

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-patham yācissāmī”ti [cintento] sīsam nahāyivā bhikkhun’upassayam nissāya raja-kulam 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>		at that time	<i>viharati</i>	<i>Kāladhāra</i> , 3 rd form, time adverb
<i>Buddho</i>	<i>NG-1, 1 Sg.</i>	the Buddha	<i>viharati</i>	<i>kattā</i>
<i>Bhagavā</i>	<i>NG-5, 1 Sg.</i>	the Blessed One	<i>viharati</i>	<i>kattā</i> (synonym)
<i>Sāvattiyam</i>	<i>NG-10, 7 Sg.</i>	at Sāvatti ¹	<i>viharati</i>	<i>desādhāra</i>
<i>viharati</i>	<i>V-1, 3 Sg.</i>	stayed		<i>kriyā</i>
<i>Jetavane</i>	<i>NG-2, 7 Sg.</i>	in the Jeta Grove	<i>viharati</i>	<i>desādhāra</i>
<i>Anāthapiṇḍikassa</i>	<i>NG-1, 6 Sg.</i>	of Anātha-piṇḍika	<i>ārāme</i>	<i>chaṭṭhī or sāmivacanam</i>
<i>ārāme</i>	<i>NG-1, 7 Sg.</i>	in the monastery	<i>viharati</i>	<i>desādhāra</i>
<i>tena kho pana samayena</i>	<i>PG-6/ NG-1, 3 Sg.</i>	at that time	<i>gacchati</i>	<i>kāladhāra – 3rd form, time adverb</i>
<i>aññataro</i>	<i>PG-22, 1 Sg.</i>	a	<i>brāhmaṇo</i>	adjective
<i>brāhmaṇo</i>	<i>NG-1, 1 Sg.</i>	a brahmin		
<i>nibbiṭṭha-rājabhaṭo</i> ²	<i>NG-1, 1 Sg.</i>	a government-employee who has paid tax	<i>brāhmaṇo</i>	adjective
<i>“taññeva</i>	<i>PG-6, 2 Sg.</i>	this very	<i>bhaṭa-patham</i>	adjective
<i>bhaṭa-patham</i> ³	<i>NG-1, 2 Sg.</i>	position	<i>yācissāmī</i>	<i>kamma</i>
<i>yācissāmī</i> ⁴	<i>V-7, 1 Sg.</i>	I will request		<i>kriyā</i>
<i>iti</i>	<i>Nip.</i>	thinking		
<i>sīsam</i>	<i>NG-2, 2 Sg.</i>	[his] head	<i>nahāyivā</i>	<i>kamma</i>
<i>nahāyivā</i>	<i>Nip.</i>	washed and	<i>gacchati</i>	<i>tvā-pacaya-anta-pubba-kāla-kriyā-visesana</i>
<i>bhikkhun’upassayam</i> ⁵	<i>NG-1, 2 Sg.</i>	a nunnery	<i>nissāya</i>	<i>kamma</i>
<i>nissāya</i> ⁶	<i>Nip.</i>	passing by	<i>gacchati</i>	<i>tvā-pacaya-anta-samāna-kāla-kriyā-visesana</i>

¹ or Sāvattihī (NG-21).

² *nibbiṭṭha* pp. (what is) paid; paid off; earned [*nī + √vis*]. *rājabhaṭa* masc. soldier, king service person.

³ *bhaṭapatha* masc. **official position**; government job; lit. mode of employment [*bhaṭa + patha*]. *bhaṭa* 1 masc. work; employment; salary; lit. supported [*√bhar + ta*]. *patha* 3 masc. way; course; means [*√path + a*].

⁴ *yācati* 1 pr. (+acc & +acc) asks (for); begs (for); requests [*√yāc + a + ti*]. root. *√yāc* 1 a (beg) 52.

⁵ *Bhikkhunupassaya* masc. nun’s dwelling; nun’s lodging [*bhikkhunī + upassaya*, dwelling]. *Bhikkhunīnam upassayo*’ti *taṃ bhikkhun’upassayam*.

⁶ *nissāya* 1 ger. (+acc) leaning (on); depending (on); being supported (by) [*ni + √si + a + ya*].

<i>raja-kulam</i>	NG-2, 2 Sg.	the royal court	<i>gacchati</i>	<i>kamma</i>
<i>gacchati</i>	V-1, 3 Sg.	went to		<i>kriyā</i>

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; imāsaṃ upassayaṃ jhāpessāmi”ti ummukaṃ gahetvā upassayaṃ pavisati.

