

A Gay Monk
Paṇḍaka-vatthu (Vi-3, 119)

Tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare dahare bhikkhū upasaṅkamitvā evaṃ vadeti “Etha maṃ āyasmanto dūsethā”ti. Bhikkhū apasādentī, “nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho”ti.

At that time a gay has been ordained among the monks. He approached every young monk and spoke thus: “Come, venerable ones, ruin me.” The monks disparaged him thus: “Perish, gay; totally perish, gay; what to do with you!” Thus they said.

<i>tena kho pana samayena</i>	time adverb phrase	at that time		<i>kāladhāra</i>
<i>aññataro</i>	PG-19, 1 Sg.	a	<i>paṇḍako</i>	adjective
<i>paṇḍako</i>	NG-1, 1 Sg.	gay	<i>pabbajito hoti</i>	<i>kattā</i>
<i>bhikkhūsu</i>	NG-17, 7 Pl.	among the monks	<i>pabbajito hoti</i>	<i>desādhāra</i>
<i>pabbajito hoti</i>	V-1, 3 Sg.	has been ordained		<i>kriyā</i>
<i>so</i>	PG-6, 1 Sg.	he	<i>upasaṅkamitvā, vadeti</i>	<i>kattā</i>
<i>dahare dahare</i>	NG-1, 2 Pl.	every young	<i>bhikkhū</i>	adjective
<i>bhikkhū</i>	NG-17, 2 Pl.	monks	<i>upasaṅkamitvā</i>	<i>kamma</i>
<i>upasaṅkamitvā</i>	Nip.	approached and	<i>vadeti</i>	<i>pubbakāla kriyā visesana</i>
<i>evaṃ</i>	Nip.	Thus (in the following way)	<i>vadeti</i>	nidassana
<i>vadeti</i>	V-1, 3 Sg.	spoke		<i>kriyā</i>
<i>“etha</i>	V-2, 2 Pl.	come!		<i>kriyā</i>
<i>maṃ</i>	PG-1, 2 Sg.	me	<i>dūsethā</i>	<i>kamma</i>
<i>āyasmanto</i>	NG-5, 1 Pl.	venerable ones	<i>dūsethā</i>	<i>kattā</i>
<i>dūsethā”</i>	V-2, 2 Pl.	ruin		<i>kriyā</i>
<i>iti</i>	Nip.	Thus (in the afore-mentioned way)	<i>vadeti</i>	Ākāra-jotaka (speaking manner indicator)
<i>bhikkhū</i>	NG-17, 1 Pl.	the monks	<i>apasādentī</i>	<i>kattā</i>
<i>apasādentī</i> ¹	V-1, 3 Pl.	disparaged <u>him</u>		<i>kriyā</i>
<i>“nassa</i> ²	V-2, 2 Sg.	perish!		<i>kriyā</i>
<i>paṇḍaka</i>	Voc.	gay		<i>ālapana</i>
<i>vinassa</i>	V-2, 2 Sg.	totally perish!		<i>kriyā</i>
<i>paṇḍaka</i>	Voc	gay		<i>ālapana</i>
<i>ko</i>	PG-15, 1 Sg.	what	<i>hoti</i> (understood)	<i>pakati-kattā</i>
<i>tayā</i>	PG-2, 3 Sg.	with you	<i>hoti</i> (understood)	<i>sahādi-yoga</i>
<i>attho”</i>	NG-1, 1 Sg.	good, benefit, something to do ³	<i>hoti</i> (understood)	<i>vikati-kattā</i>
<i>iti</i>	Nip.	Thus (in the afore-mentioned way)	<i>apasādentī</i>	Ākāra-jotaka (speaking manner indicator)

¹ *Apasādentī* pr. (+acc) disparages; belittles; puts down; lit. causes to sink away [*apa* + √*sad* + **e* + *tī*]

² *nassati* 1 pr. perishes; ends; is destroyed; lit. disappears [√*nas* + *ya* + *tī*]. Root √*nas* 3 ya (be lost, disappear) 66.

³ “*ko attho*” means “what to do,” as in the case of “*kiṃ kiccaṃ atthaṃ idha atthi tuyhaṃ*” (Jā-1, 199) in which *kiccaṃ* (something to do) is expressed as *atthaṃ*, i.e., the two are synonyms. [In this case “*atthaṃ*” is NG-2 to agree with “*kiccaṃ*.”]

So bhikkhūhi apasādito mahante mahante moḷi-galle sāmaṇere upasaṅkamtivā evaṃ vadeti, “Etha maṃ āvuso dūsethā”ti. Sāmaṇerā apasādentī, “nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho”ti.

