Naughty Nandā
(V-2, 407)

Tena samayena, Buddho Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena, Caṇḍa-kāḷī[1] bhikkhunī bhaṇḍana-kārikā hoti *kalaha-kārikā vivāda-kārikā bhassa-kārikā saṃghe adhikaraṇa-kārikā. Thulla-Nandā bhikkhunī tassā kamme karīyamāne paṭikkosati.*

At that time, the Buddha the Blessed One dwelled at Sāvatthi in the Jeta Grove in Anātha-piṇḍika's monastery. At that time the nun Caṇḍa-kāḷi was a strife-maker, a quarrel-maker, a contention-maker, a brawl-maker, a disputes-maker in the Order. When action is taken against her, the nun Thulla-nandā rejected that.

Alternative: At that time (tena kho pana samayena), the nun Caṇḍa-kāḷī (Caṇḍa-kāḷī bhikkhunī) was quarrelsome (bhaṇḍana-kārikā hoti), contentious (kalaha-kārikā), argumentative (vivāda-kārikā), offensive (bhassa-kārikā), and a maker of disputes (adhikaraṇa-kārikā) in the Saṅgha (saṃghe). The nun Thulla-Nandā (Thulla-Nandā bhikkhunī), when action is taken against her, objected.

- *bhaṇḍanakārikā = bhaṇḍana + kārikā*
  - *bhaṇḍana* nt. blaming; accusing; conflicting [√*bhaṇḍ + ana*]
  - *kārikā* 1 fem. (+gen) performance (of); doing (of); practice (of) [√*kar + a + *ikā*]. *Kārako* masc.
  - *Viggaha: bhaṇḍanassa + kārikā'ti bhaṇḍanakārikā (chatthī tappurisa)*
- *Kalaha* masc. quarrel; dispute; argument [√*kalah + a*]
- *vivāda* 1 masc. quarrel; dispute; argument; lit. opposite view [*vi + √vad + *a*]
- *bhassa* 1.1 nt. speech; talk; conversation [√*bhās + a*]

tena samayena	*PG-6/ NG-1, 3 Sg.*	at that time	*viharati*	*kāladhāra*, 3rd form time adverb
Buddho	*NG-1, 1 Sg.*	the Buddha	*viharati*	*kattā*
Bhagavā	*NG-5, 1 Sg.*	the Blessed One	*viharati*	*kattā*
Sāvatthiyaṃ	1. *NG-10, 7 Sg.* 2. *NG-21, 7 Sg.*	1. at Sāvatthi 2. at Sāvatthī	*viharati*	*desādhāra*
viharati	*V-1, 3 Sg.*	dwelled		*kriyā*
Jetavane	*NG-1, 7 Sg.*	in the Jeta Grove	*viharati*	*desādhāra*
Anāthapiṇḍikassa	*NG-1, 6 Sg.*	of Anātha-piṇḍika's	*ārāme*	possessive, *chaṭṭhī or sāmivacanaṃ*
ārāme	*NG-1, 7 Sg.*	in the monastery	*viharati*	*desādhāra*
tena kho pana samayena	*PG-6/ NG-1, 3 Sg.*	at that time	*hoti*	*kālādhāra*, 3rd form time adverb
Caṇḍa-kāḷī	*NG-21, 1 Sg.*	Caṇḍa-kāḷi	*bhikkhunī*	*guṇanāma*, adjective
bhikkhunī	*NG-22, 1 Sg.*	the nun	*hoti*	*pakati-kattā*
bhaṇḍana-kārikā	*NG-3, 1 Sg.*	a strife-maker	*hoti*	*vikati-kattā*
hoti	*V-1, 3 Sg.*	was		*kriyā*
kalaha-kārikā	*NG-3, 1 Sg.*	a quarrel-maker	*hoti*	*vikati-kattā*
vivāda-kārikā	*NG-3, 1 Sg.*	a contention-maker	*hoti*	*vikati-kattā*
bhassa-kārikā	*NG-3, 1 Sg.*	a brawl-maker	*hoti*	*vikati-kattā*