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

<i>aññatarā</i>	PG-21, 1 Sg.	a	<i>bhikkhunī</i>	adjective
<i>bhikkhunī</i>	PG-22, 1 Sg.	nun	<i>katvā, chaḍḍentī, āsumbhi</i>	<i>kattā</i>
<i>kaṭāhe</i> ⁷	NG-1, 7 Sg.	in a receptacle	<i>katvā</i>	<i>desādhāra</i>
<i>vaccaṃ</i> ⁸	NG-2, 2 Sg.	excrement	<i>katvā</i>	<i>kamma</i>
<i>katvā</i>	Nip.	having made	<i>āsumbhi</i>	<i>kriyā visesana</i>
<i>tiro-kuṭṭe</i> ⁹	Nip.	over the wall	<i>chaḍḍentī</i>	<i>desādhāra</i>
<i>chaḍḍentī</i> ¹⁰	NG-21, 1 Sg.	throwing out	<i>āsumbhi</i>	<i>samāna-kattuka-kāla-lakkhaṇa kriyā</i>
<i>tassa</i>	PG-6, 6 th Sg.	that	<i>brāhmaṇassa</i>	<i>adjective</i>
<i>brāhmaṇassa</i>	NG-1, 6 th Sg.	of (that) brahmin	<i>matthake</i>	<i>possessive</i>
<i>matthake</i>	NG-1, 7 Sg.	onto the head	<i>āsumbhi</i>	<i>desādhāra</i>
<i>āsumbhi</i> ¹¹	V-6, 3 Sg.	dumped		<i>kriyā</i>
<i>atha kho</i>	Nip.	then thus	<i>ujjhāyati, khiyyanti, vipāceti</i>	<i>kāladhāra</i>
<i>so</i>	PG-6, 1 Sg.	that	<i>brāhmaṇo</i>	adjective
<i>brāhmaṇo</i>	NG-1, 1 Sg.	brahmin	<i>ujjhāyati, khiyyanti, vipāceti</i>	<i>kattā</i>
<i>ujjhāyati</i> ¹²	V-1, 3 Sg.	complained		<i>kriyā</i>
<i>khiyyati</i> ¹³	V-1, 3 Sg.	denounced		<i>kriyā</i>
<i>vipāceti</i>	V-1, 3 Sg.	criticized		<i>kriyā</i>
<i>“assamaṇiyo”</i> ¹⁴	NG-21, 1 Pl.	not monastic	<i>honti (understood)</i>	<i>vikati-kattā</i>
<i>imā</i>	PG-5, 1 Pl.	these	<i>honti (understood)</i>	<i>pakati-kattā</i>

⁷ *kaṭāha* 2 masc. receptacle, nut-shell.

⁸ *Vacca* nt. excrement; faeces.

⁹ *tirokuṭṭe* ind. over a wall [*tiro*, across + *kuṭṭa*, wall + *e*].

¹⁰ *chaḍḍenta* prp. (+acc) throwing away; discarding; tossing aside [*√chaḍḍ* + **e* + *nta*].

¹¹ *Āsumbhi* aor. (+acc) threw down; dropped; dumped [*ā* + *√sumbh* + *i*]. Root *√sumbh* 1 a (throw, strike) 7.

¹² *Ujjhāyati* pr. finds fault; thinks badly of [*ava* + *√jhā* + *ya* + *tī*].

¹³ *Khiyyati* pr. criticises; complains (about); brings down [*√khī* + *a* + *tī*].

¹⁴ *assamaṇī* fem. not a nun; no longer a monastic [*na* + *√sam* + *ana* + *ī*].

