

A Fake Fellow
(Vi-3, 120)

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 kilameyyan”ti.

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 tvaṃ āvuso?”ti. “Kiṃ etaṃ, āvuso, ‘kati’vasso nāmā”ti. “Ko pana te, āvuso, upajjhāyo?”ti. “Kiṃ etaṃ, āvuso, ‘upajjhāyo nāmā’”ti.

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

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.”

Exercise

Fill up every parathesis with Pāli or English as required—

1. *Tena kho pana samayena (), aññataro purāṇa-kula-putto () khīṇa-kolañño () sukhumālo () hoti ().*

At that time () an ancient family's son () whose family had gone () was () young and tender ().

Now, at that time a certain descendant of an ancient family which had come down in the world was delicately nurtured.

2. *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 ()” iti ().*

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 ()”

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?”

3. *Atha kho () tassa purāṇa-kulaputtassa khīṇa-kolaññassa () etadahosi (): “Ime kho samaṇā () Sakyaputtiyā () sukha-sīlā () sukha-samācārā (), subhojanāni bhuñjītvā () nivātesu sayanesu sayanti ().*

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 ().

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.

4. *Yannūnāhaṃ () sāmamaṃ patta-cīvaraṃ pariyādetvā (), kesa-massaṃ oharetvā (), kāśāyāni vatthāni acchadetvā (), ārāmaṃ gantvā (), bhikkhūhi saddhiṃ saṃvaseyyaṃ ()” iti ().*

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 ().”

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?”

5. *Atha kho () so purāṇa-kulaputto khīṇa-kolaṅṅho () sāmaṃ patta-cīvaraṃ pariyādetvā (), kesa-massuṃ oharetvā (), kāsāyāni vatthāni acchadetvā (), ārāmaṃ gantvā (), bhikkhū abhivādeti (). Bhikkhū () evamāhaṃsu ():*

“*Kati-vasso () asi tvaṃ (), āvuso ()?*” *iti ().*

“*Kim etaṃ, āvuso (), ‘kati-vasso’ nāma ()?*” *iti ().*

“*Ko pana () te, āvuso, upajjhāyo ()?*” *iti ().*

“*Kim etaṃ, āvuso, ‘upajjhāyo’ nāma ()?*” *iti ().*

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? ()*”

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?’*”

6. *Bhikkhū () āyasmantaṃ Upaliṃ () etadavocuṃ ():* “*Īṅha () āvuso Upāli (), imaṃ pabbajitaṃ () anuyuñjāhi ()*” *iti (). Atha kho () so purāṇa-kulaputto khīṇa-kolaṅṅho () āyasmataṃ Upālinā () anuyuñjiyamāno () etamatthaṃ ārocesi (). Āyasmā Upali () bhikkhūnaṃ () etamatthaṃ ārocesi (). Bhikkhū Bhagavato etamatthaṃ ārocesuṃ ().*

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 ().

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.

7. *Theyya-saṃvāsako (), bhikkhave (), anupasampanno () na upasampādetabbo (); upasampanno () nāsetabbo ()” iti ().*

“Monks (), a fake-fellow (), if not ordained (), should not be ordained (); if ordained (), should be expelled ().” Thus, the Buddha said ().

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.”