He —disparaged by the monks —approached every big and fat novices and, spoke thus: “Come, friends, ruin me.” The novices disparaged him thus: “Perish, gay; totally perish, gay; what to do with you! ”

so	PG-6, 1 Sg.	he	1. upasaṅkamtivā, vadeti 2. Hutvā (understood)	Kattā 2. kamma
bhikkhūhi	NG-17, 3 Pl.	by the monks		Pakati-kattā
apasādito (pass.)	NG-1, 1 Sg.	disparaged	Hutvā	Vikati-kattā
Hutvā (understood)	Nip.	being	vadeti	kriyā visesana
mahante mahante	NG-6, 2 Pl.	every big	sāmaṇere	adjective
moḷigalle	NG-1, 2 Pl.	fat	sāmaṇere	Adj.
sāmaṇere	NG-1, 2 Pl.	novices	upasaṅkamtivā	kamma
upasaṅkamtivā	Nip.	approached and	vadeti	pubbakāla kriyā visesana
evaṃ	Nip.	Thus (in the following way)	vadeti	nidassana
vadeti	V-1, 3 Sg.	spoke		kriyā
“etha		come!		
maṃ		me		
āvuso		friend		
dūsetha		ruin		
iti		Thus (in the afore-mentioned way)		
sāmaṇerā		the novices		
apasādentī		disparaged <u>him</u>		
“nassa		perish!		
paṇḍaka		gay		
vinassa		totally perish!		
paṇḍaka		gay		
ko attho		what to do		
tayā		with you		
iti		Thus (in the afore-mentioned way)		

So sāmaṇerehi apasādito hatthi-bhaṇḍe assa-bhaṇḍe upasaṅkamtivā evaṃ vadeti, “etha maṃ āvuso dūsethā”ti. Hatthi-bhaṇḍā assa-bhaṇḍā dūsesuṃ. Te ujjhāyanti khiyyanti vipācenti “Paṇḍakā ime samaṇā Sakya-puttiyā; yepi imesaṃ na paṇḍakā, tepi ime paṇḍake dūsentī; evaṃ ime sabbeva a-brahma-cārino”ti.

He —disparaged by the novices —approached every elephant-keeper and horse-keeper and, spoke thus: “Come, friends, ruin me.” The elephant-keepers and horse-keepers ruined him. They complained, denounced, criticized thus: “These Sakyan recluses, are gays; whoever among them are not gays; they too ruin these gays. Thus, these all certainly are ignoble/ unchaste ones.”

<i>so</i>		he		
<i>sāmaṇerehi</i>		by the novices		
<i>apasādito</i>		(being) disparaged		
<i>hatthi-bhaṇḍe⁴</i> <i>assa-bhaṇḍe</i>		elephant-keepers and horse-keepers		
<i>upasaṅkamitvā</i>		approached		
<i>evaṃ</i>		Thus (in the following way)		
<i>vadeti</i>		spoke		
<i>“etha</i>		come!		
<i>maṃ</i>		me		
<i>āvuso</i>		friend		
<i>dūsetha</i>		ruin		
<i>iti</i>		Thus (in the afore-mentioned way)		
<i>hatthi-bhaṇḍā</i> <i>assa-bhaṇḍā</i>		elephant-keepers horse-keepers		
<i>dūsesuṃ</i>		ruin		
<i>te</i>		they		
<i>ujjhāyanti khiyyanti</i> <i>vipācenti</i>		complained denounced criticized		
<i>“paṇḍakā</i>		gays		
<i>ime</i>		these		
<i>samaṇā</i>		recluses		
<i>Sakya-puttiyā</i>		Sakyan		
<i>yepi</i>		whoever		
<i>imesaṃ</i>		among them		
<i>na</i>		not		
<i>paṇḍakā</i>		gays		
<i>tepi</i>		they too		
<i>ime</i>		these		
<i>paṇḍake</i>		gays		
<i>dūsentī</i>		ruin		
<i>evaṃ</i>		Thus (in the afore-mentioned way)		
<i>ime</i>		these		
<i>sabbeva</i>		all certainly		
<i>a-brahma-cārino</i>		ignoble/ unchaste ones		
<i>iti</i>		Thus (in the afore-mentioned way)		

Assosum kho bhikkhū tesam hatthi-bhaṇḍānaṃ assa-bhaṇḍānaṃ ujjhāyantānaṃ khiyyantānaṃ vipacentānaṃ. Atha kho te bhikkhū Bhagavato etamatthaṃ ārocesuṃ.

Monks heard those elephant-keepers and horse-keepers, denouncing, criticizing. Then, those monks told this matter to the Buddha.

<i>assosum kho</i>		heard		
<i>bhikkhū</i>		Monks those,		

⁴ *hatthibhaṇḍa assabhaṇḍa*; *hatthi*: elephant; *bhaṇḍa*: keeper or someone who deals with or manages.. Vin-a.1015 explains *bhaṇḍa* by *gopaka*, guardian, watchman.

<i>tesaṃ</i>		those		
<i>hatthi-bhaṇḍānaṃ</i> <i>assa-bhaṇḍānaṃ</i>		the elephant-keepers the horse-keepers		
<i>ujjhāyantānaṃ</i> <i>khiyyantānaṃ</i> <i>vipacentānaṃ</i>		complaining condemning criticizing		
<i>atha kho</i>		then		
<i>te</i>		these		
<i>bhikkhū</i>		monks		
<i>Bhagavato</i> <i>(bhagavantam)</i>		to the Buddha		
<i>etamatthaṃ</i>		this matter		
<i>ārocesuṃ</i>		told		

“Paṇḍako, bhikkhave—*anupasampanno—na upasampādetabbo; upasampanno—nāsetabbo*”*ti*.

“Monks, a gay —if not ordained —should not be ordained; if ordained —should be expelled.”
Thus, [the Buddha said](#).

<i>“paṇḍako</i>		a gay		
<i>bhikkhave</i>		Monks		
<i>anupasampanno</i>		[if] not being ordained		
<i>na</i>		not		
<i>upasampādetabbo</i>		should (not) be ordained		
<i>upasampanno</i>		if being ordained		
<i>nāsetabbo</i> ” <i>ti</i>		should be expelled		