<i>muṇḍā</i> ¹⁵	NG-3, 1 Pl.	shaven-headed	<i>honti</i> (understood)	<i>vikati-kattā</i>
<i>bandhakiniyo</i> ¹⁶	NG-22, 1 Pl.	prostitutes	<i>honti</i> (understood)	<i>vikati-kattā</i>
<i>kathaṃ hi nāma</i>	<i>Nipāta</i> -phrase (<i>garahā</i> ¹⁷ , or <i>aruciya</i> ¹⁸)	how dare/ how could (or why)	<i>āsumbhissanti</i>	<i>kriyā-visesana</i> or <i>hetu</i>
<i>gūtha-kaṭāhaṃ</i> ¹⁹	NG-1, 2 Sg.	a waste-pot	<i>āsumbhissanti</i>	<i>kamma</i>
<i>matthake</i>	NG-1, 7 Sg.	on [my] head	<i>āsumbhissanti</i>	<i>desādhāra</i>
<i>āsumbhissanti</i> ²⁰	V-7, 3 Pl (past tense in the <i>garahā</i> case)	they dump		<i>kriyā</i>
<i>imāsaṃ</i>	PG-5, 6 Pl.	of these [nuns]	<i>upassayaṃ</i>	<i>chatthī</i> or <i>sāmivacanaṃ</i>
<i>upassayaṃ</i>	NG-1, 2 Sg.	the nunnery, the dwelling	<i>jhāpessāmi</i>	<i>kamma</i>
<i>jhāpessāmi</i> ²¹	V-7, 1 Sg.	(I) will burn down		<i>kriyā</i>
<i>iti</i>	<i>Nip.</i>	thus	<i>ākāra-vanta</i> = <i>ujjhāyati</i> , <i>khiyyati</i> , <i>vipāceti</i>	<i>ākāra-jotaka</i> (the way you say or think- indicator)
<i>ummukaṃ</i>	NG-2, 2 Sg.	a firebrand	<i>gahetvā</i>	<i>kamma</i>
<i>gahetvā</i>	<i>Nip.</i>	took up	<i>pavisati</i>	<i>kriyā visesana</i>
<i>upassayaṃ</i>	NG-1, 2 Sg.	the nunnery	<i>pavisati</i>	<i>kamma</i>
<i>pavisati</i>	V-1, 3 Sg.	(he) enters		<i>kriyā</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 āsumbhissu; imāsaṃ upassayaṃ jhāpessāmi”ti. “Gaccha bho brāhmaṇa, maṅgalaṃ etaṃ! Sahassaṃ lacchasi taṃca bhaṭapathan”ti. Atha kho, so brāhmaṇo sīsaṃ nahāyivā raja-kulaṃ gantvā sahassaṃ alattha tañca bhaṭap-athaṃ.

A devotee —going out from the nunnery —saw that brahmin taking up the fire-brand and entering the nunnery. Having seen he spoke 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 waste-pot onto head. I will burn down their nunnery,” thus he said. “Go away sir brahmin. A lucky omen this is!

¹⁵ *muṇḍa* 1 adj. bald; bald-headed; shaven [$\sqrt{\text{muṇḍ}}$ + *a*].

¹⁶ *Bandhakini* fem. prostitute; slut; whore; lit. connected (with many men) [$\sqrt{\text{bandh}}$ + *aka* + *inī*]

¹⁷ *Garahā* fem. blame; criticism [$\sqrt{\text{garah}}$ + *ā*].

¹⁸ *Aruci* fem. aversion; disliking; disapproval; criticism; lit. non pleasure [*na* + $\sqrt{\text{ruc}}$ + *i*].

¹⁹ *gūthakaṭāha* (*gūtha*, excrement + *kaṭāha*, pot) masc. pot for defecation.

²⁰ Why future tense: Indignation (or disapproval) may be expressed by the future tense, usually in a phrase beginning *kathaṃ hi nāma*..., “for how could (‘will’) he ... (Warder grammar book).

²¹ *Jhāpeti* pr. (+acc) sets fire (to); cremates; lit. causes to burn [$\sqrt{\text{jhe}}$ + **āpe* + *ti*].

