

# A Key to the Exercises in A.K. Warder's 'Introduction to Pāli.'

One might reasonably ask why yet another translation is required of the passages from the Dīgha Nikāya which make up the exercises in Warder's book. The reason is in fact quite straight forward. When one closely compares existing translations of the Dīgha Nikāya, for example Maurice Walshe's 'Thus Have I Heard', with the original Pāli, one realises that they are very free. For a student who is just beginning to learn Pāli and who needs to understand details of grammar, such free translations are practically useless. What the student needs is an almost literal translation where either the grammatical structure is immediately apparent or where the grammar is explained in notes.

This literal translation then has been the purpose of this 'translation'. (In fact the word 'translation' may not really be suitable for the present literal rendering.) The translation has already been used at Bodhinyana Monastery as part of a Pāli course for beginners. The feedback that trial provided has been incorporated into the present version. Ven. Nyanatusita has also read through the entire translation and suggested many improvements.

To help understand the present translation the reader should keep the following points in mind:

I normally stick to Warder's vocabulary translations. However, there are a number of instances where it seemed Warder's choice of translation could be significantly improved upon.

The translation is not consistent throughout. A particular expression can usually be translated in many ways and occasionally it seemed useful to use different translations in different contexts. At other times, a particular expression may be translated very literally the first time it is met with, but then more in accordance with English idiom on later occasions.

Grammatical notes are often repeated. Some users may find there are too many repetitions, but I have worked on the principle that too much repetition is better than too little.

Quite frequently I have not translated short indeclinables such as: *kho, eva, sudam, vā, ca, kira, etc.*

Words and sentences in parenthesis are of two kinds:

1. They are explanatory and as such they are always italicised;
2. They are words inserted into the text to make the translation more intelligible; these words do not actually occur in the Pāli text. These words and phrases are not italicised.

I have used abbreviations and referred to other sources as follows:

PED: The Pāli Text Society's Pāli English Dictionary by Rhys Davids & Stede.

DP: The Pāli Text Society's Dictionary of Pāli by Margaret Cone.

CDB : Connected Discourses of the Buddha; Ven. Bhikkhu Bodhi's translation of the Saṃyutta Nikāya.

MLDB: Middle Length Discourses of the Buddha; Ven. Ñāṇamoli's and Ven. Bhikkhu Bodhi's translation of the Majjhima Nikāya.

NCRP: New Course in Reading Pāli, by James W. Gair & W.S. Karunatilake, a recent introduction to Pāli grammar with extensive reading exercises. It makes some basic but important points that are not found in A.K. Warder's book.

References to the Pāli Canon are as follows: (D I 25,<sup>10</sup>) means the Dīgha Nikāya (PTS ed.), volume 1, page 25, line 10 (line numbers are not always included).

Should anyone using this material wish to provide feedback in terms of corrections or suggestions for improvements, this will always be received with gratitude. Eventually an improved version of this 'Key' may be produced.

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## Exercise 7

### Translate into English:

We have been created by him. (D I 18,<sup>16</sup>)

We have been created by Brahma. (D I 18,<sup>16</sup>)

Ānanda, the Dhamma has been taught by me. (D II 100,<sup>2</sup>)

You, man, make<sup>1</sup> a living with this money! (D III 66,<sup>2-3</sup>)

The Tathāgata is (or 'has been') freed. (D I 29,<sup>31</sup>)

And they, (having been) asked thus by me, said<sup>2</sup> 'yes'. (Cf. D III 28,<sup>16</sup> & D I 194,<sup>1</sup>)

This seat has been (or 'is') prepared. (D III 39,<sup>22-23</sup>)

These people are entering<sup>3</sup> a house. (D I 83,<sup>7-8</sup>)

You are (or 'have been') refuted! (D III 117,<sup>13-14</sup>)

I'm tired. (D II 128,<sup>18</sup>)

Give<sup>4</sup> alms! (D II 357,<sup>15</sup>) 4

### Translate into Pāli:

(Note that the Pāli below - and also in subsequent exercises - often consists of words extracted from a sentence in a Sutta; the words are regularly in a different sequence from the original. In Pāli the order of the words is not of grammatical importance, and therefore one need not be too concerned about getting it right.)

*Sukhaṇi paṭisaṇvedenti.* (Cf. D I 75,<sup>7-8</sup>)

*Mayā dhammo paññatto.* (D II 154,<sup>6</sup>)

*Paribbājako santuṭṭho hoti.* (Cf. D I 71,<sup>3</sup>)

*Maraṇaṇi dukkhaṇi.* (D II 305,<sup>3</sup>)

*Sutaṇi (kha pana) me taṇi.*<sup>5</sup> (D I 128,<sup>29</sup>)

*Ahaṇi<sup>6</sup> (kha) kanuṇaṇi akāsiṇi.* (D III 257,<sup>1-2</sup>)

*Dānaṇi deti.* (D III 258,<sup>10</sup>)

*Kāyo kilanto.* (D III 255,<sup>16</sup>)

<sup>1</sup> Imperative.

<sup>2</sup> Note the historical present tense *vadanti*, 'they said'; see Warder p. 12. Also note the plural *puṭṭhā*, 'asked', to agree with *te*, 'they'.

<sup>3</sup> The Pāli present tense, here *pavisanti*, can be translated as an ordinary present tense, i.e., 'they enter', or as a continuous action present tense, i.e., 'they are entering'.

<sup>4</sup> Spoken to more than one person.

<sup>5</sup> An alternative rendering would be the well know phrase *evam me sutaṇi*.

In the Pāli text *kha pana*, 'but', is inserted to indicate continuation from the previous text.

<sup>6</sup> *Ahaṇi* is optional.

