

Nissaggiya Pācittiya #7: Receiving Several Robes From an Unrelated Layperson

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-six monks, after approaching monks whose robes had been stolen, said, “Venerables, it is allowed by the Blessed One to indicate [a desire for] a robe from an unrelated male or female householder for [the sake of] someone whose robe has been stolen or lost. Venerable, indicate a robe.” “Enough, Venerable, a robe has been obtained by us.” “We will indicate for the Venerables.” “[Then] indicate, Venerable.” Then the group-of-six monks, after approaching householders, said, “Sir, monks have come whose robes have been stolen. Give robes for them.” They indicated many robes.

Furthermore, on this occasion, a certain man who was seated in an assembly-hall said to another man, “Sir, monks came whose robes had been stolen. I gave a robe for them.” He also said, “I also gave a robe.” Another [person] said as well, “I also gave a robe.” They denounced, criticized, and castigated: “How is it that Sakyan-son contemplatives will indicate many robes without knowing the [right] amount? [Apparently] the Sakyan-son contemplatives will engage in cloth-selling, they will set up a trading-post!” Monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: “How is it that group-of-six monks will indicate many robes without knowing the [right] amount?” Then those monks, after reprimanding the group-of-six monks in many ways, reported this matter to the Blessed One... “Is it true, monks, that you indicated many robes without knowing the [right] amount?” “It is true, Blessed One.” The Buddha, the Blessed One, reprimanded... “How is it, foolish men, that you will indicate many robes without knowing the [right] amount? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

“If an unrelated male or female householder invites him to take many robes, the monk is to accept at most an upper robe and a lower robe from that robe[-offering]. If he accepts more than that: a Nissaggiya Pācittiya.”

Him: The monk whose robe has been stolen.

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

Male householder: Any man who inhabits a house.³³²

Female householder: Any woman who inhabits a house.

³³² *Agāraṃ ajjhāvasati*. This is often used as an idiom that means “lives a household life” (as opposed to a monastic or renunciate life).

Many robes: With many robes.

Invites him to take: “Take as many as you wish.”

The monk is to accept at most an upper robe and a lower robe from that robe[-offering]: If three [robes] are lost, two are to be accepted. If two are lost, one is to be accepted. If one is lost, nothing is to be accepted.

If he accepts more than that: One indicates more than that: a Dukkaṭa 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, which was indicated after approaching an unrelated householder, [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one indicates a robe more than that [allowance]: 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]: [Thinking] “I will bring back what is leftover,” one takes it and goes³³³; [saying] “Let what is leftover be for you,” they give³³⁴; not because of a stolen robe, they give; not because of a lost robe, they give; for relatives; for those who have invited [one to ask]; by means of one's own wealth; for one who is crazy; for the first offender.

³³³ This appears to mean that one takes more cloth than is needed, makes the allowable number of robes, and brings back the unused cloth.

³³⁴ As in the previous case, but in this situation the householder tells one to keep the unused cloth.