

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-kulam gacchati.

Now, at that time, a certain brahmin who earned (his keep) as a hireling of a king, saying, “I will ask for wages as before,” having washed his head, went along beside a nunnery to the royal court.

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

A certain nun, having relieved herself in a receptacle, in throwing it away over a wall, let it fall on that brahmin’s head. Then, that brahmin ... spread it about, saying: “These shaven-headed strumpets are not true recluses. How can they let a pot fall on my head? I will set fire to their dwelling,” and having taken up a fire-brand, he entered the dwelling.

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 āsumbhissu; imāsam upassayaṃ jhāpessāmī”ti. “Gaccha bho brāhmaṇa, maṅgalaṃ etaṃ! Sahassaṃ lacchasi taṃca bhaṭapathaṃ”ti. Atha kho, so brāhmaṇo sīsam nahāyivā raja-kulam gantvā sahassaṃ alattha taṃca bhaṭap-athaṃ.

A certain lay follower as he was going out from the dwelling saw that brahmin who, having taken up the fire-brand, was entering the dwelling. Seeing him, he spoken thus to that brahmin: “Why do you, good sir, having taken up a fire-brand, enter the dwelling?” “Good sir, these shaven-headed strumpets let a pot fall on my head. I will set fire to their dwelling.” “Go away, good brahmin, this is auspicious; you will receive a thousand, and this is (your) wage. Then, that brahmin, having washed his head, having gone to the royal court, received a thousand, and this was the wage.

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 chaddessantī”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 chaddēyya vā chaddāpeyya vā, pācittiyā”ti.

Then, that lay follower, having entered the dwelling, having told this matter to the nuns, scolded them. Those who were modest nuns ... spread it about, saying: “How can these nuns throw out excrement over a wall?” The enlightened one, the lord, rebuked them, saying: “How, monks, can nuns ... over a wall? It is not monks, for pleasing those who are not (yet) pleased ... this rule of training: “Whatever nun should throw out or should cause (another) to throw out excrement, or urine, or rubbish or remains of food over a wall or over a fence, there is an offence of expiation.”

Exercises: Fill up every parenthesis with required words, Pāli or English—

[Black is the original Pāli; Green literal translation; Purple PTS.]

1. *Tena samayena (), Buddho Bhagavā () Sāvattiyāṃ () viharati () Jetavane () Anātha-piṇḍikassa ārāme ().*

At that time (), the Buddha, the Blessed One (), stayed () at Sāvatti (), in the Jeta Grove () in Anātha-piṇḍika’s monastery ().

At that time the enlightened one, the lord, was staying at Sāvatti in the Jeta Grove in Anāthapiṇḍika’s monastery.

2. *Tena kho pana samayena (), aññataro brāhmaṇo () nibbiṭṭha-rājabhaṭo ()— “taññeva bhaṭa-pathaṃ () yācissāmī”ti [cintento]—sīsaṃ nahāyitvā () bhikkhunupassayaṃ () nissāya () raja-kulaṃ () gacchati ().*

At that time (), a brahmin () a government-employee who has paid tax (),— (thinking:) “I will request () for this very position (),”¹— washed his head and () went to the royal court () passing by () a nunnery ().

¹ In the old days, the king assigns someone to an official post and in return he has to pay tax. However this assignment has to be renewed by the king otherwise the king might assign another person to that post. That is why in the story the brahmin already paid tax to the king, wanting to keep his official position goes to the royal court to make the request.

Now, at that time, a certain brahmin who earned (his keep) as a hireling of a king, saying, “I will ask for wages as before,” having washed his head, went along beside a nunnery to the royal court.

3. *Aññatarā bhikkhunī* ()—*kaṭāhe* () *vaccaṃ* () *katvā* () *tiro-kutte* () *chaddentī* ()—*tassa brāhmaṇassa*() *matthake* () *āsumbhi* ().

A nun ()—having made () excrement () in a receptacle () and throwing out () over a wall ()—dumped () onto the head () of that brahmin ().

A certain nun, having relieved herself in a receptacle, in throwing it away over a wall, let it fall on that brahmin’s head.

4. *Atha kho* (), *so brāhmaṇo* () *ujjhāyati, khiyyati, vipāceti* (), “*a-ssamaṇiyo* () *imā muṇḍā bandhakiniyo* (). *Kathaṃ hi nāma* () *gūtha-kaṭāhaṃ* () *matthake* () *āsumbhissanti!* (). *Imāsaṃ upassayaṃ* () *jhāpessāmi!* ()”*iti* () *ummukaṃ gahetvā* () *upassayaṃ pavisati* ().

