

# Nissaggiya Pācittiya

## Nissaggiya Pācittiya #1: Keeping an Extra Robe

On this occasion the Buddha, the Blessed One, was dwelling at Vesāli, at the Gotamaka Shrine. Furthermore, on this occasion, the triple robe<sup>293</sup> had been allowed for the monks by the Blessed One. [Some] group-of-six monks, [thinking] “The triple robe has been allowed by the Blessed One,” entered the village with one triple robe, lived in the monastery with another triple robe, and went down to bathe with [yet] another triple robe. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will keep an extra robe?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true that you, monks, kept an extra robe?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it that you, foolish men, will keep an extra robe? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**“If any monk keeps an extra robe: a Nissaggiya Pācittiya.”**

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

Furthermore, on this occasion, an extra robe had been produced for Venerable Ānanda. Venerable Ānanda wished to give that robe to Venerable Sāriputta. Venerable Sāriputta was dwelling at Sāketa. Then it occurred to Venerable Ānanda, “A training-rule has been designated by the Blessed One: ‘An extra robe is not to be kept.’ And this extra robe has been produced for me. And I wish to give this robe to Venerable Sāriputta. And Venerable Sāriputta lives at Sāketa. What method is to be used by me?” Then Venerable Ānanda reported this matter to the Blessed One. “Ānanda, how long will it be until Sāriputta returns?” “Nine or ten days, Blessed One.” Then the Blessed One, on account of this precedent, on account of this incident, after giving a Dhamma talk, addressed the monks: “Monks I allow [you] to keep an extra robe for ten days at most. And thus, monks, you may recite this training-rule:

**“When a robe has been finished by a monk and the kaṭhina[-privilege]<sup>294</sup> has been withdrawn, an extra robe is to be kept [by him] for ten days at most. For one who surpasses that: a Nissaggiya Pācittiya.”**

<sup>293</sup> Lower robe (*antaravāsaka*), upper robe (*uttarāsaṅga*), and cloak (*saṅghāti*).

<sup>294</sup> Of the six allowances granted to a monk who has participated in a Kaṭhina ceremony, five are listed at Mahāvagga 8.32, and one more in Pācittiya #33. Briefly, it permits that monk to ignore NP1, NP2, NP3, Pc32, Pc33, and Pc46 for up to five months. For more detail see Mv8.32.

**When a robe has been finished:** A robe has been made by the monk; or it has been lost, destroyed, or burned; or [his] aspiration for [making] a robe has ended.

**The kaṭhina[-privilege] have been withdrawn:** It is withdrawn by one of the eight regulations<sup>295</sup>, or it is withdrawn in the interim<sup>296</sup> by the Saṅgha.

**Ten days at most:** It is to be kept for ten days at most.

**Extra robe:** Not determined [and] not assigned.

**Robe:** Any robe of the six [kinds of] robe[-cloth], [even] the smallest suitable for assigning.

**For one who surpasses that - Nissaggiya:** It [requires] relinquishment<sup>297</sup> at the eleventh dawnrise. It is to be relinquished to a Saṅgha, a group, or an individual<sup>298</sup>. And, monks, it is to be relinquished in this way:

After approaching the Saṅgha, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by that monk: “Bhante, this robe which surpassed ten days [requires] relinquishment. I relinquish it to the Saṅgha.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by an experienced, competent monk. The relinquished robe is to be given [back].

“Bhantes, may the Saṅgha hear me. This robe, which belongs to the monk such-and-such and [required] relinquishment, has been relinquished to the Saṅgha. When the Saṅgha is ready, the Saṅgha may give this robe [back] to the monk such-and-such.”

After approaching several<sup>299</sup> monks, arranging his upper robe on one shoulder, bowing at the feet of the senior monks, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by that monk: “Bhante, this robe which surpassed ten days [requires] relinquishment. I relinquish it to the Saṅgha.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by an experienced, competent monk. The relinquished robe is to be given [back].

“May the Venerables hear me. This robe, which belongs to the monk such-and-such and [required] relinquishment, has been relinquished to the Venerables. When the Venerables are ready, the Venerables may give this robe [back] to the monk such-and-such.”

<sup>295</sup> The eight ways to withdraw Kaṭhina privileges prior to the end of the five-month period are listed at Mv7.1.7.

<sup>296</sup> That is, between the Kaṭhina ceremony and the end of the five-month period.

<sup>297</sup> *Nissaggiyaṃ*.

<sup>298</sup> *Gaṇa*. A “Saṅgha” is at least 4 monks; a “group” (*gaṇa*) is 2-3 monks, an “individual” (*puggala*) is one monk. In some rules there is a minimum number of monks that must be present for the relinquishment.

<sup>299</sup> That is, a “group” of 2-3 monks.

After approaching one monk, arranging his upper robe on one shoulder<sup>300</sup>, sitting in a squatting-position, [and] holding his hands in *añjali*, this is to be said by that monk: “Venerable, this robe which surpassed ten days [requires] relinquishment. I relinquish it to the Venerable.” After relinquishing, the offense is to be indicated. The [indication of the] offense is to be received by that monk. The relinquished robe is to be given [back], [saying] “I give this robe [back] to the Venerable.”

Perceiving it as surpassing [ten days] when it has surpassed ten days: a Nissaggiya Pācittiya.

In doubt when it has surpassed ten days: a Nissaggiya Pācittiya.

Perceiving it as not surpassing [ten days] when it has surpassed ten days: a Nissaggiya Pācittiya.

Perceiving it as determined when it is undetermined: a Nissaggiya Pācittiya.

Perceiving it as assigned when it is unassigned: a Nissaggiya Pācittiya.

Perceiving it as discarded when it is not discarded: a Nissaggiya Pācittiya.

Perceiving it as lost when it is not lost: a Nissaggiya Pācittiya.

Perceiving it as destroyed when it is not destroyed: a Nissaggiya Pācittiya.

Perceiving it as burned when it is not burned: a Nissaggiya Pācittiya.

Perceiving it as stolen when it is not stolen: a Nissaggiya Pācittiya.

One uses a robe [requiring] relinquishment when one has not relinquished it: a Dukkaṭa offense.

Perceiving it as surpassing [ten days] when it has not surpassed ten days: a Dukkaṭa offense.

In doubt when it has not surpassed ten days: a Dukkaṭa offense.

Perceiving it as not surpassing [ten days] when it has not surpassed ten days: non-offense.

**Non-offense[s]:** It is determined, assigned, discarded, lost, destroyed, burned, stolen, or taken on trust within ten days; for one who is crazy; for the first offender.

On a [later] occasion, [some] group-of-six monks did not give [back] a relinquished robe. They reported this matter to the Blessed One. “Monks, one is not to refrain from giving [back] a relinquished robe. If one does not give [it back]: a Dukkaṭa offense.”

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<sup>300</sup> Note that the clause on bowing is not present in this formula.