## Exercise 8

### Translate into English:

At that time, I was King Mahāsudassana. (D II 196,11-12)  
 There is no merit (to be gained) by giving.<sup>1</sup> (D I 53,1)  
 I, having gone to them, said<sup>2</sup> thus. (D III 28,13-14)  
 He, having bowed to me, left.<sup>3</sup> (Cf. D I 222,18 & D I 85,33)  
 We, having seen (someone/something), said thus. (D III 39,33-40,1)  
 It's wonderful, honourable (*bho*) being, (that) you live!<sup>4</sup> (D III 73,18)  
 Winning<sup>5</sup> he generates hatred. (Or 'He who is winning generates hatred.') (D III 183,17)  
 The priest (or 'brahmin') takes council with God (or 'Brahma'). (D II 237,4-5)  
 Thus (it is)<sup>6</sup>, Sir. (or 'Yes, Sir.') (D I 236,20)  
 Well surely, Sir, we must go!<sup>7</sup> (D III 16,18)  
 Dying<sup>8</sup>, he said: ... (D III 181,3)  
 Being a King, he obtains this.<sup>9</sup> (D III 146,24-25)  
 He meditates Jhāna. (D II 238,11)  
 We go<sup>10</sup> for refuge to the Blessed One, and to the Teaching. (D II 43,27-28)  
 I give life<sup>11</sup>. (D I 148,3)

### Translate into Pāli:

*Te*<sup>12</sup> *iminā dvārena pavisanti.* (D II 83,16)  
*Rājā Bhagavantaṃ abhivādetvā nisīdi.* (D I 50,33-51,1)  
*Upasaṅkamitvā Bhagavantaṃ abhivādetvā nisīdiṃsu.* (D II 84,16-17)  
*Te ahaṃ*<sup>13</sup> *upasaṅkamitvā ime pañhe pucchāmi.* (D II 284,11-12)  
*Ahaṃ nivāsetvā pattaṃ ādāya*<sup>14</sup> *gāmaṃ pāvisiṃ.* (Cf. D III 6,5-8)  
*Mā bhavanto evaṃ avacuttha.* (D I 122,26)  
*Bhavaṃ Jotipālo*<sup>15</sup> *pabbaji.* (D II 249,19-21)  
*Gacchaṃ (or gacchanta) passati.* (Cf. D III 126,18 & D III 257,13)  
*N'ahaṃ (or simply na) brahmunā mantemi.* (D II 237,10-12)  
*Agāraṃ (or gehaṃ) pāvisi.* (Cf. D II 85,3-4)  
*Pāṇaṃ deti.* (D III 258,18)  
*Ahaṃ*<sup>16</sup> *bhojanaṃ (or annaṃ) na labhāmi.* (Cf. D III 255,30-256,1)  
*Vatthaṃ passati.* (D II 110,27-29)  
*So senāsanena santuṭṭho hoti.* (D III 225,12)  
*Sattā (or bhūtā) dukkhaṃ patisaṃvedenti.* (D I 53,31-33)

<sup>1</sup> This was one of the wrong views of Pūraṇa Kassapa, one of the six non-Buddhist religious leaders.

<sup>2</sup> Again, note the historical present tense, here *vadāmi*. Whether a present tense verb in a given instance is expressing the present or the past - or even the future, see Warder pp. 12-13 - must be decided by the context.

<sup>3</sup> Note that the agent of the gerund and the main verb is the same, as it normally is. *Abhivādeti* means formally paying respect to someone; it is more than doing *añjali*.

<sup>4</sup> The context is the decline of all morality until there is the 'sword period' when most people are killed. The few 'beings' remaining, not even called 'people', will then meet each other and give the above greeting.

<sup>5</sup> *Jayaṃ* is the nominative singular of the present participle of *jayati*; see Warder p. 46. It functions as an adjective qualifying 'he', which it agrees with grammatically. The context is gambling.

<sup>6</sup> This is the usual way to express approval of some statement just put forward.

<sup>7</sup> *Gacchāna* here seems to be an imperative.

<sup>8</sup> I.e., 'when he was dying he said ...'; the context is Sigāla's father's last words in the opening passages of the Sigālovāda-sutta.

<sup>9</sup> Referring to a list royal benefits just mentioned.

<sup>10</sup> *Gacchāna* can here be understood as taking two objects, *saraṇaṃ* and *Bhagavantaṃ*; see Warder p. 18. This was said by the first disciples of the Buddha Vipassī, so there was no Saṅgha yet to take refuge in.)

<sup>11</sup> In context, it means 'I grant (them) (their) life'.

<sup>12</sup> *Te* is optional.

<sup>13</sup> The text actually has the junction-form *tyāhaṃ* for *te ahaṃ*; see Warder p. 215.

<sup>14</sup> Note that *ādāya*, lit. 'having taken', is rendered by Warder as 'taking'. *Ahaṃ* is optional.

<sup>15</sup> The text actually has *bho Mahā Govindo ... pabbaji*; both *bho* and *bhavaṃ* can be used for the nominative singular.

<sup>16</sup> *Ahaṃ* is optional.

*Upāsakā yena thānaṇi (or padeso<sup>1</sup>) ten' upasaṅkamanti. (Or: Upāsakā padesam/thānaṇi āgacchanti.). (D II 84,16 & D II 87,2 & D II 198,29)*

## Exercise 9

### Translate into English:

The bodies<sup>2</sup> are diminished. (D II 221,13)  
 This, brahmin, is that wisdom. (D I 124,33-34)  
 This craving is given up. (D II 310,10-11)  
 Food is given. (D II 354,16)  
 Is it true, Nigrodha, (that) this speech was spoken by you? (D III 53,28)  
 It is true, Venerable Sir, (that) this speech was spoken by me. (D III 54,1)  
 This is called 'mind' or 'consciousness'. (D I 21,21-22)  
 Those deities said this to me. (D II 51,24)  
 There is, Sir, an art<sup>3</sup> called 'Maṅikā'. (D I 214,7)  
 Perception and feeling are (or 'have') stopped<sup>4</sup>. (D III 266,16-17)  
 Venerable Sir, the female lay disciple named Sujātā has died. (D II 92,2-3)  
 And (*pi*) being spoken to thus by me, Sunakkhatta left.<sup>5</sup> (D III 6,1-2)  
 The ascetic Gotama comes (or 'is coming') to this assembly. (Cf. D I 179,8 & D III 38,17-18)

