

Pacittiya #25: Giving a Robe to an Unrelated Nun

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain monk went for alms in Sāvatti on a particular street. A nun also went for alms on that street. Then the monk said to that nun, "Go, Sister, in that place alms are being given." She also said, "Go, Sir, in that place alms are being given." They became friends from seeing [each other] frequently. On a [later] occasion robe[-cloth] was provided for the community. Then that nun, after going to an exhortation, approached that monk and stood to one side. As she was standing to one side, the monk said to that nun, "Sister, this is my share of the robe[-cloth]; do you consent to it?" "Yes, Sir, my robe is weak⁵⁰⁴."

Then the monk gave [his] robe[-cloth] to that nun. The monk also had a weak robe. [Other] monks said to that monk, "Now is the time to make a robe for you, Venerable." Then that monk reported this matter to the [other] monks. Those monks who were of few wishes... "How is that a monk will give a robe to a nun?"... "Is it true that you, monk, gave a robe to a nun?" "It is true, Blessed One." "A relative of yours, monk, [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. How is that you, foolish man, will give a robe to 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 gives a robe to an unrelated nun: a Pācittiya."

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

On a [later] occasion, monks - regretfully - did not give a robe to nuns in exchange⁵⁰⁵. The nuns denounced, criticized, and castigated: "How is that the Masters will not give us a robe in exchange!" The 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 issue, on account of this incident, after giving a Dhamma talk, announced to the monks: "Monks, I allow [you] to give in exchange to five [kinds of people]. To a monk, a nun, a female trainee, a male novice, a female novice - I allow you, monks, to give in exchange to these five [kinds of people]. And thus, monks, you may recite this training rule:

"If any monk gives a robe to an unrelated nun, except in exchange: a Pācittiya."

Any monk: ...

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

⁵⁰⁴ *Dubbala*. Lit. "poor strength." Whether this means the robe was worn out from use/age or made from weak fabric to begin with is not clear in the text.

⁵⁰⁵ Trading.

Nun: Ordained by both communities.

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

Except in exchange: Having set aside exchange, one gives: a Pācittiya offense. Perceiving an unrelated woman as unrelated, one gives a robe, except in exchange: a Pācittiya offense.

In doubt about an unrelated woman, one gives a robe, except in exchange: a Pācittiya offense.

Perceiving an unrelated woman as related, one gives a robe, except in exchange: a Pācittiya offense.

One gives a robe to a one-side-ordained [nun], except in exchange: a Dukkaṭa offense.

Perceiving a related woman as unrelated: a Dukkaṭa offense.

In doubt about a related woman: a Dukkaṭa offense.

Perceiving a related woman as related: non-offense.

Non-offense[s]: For a relative; exchanging large for small or small for large⁵⁰⁶; a nun takes it on trust; one takes it temporarily; one gives other equipment besides robe[-cloth]; to a female trainee; to a female novice; for one who is crazy; and for the first offender.

⁵⁰⁶ *Vipula* (large) and *paritta* (small). This could also mean “valuable” and “nonvaluable” or “plentiful” and “limited.”