pli-tv-bu-vb-np25 — Taking back robe-cloth in anger

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Text

Theravāda Collection on Monastic Law

The Great Analysis

The chapter on relinquishment

The subchapter on almsbowls

Taking back robe-cloth in anger

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan said to his brother's student, "Come, let's go wandering the country."

"I can't, venerable, my robes are worn out."

"I'll give you a robe." And he gave him a robe.

Soon afterwards that monk heard that the Buddha was about to go wandering the country. He thought, "Now I'll go wandering with the Buddha instead." Then, when Upananda said, "Let's go," he replied, "I'm not going with you, but with the Buddha."

"Well, that robe I gave you is going with me," and he just took it back in anger.

That monk told other monks what had happened. And the monks of few desires complained and criticized Upananda, "How could Venerable Upananda give away a robe and then take it back in anger?"

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, Upananda, that you did this?"

"It's true, sir."

The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk himself gives a robe to a monk, but then, in anger, takes it back or has it taken back, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever … Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case. To a monk: to another monk. Himself: he himself has given it. A robe: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another. In anger: discontent, having hatred, hostile. Takes back: if he takes it back himself, he commits an offense entailing relinquishment and confession. Has taken back: if he asks another, he commits an offense of wrong conduct. If he only asks once, then even if the other takes back many, it becomes subject to relinquishment.

The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. …" (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

"Venerables, this robe-cloth, which I took back after giving it to a monk, is to be relinquished. I relinquish it to the Sangha." … "the Sangha should give …" "you should give …" "I give this robe-cloth back to you."

Permutations

If the other person is fully ordained and he perceives them as such, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession. If the other person is fully ordained, but he is unsure of it, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession. If the other person is fully ordained, but he does not perceive them as such, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession.

If, after giving them another requisite, he takes it back in anger or has it taken back, he commits an offense of wrong conduct. If, after giving robe-cloth or another requisite to a person who is not fully ordained, he takes it back in anger or has it taken back, he commits an offense of wrong conduct.

If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if the other person gives it back; if he takes it on trust from them; if he is insane; if he is the first offender.

The training rule on taking back robe-cloth in anger, the fifth, is finished.