

## A Fake Fellow

(Vi-3, 120) (Vi 3.1.48 - Theyyasamvāsakavatthu)

*Tena kho pana samayena, aññataro purāṇa-kulaputto khīṇa-kolañño sukhumālo hoti. Atha kho, tassa purāṇa-kulaputtassa khīṇa-kolaññassa etadahosi: “Ahaṃ kho sukhumālo, na paṭibalo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ; Kena nu kho ahaṃ upāyena sukhañca jīveyyaṃ, na ca kilameyyaṃ”ti.*

At that time an ancient family’s son whose family had gone was young and tender. Then, it occurred to this ancient family’s son whose family had been gone: “I am, indeed, young and tender; I am not able to acquire un-acquired wealth, or to increase acquired wealth. By what means may I live comfortably and not be stressful”

<i>tena kho pana samayena</i>	<i>time adverb phrase</i>	at that time	<i>hoti</i>	<i>kālādhāra</i>
<i>aññataro</i>	<i>PG-19, 1 Sg.</i>	an	<i>purāṇa-kulaputto</i>	adjective
<i>purāṇa-kulaputto</i>	<i>NG-1, 1 Sg.</i>	ancient family’s son	<i>hoti</i>	<i>pakati-kattā</i>
<i>khīṇa-kolañño<sup>1</sup></i>	<i>NG-1, 1 Sg.</i>	whose family had gone	<i>purāṇa-kulaputto</i>	adjective
<i>sukhumālo</i>	<i>NG-1, 1 Sg.</i>	young and tender	<i>hoti</i>	<i>vikati-kattā</i>
<i>hoti</i>	<i>V-1, 3 Sg.</i>	was (narrative present tense - <i>tankālāpekkha vattamāna</i> )		<i>kriyā</i>
<i>atha kho</i>	<i>Nip.</i>	then	<i>ahosi</i>	<i>kālādhāra</i>
<i>tassa</i>	<i>PG-6, 4 Sg.</i>	this	<i>purāṇa-kulaputtassa</i>	adjective
<i>purāṇa-kulaputtassa</i>	<i>NG-1, 4 Sg.</i>	to the ancient family’s son	<i>ahosi</i>	<i>sampadāna - dative</i>
<i>khīṇa-kolaññassa</i>	<i>NG-1, 4 Sg.</i>	whose family had been gone	<i>purāṇa-kulaputtassa</i>	adjective
<i>etad</i>	<i>PG-10, 1 Sg.</i>	this	<i>(paṭibhānaṃ)</i>	adjective
<i>paṭibhānaṃ (understood)</i>	<i>NG-1, 1 Sg.</i>	thought	<i>ahosi</i>	<i>kattā</i>
<i>ahosi</i>	<i>V-3, 3 Sg.</i>	occurred		<i>kriyā</i>
<i>“ahaṃ kho</i>	<i>PG-1, 1 Sg.</i>	I am, indeed	<i>homi (understood)</i>	<i>pakati-kattā</i>
<i>sukhumālo</i>	<i>NG-1, 1 Sg.</i>	young and tender	<i>homi (understood)</i>	<i>vikati-kattā</i>
<i>na</i>	<i>Nip.</i>	not	<i>homi (understood)</i>	<i>adverb</i>
<i>paṭibalo<sup>2</sup></i>	<i>NG-1, 1 Sg.</i>	able	<i>homi (understood)</i>	<i>vikati-kattā</i>
<i>anadhigataṃ</i>	<i>NG-1, 2 Sg.</i>	un-acquired	<i>bhogaṃ</i>	adjective
<i>vā</i>	<i>Nip.</i>	or		
<i>bhogaṃ</i>	<i>NG-1, 2 Sg.</i>	wealth	<i>adhigantaṃ</i>	<i>kamma</i>
<i>adhigantaṃ</i>	<i>Nip.</i>	to acquire	<i>paṭibalo</i>	<i>tumattha</i>
<i>adhigataṃ</i>	<i>NG-1, 2 Sg.</i>	acquired	<i>bhogaṃ</i>	adjective
<i>vā</i>	<i>Nip.</i>	or		
<i>bhogaṃ</i>	<i>NG-1, 2 Sg.</i>	wealth	<i>kātuṃ</i>	<i>pakati-kamma<sup>3</sup></i>

