to [their] house, after approaching wherever [they are].

Influences [their] decision about the robe: “Let it be long, wide, thick, or smooth.”

With these robe-funds: With what is present.

This kind or that kind: Long, wide, thick, or smooth

After buying: After trading.

Present: Give.

Out of a desire for a good [robe]: Wishing for an excellent [robe], an expensive [robe].

One causes [them] to buy a long, wide, thick, or smooth [robe] by means of that statement: a Dukkāṭa for the undertaking. When it is obtained, 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, this robe, the decision for which was

influenced [by me] after approaching unrelated householders when not previously invited, [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one approaches unrelated householders when not previously invited and influences [their] decision about a robe: a Nissaggiya Pācittiya.

In doubt about a non-relative...: a Nissaggiya Pācittiya.

Perceiving a non-relative as a relative...: a Nissaggiya Pācittiya.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

Perceiving a relative as a relative: non-offense.

Non-offense[s]: For relatives; for those who have invited [one to ask]; for the sake of another; by means of one's own wealth; one causes those who want to buy an expensive [robe] to buy an inexpensive robe [instead]; for one who is crazy; for the first offender.