### Translate into Pāli:

*Ime (or ete) dhammā pahīyanti. (Cf. D I 195,32)*  
*Ajā haññanti. (D II 352,27)*  
*Brāhmaṇo dissati. (Cf. D III 81,28-29)*  
*Avijjā pahīyati. (D II 215,26)*  
*Ayaṇi (or so) vuccati samaṇo. (D I 167,23)*  
*Idaṇi vuccati dukkhaṇi. (D II 307,21)*  
*Mālaṇi ādāya yena sālā tena upasaṅkamiṇisu. (Cf. D II 265,9)*

## Exercise 10

### Translate into English:

Soon (*na ciraṇi*)<sup>6</sup> will be the extinction of the Tathāgata. (D II 114,29-30)  
 Of him<sup>7</sup> there will be victory (or 'he will have victory'). (D I 10,5)  
 Brahmins are the sons of Brahma (or 'God'). (D III 81,13)  
 They will make an end of suffering. (D I 54,21)  
 Your<sup>8</sup> argument has been (or 'is') disproved. (D I 8,15)  
 This is<sup>9</sup> the meaning of this saying. (D I 137,28)

<sup>1</sup> Note how *padesa* is in the nominative, *padeso*, when used with *yena*; see Warder p. 14, but in the accusative, *padesam*, when not.

<sup>2</sup> The full passage is *asura-kāyā hāyanti* meaning 'the number of Asurās is decreasing'.

<sup>3</sup> *Vijjā* could also be translated 'charm' or 'spell', but Warder's translation 'science' does not seem satisfactory in this context.

<sup>4</sup> Describing the highest in *samatha* meditation.

<sup>5</sup> Note that *vuccamāno* is a passive present participle. Also note that Sunakkhatta is the object of the verb *vuccamāno* but the subject of *apakkami*. The indeclinable *pi* can also be rendered 'although' or 'also'.

<sup>6</sup> *Na ciraṇi* - lit. 'not long'.

<sup>7</sup> Note how the genitive often can be translated with 'have'.

<sup>8</sup> *Te* is here the genitive singular of 'you'; see Warder p. 56.

<sup>9</sup> Note that the verb 'to be' is missing in the Pāli but has to be supplied on translation. This is common in the Pāli; see Warder p. 14.

Do not stand<sup>1</sup> in front of me. (D II 139,4)

That (referring to something just mentioned), through a question to me,

I will make clear with an explanation (i.e., if you ask me a question about that, I will clarify it for you). (D I 105,19-20)

Now, at that time, Venerable Ānanda was standing<sup>2</sup> behind (or 'at the back of') the Blessed One, fanning the Blessed One. (D II 73,22-23)

However, while I am doing the work<sup>3</sup>, (my) body will become tired. (D III 255,9-10)

The precious things are his.<sup>4</sup> (D II 16,16)

### Translate into Pāli:

*Imesaṃ manussānaṃ puttā bhavissanti.* (D III 71,14-15)

*Ahaṃ assa (or tassa) dāso amhi (or asmi).*<sup>5</sup> (D I 60,14)

*Bhayaṃ bhavissati.* (D I 69,4)

*So dhammaṃ desessati (or desissati).* (D III 76,13)

*Samaṇo bhavissāmi*<sup>6</sup>. (D III 95,24)

*Brāhmaṇassa putto hoti.*<sup>7</sup> (D II 231,11-12)

*Rañño sarīraṃ vatthena veḥenti*<sup>8</sup>. (D II 141,32-33)

*Ayaṃ (or eso) tassa Bhagavato thūpo.* (D II 142,19-20)

*Mayaṃ Bhagavato sarīraṇaṃ bhāgaṃ arahāma*<sup>9</sup>. (D II 164,34-165,1)

## Exercise 11

### Translate into English:

Friend, I did not see. (D II 130,21)

This was the last speech of the Tathāgata.<sup>10</sup> (D II 156,3)

There will be joy and a happy way of life (or 'abiding')<sup>11</sup>. (D I 196,10-12)

The Blessed One saw those deities. (D II 87,11-12)

Thus, Sir, in this way (*iminā ... pariyāyena*<sup>12</sup>), the designation of the young priest Jotipāla, 'Mahāgovinda', came into being (*udapādi*). (D II 232,23-25)

The world is eternal<sup>13</sup> (or: 'the eternal world/universe'). (D I 187,22)

It<sup>1</sup> goes to the southern region (or 'direction'). (D I 222,27-28)

<sup>1</sup> Note the aorist, *aṭṭhāsi*, which is the usual tense with *mā*; see Warder p. 31.

<sup>2</sup> *Ṭhito hoti* - lit. 'is stood'; sometimes the Pāli idiom cannot be translated directly into English, therefore 'was standing, or simply 'stood'. *Piṭṭhito* takes the genitive, thus the genitive form *Bhagavato*; this does not come out in the English translation unless one translates with 'at the back of'. Also note that the word *pana* is used to 'join' this sentence to the previous one; hence it can be translated as 'but', 'however', 'now', or 'then'.

<sup>3</sup> "*Kammaṃ me karontassa*" is an example of the construction called 'genitive absolute'; see Warder p. 58. The phrase can be literally translated as 'the body of me doing the work will become tired'; 'me' is the genitive singular of *ahaṃ*. Note that despite the translation *kīlamiṣṣati* is an active verb.)

<sup>4</sup> The context is the prophesying at the birth of the Bodhisatta Vipassī that, if he stays at home, he will become a universal emperor who has 'seven precious things'. Note that although *bhavanti* is the present tense, the context in the Sutta makes it clear that the future is being spoken of; this is an example of what Warder on p. 13 calls 'a vivid future visualised as present'.