<sup>1</sup> kolañño = kula + nya (taddhita)

<sup>2</sup> paṭibala adj. (+inf) competent (to); qualified (to); able (to) [*pati + √bal + a*].

<sup>3</sup> Ex: *suvaṇṇakāro suvaṇṇaṃ kuṇḍalaṃ karoti*, the goldsmith makes gold earring. In this structure gold and earring refer to the same thing because the gold itself becomes an earring. Gold used to be in an irregular shape but now you make it into an earring shape. [So, *pakati-kamma* is the object that indicates something in its original form, and *vikati-kamma* is the same thing in its altered form.]

<i>phātiṃ</i>	<i>NG-21, 2 Sg.</i>	growth	<i>kātuṃ</i>	<i>vikati-kamma</i>
<i>kātuṃ</i>	<i>Nip.</i>	to make	<i>paṭibalo</i>	<i>tumattha</i>
<i>kena nu kho</i>	<i>PG-12, 3 Sg.</i>	by what (thinking about a plan, <i>parikappa</i> <sup>4</sup> not <i>pucchā</i> )	<i>upāyena</i>	adjective
<i>ahaṃ</i>	<i>PG-1, 1 Sg.</i>	I	<i>jīveyyaṃ, kilameyyan</i>	<i>kattā</i>
<i>upāyena</i>	<i>NG-1, 3 Sg.</i>	(by what) means	<i>jīveyyaṃ, kilameyyan</i>	<i>kaṇa – instr.</i>
<i>sukhañca</i>	<i>NG-2, 2 Sg.</i>	comfortably	<i>jīveyyaṃ</i>	manner adverb
<i>jīveyyaṃ</i>	<i>V-3, 1 Sg.</i>	may I live		<i>kriyā</i>
<i>na</i>	<i>Nip.</i>	not	<i>kilameyyan</i>	adverb
<i>ca</i>	<i>Nip.</i>	and		
<i>kilameyyan</i> ” <i>ti</i>	<i>V-3, 1 Sg.</i>	I may be stressful		<i>kriyā</i>

*Atha kho tassa purāṇa-kulaputtassa khīṇa-kolaññassa etadahosi: “Ime kho samaṇā Sakyaputtiyā sukha-sīlā sukha-samācārā, subhojanāni bhujjivā nivātesu sayanesu sayanti; Yannūnāhaṃ sāmāṃ patta-cīvaraṃ pariyādetvā, kesa-massuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, ārāmaṃ gantvā, bhikkhūhi saddhiṃ saṃvaseyyan”*ti. *Atha kho so purāṇa-kulaputto khīṇa-kolañño sāmāṃ patta-cīvaraṃ pariyādetvā, kesa-massuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, ārāmaṃ gantvā, bhikkhū abhivādeti. Bhikkhū evamāhaṃsu: “Kativassosi tvam āvuso?”*ti. *“Kiṃ etaṃ, āvuso, ‘kati’vasso nāmā”*ti. *“Ko pana te, āvuso, upajjhāyo?”*ti. *“Kiṃ etaṃ, āvuso, ‘upajjhāyo nāmā”*ti.

