

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>		at that time		
<i>aññataro</i>		an		
<i>purāṇa-kulaputto</i>		ancient family’s son		
<i>khīṇa-kolañño</i> ¹		whose family had gone		
<i>sukhumālo</i>		young and tender		
<i>hoti</i>		was (narrative present tense - <i>tankālāpekkha vattamāna</i>)		
<i>atha kho</i>		then		
<i>tassa</i>		this		
<i>purāṇa-kulaputtassa</i>		to the ancient family’s son		
<i>khīṇa-kolaññassa</i>		whose family had been gone		
<i>etad</i>		this		
<i>paṭibhānaṃ</i> (understood)		thought		
<i>ahosi</i>		occurred		
<i>“ahaṃ kho</i>		I am, indeed		
<i>sukhumālo</i>		young and tender		
<i>na</i>		not		
<i>paṭibalo</i> ²		able		
<i>anadhigataṃ</i>		un-acquired		
<i>vā</i>		or		
<i>bhogaṃ</i>		wealth		
<i>adhigantaṃ</i>		to acquire		
<i>adhigataṃ</i>		acquired		
<i>vā</i>		or		
<i>bhogaṃ</i>		wealth		
<i>phātiṃ</i>		growth		
<i>kātuṃ</i>		to make		

¹ kolañño = kula +nya (taddhita)

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

<i>kena nu kho</i>		by what (thinking about a plan, <i>parikappa</i> ³ not <i>pucchā</i>)		
<i>ahaṃ</i>		I		
<i>upāyena</i>		(by what) means		
<i>sukhañca</i>		comfortably		
<i>jīveyyam</i>		may I live		
<i>na</i>		not		
<i>ca</i>		and		
<i>kilameyyan</i> ”ti		I may be stressful		

Atha kho tassa purāṇa-kulaputtassa khīṇa-kolaññassa etadahosi: “Ime kho samaṇā Sakyaputtiyā sukha-sīlā sukha-samācārā, subhojanāni bhuñjitvā nivātesu sayanesu sayanti; Yannūnāhaṃ sāmahaṃ patta-cīvaraṃ pariyādetvā, kesa-massuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, ārāmaṃ gantvā, bhikkhūhi saddhiṃ saṃvaseyyan”ti. Atha kho so purāṇa-kulaputto khīṇa-kolañño sāmahaṃ patta-cīvaraṃ pariyādetvā, kesa-massuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, ārāmaṃ gantvā, bhikkhū abhivādeti. Bhikkhū evamaḥamsu: “Kativassosi tvaṃ 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>		then		
<i>tassa</i>		this		
<i>purāṇa-kulaputtassa</i>		to the ancient family’s son		
<i>khīṇa-kolaññassa</i>		whose family had been gone		
<i>etad</i>		this		
<i>paṭibhānaṃ</i> (understood)		thought		
<i>ahosi</i>		occurred		
<i>“ime kho</i>		these		
<i>samaṇā</i>		recluses		
<i>Sakyaputtiyā</i> ⁴		the Sakyas’ sons		
<i>sukha-sīlā</i> ⁵		those who have relaxing routine		
<i>sukha-samācārā</i>		those who have relaxing behavior		
<i>subhojanāni</i>		good meals		

³ *parikappa* 1 masc. (in debate) intention; purpose; plan; strategy [*pari* + √*kapp* + *a*].

⁴ *puttiyā* = *putta*+ *iya*, *sakyaputta* (Buddha) descendants, buddhist monks and nuns;

⁵ *sīla* 2 nt. behavior; habit; routine [√*sīl* + *a*].