<sup>5</sup> The word order may vary dependent on emphasis; see Warder p. 15 & p. 61, note 2.

<sup>6</sup> Note that in Pāli the pronoun, here *ahaṃ*, is often left out but implied by the verb; see Warder p. 13.

<sup>7</sup> Or more emphatic: *Atthi brāhmaṇassa putto*.

<sup>8</sup> The context is the preparations for the cremation of a dead King's body; hence the use of *sarīraṃ* rather than *kāyo*; see Warder p. 59.

<sup>9</sup> The Sutta text has the verb towards the front, *mayāṃ arahāma Bhagavato sarīraṇaṃ bhāgaṃ*, probably for emphasis.)

<sup>10</sup> Again note that the verb 'to be' is missing; see Warder p. 14. *Ayaṃ* and *pacchiṇṇā*, respectively a pronoun and an adjective, agree with *vācā*.

<sup>11</sup> Verbs expressing 'to be', here *bhavissati*, do not take objects and thus the words 'joined' by them are all in the nominative. Here the 'joining' is between an implied pronoun 'there' and *pānujjaṃ/vihāro*. *Sukho* is here an adjective qualifying *vihāro*.

<sup>12</sup> *Iminā pariyāyena*, lit. 'through this course', is a common idiom; see Warder p. 45.

<sup>13</sup> This is a so-called 'equational sentence', i.e., one thing 'is' something else. Often, as here, the verb 'to be' is left out in these type of sentences. The words 'equated' in this way are in the nominative case; see NCRP II,5.

There will not even (*pi*) be the idea 'good' (*kusalan-ti* - see Warder p. 36), let alone a doer of good. (D III 71,27-28)  
 I went the road. (I.e.: I travelled.) (D III 255,24)  
 It is beautifully said<sup>2</sup>, brahmin. (D I 110,34)  
 Then King Mahāsudassana, having taken the ceremonial water vessel with the left hand, sprinkled the wheel-gem with the right hand. (D II 172,19-22)  
 This is good.<sup>3</sup> (D II 222,27)  
 You are practising<sup>4</sup> wrongly, I am practising correctly. (D III 117,10-11)  
 He has fallen away from there (and) has rearisen here.<sup>5</sup> (D I 81,23)  
 The wanderer saw the Blessed One coming<sup>6</sup>. (D I 179,5-6)  
 Perceptions arise and (*pi*) cease. (D I 180,3)  
 An illness of the Blessed One arose (i.e., the Blessed One became ill.) (D II 127,34-35)  
 He has restraint. (D I 85,26)  
 I did the work. Now (*pana*) while I was doing the work (genitive absolute; see Warder p. 58), the body (became) tired; well, I will lie down<sup>7</sup>. (D III 255,15-16)  
 We saw him (*imaṇi*) rearisen here (i.e., we saw that he had rearisen here). (D I 18,17-18)

### Translate into Pāli:

*Ananto* (or *anantavā*) *loko*. (D I 188,1-2)  
*Na idaṇi sukaraṇi*. (D I 63,3-4)  
*Ahaṇi maggaṇi aḡamāsiṇi* (or *paṭipajjīṇi*). (D III 255,24)  
*Addasā*<sup>8</sup> *rājā kumuāraṇi*. (D II 16,3-4)  
*Nagaraṇi phītaṇi ahosi*. (Cf. D II 146,29 & D I 211,7)  
*So dluvo nicco sassato*. (D I 18,35)  
*Addasāma Bhagavantaṇi*. (D III 39,32)  
*Vācā kantā* (or: *bhāsitaṇi kantaṇi*). (D III 173,13-14)  
*Tena ca me jīvitaṇi dinnanaṇi*<sup>9</sup>, *mayā ca tassa jīvitaṇi dinnanaṇi*. (Cf. D I 148,3)  
*Passā*<sup>10</sup>, *Ananda, te atītā niruddhā*<sup>11</sup> *vipariṇatā*. (D II 198,18-19)  
*Tassa pahūtaṇi suvaṇṇaṇi hoti*. (Cf. D II 351,11 & D III 163,5-6)

## Exercise 12

**Passage for reading:** (D II 337,9-23)

Once upon a time, a certain conch-blower, having taken a conch, went to a bordering country. He, towards a certain village, that way he approached<sup>12</sup>. Having approached, having sounded the conch, having put down the conch, he sat down. Then (*attha kho*), of those bordering people<sup>13</sup>, there was this<sup>1</sup>: "Of what is (or 'what has') this sound, so exciting, so lovely, so

<sup>1</sup> The context requires that *so* is translated as 'it' rather than as 'he'.

<sup>2</sup> *Kalyāṇaṇi* is here an adverb to *vuccati*; see Warder p. 18. *Vuccati* is passive; see Warder p. 52.

<sup>3</sup> Again an 'equational' sentence. This India (*Jambudīpa* - lit. 'rose-apple land') will surely (*eva*) be powerful and prosperous. (D III 75,8-9)

<sup>4</sup> Here the past participle functions more as an adjective than a verb of the past tense; see Warder p. 41; but *micchā* & *sammā* are still adverbs.

<sup>5</sup> This is the usual idiom for describing a deity completing its time in a heavenly realm and being reborn in another state of existence.

<sup>6</sup> *Āgacchantaṇi* is a present participle in the accusative agreeing with *Bhagavantaṇi*; see Warder p. 46f.

<sup>7</sup> *Nipajjāmi*, the present tense here expressing the immediate future; see Warder p. 12.

<sup>8</sup> *Addasā*, unlike other verbs, usually stands at the beginning of the sentence. 2. Note the agreement between *jīvitaṇi* and *dinnanaṇi*.

<sup>9</sup> Note the agreement between *jīvitaṇi* and *dinnanaṇi*.