Then, it occurred to this ancient family’s son whose family had been gone thus: “These recluses the Sakyas’ sons have relaxing routine, have relaxing behavior; they eat good meals and sleep in wind-proof shelters. Suppose, I should prepare a bowl and robe for myself and, remove my hair and beard and, wear dyed robes and, go to a monastery and, live together with monks.” Then, the ancient family’s son whose family had been gone, prepared a bowl and robe for himself and, removed his hair and beard and, wore dyed robes and went to the monastery and, paid respect to the monks. The monks spoke thus: “Friend, of how many rains are you?” “Friends, what does this ‘of how many rains’ mean?” “Friend, who is your preceptor?” “Friends, what does this ‘preceptor’ mean?”

<i>atha kho</i>	<i>Nip.</i>	then	<i>ahosi</i>	<i>kālādhāra</i>
<i>tassa</i>	<i>PG-6, 4 Sg.</i>	this	<i>purāṇa-kulaputtassa</i>	adjective
<i>purāṇa-kulaputtassa</i>	<i>NG-1, 4 Sg.</i>	to the ancient family’s son	<i>ahosi</i>	<i>sampadāna - dative</i>
<i>khīṇa-kolaññassa</i>	<i>NG-1, 4 Sg.</i>	whose family had been gone	<i>purāṇa-kulaputtassa</i>	adjective
<i>etaḍ</i>	<i>PG-10, 1 Sg.</i>	this	<i>(paṭibhānaṃ)</i>	adjective
<i>paṭibhānaṃ</i> (understood)	<i>NG-1, 1 Sg.</i>	thought	<i>ahosi</i>	<i>kattā</i>
<i>ahosi</i>	<i>V-3, 3 Sg.</i>	occurred		<i>kriyā</i>
<i>“ime kho</i>	<i>PG-3, 1 Pl.</i>	these	<i>samaṇā</i>	adjective
<i>samaṇā</i>	<i>NG-1, 1 Pl.</i>	recluses	<i>honti (understood)</i>	<i>pakati-kattā</i>
<i>Sakyaputtiyā</i> <sup>5</sup>	<i>NG-1, 1 Pl.</i>	the Sakyas’ sons	<i>honti (understood)</i>	<i>vikati-kattā</i>
<i>sukha-sīlā</i> <sup>6</sup>	<i>NG-2, 1 Pl.</i>	those who have relaxing routine	<i>honti (understood)</i>	<i>vikati-kattā</i>

<sup>4</sup> *parikappa* 1 masc. (in debate) intention; purpose; plan; strategy [*pari* +  $\sqrt{kapp}$  + *a*].

<sup>5</sup> *puttiyā* = *putta*+ *iya*, *sakyaputta* (Buddha) descendants, buddhist monks and nuns;

<sup>6</sup> *sīla* 2 nt. behavior; habit; routine [ $\sqrt{sīl}$  + *a*].