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[1] *caṇḍakāḷī* fem. name of a nun; lit. fierce black [*caṇḍa + kāḷī*]

saṃghe	*NG-1, 7 Sg.*	in the Order	*hoti*	*desādhāra*
adhikaraṇa-kārikā	*NG-3, 1 Sg.*	a dispute-maker	*hoti*	*vikati-kattā*
Thulla-Nandā	*NG-3, 1 Sg.*	Thulla-Nandā	*bhikkhunī*	*guṇanāma*, adjective
bhikkhunī	*NG-22, 1 Sg.*	the nun	*paṭikkosati*	*lakkhya-vanta*
tassā	*PG-7, 4 Sg.*	to/against her	*karīyamāne*	*sampadāna*, dative
kamme	*NG-1, 7 Sg.*	when action		*lakkhaṇa-vanta*
karīyamāne	*NG-1, 7 Sg.*	is taken		*lakkhaṇa kriyā*
paṭikkosati	*V-1, 3 Sg.*	rejected		*lakkhya kriyā*

Tena kho pana samayena, Thulla-nandā bhikkhunī gāmakaṃ agamāsi kenacideva karaṇīyena. Atha kho, bhikkhuni-saṃgho "Thulla-nandā bhikkhunī pakkantā"ti Caṇḍa-kāḷiṃ bhikkhuniṃ āpattiyā adassane ukkhipi. Thulla-nandā bhikkhunī gāmake taṃ karaṇīyaṃ tīretvā punadeva Sāvatthiṃ paccāgacchi.

At that time, the nun Thulla-nandā went to a small village just for some tasks. Then, the nun Order — <u>knowing</u> thus, "the nun Thulla-nandā left"[2]—kicked out the nun Caṇḍa-kāḷī **on grounds** of not seeing the offence. The nun Thulla-nandā —having finished that task —returned back just to Sāvatthi.

tena kho pana samayena	*PG-6/ NG-1, 3 Sg.*	at that time	*agamāsi*	*kāladhāra*, 3rd form time adverb
Thulla-nandā	*NG-3, 1 Sg.*	Thulla-nandā	*bhikkhunī*	*guṇanāma*, adjective
bhikkhunī	*NG-22, 1 Sg.*	the nun	*agamāsi*	*kattā*
gāmakaṃ	*NG-1, 2 Sg.*	to a small village	*agamāsi*	*kamma*
agamāsi	*V-6, 3 Sg.*	went		*kriyā*
kenaci (nt.)	*PG-16, 3 Sg.*	for something	*karaṇīyena*	adjective
eva (kenacideva)	*Nip.*	just	*agamāsi*	emphasis (*sambhāvanā*)
karaṇīyena[3]	*NG-2, 3 Sg.*	due to a task	*agamāsi*	*hetu*, cause
atha kho	*Nip.*	then	*ukkhipi*	*kāladhāra*
bhikkhuni-saṃgho	*NG-1, 1 Sg.*	the nun Order	*[jānanto], ukkhipi*	*kattā*
"Thulla-nandā	*NG-3, 1 Sg.*	Thulla-nandā	*bhikkhunī*	*guṇanāma*, adjective
bhikkhunī	*NG-22, 1 Sg.*	the nun	*pakkantā*	*kattā*
pakkantā"	*NG-3, 1 Sg.*	left		*kitaka kriyā*
iti	*Nip.*	<u>knowing</u> thus	*jānanto* (understood)	*ākāra-jotaka*
Caṇḍa-kāḷiṃ	*NG-10, 2 Sg.*	Caṇḍa-kāḷī	*bhikkhuniṃ*	*guṇanāma*, adjective
bhikkhuniṃ	*NG-22, 2 Sg.*	the nun	*ukkhipi*	*kamma*
āpattiyā	*NG-10, 6 Sg.*	the offence	*adassane*	*chaṭṭhī-kamma*
adassane	*NG-1, 7 Sg.*	on grounds of not seeing	*ukkhipi*	*hetu (7th form hetu)*
ukkhipi	*V-6, 3 Sg/*	kicked out		*kriyā*
Thulla-nandā	*NG-3, 1 Sg.*	Thulla-nandā	*bhikkhunī*	*guṇanāma*, adjective
bhikkhunī	*NG-22, 1 Sg.*	the nun	*tīretvā, paccāgacchi*	*kriyā*