<sup>10</sup> *Khameyya* - 'it might please', third person, takes the dative; *yathā ... tathā ...*, subordinate clause and main clause, see Warder pp. 71-72 & 292-293.

<sup>11</sup> *Passa* is the imperative second person singular; for *niruddha*; see Warder p. 40.

<sup>12</sup> I.e., he approached a certain village.

<sup>13</sup> Or: 'of the people who were borderers'; according to Warder *paccantajo* is a noun, but I take it to be an adjective; see PED.

intoxicating?" Having assembled, they said this to that conch-blower: "Sir<sup>2</sup>, of what is this sound, so exciting, so lovely, so intoxicating?" "This, Sirs<sup>3</sup>, is called (*niṃma*) a conch, of which is (or 'which has') this sound, so exciting, so lovely, so intoxicating."

### Translate into English:

Through which gate the ascetic Gotama will leave today, that will be called 'the Gotama Gate'. (D II 89,7-8)

Also (*pi*) his clothes are<sup>4</sup> not as (those) of others (i.e., not as other people's clothes). (D II 28,27-28)

What is the meaning of this? (D III 285,7)

Whatever (*yaṇi*) we will desire, that we will do<sup>5</sup> (i.e., we will do as we like). (D II 162,32)

Of what action of mine is this<sup>6</sup> the fruit, of what action (is this) the result? (i.e., what did I do to get this?) (D II 185,29-30)

Now (*taṇi*)<sup>7</sup>, what do the honourable deities<sup>8</sup> think? (D II 216,7)

There is no other world (i.e., after death). (D I 55,17)

Who are you<sup>9</sup>, friend? (D II 356,17)

What is good (and) what is bad? (D III 61,14-15)

Who are you (plural)? (D III 84,16)

Being<sup>10</sup> a King, what does he get? (D III 146,23)

May my Prince Udāyibhadda be possessed<sup>11</sup> with this calm! (D I 50,25-26)

Ask<sup>12</sup>, Great King, which (or 'what') you wish. (D I 51,6)

The Blessed One makes an opportunity for you (i.e., he agrees to see you). (D II 150,19-20)

Which pleases<sup>13</sup> him<sup>14</sup> not, that he gives up (or 'rejects'). (D III 43,27-28)

### Translate into Pāli:

*Adāsi me.* (D III 258,11)

*Piyo me*<sup>15</sup> *Udāyibhaddo kumāro.* (D I 50,29)

*Bhagavā pattāṇi ādāya gāmaṇi pindāya pāvīsi.* (Cf. D I 178,7-8)

*So nibbānāya* (or *parinibbānāya*) *Dhammaṇi deseti.* (D III 55,1-2)

*Yaṇi* (*assa*) *khamati*<sup>16</sup> *taṇi khādanti* (or *paribhūñjati*). (D III 43,28-30)

*Atha kho Bhagavā yena dvārena nikkhami, taṇi Gotama-dvāraṇi nāma ahoṣi.* (D II 89,10-11)

*Taṇi kiṇi maññasi mahārāja?*<sup>17</sup> (D I 60,6)

*Mayaṇi bhavantaṇi Gotamaṇi dassanāya idha upasaṅkantā*<sup>18</sup>. (D I 89,22-23)

*Kiṇi bhante saddaṇi assosī ti?* (or: *Assosi bhante saddaṇi.*). *Na ahaṇi āvuso saddaṇi assosin-ti.*<sup>19</sup>  
(D II 130,22-23)

*N' (ev') assa*<sup>1</sup> *mayāṇi jīvaṇi nikkhamantaṇi passāma.* (D II 333,9)

<sup>1</sup> I.e., 'those bordering people thought this'; this is the usual idiom in Pāli to indicate thinking; see Warder p. 56.

<sup>2</sup> *Ambho* - not very respectful.

<sup>3</sup> *Bho* - used for both the singular and the plural.

<sup>4</sup> Note again that the verb 'to be' is missing in the Pāli.

<sup>5</sup> Future tense in both the subordinate and the main clause; see Warder p. 88. Note that *yaṇi* used in this type of general statement can mean 'whatever'/'whichever', see PED.

<sup>6</sup> *Idaṇi* refers back to something just mentioned.

<sup>7</sup> *Taṇi* can be taken as an indeclinable 'now' or 'then' or it can be regarded as an accusative of specification of state 'about this' - see Warder p. 17 - referring to what has been said or what is to follow, i.e., 'what do you think about this: ...'.

<sup>8</sup> *Bhonto devā* - vocative.

<sup>9</sup> *Ko'si* = *ko* + *asi*.

<sup>10</sup> *Saṇṇāno* is the nominative singular masculine present participle of *atthi*, 'to be'; see Warder p. 47.

<sup>11</sup> *Saṇṇānāgata* takes the instrumental; see Warder p. 44. *Me* can be instrumental, genitive or dative, but the context - this is being spoken by Prince Udāyibhadda's father - indicates the genitive: 'of me'.

<sup>12</sup> *Pucchā* - imperative.

<sup>13</sup> *Khamati* - takes the dative, see Warder pp. 67 & 74.

<sup>14</sup> *Assa* - dative.

<sup>15</sup> The shortened form of pronouns, the 'enclitics', here *me* instead of *mayhaṇi*, is very common. As these shortened forms must be the second word, the usual word order may be altered.

<sup>16</sup> I.e.: '(that) which pleases him ...'.

<sup>17</sup> The usual word order, which has the vocative *mahārāja* as the second word, may be changed in a question.

<sup>18</sup> *Upasaṅkanta* is a past participle - see Warder p. 40.

<sup>19</sup> See Warder p. 74.