<i>sukha-samācārā</i>	<i>NG-, 1 Pl.</i>	those who have relaxing behavior	<i>honti (understood)</i>	<i>vikati-kattā</i>
<i>subhojanāni</i>	<i>NG-2, 2 Pl.</i>	good meals	<i>bhuñjivā</i>	<i>kamma</i>
<i>bhuñjivā</i>	<i>Nip.</i>	they eat and	<i>sayanti</i>	<i>samānakattuka</i> <i>pubba-kāla kriyā</i> <i>visesana</i>
<i>nivātesu</i>	<i>NG-2, 7 Pl.</i>	wind-proof (lit. no wind)	<i>sayanesu</i>	adjective
<i>sayanesu</i>	<i>NG-2, 7 Pl.</i>	in shelters	<i>sayanti</i>	<i>desādhāra</i> , locative
<i>sayanti</i>	<i>V-1, 3 Pl.</i>	sleep		<i>kriyā</i>
<i>yannūna<sup>7</sup> ahaṃ</i>		suppose, I	<i>pariyādetvā, ...</i>	<i>kattā</i>
<i>sāmaṃ</i>	<i>Nip.</i>	for/ by myself	<i>pariyādetvā</i>	adverb
<i>patta-cīvaraṃ</i>	<i>NG-2, 2 Sg.</i>	a bowl and robe	<i>pariyādetvā</i>	<i>kamma</i>
<i>pariyādetvā<sup>8</sup></i>	<i>Nip.</i>	should prepare <u>and</u>	<i>ohāretvā</i>	<i>pubbakāla kriyā</i> <i>visesana</i>
<i>kesa-massuṃ (nt.)</i>	<i>NG-18, 2 Sg.</i>	my hair and beard	<i>ohāretvā</i>	<i>kamma</i>
<i>ohāretvā</i>	<i>Nip.</i>	shave, remove and	<i>acchādetvā</i>	<i>pubbakāla kriyā</i> <i>visesana</i>
<i>kāsāyāni</i>	<i>NG-2, 2 Pl.</i>	dyed	<i>vatthāni</i>	adjective
<i>vatthāni</i>	<i>NG-2, 2 Pl.</i>	robes	<i>acchādetvā</i>	<i>kamma</i>
<i>acchādetvā</i>	<i>Nip.</i>	wear, put on and	<i>gantvā</i>	<i>pubbakāla kriyā</i> <i>visesana</i>
<i>ārāmaṃ</i>	<i>NG-1, 2 Sg.</i>	a monastery	<i>gantvā</i>	<i>kamma</i>
<i>gantvā</i>	<i>Nip.</i>	go to and	<i>saṃvaseyyan</i>	<i>pubbakāla kriyā</i> <i>visesana</i>
<i>bhikkhūhi</i>	<i>NG-17, 3 Pl.</i>	monks	<i>saddhiṃ</i>	<i>saha-adi-yoga</i>
<i>saddhiṃ</i>	<i>Nip.</i>	with	<i>saṃvaseyyan</i>	adverb
<i>saṃvaseyyan<sup>7</sup>ti</i>	<i>V-3, 1 Sg.</i>	live together		<i>kriyā</i>
<i>atha kho</i>	<i>Nip.</i>	then		<i>kālādhāra</i>
<i>so</i>	<i>PG-3, 1 Sg.</i>	the	<i>purāṇa-kulaputto</i>	adjective
<i>purāṇa-kulaputto</i>	<i>NG-1, 1 Sg.</i>	ancient family's son	<i>pariyādetvā</i>	<i>kattā</i>
<i>khīṇa-kolañño</i>	<i>NG-1, 1 Sg.</i>	whose family had been gone	<i>purāṇa-kulaputto</i>	adjective
<i>sāmaṃ</i>	<i>Nip.</i>	for himself	<i>pariyādetvā</i>	adverb
<i>patta-cīvaraṃ</i>	<i>NG-2, 2 Sg.</i>	a bowl and robe	<i>pariyādetvā</i>	<i>kamma</i>
<i>pariyādetvā</i>	<i>Nip.</i>	prepared <u>and</u>	<i>ohāretvā</i>	<i>pubbakāla kriyā</i> <i>visesana</i>
<i>kesa-massuṃ</i>	<i>NG-18, 2 Sg.</i>	his hair and beard	<i>ohāretvā</i>	<i>kamma</i>
<i>ohāretvā</i>	<i>Nip.</i>	shaved, removed and	<i>acchādetvā</i>	<i>pubbakāla kriyā</i> <i>visesana</i>
<i>kāsāyāni</i>	<i>NG-2, 2 Pl.</i>	dyed	<i>vatthāni</i>	adjective
<i>vatthāni</i>	<i>NG-2, 2 Pl.</i>	robes	<i>acchādetvā</i>	<i>kamma</i>
<i>acchādetvā</i>	<i>Nip.</i>	wear, put on and	<i>gantvā</i>	<i>pubbakāla kriyā</i> <i>visesana</i>
<i>ārāmaṃ</i>	<i>NG-1, 2 Sg.</i>	a monastery	<i>gantvā</i>	<i>kamma</i>
<i>gantvā</i>	<i>Nip.</i>	went to and	<i>abhivādeti</i>	<i>pubbakāla kriyā</i> <i>visesana</i>
<i>bhikkhū</i>	<i>NG-17, 2 Pl.</i>	to the monks	<i>abhivādeti</i>	<i>kamma</i>
<i>abhivādeti</i>	<i>V-1, 3 Sg.</i>	paid respect		<i>kriyā</i>
<i>bhikkhū</i>	<i>NG-17, 1 Pl.</i>	the monks	<i>āhaṃsu</i>	<i>kattā</i>