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[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] *Tabba* and *anīya* suffixes are used to express "worthy of doing" (*araha*) and "capable of doing" (*sakka*). Moreover, they are used in a passive sense if they are transitive verbs, whereas they are regarded as statements of action (*bhāva*) if they are intransitive.

gāmake	*NG-1, 7 Sg.*	in the small village	*tīretvā*	*desādhāra*
taṃ	*PG-7, 2 Sg.*	that	*karaṇīyaṃ*	*guṇanāma*, adjective
karaṇīyaṃ	*NG-2, 2 Sg.*	task	*tīretvā*	*kamma*
tīretvā	*Nip.*	having finished and	*paccāgacchi*	*samana kattuka pubba kāla kriyā visesana*
puna	*Nip.*	again	*paccāgacchi*	adverb
eva (punadeva)	*Nip.*	just		emphasis *(sambhāvanā)*
Sāvatthiṃ	*NG-10, 2 Sg.*	to Sāvatthi	*paccāgacchi*	*kamma*
paccāgacchi	*V-6, 3 Sg.*	returned		*kriyā*

Caṇḍa-kāḷi bhikkhunī Thulla-nandāya bhikkhuniyā āgacchantiyā neva āsanaṃ paññapesi; na pādodakaṃ pāda-pīṭhaṃ pāda-kaṭhalikaṃ upanikkhipi; na paccuggantvā patta-cīvaraṃ paṭiggahesi; na pānīyena āpucchi.

Nun Caṇḍa-kāḷī —[although/ when[4]/ 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.

caṇḍa-kāḷi	*NG-10, 1 Sg.*	Caṇḍa-kāḷī	*bhikkhunī*	*guṇanāma*
bhikkhunī	*NG-22, 1 Sg.*	The nun	*paññapesi… āpucchi*	*lakkhya vanta*
Thulla-nandāya	*NG-3, 7 Sg.*	Thulla-nandā	*bhikkhuniyā*	*guṇanāma*, adjective
bhikkhuniyā	*NG-22, 7 Sg.*	when the nun	*āgacchantiyā*	*lakkhaṇa-vanta*
āgacchantiyā	*NG-21, 7 Sg.*	coming back		*lakkhaṇa kriyā*
neva (first *na*)	*Nip.*	not	*paññapesi*	*kriyā visesana*
āsanaṃ	*NG-2, 2 Sg.*	a sitting rug	*paññapesi*	*kamma*
paññapesi	*V-6, 3 Sg.*	did spread out		*lakkhya kriyā*
na	*Nip.*	not	*upanikkhipi*	*kriyā visesana*
pādodakaṃ	*NG-2, 2 Sg.*	feet-cleaning water	*upanikkhipi*	*kamma*
pādapīṭhaṃ	*NG-2, 2 Sg.*	feet-cleaning board	*upanikkhipi*	*kamma*
pādakaṭhalikaṃ	*NG-3, 2 Sg.*	feet-cleaning stone	*upanikkhipi*	*kamma*
upanikkhipi	*V-6, 3 Sg.*	did lay/arrange		*Lakkhya-kriyā*
na	*Nip.*	not	*paccuggantvā*	*kriyā visesana*
paccuggantvā	*Nip.*	did come forward and	*paṭiggahesi*	*Pubba-kāla kriya-visesana*
pattacīvaraṃ	*NG-2, 2 Sg.*	her bowl and robe	*paṭiggahesi*	*kamma*
paṭiggahesi	*V-6, 3 Sg.*	take		*Lakkhya-kriyā*
na	*Nip.*	not	*āpucchi*	*kriyā visesana*
pānīyena	*NG-2, 2 Sg.*	with drinking water	*āpucchi*	*karaṇa*, instrumental
āpucchi	*V-6, 3 Sg.*	did invite her		*Lakkhya-kriyā*

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[4] 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*).

Thulla-nandā bhikkhunī Caṇḍa-kāḷiṃ bhikkhuniṃ etadavoca "Kissa tvaṃ, ayye, mayi āgacchantiyā neva āsanaṃ paññapesi; na pādodakaṃ pāda-pīṭhaṃ pāda-kaṭhalikaṃ upanikkhipi; na paccuggantvā patta-cīvaraṃ paṭiggahesi; na pānīyena āpucchi"ti.

Nun Thulla-nandā said this to nun Caṇḍa-kāḷī 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 <u>and</u> take my bowl and robe; did not invite <u>me</u> with drinking water.