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>PG-22, 1 Sg.</i>	a	<i>upāsako</i>	adjective
<i>upāsako</i>	<i>NG-1, 1 Sg.</i>	a devotee	<i>addasa</i>	<i>kattā</i>
<i>upassayā</i>	<i>NG-1, 5 Sg.</i>	from the nunnery	<i>nikkhamanto</i>	<i>apādāna</i>
<i>nikkhamanto</i>	<i>NG-6, 1 Sg.</i>	going out	<i>addasa</i>	<i>samāna-kattuka-kāla lakkhaṇa kriyā</i>
<i>addasa</i>	<i>V-6, 3 Sg.</i>	saw		<i>kriyā</i>
<i>taṃ</i>	<i>PG-6, 1 Sg.</i>	that	<i>brāhmaṇaṃ</i>	adjective
<i>brāhmaṇaṃ</i>	<i>NG-1, 2 Sg.</i>	brahmin	<i>addasa</i>	<i>kamma</i>
<i>ummukaṃ</i>	<i>NG-2, 2 Sg.</i>	a firebrand	<i>gahetvā</i>	<i>kamma</i>
<i>gahetvā</i>	<i>Nip.</i>	taking up	<i>pavisantaṃ</i>	1. <i>pubbakāla kriyā visesana</i> 2. <i>samanakāla kriyā visesana</i>
<i>upassayaṃ</i>	<i>NG-1, 2 Sg.</i>	the nunnery	<i>pavisantaṃ</i>	<i>kamma</i>
<i>pavisantaṃ</i>	<i>PG-6, 2 Sg.</i>	entering	1. <i>addasa</i> 2. <i>brāhmaṇaṃ</i>	1. <i>vikati-kamma</i> 2. adjective
<i>disvāna</i>	<i>Nip.</i>	having seen	<i>avoca</i>	<i>pubba-kāla kriyā-visesana</i>
<i>taṃ</i>	<i>PG-6, 1 Sg.</i>	that	<i>brāhmaṇaṃ</i>	adjective
<i>brāhmaṇaṃ</i>	<i>NG-1, 2 Sg.</i>	to the brahmin	<i>avoca</i>	<i>a-padhāna kamma</i>
<i>etaṃ</i>	<i>PG-10, 2 Sg.</i>	this	<i>avoca</i>	<i>padhāna kamma</i>
<i>avoca</i> ²²	<i>V-6, 3 Sg.</i>	he spoke		<i>kriyā</i>
<i>kissa</i>	<i>Nip. (or 6th Sg)</i>	for what reason, why	<i>pavisasi</i>	<i>hetu</i>
<i>tvam</i>	<i>PG-2, 1 Sg.</i>	do you	<i>gahetvā, pavisasi</i>	<i>kattā</i>
<i>bho</i>	<i>Voc.</i>	sir		
<i>ummukaṃ</i>	<i>NG-2, 2 Sg.</i>	a firebrand	<i>gahetvā</i>	<i>kamma</i>
<i>gahetvā</i>	<i>Nip.</i>	having taken up	<i>pavisasi</i>	<i>kriyā visesana</i>
<i>upassayaṃ</i>	<i>NG-1, 2 Sg.</i>	the nunnery	<i>pavisasi</i>	<i>kamma</i>
<i>pavisasi</i>	<i>V-1, 2 Sg.</i>	(you) enter		<i>kriyā</i>
<i>imā</i>		these	<i>bandhakiniyo</i>	adjective
<i>maṃ</i>	<i>PG-1, 2 Sg.</i>	me	<i>āsumbhimsu</i>	<i>a-padhāna kamma</i>
<i>bho</i>	<i>Voc.</i>	Sir		
<i>muṇḍā</i>	<i>NG-3, 1 Pl.</i>	shaven-headed	<i>bandhakiniyo</i>	adjective
<i>bandhakiniyo</i>	<i>NG-22, 1 Pl.</i>	prostitutes	<i>āsumbhimsu</i>	<i>kattā</i>
<i>gūtha-kaṭāhaṃ</i>	<i>NG-1, 2 Sg.</i>	a waste-pot	<i>āsumbhimsu</i>	<i>padhāna-kamma</i>
<i>matthake</i>	<i>NG-1, 7 Sg.</i>	on [my] head	<i>āsumbhimsu</i>	<i>desādhāra</i>
<i>āsumbhimsu</i>	<i>V-6, 3 Pl.</i>	they dumped		<i>kriyā</i>
<i>imāsaṃ</i>	<i>PG-5, 6 Pl.</i>	of these [nuns]	<i>upassayaṃ</i>	<i>chatthī or sāmivacanaṃ</i>
<i>upassayaṃ</i>	<i>NG-1, 2 Sg.</i>	the nunnery, the dwelling	<i>jhāpessāmi</i>	<i>kamma</i>
<i>jhāpessāmi</i>	<i>V-7, 1 Sg.</i>	I will burn down		<i>kriyā</i>
<i>iti</i>	<i>Nip.</i>	thus	<i>avoca (understood)</i>	<i>ākāra-jotaka</i>

²² This verb takes 2 objects but its secondary object called *a-padhāna kamma* is similar to dative - *sampadāna*.