<sup>7</sup> *Yannūnā'ti parivittakānatho nipāto (Dī-ṭha-2, 55)*

<sup>8</sup> *Pariyādāti* pr. exhausts, takes up in a excessive degree [*pari* + *√ādā*].

<i>evamāhamsu</i>	<i>V-6, 3 Pl.</i>	spoke thus		<i>kriyā</i>
<i>“kativasso (kativassosi)</i>	<i>NG-1, 1 Sg.</i>	[of] how many rains	<i>asi</i>	<i>vikati-kattā</i>
<i>asi tvam</i>	<i>V-1, 2 Sg.</i>	are you (lit. you are of how many rains? i.e., how many rains are you of?)		<i>kriya, pakati-kattā</i>
<i>āvuso? ”ti</i>	<i>Nip.</i>	Friend		<i>ālapana - vocative</i>
<i>“kiṃ (nt.)</i>	<i>PG-16, 1 Sg.</i>	what	<i>hoti (understood)</i>	<i>vikati-kattā</i>
<i>etaṃ (nt.)</i>	<i>PG-10, 1 Sg.</i>	this	<i>‘kati ’vasso nāmā’</i>	<i>adjective</i>
<i>āvuso</i>	<i>Nip.</i>	Friends		<i>ālapana</i>
<i>‘kati-vasso nāmā’ ”ti</i>	<i>NG-1, 1 Sg.</i>	<i>‘of how many rains’ means (kati-vassa means what?)</i>	<i>hoti (understood)</i>	<i>pakati-kattā</i>
<i>“ko pana</i>	<i>PG-15, 1 Sg.</i>	who	<i>hoti (understood)</i>	<i>vikati-kattā</i>
<i>te</i>	<i>PG-2, 6 Sg.</i>	your	<i>upajjhāyo</i>	<i>sambandha - genitive</i>
<i>āvuso</i>	<i>Nip.</i>	Friend		<i>ālapana - vocative</i>
<i>upajjhāyo? ”ti</i>	<i>NG-1, 1 Sg.</i>	preceptor ( <i>preceptor is who?</i> )	<i>hoti (understood)</i>	<i>pakati-kattā</i>
<i>“kiṃ</i>	<i>PG-16, 1 Sg.</i>	what	<i>hoti (understood)</i>	<i>vikati-kattā</i>
<i>etaṃ</i>	<i>PG-10, 1 Sg.</i>	this	<i>‘kati ’vasso nāmā’</i>	<i>adjective</i>
<i>āvuso</i>	<i>Nip.</i>	Friends		<i>ālapana - vocative</i>
<i>‘upajjhāyo nāmā’ ”ti</i>	<i>NG-1, 1 Sg.</i>	<i>‘preceptor’ mean (preceptor means what?)</i>	<i>hoti (understood)</i>	<i>pakati-kattā</i>

*Bhikkhū āyasmantaṃ Upaliṃ etadavocuṃ: “Inghāvuso Upāli, imaṃ pabbajitaṃ anuyuñjāhī”ti. Atha kho so purāṇa-kulaputto khīṇa-kolañño āyasmatā Upālinā anuyuñjiyamāno etamatthaṃ ārocesi. Āyasmā Upali bhikkhūnaṃ etamatthaṃ ārocesi. Bhikkhū Bhagavato etamatthaṃ ārocesuṃ. Theyya-saṃvāsako, bhikkhave, anupasampanno na upasampādetabbo; upasampanno nāsetabbo ”ti.*

The monks spoke this to the venerable Upāli thus: “Please, my friend Upāli, examine this monk.” Then, the ancient family’s son whose family had been gone being examined by the Venerable Upāli, told this matter. The Venerable Upāli told this matter to the monks. The monks told this matter to the Buddha. “Monks, a fake-fellow, if not ordained, should not be ordained; if ordained, should be expelled.” Thus, the Buddha said.