## Exercise 13

**Passage for reading:** (D II 337<sup>23</sup> - 338<sup>9</sup>)

They put down (*nipātesuṇi*) that conch stretched out (i.e., they laid it down flat): “Play<sup>2</sup>, Sir Conch! Play, Sir Conch!” Surely (*eva* - adds emphasis) that conch did not make a noise. They put down that conch on the side<sup>3</sup> (... they caused (it) to stand up ... they struck (it) with a stick ... they shook (it): “Play, Sir Conch! Play, Sir Conch!” Surely that conch did not make a noise. Then, that conch-blower thought this<sup>4</sup>: “To what extent these borderer people are fools<sup>5</sup>. For how can<sup>6</sup> they search (so) unmethodically for the conch-sound?” While they were watching<sup>7</sup>, having grasped the conch, having sounded the conch thrice, having taken<sup>8</sup> the conch, he went away.

### Translate into English:

The brahmin taught<sup>9</sup> the hymns. (D II 236,19-21)

He develops that thought<sup>10</sup>. (D III 259,10-11)

Your Majesty, I am not giving<sup>11</sup> you (up) to the enemies. (D I 50,9)

This is the origin of suffering<sup>12</sup>. (D I 84,1)

The King caused palaces to be made for the Prince. (D II 21,6-7)

He, endowed with this Noble collection of virtue, endowed with this Noble restraint of the senses ... resorts to an isolated abode: a wilderness (or ‘forest’), the root of a tree (i.e., the foot of a tree), a mountain ... the open air<sup>13</sup>, a heap of straw. (D I 71,12-17)

Here the unsurpassed ‘Wheel of the Dhamma’<sup>14</sup> was set going by the Tathāgata. (D II 140,25-26)

This is excellent (or ‘delightful’ or ‘delicious’). (D II 223,2)

Who will put a garland on top of (it)<sup>15</sup>, that will be for their happiness (dative). (D II 161,28-30)

But, dear Jīvaka, why<sup>16</sup> are you silent? (D I 49,11-12)

Are you not (*kacci ... na*), dear Jīvaka, giving me (up) to the enemies? (D I 50,4-5)

### Translate into Pāli:

*Ayaṇi dukkhanirodho.* (D I 84,2)

*Parinibbānakālo dāni Bhagavato.* (D II 112,27)

*Cundo kammūraputto paṇītaṇi khādaniyaṇi patiyādāpetvā<sup>17</sup> Bhagavato kālaṇi*

<sup>1</sup> *Nevassa* = *n’ev’assa* = *na eva assa*, is a junction form, see Warder pp. 213-218. *Nikkhamanto*, present participle; see Warder p. 46.

<sup>2</sup> *Vadehi* - irregular formation of the imperative; see Warder p. 35.

<sup>3</sup> *Passena* - indeclinable or instrumental of manner; see Warder p. 45.

<sup>4</sup> Or: ‘it occurred to him’; lit. ‘of that conch blower there was this’. A Pāli idiom used to express thinking; see Warder p. 56.

<sup>5</sup> Two adjectives and a pronoun preceding the noun that they qualify, i.e., *manussā*, ‘people’; usually only one adjective would precede the noun, see Warder p. 61.

<sup>6</sup> *Katham hi nāma* - goes with the future tense; see Warder p. 55.

<sup>7</sup> Genitive absolute, Warder p. 58.

<sup>8</sup> Or: ‘taking’; see Warder p. 48.

<sup>9</sup> *Vācesi*, aorist; lit. ‘caused to speak’; since recitation was the brahmin way of learning their tradition, this becomes ‘to teach’, see PED.

<sup>10</sup> *Cittaṇi* usually means ‘mind’, but in this context it is a ‘thought’ or ‘wish’ that he is cultivating.

<sup>11</sup> Again note how the Pāli present tense *deṇi* can be translated as either ‘I give’ or ‘I am giving’. The latter is in some circumstances difficult to distinguish from the present participle, but usually not. An example of an unambiguous present participle might be ‘giving is good’.

<sup>12</sup> *Dukkha-samudayo* is a tappurisa compound equivalent to *dukkhassa samudayo*.

<sup>13</sup> Warder takes *abbhokāsaṇi* to be an adjective qualifying *palālapuṇṇaṇi*, but normally it is understood to be a noun, see DP.

<sup>14</sup> *Dhammacakkhaṇi* = *dhammassa cakkhaṇi*. *Pavattitaṇi*, past participle of the causative, i.e., ‘caused to go’.

<sup>15</sup> The context is the honouring of a stupa containing Buddha-relics. Note the relative clause/main clause construction; the relative clause when translated literally, as here, is often indistinguishable from a question.

<sup>16</sup> *Kiṇi* here functions as an indeclinable signifying a question; see Warder p. 74.

<sup>17</sup> See Warder p. 81.



*ārocāpesi*<sup>1</sup>: 'Kālo bhante niṭṭhitaṃ bhattaṃ-ti. (D II 127,3-6)  
*Sīho miḡarājā pakkamī*<sup>2</sup> (or *nikkhamī*). (D III 23,26-31)  
*Atthi aññe dhammā gambhīrā paṇītā, ye*<sup>3</sup> *Tathāgato pavedeti*. (D I 12,19-22)  
*So taṃ cittaṃ*<sup>4</sup> *bhūveti*. (D III 259,10-11)  
*Rājā brāhmaṇe āmantāpetvā*<sup>5</sup> *etad avoca: "Passantu brāhmaṇā*<sup>6</sup> *kumāraṃ"-ti*. (D II 16,4-6)  
*Rājā kumāraṃ nisīdāpetvā anusāsati*. (D II 20,19 - 21,1)  
*Brāhmaṇo puratthimena* (or *puratthimaṃ*) *nagarassa navaṃ agāraṃ kārāpesi*<sup>7</sup>. (D II 239,18-19)  
*Mante vācetha*. (D II 238,32)  
*Ahaṃ aje nuñcāpeni*. (D I 147,37 - 148,3)

## Exercise 14

**Passage for reading:** (D II 349,25 - 350,7)

Once upon a time a certain country<sup>8</sup> emigrated. Then (*kho* is not translated), a friend addressed a (i.e., 'his') friend: "Let us go<sup>9</sup>, my dear. Towards that country, that way we will approach<sup>10</sup>. Perhaps here (*ettha*) we may acquire some wealth." "Yes, my dear", the friend consented to the friend. They, towards that country, towards a certain site of a village<sup>11</sup>, that way they approached.