<i>gaccha</i>	<i>V-2, 2 Sg.</i>	go away		<i>kriyā</i>
<i>bho brāhmaṇa</i>	<i>Voc.</i>	sir brahmin		
<i>maṅgalaṃ</i> ²³	<i>NG-2, 1 Sg.</i>	a lucky omen	<i>hoti (understood)</i>	<i>vikati-kattā/ or liṅgattha</i>
<i>etaṃ</i>	<i>PG-7, 1 Sg.</i>	this [is]	<i>hoti (understood)</i>	<i>pakati-kattā or tulyattha</i>
<i>sahassaṃ</i>	<i>PG-32, 2 Sg.</i>	a thousand	<i>lacchasi</i>	<i>kamma</i>
<i>lacchasi</i> ²⁴ (<i>labhissasi</i>)	<i>V-7, 2 Sg.</i>	(you) will receive		<i>kriyā</i>
<i>taṅca</i>	<i>PG-6, 2 Sg.</i>	and that	<i>bhaṭapathaṃ</i>	adjective
<i>bhaṭapathaṃ</i>	<i>NG-1, 2 Sg.</i>	official position	<i>lacchasi</i>	<i>kamma</i>
<i>atha kho</i>	<i>Nip.</i>	then	<i>nahāyitvā, ..., alattha</i>	<i>kāladhāra</i>
<i>so brāhmaṇo</i>	<i>NG-1, 1 Sg.</i>	that brahmin	<i>nahāyitvā, ..., alattha</i>	<i>kattā</i>
<i>sīsaṃ</i>	<i>NG-2, 2 Sg.</i>	[his] head	<i>nahāyitvā</i>	<i>kamma</i>
<i>nahāyitvā</i>	<i>Nip.</i>	having washed and	<i>gantvā</i>	<i>pubbakāla kriyā visesana</i>
<i>raja-kulaṃ</i>	<i>NG-2, 2 Sg.</i>	the royal court	<i>gantvā</i>	<i>kamma</i>
<i>gantvā</i>	<i>Nip.</i>	gone to	<i>alattha</i>	<i>pubbakāla kriyā visesana</i>
<i>sahassaṃ</i>	<i>PG-32, 2 Sg.</i>	a thousand	<i>alattha</i>	<i>kamma</i>
<i>alattha</i>	<i>V-6, 3 Sg.</i>	obtained		<i>kriyā</i>
<i>taṅca</i>	<i>PG-6, 2 Sg.</i>	and also that	<i>bhaṭa-pathaṃ</i>	adjective
<i>bhaṭa-pathaṃ</i>	<i>NG-1, 2 Sg.</i>	official position	<i>alattha</i>	<i>kamma</i>

Atha kho, so upāsako upassayaṃ pavisitvā bhikkhunīnaṃ etamatthaṃ ārocetvā paribhāsi. Yā tā bhikkhuniyo appicchā -pa-²⁵ tā ujjhāyanti khiyyanti vipācenti “kathaṃ hi nāma bhikkhuniyo uccāraṃ tirokuṭṭe chaḍḍessanti”ti -pa-. Vigarahi Buddho Bhagavā -pa-²⁶ Kathaṅhi nāma, Bhikkhave, bhikkhuniyo uccāraṃ tiro-kuṭṭe chaḍḍessanti! Netam, bhikkhave, appasannānaṃ pasādāya Evaṅca pana bhikkhave bhikkhuniyo imaṃ sikkhāpadaṃ uddisantu–

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 excrement over a wall! ” The Buddha, the Blessed One condemned ... thus: “How dare monks nuns throw out excrement over a wall! It is not monks, for the displeased ones to be pleased. And also monks let the nuns recite this rule of training in this way thus:

²³ *maṅgala* 1 nt. what is auspicious; blessing; good omen; prosperity; lit. auspicious [*√maṅ + ala*].

²⁴ *Lacchati* fut. (+acc) will get; will obtain [*√labh + a + ssa + ti*]. *acchati* is *ati* future conjugation (like *vakkhati*).

²⁵ *Yā tā bhikkhuniyo appicchā santuṭṭhā lajjiniyo kukkuccikā sikkhākāmā, tā ujjhāyanti khiyyanti vipācenti “Kathaṃ hi nāma... (Paṭhamapārājika).*

²⁶ *Vigarahi Buddho Bhagavā “Ananucchavikaṃ moghapurisa ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ, kathaṃ hi nāma... The Buddha, the Master, rebuked him: “Foolish man (moghapurisa), it is not suitable (Ananucchavikaṃ), it is not becoming, it is not proper (ananulomikaṃ), it is unworthy of a recluse (assāmaṇakaṃ), it is not allowable (akappiyaṃ), it is not to be done (akaraṇīyaṃ). How could you...*