<i>bhikkhū</i>	<i>NG-17, 1 Pl.</i>	the monks	<i>avocuṃ</i>	<i>kattā</i>
<i>āyasmantaṃ</i>	<i>NG-5, 2 Sg.</i>	venerable	<i>Upaliṃ</i>	<i>adjective</i>
<i>Upaliṃ</i>	<i>NG-13, 2 Sg.</i>	to the Upāli	<i>avocuṃ</i>	<i>apadhāna-kamma</i>
<i>etaṃ</i>	<i>PG-10, 2 Sg.</i>	this	<i>avocuṃ</i>	<i>padhāna-kamma</i>
<i>avocuṃ</i>	<i>V-6, 3 Pl.</i>	spoke	<i>avocuṃ</i>	<i>kriyā</i>
<i>“Inghāvuso</i>	<i>Nip.</i>	please, friend	<i>Upāli</i>	<i>adjective</i>
<i>Upāli</i>	<i>NG-13, 1 Sg.</i>	Upāli		<i>ālapana - vocative</i>
<i>imaṃ</i>	<i>PG-3</i>	this	<i>pabbajitaṃ</i>	<i>adjective</i>
<i>pabbajitaṃ</i>	<i>NG-1, 2 Sg.</i>	monk	<i>anuyuñjāhi</i>	<i>kamma</i>

<i>anuyuñjāhī</i> <sup>9</sup>	<i>V-2, 2 Sg.</i>	examine		<i>kriyā</i>
<i>atha kho</i>	<i>Nip.</i>	then,	<i>ārocesi</i>	<i>kālādhāra</i>
<i>so</i>	<i>PG-6, 1 Sg.</i>	the	<i>purāṇa-kulaputto</i>	adjective
<i>purāṇa-kulaputto</i>	<i>NG-1, 1 Sg.</i>	ancient family's son	1. <i>anuyuñjyamāno</i> 2. <i>ārocesi</i>	1. <i>kamma</i> 2. <i>kattā</i>
<i>khīṇa-kolañño</i>	<i>NG-1, 1 Sg.</i>	whose family had been gone	<i>purāṇa-kulaputto</i>	adjective
<i>āyasmatā</i>	<i>NG-5, 3 Sg.</i>	the Venerable	<i>Upālinā</i>	adjective
<i>Upālinā</i>	<i>NG-13, 3 Sg.</i>	by Upāli	<i>anuyuñjyamāno</i>	<i>kattā</i>
<i>anuyuñjyamāno</i>	<i>NG-1, 1 Sg.</i>	(when) being examined	<i>ārocesi</i>	<i>samāna-kattuka</i> <i>lakkhaṇa</i>
<i>etamatthaṃ</i>	<i>NG-1, 2 Sg.</i>	this matter	<i>ārocesi</i>	<i>kamma</i>
<i>ārocesi</i>	<i>V-6, 3 Sg.</i>	told		<i>kriyā</i>
<i>Āyasmā</i>	<i>NG-5, 1 Sg.</i>	the Venerable	<i>Upālinā</i>	adjective
<i>Upali</i>	<i>NG-13, 1 Sg.</i>	Upāli	<i>ārocesi</i>	<i>kattā</i>
<i>bhikkhūnaṃ</i>	<i>NG-17, 4 Pl.</i>	to the monks	<i>ārocesi</i>	dative (secondary object)
<i>etamatthaṃ</i>	<i>NG-1, 2 Sg.</i>	this matter	<i>ārocesi</i>	<i>kamma</i> (main object)
<i>ārocesi</i>	<i>V-6, 3 Sg.</i>	told		<i>kriyā</i>
<i>Bhikkhū</i>	<i>NG-17, 1 Pl.</i>	the monks	<i>ārocesuṃ</i>	<i>kattā</i>
<i>Bhagavato</i>	<i>NG-5, 4 Sg.</i>	to the Blessed One	<i>ārocesuṃ</i>	dative (secondary object)
<i>etamatthaṃ</i>	<i>NG-1, 2 Sg.</i>	this matter	<i>ārocesuṃ</i>	<i>kamma</i> (main object)
<i>ārocesuṃ</i>	<i>V-6, 3 Pl.</i>	told		<i>kriyā</i>
<i>theyyasaṃvāsako</i>	<i>NG-1, 1 Sg.</i>	a fake-fellow	1. <i>upasampādetabbo</i> 2. <i>samāno</i> (understood)	1. <i>kamma</i> 2. <i>pakati-kattā</i>
<i>bhikkhave</i>	<i>Nip.</i>	Monks		
<i>anupasampanno</i>	<i>NG-1, 1 Sg.</i>	[if/ when] not ordained	<i>samāno</i> (understood)	<i>vikati-kattā</i>
<i>na</i>	<i>Nip.</i>	not	<i>upasampādetabbo</i>	adverb
<i>upasampādetabbo</i>	<i>NG-1, 1 Sg.</i>	should be ordained		<i>kitaka kriyā</i>
<i>upasampanno</i>	<i>NG-1, 1 Sg.</i>	[if/ when] having been ordained	<i>samāno</i> (understood)	<i>vikati-kattā</i>
<i>nāsetabbo</i> <sup>10</sup>	<i>NG-1, 1 Sg.</i>	should be expelled		<i>kitaka kriya</i>