There they saw much abandoned hemp. Having seen (the hemp), the friend addressed the friend: "This, my dear, is much abandoned hemp. Now, my dear, you bind a load of hemp and I will bind a load of hemp. Both having taken a load of hemp, we will go." "Yes, my dear", the friend having consented to the friend bound a load of hemp.

**Translate into English:**

May I ask<sup>12</sup>, Venerable Sir, (about) some point? (D I 51,3-4)

The deities fall from that body<sup>13</sup>. (D I 20,19)

Existence is from the condition of attachment<sup>14</sup>. (D II 56,5)

What now if we were to do good? (D III 73,21)

The Blessed One would never<sup>15</sup> say that! (D III 249,10)

These will not now arise from that illness<sup>16</sup>. (D II 320,11-12)

Having approached them from time to time, you should ask<sup>17</sup>. (D III 61,13-14)

He might think this (lit. 'of him there might be thus'): 'Formerly I was a slave. Now I am freed from that slavery!' (D I 72,26-28)

But, friend, where experience completely is not (*n'atthi*), would perhaps (the idea) 'I am' be<sup>18</sup> there?<sup>1</sup> (D II 67,19-20)

<sup>1</sup> *Arocāpesi* takes the dative like *āroceti*; see Warder p. 68.

<sup>2</sup> Note the regular aorist formation *pakkamī*; the irregular formation *pakkāmi* is more common.

<sup>3</sup> Note how the relative pronoun *ye* is in the accusative (i.e., the object of *pavedeti*), while *aññe dhammā*, which it relates to, is in the nominative. The number and gender, as they must be, are the same; see Warder p. 71. *Añña* is declined like *ya*; see Warder p. 74.

<sup>4</sup> See note 2 in the previous exercise.

<sup>5</sup> *Āmantāpetvā* - causative 'having caused to be addressed'.

<sup>6</sup> Vocative.

<sup>7</sup> *Kārāpesi*, causative aorist.

<sup>8</sup> Or: 'district' or 'nation'.

<sup>9</sup> (imperative or present of immediate future; see Warder p. 12)

<sup>10</sup> I.e., 'let us approach that country'; the future here expressing decision/determination, see Warder p. 55.

<sup>11</sup> *Gāmapadaṇi* - tappurisa compound.

<sup>12</sup> *Puccheyyāmi ahaṃ* = *puccheyyāmi ahaṃ*, optative, to indicate a request; see Warder p. 87.

<sup>13</sup> Or 'host'; ablative. *Kāyo* literally means 'group', 'heap', 'collection' etc.

<sup>14</sup> *Upadānapaccayā* is an ablative tappurisa compound.

<sup>15</sup> *Hi* is here an intensifier, thus 'never' for *na hi*. *Evaṃ*, lit. 'thus', but it is often, as in this case, used to refer to what has just been said or what is about to be said.

<sup>16</sup> *Abādhi vuttāhi* is the usual idiom for recovering from an illness.

<sup>17</sup> Note that Maurice Walshe's translation here, in 'Thus I Have Heard', is in error.

<sup>18</sup> *Siyā* - 'would ... be'.

The outflowings (*āsavā*) have been exhausted by me<sup>2</sup>. (D III 283,21)

Nobody even (*pi*) offered me a seat<sup>3</sup>. (D I 91,18-19)

Come honourables (vocative)! (D II 233,4)

Here a recluse or brahmin might obtain a good Dhamma. Having obtained a good Dhamma, he should not inform another<sup>4</sup>. For what will another do for another?<sup>5</sup> Just as if (*seyyathā pi nāma*), having cut an old bond, one should make another new bond. (D I 224,9-13)

### Translate into Pāli:

(*Ahaṇi*) *utthāy'āsanā*<sup>6</sup> *pakkāmiṇi*. (D I 53,10-14)

*Sace Samaṇo Gotamo imaṇi paṇisaṇi āgaccheyya, imaṇi taṇi (him) pañhaṇi<sup>7</sup> puccheyyāma*. (D III 40,1-2)

*Kiṇi kareyyāma*. (D III 73,22)

*Ahaṇi puññāni kareyyaṇi*. (D I 60,16-17)

*Phassapaccayā vedanā*. (D II 56,17)

*Yathā te ('you' - dative) khameyya, tathā taṇi (it) vyākareyyāsi* (second person). (D I 60,4-5)

*Mayaṇi naṇi āsanena nimanteyyāma*<sup>8</sup>. (D I 60,35 - 61,2)

*Candaggāho*<sup>9</sup> *bhavissati*. (D I 10,13)

*N'atthi ettha kiñci*<sup>10</sup>. (D II 331,1)

*Brāhmaṇā brāhmaṇaṇi nagarā pabbājeyyūṇi*<sup>11</sup>. (D I 98,9-12)

## Exercise 15

### Passage for reading: (D II 350,8-18)

They both having taken a load of hemp, approached a certain site of a village (lit. 'towards a certain site of a village that way they approached'). There they saw much abandoned hemp-thread. Having seen (the hemp-thread) the friend addressed the friend: "For which purpose, my dear, we would desire hemp, (for that purpose) here<sup>12</sup> is much abandoned hemp-thread. Now, my dear, you throw away the (i.e., your) load of hemp, and I will throw away the (i.e., my) load of hemp. Both having taken a load of hemp-thread, we will go<sup>13</sup>." "This load of hemp, my dear, has been carried with difficulty<sup>14</sup>. by me and has been well-tied-up<sup>15</sup> It is enough for me<sup>16</sup>, you understand!" Then that friend (i.e., the first friend), having thrown away the load of hemp, took a load of hemp-thread.

