

A Nun with Her Waste

(V-2, Page-347)

Tena samayena, Buddho Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena, aññataro brāhmaṇo nibbiṭṭha-rājabhaṭo “taññeva bhaṭa-pathaṃ yācissāmī”ti sīsam nahāyivā bhikkhun’upassayaṃ nissāya raja-kulaṃ gacchati.

At that time the Buddha, the Blessed One stayed at Sāvatti in the Jeta Grove in Anātha-piṇḍika’s monastery. At that time a brahmin a government-employee who has paid tax,—(thinking:) “I will request for this very position ,”— washed his head and went to the royal court passing by a nunnery.

<i>tena samayena</i>				
<i>Buddho</i>				
<i>Bhagavā</i>				
<i>Sāvattiyam</i>				
<i>viharati</i>				
<i>Jetavane</i>				
<i>Anāthapiṇḍikassa</i>				
<i>ārāme</i>				
<i>tena kho pana samayena</i>				
<i>aññataro</i>				
<i>brāhmaṇo</i>				
<i>nibbiṭṭha-rājabhaṭo</i>				
<i>“taññeva</i>				
<i>bhaṭa-pathaṃ</i>				
<i>yācissāmī”</i>				
<i>ti</i>				
<i>sīsam</i>				
<i>nahāyivā</i>				
<i>bhikkhun’upassayaṃ</i>				
<i>nissāya</i>				
<i>raja-kulaṃ</i>				
<i>gacchati</i>				

Aññatarā bhikkhunī kaṭāhe vaccaṃ katvā tiro-kuṭṭe chaḍḍentī tassa brāhmaṇassa matthake āsumbhi. Atha kho, so brāhmaṇo ujjhāyati khiyyati vipāceti, “Assamaṇiyo imā muṇḍā bandhakiniyo; kathaṃ hi nāma gūtha-kaṭāhaṃ matthake āsumbhissanti; imāsaṃ upassayaṃ jhāpessāmī”ti ummukaṃ gahetvā upassayaṃ pavisati.

A nun—having made excrement in a receptacle and throwing out over a wall—emptied onto the head of that brahmin. Then that brahmin complained, denounced, criticized thus: “Not monastic

these shaven-headed prostitutes!. How dare they emptied a poop-pot on my head!. I will burn down their nunnery.” He took up a fire-brand and entered the nunnery.

<i>aññatarā</i>				
<i>bhikkhunī</i>				
<i>kaṭāhe</i>				
<i>vaccaṃ</i>				
<i>katvā</i>				
<i>tiro-kuṭṭe</i>				
<i>chaḍḍentī</i>				
<i>tassa</i>				
<i>brāhmaṇassa</i>				
<i>matthake</i>				
<i>āsumbhi</i>				
<i>atha kho</i>				
<i>so</i>				
<i>brāhmaṇo</i>				
<i>ujjhāyati</i>				
<i>khīyati</i>				
<i>vipāceti</i>				
<i>“assamaṇiyo</i>				
<i>imā</i>				
<i>muṇḍā</i>				
<i>bandhakiniyo</i>				
<i>kathaṃ hi nāma</i>				
<i>gūtha-kaṭāhaṃ</i>				
<i>matthake</i>				
<i>āsumbhissanti</i>				
<i>imāsaṃ</i>				
<i>upassayaṃ</i>				
<i>jhāpessāmi</i>				
<i>ti</i>				
<i>ummukaṃ</i>				
<i>gahetvā</i>				
<i>upassayaṃ</i>				
<i>pavisati</i>				

Aññataro upāsako upassayaṃ nikkhamanto addasa taṃ brāhmaṇaṃ ummukaṃ gahetvā upassayaṃ pavisantaṃ, disvāna taṃ brāhmaṇaṃ etadavoca “Kissa tvaṃ bho ummukaṃ gahetvā upassayaṃ pavisasī?”ti. “Imā maṃ bho muṇḍā bandhakiniyo gūtha-kaṭāhaṃ matthake āsumbhiṃsu; imāsaṃ upassayaṃ jhāpessāmi”ti. “Gaccha bho brāhmaṇa, maṅgalaṃ etaṃ! Sahassaṃ lacchasi taṅca bhaṭapathan”ti. Atha kho, so brāhmaṇo sīsaṃ nahāyitvā raja-kulaṃ gantvā sahassaṃ alattha taṅca bhaṭap-athaṃ.

A devotee —going out from the nunnery —saw that brahmin taking up the fire-brand and entering the nunnery. Having seen he spoken this to that brahmin: “Why do you, sir take up a fire-brand and enter the nunnery? “ thus he asked: “Sir these shaven-headed prostitutes emptied a poop-pot onto head. I will burn down their nunnery ,” thus he said. “Go away sir brahmin. A lucky omen this is! ; you will receive a thousand and also that position.” thus he said. “Go away sir brahmin. A lucky omen this is! ; you will receive a thousand and also that position.” thus he said. Then that brahmin —having washed his head and gone to the royal court —obtained a thousand and also that position.

