

## **Nissaggiya Pācittiya #4: Getting an Unrelated Nun to Wash One's Robes**

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Venerable Udāyin's former female companion had gone forth among the nuns. She frequently came into Venerable Udāyin's presence. Venerable Udāyin also frequently went into that nun's presence. Furthermore, on this occasion, Venerable Udāyin performed a meal-distribution in the presence of that nun. Then Venerable Udāyin, after dressing the morning and taking his bowl and robe, approached that nun; after approaching, he sat on a seat in front of that nun and exposed his genitalia. That nun also sat on a seat in front of Venerable Udāyin and exposed her genitalia. Then Venerable Udāyin, impassioned, stared at that nun's genitalia. His impurity was released. Then Venerable Udāyin said to that nun, "Go, Sister, bring water, I will wash my lower robe. "Bring [it], Sir, I will wash [it]." She took one portion of that impurity with her mouth and put one portion in her genitalia. By that she became pregnant. The nuns said, "This nun is not celibate, she is pregnant." [Saying] "Ladies, it is not that I am not celibate," she reported this matter to the nuns. The nuns denounced, criticized, and castigated: "How is it that Sir Udāyin will cause a nun to wash a used robe?" 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 cause a nun to wash a used robe?" Then those monks, after reprimanding Venerable Udāyin in many ways, reported this matter to the Blessed One... "Is it true, Udāyin, that you caused a nun to wash a used robe?" "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 cause an unrelated nun to wash a used robe? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training rule:

**"If any monk causes an unrelated nun to wash, dye, or beat a used robe: 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.

**Used robe:** Dressed in once, wrapped in once.

One commands, "Wash!": a Dukkaṭa offense. When it is washed, it [requires] relinquishment. One commands, "Dye!": a Dukkaṭa offense. When it is dyed, it [requires]

relinquishment. One commands, “Beat!”: a Dukkaṭa offense. When it has been struck with a hand or a paddle<sup>316</sup> once and given [back], 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 used robe, which [I] caused to be washed by an unrelated nun, [requires] relinquishment. I relinquish it to the Saṅgha...”

Perceiving a non-relative as a non-relative, one causes [her] to wash a used robe: a Nissaggiya Pācittiya.

Perceiving a non-relative as a non-relative, one causes [her] to wash and dye a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to wash and beat a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to wash, dye, and beat a used robe: two Dukkaṭa offenses along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye a used robe: a Nissaggiya Pācittiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye and beat a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye and wash a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to dye, beat, and wash a used robe: two Dukkaṭa offenses along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to beat a used robe: a Nissaggiya Pācittiya.

Perceiving a non-relative as a non-relative, one causes [her] to beat and wash a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to beat and dye a used robe: a Dukkaṭa offense along with a Nissaggiya.

Perceiving a non-relative as a non-relative, one causes [her] to beat, wash, and dye a used robe: two Dukkaṭa offenses along with a Nissaggiya.

In doubt about a non-relative... Perceiving a non-relative as a relative...<sup>317</sup>

One causes [her] to wash a used robe belonging to another: a Dukkaṭa offense.

One causes [her] to wash a seat-cover<sup>318</sup>: a Dukkaṭa offense.

One causes a one-side-ordained<sup>319</sup> [nun] to wash: a Dukkaṭa offense.

Perceiving a relative as a non-relative: a Dukkaṭa offense.

In doubt about a relative: a Dukkaṭa offense.

<sup>316</sup> *Muggara*. An uncommon word, usually meaning a club or hammer. As in this case it refers to an instrument used to beat the dust out of cloth, such a translation seems unlikely.

<sup>317</sup> Both of these clauses are so abbreviated in the text that it is unclear what offense is assigned. Based on the pattern of similar rules, one would assume Nissaggiya Pācittiya in both cases.

<sup>318</sup> *Nisidana-paccattharaṇa*. This may mean “sitting-mat.”

<sup>319</sup> A nun who has received full ordination from the community of nuns, but whose ordination has not yet been verified by the community of monks.

Perceiving a relative as a relative: non-offense.

**Non-offense[s]:** A relative who is washing has an assistant who is not a relative; she washes when not told to; one causes [her] to wash an unused [robe]; one causes [her] to wash another item that is not a robe; for a female trainee; for a female novice; for one who is crazy; for the first offender.