<i>bhuñjivā</i>		they eat and		
<i>nivātesu</i>		wind-proof (lit. no wind)		
<i>sayanesu</i>		in shelters		
<i>sayanti</i>		sleep		
<i>Yannūna</i> ⁶ <i>ahaṃ</i>		suppose, I		
<i>sāmaṃ</i>		For/ by myself		
<i>patta-cīvaraṃ</i>		a bowl and robe		
<i>pariyādetvā</i> ⁷		should prepare and		
<i>kesa-massuṃ</i> (nt.)		my hair and beard		
<i>ohāretvā</i>		shave, remove and		
<i>kāsāyāni</i>		dyed		
<i>vatthāni</i>		robes		
<i>acchādetvā</i>		wear, put on and		
<i>ārāmaṃ</i>		a monastery		
<i>gantvā</i>		go to and		
<i>bhikkhūhi</i>		monks		
<i>saddhiṃ</i>		with		
<i>saṃvaseyyan</i> ’’ti		live together		
<i>atha kho</i>		then		
<i>so</i>		the		
<i>purāṇa-kulaputto</i>		ancient family’s son		
<i>khīṇa-kolañño</i>		whose family had been gone		
<i>sāmaṃ</i>		for himself		
<i>patta-cīvaraṃ</i>		a bowl and robe		
<i>pariyādetvā</i>		prepared and		
<i>kesa-massuṃ</i>		his hair and beard		
<i>ohāretvā</i>		shaved, removed and		
<i>kāsāyāni</i>		dyed		
<i>vatthāni</i>		robes		
<i>acchādetvā</i>		wear, put on and		
<i>ārāmaṃ</i>		a monastery		
<i>gantvā</i>		went to and		
<i>bhikkhū</i>		to the monks		
<i>abhivādeti</i>		paid respect		
<i>bhikkhū</i>		the monks		
<i>evamāhaṃsu</i>		spoke thus		
“ <i>kativasso</i> (<i>kativasso</i> + <i>asi</i>)		[of] how many rains		
<i>asi</i> tvam		are you (lit. you are of how many rains? i.e., How many rains are you of?)		
<i>āvuso?</i> ’’ti		Friend		
“ <i>kiṃ</i> (nt.)		what		
<i>etaṃ</i> (nt.)		this		
<i>āvuso</i>		Friends		
‘ <i>kati-vasso nāmā</i> ’ ’’ti		‘of how many rains’ means		

⁶ *Yannūnā* ’ti *parivittakkaṇaṃ nipāto* (Dī-ṭha-2, 55)

⁷ *Pariyādāti* pr. exhausts, takes up in a excessive degree [*pari* + √*ādā*].

		(lit. <i>kati-vassa</i> means what?)		
<i>“ko pana</i>		who		
<i>te</i>		your		
<i>āvuso</i>		Friend		
<i>upajjhāyo?’’ti</i>		preceptor (lit. preceptor is who?)		
<i>“kiṃ</i>		what		
<i>etaṃ</i>		this		
<i>āvuso</i>		Friends		
<i>‘upajjhāyo nāmā’’ti</i>		‘preceptor’ mean (lit. preceptor means what?)		

Bhikkhū āyasmantaṃ Upaliṃ etadavocuṃ: “Iṅghāvuso Upāli, imaṃ pabbajitaṃ anuyuñjāhī’’ti. Atha kho so purāṇa-kulaputto khīṇa-kolañño āyasmatā Upālinā anuyuñjijyamāno 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>		the monks		
<i>āyasmantaṃ</i>		venerable		
<i>Upaliṃ</i>		to the Upāli		
<i>etaṃ avocuṃ</i>		spoke this		
<i>“Iṅghāvuso</i>		please, friend		
<i>Upāli</i>		Upāli		
<i>imaṃ</i>		this		
<i>pabbajitaṃ</i>		monk		
<i>anuyuñjāhī’’ti</i> ⁸		examine		
<i>atha kho</i>		then,		
<i>so</i>		the		
<i>purāṇa-kulaputto</i>		ancient family’s son		
<i>khīṇa-kolañño</i>		whose family had been gone		
<i>āyasmatā</i>		the Venerable		
<i>Upālinā</i>		by Upāli		
<i>anuyuñjijyamāno</i>		(when) being examined		
<i>etamatthaṃ</i>		this matter		
<i>ārocesi</i>		told		
<i>Āyasmā</i>		the Venerable		
<i>Upali</i>		Upāli		
<i>bhikkhūnaṃ</i>		to the monks		

⁸ *anuyuñjati* 1 pr. (+acc) practices; engages (in); commits (to); does; lit. yokes alongside [*anu* + *√yuj* + *ma* + *ti*].

<i>etamatthaṃ</i>		this matter		
<i>ārocesi</i>		told		
<i>Bhikkhū</i>		the monks		
<i>Bhagavato</i>		to the Blessed One		
<i>etamatthaṃ</i>		this matter		
<i>ārocesuṃ</i>		told		
<i>theyyasaṃvāsako</i>		a fake-fellow		
<i>bhikkhave</i>		Monks		
<i>anupasampanno</i>		[if/ when] not ordained		
<i>na</i>		not		
<i>upasampādetabbo</i>		should be ordained		
<i>upasampanno</i>		[if/ when] <i>having been</i> ordained		
<i>nāsetabbo</i> ” ⁹		should be expelled		

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.”

⁹ *nāsetabba* ptp. should be killed, should be ruined, should be destroyed, should be expelled [*√nas*]. Root *√nas* 3 ya (be lost, disappear) 66.

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.”