“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>Nip.</i>	then	<i>paribhāsi</i>	<i>kālādhāra</i>
<i>so upāsako</i>	<i>NG-1, 1 Sg.</i>	that devotee	<i>pavisitvā, ..., paribhāsi</i>	<i>kattā</i>
<i>upassayaṃ</i>	<i>NG-1, 2 Sg.</i>	the nunnery	<i>pavisitvā</i>	<i>kamma</i>
<i>pavisitvā</i>	<i>Nip.</i>	entered	<i>paribhāsi</i>	<i>kriyā visesana</i>
<i>bhikkhunīnaṃ</i>	<i>NG-22, 4 Pl.</i>	to the nuns	<i>ārocetvā</i>	<i>sampadāna</i>
<i>etamatthaṃ</i>	<i>NG-1, 2 Sg.</i>	this matter	<i>ārocetvā</i>	<i>kamma</i>
<i>ārocetvā</i>	<i>Nip.</i>	told		<i>kriyā visesana</i>
<i>paribhāsi</i>	<i>V-6, 3 Sg.</i>	scolded [them]		<i>kriyā</i>
<i>yā tā</i>	<i>PG-14, 1 Pl.</i>	whoever	<i>bhikkhuniyo</i>	adjective
<i>bhikkhuniyo</i>	<i>NG-22, 1 Pl.</i>	nuns [were]	1. <i>appicchā</i> 2. <i>honti</i> (understood)	1. <i>tulyattha</i> 2. <i>pakati-kattā</i>
<i>appicchā</i> ²⁷	<i>NG-3, 1 Pl.</i>	modest	1. <i>bhikkhuniyo</i> 2. <i>honti</i> (understood)	1. <i>liṅgattha</i> 2. <i>vikati-kattā</i>
<i>-pa-</i>				
<i>tā</i>	<i>PG-8, 1 Pl.</i>	they	<i>ujjhāyanti, ..., vipācenti</i>	<i>kattā</i>
<i>ujjhāyanti</i>	<i>V-1, 3 Pl.</i>	complained		<i>kriyā</i>
<i>khīyanti</i>	<i>V-1, 3 Pl.</i>	denounced		<i>kriyā</i>
<i>vipācenti</i>	<i>V-1, 3 Pl.</i>	criticized		<i>kriyā</i>
<i>kathaṃ hi nāma</i>	<i>Nipāta-phrase</i> (<i>garahā</i> ²⁸ , or <i>aruciya</i> ²⁹)	how dare/ how could (or why)	<i>chaddessanti</i>	<i>hetu</i>
<i>bhikkhuniyo</i>	<i>NG-22, 1 Pl.</i>	the nuns	<i>chaddessanti</i>	<i>kattā</i>
<i>uccāraṃ</i>	<i>NG-1, 2 Sg.</i>	excrement	<i>chaddessanti</i>	<i>kamma</i>
<i>tirokuṭṭe</i>	<i>Nip.</i>	over the wall	<i>chaddessanti</i>	<i>desādhāra</i>
<i>chaddessanti</i> ³⁰	<i>V-7, 3 Pl.</i>	throw out		<i>kriyā</i>
<i>-pa-</i>				
<i>vigarahi</i>	<i>V-6, 3 Sg.</i>	condemned		<i>kriyā</i>
<i>Buddho</i>	<i>NG-1, 1 Sg.</i>	the Buddha	<i>vigarahi</i>	<i>kattā</i>
<i>Bhagavā</i>	<i>NG-5, 1 Sg.</i>	the Blessed One	<i>vigarahi</i>	<i>kattā</i>
<i>-pa-</i> ³¹				
<i>kathañhi nāma</i>	<i>Nipāta-phrase</i> (<i>garahā</i>)	how dare	<i>chaddessanti</i>	<i>kriyā visesana</i>
<i>bhikkhave</i>	<i>Voc.</i>	monks		
<i>bhikkhuniyo</i>	<i>NG 22, 1 Pl.</i>	nuns	<i>chaddessanti</i>	<i>kattā</i>

²⁷ *Appiccha* adj. with few wishes; wanting little; having few needs; modest [*appa* + *icchā* + *a*].

²⁸ *Garahā* fem. blame; criticism [*√garah* + *ā*].

²⁹ *Aruci* fem. aversion; disliking; disapproval; criticism; lit. non pleasure [*na* + *√ruc* + *i*].

³⁰ *chaddessanti* is in future tense because of *kathañhi nāma*. However it has the meaning of past tense in *garahā*.

³¹ *Vigarahi Buddho Bhagavā* “*Ananucchavikaṃ moghapurisa ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ, kathaṃ hi nāma...* The Buddha, the Master, rebuked him: “Foolish man (*moghapurisa*), it is not suitable (*Ananucchavikaṃ*), it is not becoming, it is not proper (*ananulomikaṃ*), it is unworthy of a recluse (*assāmaṇakaṃ*), it is not allowable (*akappiyaṃ*), it is not to be done (*akaraṇīyaṃ*). How could you...”

