

Nissaggiya Pācittiya #5: Receiving a Robe from an Unrelated Nun

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding-ground. Furthermore, on this occasion, the nun Uppalavaṇṇā was dwelling at Sāvattī. Then, after dressing in the morning and taking her bowl and robe, the nun Uppalavaṇṇā entered Sāvattī for alms. After going for alms in Sāvattī and returning from almsround after the meal, she approached the Blind Grove for the day's abiding. After going deep into the Blind Grove, she sat at the root of a certain tree for the day's abiding. Furthermore, on this occasion, bandits who had performed a [criminal] act killed a cow, took its meat, and entered the Blind Grove. The bandit chief saw the nun Uppalavaṇṇā seated at the root of a certain tree for the day's abiding. After seeing this, it occurred to him, "If my son[s] and brother[s]³²⁰ see this nun, they will harass [her]," [so] he went by another path. Then, when the meat was cooked, the bandit chief took the best [portion of] meat, wrapped it in a leaf-bag, and hung it on a tree not far from the nun Uppalavaṇṇā, and after saying "Let any contemplative or brahmin who sees this take it as given," he left. After emerging from concentration, the nun Uppalavaṇṇā heard the bandit chief's statement while he was speaking. Then the nun Uppalavaṇṇā, after taking that meat, went to [her] residence. Then at the end of the night, the nun Uppalavaṇṇā prepared that meat, wrapped it in a bundle using her upper robe, levitated into the air, and rose up out of the Bamboo Grove.

Furthermore, on this occasion, the Blessed One had entered a village for alms. Venerable Udāyin was left behind to guard the [monastery] dwelling. Then the nun Uppalavaṇṇā approached Venerable Udāyin; after approaching, she said to Venerable Udāyin, "Bhante, where is the Blessed One?" "Sister, the Blessed One has entered the village for alms." "Bhante, give this meat to the Blessed One." "Sister, the Blessed One [will be] satisfied with your meat. If you give me your lower robe, in this way I will be satisfied with your lower robe." "Bhante, it is difficult for us women to obtain [things]. And this is my last robe, my fifth [robe]³²¹. I will not give it." "Sister, just as a man, when giving an elephant, might attach a ribbon, in the same way you, sister, when giving meat to the Blessed One, [should] attach a lower robe for me." Then the nun Uppalavaṇṇā, pressured by Venerable Udāyin, gave [him] the lower robe and went to the [nun's] residence. When receiving the nun Uppalavaṇṇā's bowl and robe³²², the [other] nuns said to her, "Lady, where is your lower robe?" The nun Uppalavaṇṇā reported this matter to the nuns. The nuns denounced, criticized, and castigated: "How is it that Sir Udāyin will receive a robe from a nun? It is difficult for women to obtain [things]." Then those nuns reported this matter to the monks. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Udāyin will receive a robe from a nun?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the

³²⁰ This may mean that the other bandits in his crew were literally his relatives, or this may simply be an expression of the bond between them.

³²¹ Whereas monks have a basic set of three robes, the basic set for a nun consists of five robes.

³²² At this point her upper robe was used to wrap the meat, her lower robe was given to Ven. Udāyin, and one more robe (perhaps her cloak/*saṅghāti*) was received by the other nuns. Thus she would still be wearing two robes.

Blessed One... “Is it true, Udāyin, that you received a robe from a nun?” “It is true, Blessed One.” “A relative of yours, Udāyin, or a non-relative?” “A non-relative, Blessed One.” “A non-relative, foolish man, does not know what is proper or improper, good or bad, for a non-relative. And you, foolish man, will receive a robe from an unrelated nun? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

“If any monk receives a robe from the hand of an unrelated nun: a Nissaggiya Pācittiya.”

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

On a [later] occasion, monks – regretfully – did not receive a robe from an exchange³²³ with nuns. The nuns denounced, criticized, and castigated: “How is it that the gentlemen will not receive a robe from an exchange with us?” [Other] monks heard of those nuns – denouncing, criticizing, and castigating. Then those monks reported this matter to the 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 receive [items] from an exchange from five [kinds of people]: a monk, a nun, a female trainee, a male novice, a female novice. Monks, I allow [you] to receive [items] from an exchange with these five [kinds of people]. And thus, monks, you may recite this training rule:

“If any monk receives a robe from the hand of an unrelated nun, except from an exchange: a Nissaggiya Pācittiya.”

Any monk: ...

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

Nun: Ordained by both communities.

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

Except from an exchange: Having set aside an exchange.

One accepts: 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 received from the hand of an unrelated nun, except from an exchange, [requires] relinquishment. I relinquish it to the Saṅgha...”

³²³ *Parivattakā*. That is, as part of a trade.

Perceiving a non-relative as a non-relative, one receives a robe, except from an exchange: a Nissaggiya Pācittiya.

In doubt about a non-relative, one receives a robe, except from an exchange: a Nissaggiya Pācittiya.

Perceiving a non-relative as a relative, one receives a robe, except from an exchange: a Nissaggiya Pācittiya.

One receives a robe from the hand of a one-side-ordained [nun], except from an exchange: a Dukkaṭa offense.

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]: For a relative; an exchange, [even if] an inexpensive item with an expensive item³²⁴, or an expensive item with an inexpensive item; a monk takes it on trust; [he] takes it temporarily; one takes another item that is not a robe; for a female trainee; for a female novice; for one who is crazy; for the first offender.

³²⁴ *Parittena vipulam*. Lit. "Abundant with limited."