<i>aññataro</i>				
<i>upāsako</i>				
<i>upassayṃ</i>				
<i>nikkhamanto</i>				
<i>addasa</i>				
<i>taṃ</i>				
<i>brāhmaṇaṃ</i>				
<i>ummukaṃ</i>				
<i>gahetvā</i>				
<i>upassayaṃ</i>				
<i>pavisantaṃ</i>				
<i>disvāna</i>				
<i>taṃ</i>				
<i>brāhmaṇaṃ</i>				
<i>etadavoca</i>				
“ <i>kissa</i>				
<i>tvam</i>				
<i>bho</i>				
<i>ummukaṃ</i>				
<i>gahetvā</i>				
<i>upassayaṃ</i>				
<i>pavisasī?</i>				
<i>ti.</i>				
“ <i>Imā</i>				
<i>maṃ</i>				
<i>bho</i>				
<i>muṇḍā</i>				
<i>bandhakiniyo</i>				
<i>gūtha-kaṭāhaṃ</i>				
<i>matthake</i>				
<i>āsumbhimsu</i>				
<i>imāsaṃ</i>				
<i>upassayaṃ</i>				
<i>jhāpessāmi</i>				
<i>ti</i>				
“ <i>gaccha</i>				
<i>bho</i>				
<i>brāhmaṇa</i>				
<i>maṅgalaṃ</i>				
<i>etaṃ!</i>				

<i>sahassaṃ</i>				
<i>lacchasi</i>				
<i>taṇca</i>				
<i>bhaṭapathan”ti</i>				
<i>atha kho</i>				
<i>so</i>				
<i>brāhmaṇo</i>				
<i>sīsaṃ</i>				
<i>nahāyitvā</i>				
<i>raja-kulaṃ</i>				
<i>gantvā</i>				
<i>sahassaṃ</i>				
<i>alattha</i>				
<i>taṇca</i>				
<i>bhaṭap-athaṃ</i>				

Atha kho, so upāsako upassayaṃ pavisitvā bhikkhunīnaṃ etamatthaṃ ārocetvā paribhāsi. Yā tā bhikkhuniyo appicchā -pa- tā ujjhāyanti khiyyanti vipācenti “kathaṃ hi nāma bhikkhuniyo uccāraṃ tirokuṭṭe chaḍḍessanti”ti -pa-. Vigarahi Buddho Bhagavā -pa- Evañca pana bhikkhave bhikkhuniyo imaṃ sikkhāpadaṃ uddisantu– “Yā pana bhikkhunī uccāraṃ vā passāvaṃ vā saṅkāraṃ vā vighāsaṃ vā tiro-kuṭṭe vā tiro-pākāre vā chaḍḍeyya vā chaḍḍāpeyya vā, pācittiyā”ti.

Then that devotee entered the nunnery and told this matter to the nuns and scolded them. Whoever nuns were modest ... they complained, denounced, criticized thus: “How dare the nuns throw out waste over a wall! ” The Buddha, the Blessed One condemned thus: “How dare monks nuns throw out waste over a wall! It is not monks pleasing to displeased ones And also monks let the nuns recite this rule of training in this way thus:

“Whatever nun should throw out or should cause (another) to throw out or excrement or urine or rubbish or leftover food or over a wall or over a fence or there is an offence entailing expiation.”

<i>atha kho</i>				
<i>so</i>				
<i>upāsako</i>				
<i>upassayaṃ</i>				
<i>pavisitvā</i>				
<i>bhikkhunīnaṃ</i>				
<i>etamatthaṃ</i>				
<i>ārocetvā</i>				
<i>paribhāsi</i>				
<i>yā tā</i>				

<i>bhikkhuniyo</i>				
<i>appicchā</i>				
<i>-pa-</i>				
<i>tā</i>				
<i>ujjhāyanti</i>				
<i>khīyanti</i>				
<i>vipācenti</i>				
<i>“kathaṃ</i>				
<i>hi</i>				
<i>nāma</i>				
<i>bhikkhuniyo</i>				
<i>uccāraṃ</i>				
<i>tirokuṭṭe</i>				
<i>chaḍḍessantī”ti</i>				
<i>-pa-</i>				
<i>Vigrahi</i>				
<i>Buddho</i>				
<i>Bhagavā</i>				
<i>-pa-</i>				
<i>evañca</i>				
<i>pana</i>				
<i>bhikkhave</i>				
<i>bhikkhuniyo</i>				
<i>imaṃ</i>				
<i>sikkhāpadaṃ</i>				
<i>uddisantu-</i>				
<i>“Yā</i>				
<i>pana</i>				
<i>bhikkhunī</i>				
<i>uccāraṃ</i>				
<i>vā</i>				
<i>passāvaṃ</i>				
<i>vā</i>				
<i>saṅkāraṃ</i>				
<i>vā</i>				
<i>vighāsaṃ</i>				
<i>vā</i>				
<i>tiro-kuṭṭe</i>				
<i>vā</i>				
<i>tiro-pākāre</i>				
<i>vā</i>				
<i>chaḍḍeyya</i>				
<i>vā</i>				
<i>chaḍḍāpeyya</i>				
<i>vā,</i>				
<i>pācittiyā”ti</i>				