<i>uccāraṃ</i>	<i>NG-1, 2 Sg.</i>	waste	<i>chaddessanti</i>	<i>kamma</i>
<i>tiro-kuṭṭe</i>	<i>Nip.</i>	over the wall	<i>chaddessanti</i>	<i>desādhāra</i>
<i>chaddessanti</i>	<i>V-7, 3 Pl.</i>	throw out		<i>kriyā</i>
<i>netam</i>		it is not	<i>hoti</i> (understood)	<i>kattā</i>
<i>bhikkhave</i>	<i>Voc.</i>	monks		
<i>appasannānaṃ</i> ³²	<i>NG-1, 6 Pl.</i>	of the displeased ones	<i>pasādāya</i>	<i>possessive</i>
<i>pasādāya</i> ³³ ...	<i>NG-1, 4 Sg.</i>	for the pleasing (i.e., to become pleased)	<i>hoti</i> (understood)	<i>tumattha sampadāna</i> (dative)
<i>evañ ca pana</i>	<i>Nipāta phrase</i>	and also/ and thus/ and in this way	<i>uddisantu</i>	<i>ākāra</i>
<i>bhikkhave</i>	<i>Voc.</i>	Monks		
<i>bhikkhuniyo</i>		the nuns	<i>uddisantu</i>	<i>kattā</i>
<i>imaṃ</i>	<i>PG-4, 2 Sg.</i>	this	<i>sikkhāpadaṃ</i>	adjective
<i>sikkhāpadaṃ</i>	<i>NG-2, 2 Sg.</i>	rule of training	<i>uddisantu</i>	<i>kamma</i>
<i>uddisantu</i>	<i>V-2, 3 Pl.</i>	let [the nuns] recite		<i>kriyā</i>
<i>yā pana</i>		whoever/ any	<i>bhikkhunī</i>	adjective
<i>bhikkhunī</i>	<i>NG-22, 1 Sg.</i>	nun	<i>chaddeyya, chaddāpeyya</i>	<i>kattā</i>
<i>uccāraṃ</i>	<i>NG-1, 2 Sg.</i>	excrement	<i>chaddeyya, chaddāpeyya</i>	<i>kamma</i>
<i>vā</i>	<i>Nip.</i>	or		
<i>passāvaṃ</i>	<i>NG-1, 2 Sg.</i>	urine	<i>chaddeyya, chaddāpeyya</i>	<i>kamma</i>
<i>vā</i>	<i>Nip.</i>	or		
<i>saṅkāraṃ</i>	<i>NG-1, 2 Sg.</i>	rubbish	<i>chaddeyya, chaddāpeyya</i>	<i>kamma</i>
<i>vā</i>	<i>Nip.</i>	or		
<i>vighāsaṃ</i> ³⁴	<i>NG-1, 2 Sg.</i>	leftover food	<i>chaddeyya, chaddāpeyya</i>	<i>kamma</i>
<i>vā</i>	<i>Nip.</i>	or		
<i>tiro-kuṭṭe</i>	<i>NG-2, 7 Sg.</i>	over a wall or	<i>chaddeyya, chaddāpeyya</i>	<i>desādhāra</i>
<i>vā</i>	<i>Nip.</i>	or		
<i>tiro-pākāre</i>	<i>NG-2, 7 Sg.</i>	over a fence	<i>chaddeyya, chaddāpeyya</i>	<i>desādhāra</i>
<i>vā</i>	<i>Nip.</i>	or		
<i>chaddeyya</i>	<i>V-3, 3 Sg.</i>	should throw out or		<i>kriyā</i>
<i>vā</i>	<i>Nip.</i>	or		
<i>chaddāpeyya</i>	<i>V-3, 3 Sg.</i>	should cause (another) to throw out		<i>kriyā</i>
<i>vā</i>	<i>Nip.</i>	or		
<i>pācittiyaṃ</i> ³⁵	<i>NG-2, 1 Sg.</i>	[there is] an offence entailing expiation	<i>hoti/āpajjati</i> (understood)	<i>kattā</i>

Ten reasons or purposes of each and every precept to be laid down by the Buddha:

[Green is translation according to the commentary; Purple is PTS translation]

³² *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.

³³ *pasāda* 1 masc. inspiration; faith; trust; confidence; lit. settling [*pa + √sad + *a*].