Then (), that brahmin () complained, denounced, criticized () thus (): “Not monastic () these shaven-headed prostitutes! () How dare () they dumped () a waste-pot () on my head! () I will burn down () their nunnery ().” He took up a fire-brand and () entered the nunnery ().

Then, that brahmin ... spread it about, saying: “These shaven-headed strumpets are not true recluses. How can they let a pot fall on my head? I will set fire to their dwelling,” and having taken up a fire-brand, he entered the dwelling.

5. *Aññataro upāsako* ()—*upassayā nikkhamanto* ()—*addasa* () *taṃ brāhmaṇaṃ* () *ummukaṃ gahetvā* () *upassayaṃ pavisantaṃ* (). *Disvāna* (), *taṃ brāhmaṇaṃ* () *etadavoca* (), “*Kissa tvaṃ bho* () *ummukaṃ gahetvā* () *upassayaṃ pavisasi?* ()”*iti* ().

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 ()

A certain lay follower as he was going out from the dwelling saw that brahmin who, having taken up the fire-brand, was entering the dwelling. Seeing him,

he spoken thus to that brahmin: “Why do you, good sir, having taken up a fire-brand, enter the dwelling?”

6. “*Imā () maṃ () bho () muṇḍā bandhakiniyo () gūṭha-kaṭāhaṃ () matthake () āsumbhiṃsu () . Imāsaṃ upassayaṃ () jhāpessāmi ()*”*iti*.

“Sir (), these shaven-headed prostitutes (), emptied () a waste-pot () onto head (). I will burn down () their nunnery (),” thus he said ().

“Good sir, these shaven-headed strumpets let a pot fall on my head. I will set fire to their dwelling.”

7. “*Gaccha () bho brāhmaṇa () , maṅgalaṃ etaṃ () ; sahaṣsaṃ lacchasi () tañca bhaṭapathaṃ ()*” *iti* ().

“Go away (), sir brahmin (). A lucky omen this is! (); you will receive () a thousand (), and also that position (),” thus he said.

“Go away, good brahmin, this is auspicious; you will receive a thousand, and this is (your) wage.”

8. *Atha kho () , so brāhmaṇo ()—sīsaṃ nahāyitvā () raja-kulaṃ gantvā ()—sahaṣsaṃ alattha () tañca bhaṭa-pathaṃ ()*.

Then (), that brahmin ()—having washed his head () and gone to the royal court ()—obtained a thousand (), and also that position ().

Then, that brahmin, having washed his head, having gone to the royal court, received a thousand, and this was the wage.

9. *Atha kho () , so upāsako () upassayaṃ pavisitvā () bhikkhunīnaṃ etamatthaṃ ārocetvā () paribhāsi ()*.

Then (), that devotee (), entered the nunnery and () told this matter to the nuns and (), scolded them ().

Then, that lay follower, having entered the dwelling, having told this matter to the nuns, scolded them.

10. *Yā tā bhikkhuniyo () appicchā ()... tā () ujjhāyanti, khiyyanti, vipācenti ()
“Kathaṃ hi nāma () bhikkhuniyo () uccāraṃ () tiro-kutṭe () chaḍḍessanti ()
)” iti ().*

Whoever nuns () were modest (), ... they () complained, denounced, criticized () thus (): “How dare (), the nuns () throw out () waste () over a wall! ()”

Those who were modest nuns ... spread it about, saying: “How can these nuns throw out excrement over a wall?”

11. *Vigarahi () Buddho Bhagavā () Kathañhi nāma (), Bhikkhave (),
bhikkhuniyo () uccāraṃ () tiro-kutṭe () chaḍḍessanti! () Netam (), bhikkhave
(), appasannānaṃ () pasādāya ().... Evañca pana () bhikkhave ()
bhikkhuniyo () imaṃ sikkhā-padaṃ () uddisantu ():*

*“Yā pana bhikkhunī () uccāraṃ vā () passāvaṃ vā () saṅkāraṃ vā ()
vighāsaṃ vā () tiro-kutṭe vā () tiro-pākāre vā () chaḍḍeyya vā ()
chaḍḍāpeyya vā (), pācittiyaṃ ()” iti ().*

The Buddha, the Blessed One () condemned ().... thus (): “How dare (), monks (), nuns () throw out () poop () 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 ().”

The enlightened one, the lord, rebuked them, saying: “How, monks, can nuns ... over a wall? It is not monks, for pleasing those who are not (yet) pleased ... this rule of training:

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