<sup>9</sup> *anuyuñjati* 1 pr. (+acc) practices; engages (in); commits (to); does; lit. yokes alongside [*anu* +  $\sqrt{yuj}$  + *ma* + *ti*].

<sup>10</sup> *nāsetabba* ptp. should be killed, should be ruined, should be destroyed, should be expelled [ $\sqrt{nas}$ ]. Root  $\sqrt{nas}$  3 ya (be lost, disappear) 66.

## PTS Translation

Now, at that time a certain descendant of an ancient family which had come down in the world was delicately nurtured. Then it occurred to this descendant of the ancient family which had come down in the world: “Now, I am delicately nurtured, I am not able to acquire wealth not (already) acquired, nor to increase the wealth (already) acquired. Now by what means could I live at ease and not be in want?”

Then, it occurred to this descendant ... in the world: “Now these recluses, sons of the Sakyans, are of pleasant conduct, of pleasant character; having eaten good meals, they lie down to sleep on beds sheltered from the wind. Suppose that I, having prepared a bowl and robe for myself, having cut off my hair and beard, having clothed myself in yellow robes, having gone to a monastery, should be in communion together with monks?” Then, that descendant ... in the world, having prepared a bowl and robe for himself, having cut off my hair and beard, having clothed myself in yellow robes, having gone to a monastery, greeted the monks. The monks spoke thus: “Of how many years’ standing are you, your reverence?” “What does this mean, your reverences: ‘how many years’ standing’?” “But who, your reverence, is your preceptor?” “What does this mean, your reverences: ‘preceptor?’” The monks spoke thus to the venerable Upāli: “Please, reverend Upāli, examine this one who has gone forth.”

Then as that descendant... in the world was being examined by the Venerable Upāli, he told him this matter. The Venerable Upāli told this matter to the monks. The monks told this matter to the Lord. He said: “Monks, if one who is in communion by theft is not ordained, he should not be ordained; if he is ordained, he should be expelled.”