³⁴ *Vighāsa* masc. leftover food; remains; scraps [*vi + √ghas + *a*].

³⁵ *pācittiya* 1 nt. (*vinaya*) offence requiring confession. Entailing = involved; expiation = the act of making amends or reparation for guilt or wrongdoing.

tena hi bhikkhave bhikkhunam sikkhāpadaṃ paññāpessāmi dasa atthavase³⁶ paṭicca:

On account of this, monks, I will lay down a precept for monks, based on ten certain reasons:

1. For the saṅgha's consent (*saṅghasuṭṭhūta*³⁷),
2. For the saṅgha's comfort (*saṅghaphāsutā*³⁸),
3. For the restraint of shameless ones (*dummaṅkūnaṃ*³⁹ *puggalānaṃ niggahāya*⁴⁰),
4. For the convenience/comfort of virtuous monks (*pesalānaṃ*⁴¹ *bhikkhūnaṃ phāsuvihārāya*⁴²),
5. For the restraint of current harms (*diṭṭhadhammikānaṃ*⁴³ *āsavānaṃ saṃvarāya*),
6. For the prevention of afterlife harms (*samparāyikānaṃ*⁴⁴ *āsavānaṃ paṭighātāya*⁴⁵),
7. For the displeased ones to become pleased (*appasannānaṃ pasādāya*),
8. For the pleased ones to become further pleased (*pasannānaṃ*⁴⁶ *bhiyyobhāvāya*⁴⁷),
9. For the dhamma to last long (*saddhammaṭṭhitiyā*⁴⁸),
10. For contribution to the rules of restraint (*vinayānuggahāya*⁴⁹).

On account of this, monks, I will make known the course of training for monks, founded on ten specific reasons:

1. For the excellence of the Order,
2. For the comfort of the Order,
3. For the restraint of evil-minded men,
4. For the ease of well-behaved monks,
5. For the restraint of the cankers belonging to the here and now,
6. For the combating of the cankers belonging to other worlds,
7. For the benefit of non-believers,
8. For the increase in number of believers,

³⁶ *atthavasa* 2 nt. reason; purpose [*attha* + *vasa*].

³⁷ *saṅghasuṭṭhūta* fem. well-being of the community [*saṅgha* + *suṭṭhūta*]. *suṭṭhūta* 1 fem. well-being; lit. good state [*suṭṭhu* + *tā*].

³⁸ *saṅghaphāsutā* fem. comfort of the community; ease within the group [*saṅgha* + *phāsutā*]. *Phāsutā* fem. fact of being easy; fact of being comfortable; pleasantness [*phus* + **u* + *tā*].

³⁹ *dummaṅkūnaṃ* = *dummaṅkūnaṃ*; *dummaṅku* adj. unrepentant; obdurate; obstinate; lit. difficult to embarrass into silence [*dur* + *maṅku*]. *maṅku* 1 adj. humiliated; embarrassed; **ashamed**; sheepish; despondent.

⁴⁰ *niggaha* 1 adj. holding back; restraining; arresting; lit. holding down [*ni* + *gah* + *a*].

⁴¹ *Pesala* adj. well-behaved; good; honest.

⁴² *Phāsuvihāra* masc. comfortable existence; easy living; living in comfort [*phāsu* + *vihāra*].

⁴³ *diṭṭhadhammika* adj. concerning this life; regarding this world; relevant to here and now [*diṭṭha* + *dhammika*].

⁴⁴ *Samparāyika* adj. in the next world; related to the next life; of relevance to the hereafter [*saṃ* + *parā* + *vi* + **a* + *ika*].

⁴⁵ *paṭighāta* 1 masc. warding off; repelling; driving off; keeping at bay [*pati* + *ghaṭ* + **a*].

⁴⁶ *pasanna* 2 pp. (+gen or +loc) who has faith (in); who has confidence (in); lit. settled [*pa* + *sad* + *na*].

⁴⁷ *Bhiyyobhāva* masc. (+gen) growth (of); increase (of); multiplication (of); lit. more state [*bhiyyo* + *bhāva*].

⁴⁸ *saddhammaṭṭhiti* fem. continuity of the good teaching; longevity of the true doctrine [*saddhamma* + *ṭhiti*]. *ṭhiti* 1 fem. stability; constancy; continuity; endurance; persistence; longevity; lit. standing [*ṭhā* + *ti*].

⁴⁹ *anuggaha* 2.1 masc. support; help; assistance [*anu* + *gah* + *a*].

9. For establishing dhamma indeed,
10. For following the rules of restraint.