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 apasādenti, "nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho"ti. So bhikkhūhi apasādito mahante mahante moḷi-galle sāmaṇere upasaṅkamitvā evaṃ vadeti, "Etha maṃ āvuso dūsethā"ti. Sāmaṇerā apasādenti, "nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho"ti. So sāmaṇerehi apasādito hatthi-bhaṇḍe assa-bhaṇḍe upasaṅkamitvā 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 dūsenti; evaṃ ime sabbeva a-brahma-cārino"ti.

Assosuṃ kho bhikkhū tesaṃ hatthi-bhaṇḍānaṃ assa-bhaṇḍānaṃ ujjhāyantānaṃ khiyyantānaṃ vipacentānaṃ. Atha kho te bhikkhū Bhagavato etamatthaṃ ārocesuṃ. "Paṇḍako, bhikkhave— anupasampanno—na upasampādetabbo; upasampanno—nāsetabbo"ti.

Exercise—

Fill up every parathesis with Pāḷi or English as required—

1. *Tena kho pana samayena ( ) aññataro paṇḍako ( ) bhikkhūsu ( ) pabbajito[1] hoti ( ). So ( ) dahare dahare[2] bhikkhū ( ) upasaṅkamitvā ( ) evaṃ vadeti ( ) "Etha ( ) maṃ, āyasmanto, dūsetha ( )" iti ( ). Bhikkhū apasādenti ( ), "Nassa paṇḍaka ( ); vi-nassa paṇḍaka ( ). Ko tayā attho[3] ( )" iti.*

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

   Now at that time a certain eunuch came to have gone forth among the monks. Having approached a number of young monks, he spoke thus: "Come, venerable ones, commit an offence with me." The monks refused, saying: "Be off, eunuch; depart eunuch. What needs have you?"

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[1] Could be any of 3 perfect tenses; with *hoti* we know that it's a present perfect i.e has been ordained; if *ahosi* then it's a past perfect had been ordained; if *hissati* then future perfect i.e. will have been ordained.

[2] Repetition: there are 3 cases but in this case it means every.

[3] "*Attho*" **Syntax**: According to commentaries, "*attho*" means "something to do" (*payojana*). So, "*ko attho*" means "what to do," and "*ko[amhākaṃ] tayā attho*" means, "what to do with you!" Its full syntax is: "There is (understood) + nothing to do (*attho*) + with you (3rd form) + for us (4th form)!" E.g. *Amhākaṃ, Bhante Kassapa, puññena attho* (Udāna-111), meaning "For us (*amhākaṃ*), Venerable Kassapa, there is (understood) something to do (*attho*) with merit (*puññena*)," i.e., "We need to do merit." "*Puññena attho"ti puññena **payojanaṃ**" (Udāna-ṭha-180). *Kiṃ me ekena tenena, ko attho supputena*

[**Note**: Black is Pāḷi; Green is literal translation; Purple is PTS translation.]

2. *So ( )—bhikkhūhi apasādito ( )—mahante mahante moḷi-galle[4] sāmaṇere ( ) upasaṅkamitvā ( ) evaṃ vadeti ( ), "Etha ( ) maṃ āvuso dūsetha ( )" iti ( ). Sāmaṇerā apasādenti ( ), "nassa paṇḍaka ( ); vinassa paṇḍaka ( ); ko tayā attho ( )" iti ( ).*

    He ( )—disparaged by the monks ( )—approached ( ) every big and fat novice <u>and</u> ( ), spoke thus ( ): "Come ( ), friends ( ), ruin me ( )." The novices ( ) disparaged him ( ) thus ( ): "Perish, gay ( ); totally perish, gay ( ); what to do with you! ( )"

    Refused by the monks, having approached a number of large, fat novices, he spoke thus: "Come, your reverences, commit an offence with me." The novices refused, saying: "Be off, eunuch; depart eunuch. What needs have you?"

3. *So ( )—sāmaṇerehi apasādito—hatthi-bhaṇḍe assa-bhaṇḍe ( ) upasaṅkamitvā ( ) evaṃ vadeti ( ), "Etha ( ), maṃ āvuso dūsetha ( )" iti ( ). Hatthi-bhaṇḍā assa-bhaṇḍā ( ) dūsesuṃ ( ). Te ( ) ujjhāyanti khiyyanti vipācenti ( ), "Paṇḍakā ( ) ime samaṇā Sakya-puttiyā ( ); Yepi imesaṃ ( ) na paṇḍakā ( ), tepi ( ) ime paṇḍake dūsenti ( ); Evaṃ ( ) ime sabbeva ( ) a-brahma-cārino ( )" iti ( ).*

    He ( )—disparaged by the novices ( )—approached elephant-keepers and horse-keepers <u>and</u> ( ), spoke thus ( ): "Come ( ), friends ( ), ruin me ( )." The elephant-keepers and horse-keepers ( ) ruined him ( ). They ( ) …. Criticized ( ) thus ( ): "These Sakyan recluses ( ), are gays ( ); whoever among them ( ) <u>are</u> not gays ( ); they too ( ) ruin these gays ( ). Thus ( ), these all certainly ( ) are ignoble/ unchaste ones ( )."

    Refused by the novices, having approached a number of mahouts and grooms, he spoke thus: "Come, sirs, commit an offence with me." The mahouts and grooms committed an offence with him. They …. spread it out, saying: "These recluses, sons of the Sakyans, are eunuchs, and those of them who are not eunuchs, they too commit offences with eunuchs. Thus, they are one and all unchaste."

4. ***Assosuṃ*** *kho bhikkhū ( ) tesaṃ hatthi-bhaṇḍā****naṃ*** *assa-bhaṇḍā****naṃ*** *( ) ujjhāyantānaṃ khiyyantānaṃ vipacentānaṃ ( ). Atha kho ( ) te bhikkhū ( ) Bhagavato etamatthaṃ ārocesuṃ ( ).*

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

    Monks heard these mahouts and grooms who …. spread it out. Then, these monks told this matter to the Lord

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[4] *"Moḷi-galla"* is an undividable peculiar noun (*anipphanna-pāṭipadika*) according to the following commentaries: *Moḷi-galle'ti thūla-sarīre* (Vi-ṭha-3, 297); *Moḷi-galla-saddo thūla-sarīra-vācako **anipphanna-pāṭipadiko**'ti āha "Moḷi-galle'ti thūla-sarīre"ti.* (Yojanā-ṭikā-257)

5. *"Paṇḍako, bhikkhave ( )—anupasampanno ( )—na upasampādetabbo ( ); upasampanno ( )—nāsetabbo ( )" iti ( ).*

 "Monks, a gay ( )—if not ordained ( )—should not be ordained ( ); if ordained ( )—should be expelled ( )." Thus, <u>the Buddha said</u> ( ).

He said: "Monks, if a eunuch is not ordained, he should not be ordained; if he is ordained, he should be expelled."