

Naughty Nandā

(V-2, 407)

Tena samayena, Buddho Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena, Caṇḍa-kālī bhikkhunī bhaṇḍana-kārikā hoti kalaha-kārikā vivāda-kārikā bhassa-kārikā saṃghe adhikaraṇa-kārikā. **Thulla-Nandā** bhikkhunī — tassā kamme karīyamāne—paṭikkosati. Tena kho pana samayena, Thulla-nandā bhikkhunī gāmakam agamāsi kenacideva karaṇīyena. Atha kho, bhikkhuni-saṃgho “Thulla-nandā bhikkhunī pakkantā”ti Caṇḍa-kālīm bhikkhunim āpattiyā adassane ukkhipi. Thulla-nandā bhikkhunī gāmake taṃ karaṇīyam tīretvā punadeva Sāvattim paccāgacchi. Caṇḍa-kālī bhikkhunī Thulla-nandāya bhikkhuniyā āgacchantiyā neva āsanam paññapesi; na pādodakam pāda-pīṭham pāda-kāthalikam upanikkhipi; na paccuggantvā patta-cīvaram paṭiggahesi; na pānīyena āpucchi. Thulla-nandā bhikkhunī Caṇḍa-kālīm bhikkhunim etadavoca “Kissa tvam, aye, mayi āgacchantiyā neva āsanam paññapesi; na pādodakam pāda-pīṭham pāda-kāthalikam upanikkhipi; na paccuggantvā patta-cīvaram paṭiggahesi; na pānīyena āpucchi”ti.

Evam hetam, aye, hoti, yathā taṃ anāthāyā”ti. “Kissa pana tvam, aye, anāthā”ti. “Imā maṃ, ayye, bhikkhuniyo—‘Ayaṃ anāthā appaṇṇātā; Natthi imissā kāci pativattā’ti—āpattiyā adassane ukkhipimsū”ti. Thullanandā bhikkhunī “Bālā etā; abyattā eta; netā jānanti kammaṃ vā, kammadosaṃ vā, kamma-vipattim vā, kamma-sampattim vā”ti caṇḍīkata gaṇam paribhāsi.

Yā tā bhikkhuniyo appicchā...., tā ujjjayanti khiyyanti vipacenti, “Katham hi nāma ayyā Thullanandā caṇḍīkatā gaṇam paribhāsissatī”ti.....

“Saccam kira, bhikkhave, Thulla-nanda bhikkhunī caṇḍīkatā gaṇam paribhāsātī?”ti. “Saccam Bhagavā”ti. Vigarahi Buddho Bhagavā..... “Katham hi nāma bhikkhave Thullananda bhikkhunī caṇḍīkatā gaṇam paribhāsissati. Netam, bhikkhave, appasannanam va pasādaya..... Evañca pana, bhikkhave, bhikkhuniyo imam sikkhāpadaṃ uddisantu— “Yā pana bhikkhunī caṇḍīkatā gaṇam paribhāseyya, pācittiyam”ti.

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Exercise

Fill up every parathesis with Pāli or English as required—

1. Tena samayena () Buddho Bhagavā () Sāvattiyam viharati () Jetavane Anāthapiṇḍikassa ārāme (). Tena kho pana samayena (), Caṇḍa-kālī bhikkhunī () bhaṇḍana-kārikā () hoti () kalaha-kārikā () vivāda-kārikā () bhassa-kārikā () saṃghe adhikaraṇa-kārikā (). **Thulla-nandā**¹ bhikkhunī () tassā () kamme karīyamāne () paṭikkosati ().

At that time (), the Buddha the Blessed One () dwelled at Sāvattī () in the Jeta Grove in Anātha-piṇḍika’s monastery (). At that time () nun Caṇḍa-kālī () was () a strife-maker (), a quarrel-maker (), a contention-maker (), a brawl-maker (), a dispute-maker () in the

¹ Thūlā hotu kisā vā, pañca-kāma-guṇika-rāgena pana thūlatāya “thulla-kumārī”ti vuccati. (Jā-ṭh-4,220)

Order (). When legal action is taken () against her (), nun Thulla-nandā () always rejected that ().

2. *Tena kho pana samayena (), Thulla-nandā bhikkhunī () gāmakam () agamāsi () kenacideva karaṇīyena (). Atha kho (), bhikkhuni-saṃgho ()—“Thulla-nandā bhikkhunī () pakkantā ()” iti ()—Caṇḍa-kālīṃ bhikkhuniṃ () āpattiyā adassane () ukkhipi (). Thulla-nandā bhikkhunī () gāmake () taṃ karaṇīyaṃ () tūretvā () punadeva () Sāvattim () paccāgacchi ().*

At that time (), the nun Thulla-nandā () went () to a small village () just for some tasks (). Then (), the nun Order ()—knowing thus (), “nun Thulla-nandā () left ()”²—kicked out () the nun Caṇḍa-kālī () **on grounds of** not seeing () the offence (). The nun Thulla-nandā ()—having finished () that task () in the small village ()—returned () back just () to Sāvatti ().

3. *Caṇḍa-kālī bhikkhuni ()—Thulla-nandāya bhikkhuniyā () āgacchantiyā ()—neva āsanam paññapesi (); na pādodakam () pāda-pītham () pāda-kathalikaṃ () upanikkhipi (); na paccuggantvā () patta-cīvaram () paṭiggahesi (); na pānīyena āpucchi ().*

The nun Caṇḍa-kālī ()—[although/ when³/ for] the nun Thulla-nandā () coming back ()—did not spread out () a sitting rug (); did not lay/ arrange () feet-cleaning water (), feet-cleaning board (), feet-cleaning stone (); did not come forward and () take () her bowl and robe (); did not invite her () with drinking water ().

