

Pācittiya #58: Using an Unmarked Robe

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, many monks and wanderers were on the highway going from Sāketa to Sāvatti. Thieves went out on the road and robbed them. Government agents⁶⁰⁴ went out from Sāvatti, seized those thieves along with their possessions, and sent a messenger to the monks, [saying] “May the Auspicious Ones come; each one may get his own robe after recognizing⁶⁰⁵ it.” The monks did not recognize [their robes]. They⁶⁰⁶ denounced, criticized, and castigated: “How is it that the Auspicious Ones can not⁶⁰⁷ recognize their own robes?” Monks heard of those people denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after convoking the monks and giving a Dhamma talk suitable to this [incident] and in accord with this [incident], addressed the monks: “Therefore, monks, I will designate a training-rule for ten reasons: for the excellence of the Saṅgha, for the comfort of the Saṅgha... for the stability of the true Dhamma, and for assisting the Vinaya. And thus, monks, you may recite this training rule:

“When a monk has obtained a new robe, one of three stains⁶⁰⁸ is to be applied - cyan⁶⁰⁹, mud-brown, or black. If a monk uses a robe to which one of the three stains has not been applied: a Pācittiya.”

New: This refers to [a robe on which] a suitable [mark] has not been made.

Robe: Any robe of the six [kinds of] robe.

One of three stains is to be applied: Even as much as the tip of a blade of grass may be applied.

Cyan: Two kinds of cyan: bronze⁶¹⁰-cyan, leaf-cyan.

Mud-brown: This refers to what is near water.

Black: Whatever is black.

If a monk uses a robe to which one of the three stains has not been applied: One uses a new robe without applying even as much as the tip of a blade of grass of one of the three stains: a Pācittiya offense.

⁶⁰⁴ *Rājabhāṭa*. Lit. “King's hirelings.”

⁶⁰⁵ *Sañjānāti*. A verb form of the word *saññā*.

⁶⁰⁶ Presumably the government agents.

⁶⁰⁷ Lit. “will not.”

⁶⁰⁸ *Dubbaṇṇakaraṇam*. Lit. “discoloration maker.”

⁶⁰⁹ *Nīla*. This usually means “blue,” however, the word analysis below appears to specify green. Possibly both colors are intended.

⁶¹⁰ *Kaṁsa*. This may refer to the greenish patina that appears on weathered copper.

Perceiving it as not applied when it has not been applied, one uses [the robe]: a Pācittiya offense.

In doubt when it has not been applied, one uses [the robe]: a Pācittiya offense.

Perceiving it as applied when it has not been applied, one uses [the robe]: a Pācittiya offense.

Perceiving it as not applied when it has been applied: a Dukkaṭa offense.

In doubt when it has been applied: a Dukkaṭa offense.

Perceiving it as applied when it has been applied: non-offense.

Non-offense[s]: One uses [it] after applying [a stain]; the suitable [mark] is destroyed; the space where the suitable [mark] was made has decayed; [cloth] without a suitable [mark] is sewn to [cloth] with a suitable [mark]; when a strip of cloth is bound along the seam; for one who is crazy; and for the first offender.