pli-tv-bi-vb-np11 — Getting an expensive heavy cloak in exchange

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Text

Theravāda Collection on Monastic Law

The Nuns' Analysis

The chapter on relinquishment

The subchapter on robes

Getting an expensive heavy cloak in exchange

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. On one occasion when the weather was cold, King Pasenadi of Kosala put on an expensive woolen cloak and went to Thullanandā. He bowed and sat down. And Thullanandā instructed, inspired, and gladdened him with a teaching. He then said, "Venerable, please say what you need."

"Great king, if you wish to give me something, then give me this woolen cloak."

The king gave her his cloak. He then got up from his seat, bowed down, circumambulated her with his right side toward her, and left. People complained and criticized her, "These nuns have great desires; they are not content. How can they ask the king for his woolen cloak?"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā ask the king for his woolen cloak?" … "Is it true, monks, that the nun Thullanandā asked for this?"

"It's true, sir."

The Buddha rebuked her … "How could the nun Thullanandā ask the king for his woolen cloak? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun carries out an exchange to get a heavy cloak, it is to be worth at most four kaṁsa coins. If she gets one in exchange that is worth more than that, she commits an offense entailing relinquishment and confession.'"

Definitions

A heavy cloak: whatever cloak is used in cold weather. Carries out an exchange to get: asks for. It is to be worth at most four kaṁsa coins: it may be worth sixteen kahāpaṇa coins. If she gets one in exchange that is worth more than that: if she asks for one worth more than that, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual nun. “And, monks, it should be relinquished like this. …” (To be expanded as in Bi NP 1:2.1.21–2.1.43, with appropriate substitutions.)

“Venerables, this heavy cloak worth more than four kaṁsa coins, which I got in exchange, is to be relinquished. I relinquish it to the Sangha.” … “the Sangha should give …” “you should give …” “I give this back to you.”

Permutations

If it is worth more than four kaṁsa coins, and she perceives it as such, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than four kaṁsa coins, but she is unsure of it, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than four kaṁsa coins, but she perceives it as being worth less, and she gets it in exchange, she commits an offense entailing relinquishment and confession.

If it is worth less than four kaṁsa coins, but she perceives it as being worth more, she commits an offense of wrong conduct. If it is worth less than four kaṁsa coins, but she is unsure of it, she commits an offense of wrong conduct. If it is worth less than four kaṁsa coins, and she perceives it as such, there is no offense.

Non-offenses

There is no offense: if she carries out an exchange for one worth at most four kaṁsa coins; if she carries out an exchange for one worth less than four kaṁsa coins; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she gets one in exchange that has little value from someone who wants to exchange one of great value; if she is insane; if she is the first offender.

The eleventh training rule is finished.