4. *Thulla-nandā bhikkhunī () Caṇḍa-kālīṃ bhikkhuniṃ () etadvoca () “Kissa tvam (), aye ()—**mayi** āgacchantiyā ()—neva āsanam paññapesi (); na pādodakam () pāda-pītham () pāda-kathalikaṃ () upanikkhipi (); na paccuggantvā () patta-cīvaram () paṭiggahesi (); na pānīyena āpucchi ()” iti ().*

The nun Thulla-nandā () said this () to the nun Caṇḍa-kālī () thus (), “My friend ()—when I came back ()—why did you () not spread out () a sitting rug (); did not lay/ arrange () feet-cleaning water (), feet-cleaning board (), feet-cleaning stone (); did not come forward and () take my bowl and robe (); did not invite me () with drinking water ().

5. *“**Evaṃ** hi () etaṃ (), aye (), hoti (), **yathā** () taṃ () a-nāthāyā ()” iti (). “Kissa pana () tvam, aye, a-nāthā ()” iti ().*

² This is an interrupting clause because it interrupts the main clause. So, to avoid confusion, it is put between two long dashes. Otherwise, it can be moved before or after the main clause.

³ The phrase headed by “although” is called *anādariya* (ignored clause), and the phrase headed by “when” is *lakkhaṇa* (time-indicator clause). In the “although” clause, the subject and verb (present participle), both are sixth forms, and in the “when-phrase,” both their seventh forms. In this sentence, however, given the phrase, “**mayi** āgacchantiyā,” in the next sentence, this is certainly “when-phrase” (*kāla-lakkhaṇa*).

“My friend (), exactly **in the same way** () this () happens **to me** () **as** () it **happens** to a defenseless one (),” thus Canda-kālī said (). “But how come (), friend, you are defenseless? ()” Thus Thulla-nandā asked ().

6. “*Imā () maṃ (), aye (), bhikkhuniyo ()—‘Ayaṃ () a-nāthā () a-ppaññātā (); Natthi () imissā () kāci pati-vattā ()’iti ()—āpattiyā a-dassane () ukkhipiṃsu ()*” iti ().

“My friend (), these nuns ()—thinking thus (), ‘This one () is defenseless () and nameless (); there is not () any counter-speaker⁴ () for her ()—kicked me out () on grounds of not seeing the offence (),” thus she replied ()

7. *Thullanandā bhikkhuni (), “Bālā etā (); abyattā etā (); netā jānanti () kammaṃ vā (), kamma-dosaṃ vā (), kamma-vipattiṃ vā (), kamma-sampattiṃ vā (),” iti () caṇḍīkata () gaṇaṃ⁵ () paribhāsi ().*

The nun Thulla-nandā (), being hostile (), defamed () the group () thus (), “Stupid are these! (); Inexperienced are these! (); they do not even know () a legal act (), the defect of an act () or the failure of an act () or the success of an act ().”

8. *Yā tā bhikkhuniyo () appicchā ()...., tā () ujjjayanti khiyyanti vipacenti (), “Kathaṃ hi nāma () ayyā Thulla-nandā () caṇḍīkatā () gaṇaṃ () paribhāsissati ()”iti ()....*

Whoever nuns () are modest () , they () complained, condemned and criticized () thus (), “How come () the Thulla-nandā () being hostile () defamed () the group ()!”

9. “*Saccaṃ () kira (), bhikkhave (), Thulla-nandā bhikkhunī () caṇḍīkatā () gaṇaṃ paribhāsati? ()*” iti (). “*Saccaṃ (), Bhagavā ()*” iti ().

“Monks (), is it true () as said () that the nun Thulla-nandā (), being hostile (), defamed the group?” thus the Buddha asked (). “It is true (), the Blessed One (),” thus they replied ().

10. *Vigrahi () Buddho Bhagavā ().... “Kathaṃ hi nāma (), bhikkhave (), Thullananda bhikkhuni (), caṇḍīkatā (), gaṇaṃ () paribhāsissati! ()”*

The Buddha the Blessed One (), condemned her () thus (): “How come (), monks, (), the nun Thulla-nandā (), being hostile (), defamed () the group! ()”

⁴ “*Pati-vattā*” (as in the case of *pati-vipassanā*) is literally translated as “counter-speaker” (as in the case of counter-attack). When nuns pointed out the mistake done by *Caṇḍa-kālī*, the nun *Thulla-Nandā* spoke against them by defending her friend. That is why *Thulla-Nandā* is called a counter-speaker (*pati-vattā*). [In the same way, *paccācikkhati* (*pati-ācikkhati*) means “counter-speak,” i.e., reply]

⁵ A group of 2 to 3 nuns is called *gaṇa*. A group of 4 or more is called *saṅgha*.

11. *Netam* (), *bhikkhave* (), *appasannanam vā* () *pasādaya* ()..... *Evañca pana* (), *bhikkhave*, *bhikkhuniyo*() *imaṃ sikkhāpadaṃ* () *uddisantu* ()— “*Yā pana bhikkhuni* () *caṇḍikatā* () *gaṇaṃ paribhāseyya* (), *pācittiyaṃ* ()” *iti* ()

This is not (), monks (), for displeased ones () to become pleased ()...And in this way also (), monks (), let nuns recite () this precept () thus ()—“Whoever nun (), being hostile (), should defame () a group (), there is an offence of expiation ().”