Thulla-nandā	NG-3, 1 Sg.	Thulla-nandā	bhikkhunī	guṇanāma, adjective
bhikkhunī	NG-22, 1 Sg.	nun	avoca	kattā
Caṇḍa-kāḷiṃ	NG-10, 2 Sg.	Caṇḍa-kāḷī	bhikkhuniṃ	guṇanāma, adjective
bhikkhuniṃ	NG-22, 2 Sg.	to nun	avoca	appadhāna kamma
etadavoca	V-6, 3 Sg.	said this		kriyā
"kissa	Nip.	why	paññapesi, upanikkhipi paṭiggahesi	hetu
tvaṃ	PG-2, 1 Sg.	you	paññapesi…	lakkhya-vanta
ayye	NG-3, 8 Sg	my friend		ālapana, vocative
mayi	PG-1, 7 Sg.	when I	āgacchantiyā	lakkhaṇa-vanta
āgacchantiyā	NG-21, 7 Sg.	came back		lakkhaṇa-kriyā
neva	Nip.	not	paññapesi	kriyā visesana
āsanaṃ	NG-2, 2 Sg.	a sitting rug	paññapesi	kamma
paññapesi	V-6, 2 Sg.	did spread out		lakkhya-kriyā
na	Nip.	not	upanikkhipi	kriyā visesana (or visesa)
pādodakaṃ	NG-2, 2 Sg.	feet-cleaning water	upanikkhipi	kamma
pāda-pīṭhaṃ	NG-2, 2 Sg.	feet-cleaning board	upanikkhipi	kamma
pāda-kaṭhalikaṃ	NG-3, 2 Sg.	feet-cleaning stone	upanikkhipi	kamma
upanikkhipi	V-6, 3 Sg.	did lay/arrange		lakkhya-kriyā
na	Nip.	not	paccuggantvā	kriyā visesana
paccuggantvā	Nip.	did come forward <u>and</u>	paṭiggahesi	pubba-kāla kriya-vesesana
patta-cīvaraṃ	NG-2, 2 Sg.	<u>my</u> bowl and robe	paṭiggahesi	kamma
paṭiggahesi	V-6, 3 Sg.	take		Lakkhya-kriyā
na	Nip.	not	āpucchi	kriyā visesana
pānīyena	NG-2, 2 Sg.	with drinking water	āpucchi	karaṇa, instrumental
āpucchi"ti	V-6, 3 Sg.	did invite <u>me</u>		lakkhya kriyā

Evaṃ hetaṃ, ayye, hoti, yathā taṃ anāthāyā"ti. "Kissa pana tvaṃ, ayye, anāthā"ti. "Imā maṃ, ayye, bhikkhuniyo—'Ayaṃ anāthā appaññātā; Natthi imissā kāci pativattā'ti—āpattiyā adassane ukkhipiṃsū"ti.

"My friend, exactly in the same way this happens to me as it happens to a defenseless one," thus Caṇḍa-kālī said. "But how come, friend, you are defenseless?" Thus Thulla-nandā asked. "My friend, these nuns —thinking thus, 'This one is defenseless and nameless; there is not any counter-speaker[5] for her —kicked me out on grounds of not seeing the offence,'" thus she replied.

