pli-tv-bi-vb-np3 — Taking back a traded robe

English translation by Bhikkhu Brahmali.
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Text

Theravāda Collection on Monastic Law

The Nuns' Analysis

The chapter on relinquishment

The subchapter on almsbowls

Taking back a traded robe

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 using a robe she had received after trading with another nun. But the other nun folded up the robe she had received and put it aside. Thullanandā then said to her, "Venerable, where's that robe that I traded with you?" She brought out the robe and showed it to her, and Thullanandā said, "Here's your robe and give me that robe of mine. That which is yours is yours and that which is mine is mine. Give me that and take back what's yours." And she just took it.

That nun then told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā trade a robe with a nun and then take it back?" Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā did this?"

"It's true, sir."

The Buddha rebuked her … "How could the nun Thullanandā trade a robe with a nun and then take it back? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun trades robes with a nun and then says, "Here's your robe; give me that robe of mine. That which is yours is yours, and that which is mine is mine. Give me that, and take back what's yours;" and she just takes it or has it taken, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever … Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case. With a nun: with another nun. Robes: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another. Trades: much with little or little with much. Just takes it: if she just takes it herself, she commits an offense entailing relinquishment and confession. Has it taken: if she asks another, she commits an offense of wrong conduct. If she 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 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 robe-cloth, which I took back after trading it with a nun, 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 she perceives her as such, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession. If the other person is fully ordained, but she is unsure of it, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession. If the other person is fully ordained, but she does not perceive her as such, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession.

If she trades another requisite, and then takes it back or has it taken back, she commits an offense of wrong conduct. If she trades robe-cloth or another requisite with someone who is not fully ordained, and then takes it back or has it taken back, she commits an offense of wrong conduct.

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

Non-offenses

There is no offense: if the other nun gives it back; if she takes it on trust from her; if she is insane; if she is the first offender.

The third training rule is finished.