evaṃ	Nip.	in the same way	hoti	nidassana (upameyya-jotaka)[6]
hi (hetaṃ)	Nip.	exactly		
etaṃ	PG-10, 1 Sg.	this	hoti	kattā
ayye (fem.)	NG-3, 8 Sg.	My friend		ālapana
hoti	V-1, 3 Sg.	happens to me		kriyā
yathā	Nip.	as	hoti (understood)	upamā-jotaka
taṃ	PG-7, 1 Sg.	it happens	hoti (understood)	kattā
anāthāyā"ti	NG-1, 4 Sg.	to a defenseless one	hoti (understood)	
"kissa	Nip.	how come	hosi (understood)	hetu
pana	Nip.	but		
tvaṃ	PG-2, 1 Sg.	you	hosi (understood)	pakati-kattā
ayye	NG-3, 8 Sg	friend		ālapana - vocative
anāthā"ti	NG-3, 1 Sg.	defenseless	hosi (understood)	vikati-kattā
"imā	PG-4, 1 Pl.	these	bhikkhuniyo	guṇanāma, adjective
maṃ	PG-1, 2 Sg.	me	ukkhipiṃsu	kamma
ayye	NG-3, 8 Sg	friend		ālapana - vocative
bhikkhuniyo	NG-22, 1 Pl.	nuns	ukkhipiṃsu	kiattā
'ayaṃ	PG-5, 1 Sg.	this one is	hoti (understood)	pakati-kattā
anāthā	NG-3, 1 Sg.	defenseless	hoti (understood)	vikati-kattā
appaññātā	NG-3, 1 Sg.	nameless	hoti (understood)	vikati-kattā
natthi	V-1, 3 Sg.	there is not		kriyā
imissā (fem.)	PG-5, 4 Sg.	for her	natthi	taddattha
kāci	PG-17, 1 Sg.	any	pativattā	guṇanāma, adjective
pativattā'	NG-3, 1 Sg.	counter-speaker/rebuter/rebuttor	natthi	kattā
iti	Nip.	thinking thus	cintento (understood)	ākāra-jotaka
āpattiyā	NG-10, 6 Sg.	of the offence	adassane	Chaṭṭhī kamma
adassane	NG-1, 7 Sg.	on grounds of not seeing	ukkhipiṃsu	hetu (7th form hetu)
ukkhipiṃsū"ti	V-6, 3 Pl.	kicked out		kriyā

Thullanandā bhikkhunī "Bālā etā; abyattā etā; netā jānanti kammaṃ vā, kamma-dosaṃ vā, kamma-vipattiṃ vā, kamma-sampattiṃ vā"ti caṇḍīkata gaṇaṃ paribhāsi. Yā tā bhikkhuniyo

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[5] "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]

[6] English metaphor "Time is a thief.": In this metaphor, time is the tenor, and it is being compared to a thief, the vehicle, to suggest that time steals moments from our lives in the same way a thief steals possessions.
- Tenor: Time (the concept being described)
- Vehicle: Thief (the image or idea providing the descriptive attributes)

appicchā....[7], tā ujjjayanti khiyyanti vipacenti, "Kathaṃ hi nāma ayyā Thulla-nandā caṇḍīkatā gaṇaṃ paribhāsissatī"ti.....

Nun Thulla-nandā, being hostile, defamed the group thus, "Stupid are these!; Inexperienced are these!; they do not even know an act, the defect of an act or the failure of an act or the success of an act." Whoever nuns are modest …. , they complained, condemned and criticized thus, "How come ~~the~~ venerable Thulla-nandā being hostile defamed the group!"

- *abyatta* pp. inexperienced; incompetent; inept untrained; lit. undistinguished [*na + vi + √añj + ta*]

Thullanandā	*NG-3, 1 Sg.*	Thulla-nandā	*bhikkhunī*	*guṇanāma*, adjective
bhikkhunī	*NG-22, 1 Sg.*	nun	*paribhāsi*	*kattā*
"bālā	*NG-1, 1 Pl.*	stupid	*honti (understood)*	*pakati-kattā*
etā	*PG-11, 1 Pl.*	these	*honti (understood)*	*vikati-kattā*
abyattā	*NG-3, 1 Pl.*	inexperienced	*honti (understood)*	*pakati-kattā*
etā	*PG-11, 1 Pl.*	these	*honti (understood)*	*vikati-kattā*
na (netā)	*Nip.*	not	*jānanti*	*adverb*
etā	*PG-11, 1 Pl.*	they	*jānanti*	*kattā*
jānanti	*V-1, 3 Pl.*	know		*kriyā*
kammaṃ	*NG-2, 2 Sg.*	an act	*jānanti*	*kamma*
vā	*Nip.*	or, and, or/and		*a-niyamattha*
kamma-dosaṃ	*NG-1, 2 Sg.*	the defect of an act	*jānanti*	*kamma*
vā	*Nip.*	or, and, or/and		*a-niyamattha*
kamma-vipattiṃ	*NG-10, 2 Sg.*	the failure of an act	*jānanti*	*kamma*
vā	*Nip.*	or, and, or/and		*a-niyamattha*
kamma-sampattiṃ	*NG-10, 2 Sg.*	the success of an act	*jānanti*	*kamma*
vā"	*Nip.*	or, and, or/and		*a-niyamattha*
iti	*Nip.*	thus	*paribhāsi = ākāravanta*	*ākāra-jotaka*
caṇḍīkatā	*NG-3, 1 Sg.*	being hostile	*hutvā (understood)*	*kattā*
hutvā (understood)	*Nip.*		*paribhāsi*	*samāna kattuka lakkhaṇa kriyā*
gaṇaṃ	*NG-1, 2 Sg.*	the group	*paribhāsi*	*kamma*
paribhāsi	*V-6, 3 Sg.*	defamed		*kriyā*
yā tā	*PG-14, 1 Pl.*	whoever	*bhikkhuniyo*	*adjective*
bhikkhuniyo	*NG-22, 1 Pl.*	nuns	*honti (understood)*	*pakati-kattā*
appicchā....	*NG-3, 1 Pl.*	are modest	*honti (understood)*	*vikati-kattā*
tā	*PG-8, 1 Pl.*	they	*ujjjayanti... vipacenti*	
ujjjayanti	*V-1, 3 Pl.*	complained		*kriyā*
khiyyanti	*V-1, 3 Pl.*	condemned		*kriyā*
vipacenti	*V-1, 3 Pl.*	criticized		*kriyā*
kathaṃ hi nāma	*Nipāta-phrase (garahā[8], or aruciya[9])*	how dare/ how could (or why)	*paribhāsissati*	*kriyā-visesana or hetu*
ayyā	*NG-3, 1 Sg.*	venerable	*Thulla-nandā*	*adjective*
Thulla-nandā	*NG-3, 1 Sg.*	Thulla-nandā	*paribhāsissati*	*kattā*
caṇḍīkatā	*NG-3, 1 Sg.*	being hostile	*hutvā (understood)*	*kattā*
gaṇaṃ	*NG-1, 2 Sg.*	the group	*paribhāsissati*	*kamma*

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[7] *Yā tā bhikkhuniyo appicchā santuṭṭhā* (content) *lajjiniyo* (ashamed) *kukkuccikā* (principled) *sikkhākāmā* (desired to practiced)*, tā ...*

[8] *Garahā* fem. blame; criticism [√*garah + ā*].

[9] *Aruci* fem. aversion; disliking; disapproval; criticism; lit. non pleasure [*na + √ruc + i*].

paribhāsissatī"...	*V-7, 3 Sg.*	defamed		*kriyā*
iti	*Nip.*	[saying] thus	*ujjjayanti...*	*ākāra-jotaka*

"*Saccaṃ kira, bhikkhave, Thulla-nanda bhikkhunī caṇḍīkatā gaṇaṃ paribhāsatī?"ti. "Saccaṃ Bhagavā"ti. Vigarahi Buddho Bhagavā..... "Kathaṃ hi nāma bhikkhave Thullananda bhikkhunī caṇḍīkatā gaṇaṃ paribhāsissati.*

"Monks, is it true as said that nun Thulla-nandā, being hostile, defamed the group?" thus <u>the Buddha asked</u>. "It is true, Blessed One," thus <u>they replied</u>. The Buddha the Blessed One, condemned <u>her</u> thus: "How come, monks, nun Thulla-nandā, being hostile, defamed the group!"

"*saccaṃ*[10]	NG-2, 1 Sg.	is it true		*paṭibhāga-kriyā* (imitative verb)
kira	Nip.	as they say		*anussanattha* (hearsay), *arucyattha* (disapproving)
bhikkhave	NG-17, 8 Pl	monks		*ālapana*
Thulla-nanda	NG-3, 1 Sg.	Thulla-nandā	*bhikkhunī*	*guṇanāma*, adjective
bhikkhunī	NG-22, 1 Sg.	nun	*paribhāsati*	*kattā*
caṇḍīkatā	NG-3, 1 Sg.	being hostile	*hutvā* (understood)	*kattā*
gaṇaṃ	NG-1, 2 Sg.	the group	*paribhāsati*	*kamma*
paribhāsatī?"ti	V-1, 3 Sg.	defamed		*kriyā*
"*Saccaṃ*	NG-2, 1 Sg.	it is true		*paṭibhāga-kriyā* (imitative verb)
Bhagavā"	NG-5, 8 Sg.	Blessed One		*ālapana*
iti	Nip.	thus <u>they replied</u>	*paccassosuṃ* (understood)= *ākāravanta*	*ākāra-jotaka*
vigarahi	V-6, 3 Sg.	condemned <u>her</u>		*kriyā*
Buddho	NG-1, 1 Sg.	The Buddha	*vigarahi*	*kattā*
Bhagavā.....		the Blessed One	*vigarahi*	*kattā*
"*kathaṃ hi nāma*	*Nipāta-phrase* (*garahā*, or *aruciya*)	how dare/ how could (or why)	*paribhāsissati*	*kriyā-visesana* or *hetu*
bhikkhave	NG-17, 8 Pl	monks		*ālapana*
Thullananda	NG-3, 1 Sg.	Thulla-nandā	*bhikkhunī*	*guṇanāma*, adjective
bhikkhunī	NG-22, 1 Sg.	nun	*paribhāsissati*	*kattā*
caṇḍīkatā	NG-3, 1 Sg.	being hostile	*hutvā* (understood)	*kattā*
gaṇaṃ	NG-1, 2 Sg.	the group	*paribhāsissati*	*kamma*
paribhāsissati	V-7, 3 Sg.	defamed		*kriyā*

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[10] This syntax is technically explained: "*Thulla-nanda bhikkhunī caṇḍīkatā gaṇaṃ paribhāsati*" is a noun clause that here serves as pakati-kattā, and "*saccaṃ*" is vikati-kattā, with "*hoti*" understood. But without "*hoti*" it is tulyattha + liṅgattha, in which case, "*saccaṃ*" is regarded as an imitative verb (*paṭibhāga-kriyā*)

Netaṃ, bhikkhave, appasannānaṃ va pasādāya….. Evañca pana, bhikkhave, bhikkhuniyo imaṃ sikkhāpadaṃ uddisantu— "Yā pana bhikkhunī caṇḍīkatā gaṇaṃ paribhāseyya, pācittiyan"ti.

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, <u>there is</u> an offence of expiation."

netaṃ (na etaṃ)	Nip./PG-10, 1 Sg.	it is not	hoti (understood)	kattā
bhikkhave	NG-17, 8 Pl.	monks		ālapana
appasannānaṃ[11]	NG-1, 6 Pl.	of the displeased ones	pasādāya	possessive
vā	Nip.	or		
pasādāya[12]…	NG-1, 4 Sg.	for the pleasing (i.e., to become pleased)	hoti (understood)	tumattha sampadāna (dative of purpose)
evañ ca pana	Nipāta phrase	and also/ and thus/ and in this way	uddisantu	ākāra/ nidassana
bhikkhave	NG-17, 8 Pl.	Monks		ālapana
bhikkhuniyo	NG-22, 1 Pl	the nuns	uddisantu	kattā
imaṃ	PG-4, 2 Sg.	this	sikkhāpadaṃ	adjective
sikkhāpadaṃ	NG-2, 2 Sg.	rule of training	uddisantu	kamma
uddisantu[13]	V-2, 3 Pl.	let [the nuns] recite		kriyā
"yā pana	PG-14, 1 Sg	whoever/ any	bhikkhunī	adjective
bhikkhunī	NG-22, 1 Sg.	nun	paribhāseyya	kattā
caṇḍīkatā	NG-3, 1 Sg.	being hostile	hutvā (understood)	kattā
gaṇaṃ	NG-1, 2 Sg.	a group	paribhāseyya	kamma
paribhāseyya	V-3, 3Sg.	should defame		kriyā
pācittiyan"	NG-2, 1 Sg.	[there is] an offence entailing expiation	hoti (understood)	kattā
iti	Nip.	thus	uddisantu=ākāravanta	ākāra-jotaka

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[11] *appasanna* 1 masc. (+loc) non-believer; who has no faith (in); who is without confidence (in) [*na + pa + √sad + na*]. Root √*sad* 1 a (sink, sit, settle) 279.
[12] *pasāda* 1 masc. inspiration; faith; trust; confidence; lit. settling [*pa + √sad + *a*].
[13] *uddisati* 1 pr. (+acc) recites; chants; lit. points up [*ud + √dis + a + ti*].