### Translate into English:

Now<sup>17</sup>, brahmin, listen! (D I 124,19)

You don't know this doctrine and discipline!<sup>1</sup> I know this doctrine and discipline! (D III 117,7-9)

<sup>1</sup> The context is the Buddha proving that a 'self' cannot be without feeling/experience; the *ti* in *asmi ti* denotes an idea, perception, or thought; see Warder p. 36 & NCRP I 3.3.8.

<sup>2</sup> *Me* could here be instrumental, dative, or genitive!

<sup>3</sup> *Āsanena nimanteti*, for this instrumental construction see Warder p. 46.

<sup>4</sup> *Parassa āroceyya - āroceti* takes the dative. Compare *paro parassa* with *sahāyako sahāyakaṇi* above.

<sup>5</sup> I.e., 'what can one person do for another?'; rhetorical question meaning it is useless to help anybody. This was a wrong view according to the Buddha.

<sup>6</sup> *Utthāy'āsanā = utthāya + āsanā*, lit. 'having got up from the seat'.

<sup>7</sup> *Imaṇi ... pañhaṇi* - 'this question.

<sup>8</sup> *Asanena nimanteti* - again, see Warder p. 46.

<sup>9</sup> *Canda-ggāho* - tappurisa compound; see Warder p. 92.

<sup>10</sup> *Na kiñ ci* - 'nothing'; see Warder p. 86.

<sup>11</sup> *Pabbājeti* - 'he causes to go forth', thus 'he banishes'.

<sup>12</sup> *Idaṇi* - can be understood as an adverb, as I do, or as a pronoun, 'this'.

<sup>13</sup> *Gacchissāma* - future of decision/determination; see Warder p. 55.

<sup>14</sup> *durābhato - du(r) + ābhato*, lit. 'bad-carried'

<sup>15</sup> *susammaddho = su + sammaddho*.

<sup>16</sup> *Alaṇi me*; see Warder p. 68.

<sup>17</sup> *Tena hi* signifies an admonition; see Warder p. 94.

Here the Tathāgata was born. (D II 140,20)

Who might quickly understand<sup>2</sup> this doctrine? (D II 40,5-6)

Someone gives a gift to an ascetic or brahmin, (such as) food, drink, a garment, a carriage, a garland, perfume and cosmetics, a bed, a room and a lamp<sup>3</sup>. (D III 259,3-5)

But, Sir, who knows<sup>4</sup>? The sense pleasures are intoxicating. (D II 234,10-11)

Find out<sup>5</sup> whether the report (*saddo*) which is disseminated about that Honourable Gotama is truly thus, or whether (it is) not thus. (D I 88,22-24)

While knowing thus (and) seeing thus (genitive absolute), the mind is freed (*vimuccati* - passive) from the outflowing (*āsavā* - ablative) of sensual pleasure (*kāma*), the mind is freed from the outflowing of existence (*bhava*), and (*pi*) the mind is freed from the outflowing of ignorance (*avijjā*). (D I 84,8-10)

Whatever<sup>6</sup> has the nature to arise, all that is subject to cessation. (D II 41,20-21)

There is no non-death of one who has been born<sup>7</sup>. (D II 246,16)

## Translate into Pāli

*Yaṇi ahaṇi jānāmi, taṇi tvaṇi jānāsi; yaṇi tvaṇi jānāsi, taṇi ahaṇi jānāmi.* (D I 88,8-10)

*Ahaṇi Bhagavato bhāsitaṇi* (or *vacanaṇi*) *ājānāmi.* (D I 184,30-31)

*Yaṇi ahaṇi vyākariṣāmi, taṇi khippaṇi eva ājānissati.* (D II 150,16-17)

*So aparena samayena*<sup>8</sup> *ariyaṇi dhammaṇi sunāti.* (D II 214,11-12)

*Bhagavā pattacīvaraṇi* (dvanda compound) *ādāya Rājagahaṇi pindāya pāvisi.* (D III 180,9-10)

*Alaṇi Ānanda, mā paridevesi*<sup>9</sup>. (D II 144,10)

*So pajānāti: 'ime sattā kāyaduccharitena samannāgatā'*<sup>10</sup>. (D I 82,25-29)

*Taṇi vācaṇi* (or *bhāsitaṇi* or *vacanaṇi*) *anuggaṇhanto*<sup>11</sup> *pakkāmiṇi.* (D I 53,13-14)

*Kasmā*<sup>12</sup> *idaṇi Samanena Gotamena avyākataṇi*<sup>13</sup>? (Cf. D I 188,32)

*Tumhe agārasmā anagāriyaṇi pabbajitā*<sup>14</sup>. (D III 84,14-15)

## Exercise 16

**Passage 1:** (D II 350,19 - 351,21)

They approached a certain site of a village. There they saw much abandoned flax. Having seen (the flax) etc. much abandoned flax-thread. Having seen (the flax-thread) etc. etc. much abandoned gold. Having seen (the gold) the friend addressed the friend: "For which purpose, my

<sup>1</sup> *Dhammavinaya*, dvanda compound.

<sup>2</sup> *Ājānissati* literally means 'he will understand', but here the meaning seems to be hypothetical, see Warder p. 55. *Khippaṇi* is often followed by *eva* slightly altering the meaning to something like 'really quickly'.

<sup>3</sup> Note that dvanda compounds, such as those in this list, though singular, may be used as collective nouns signifying more than one item; see Warder p. 97.

<sup>4</sup> The contextual meaning is 'who knows what will happen?'

<sup>5</sup> *Jānāmi* is usually translated 'know', but here means 'get to know' thus 'find out'; see PED. *Jānāmi* here seems to form a clause of its own. *Abbhuggato* is a past participle predicated of *saddo*, functioning like an adjective, see Warder p. 61. *Bhavantāṇi Gotamaṇi* I take to be an accusative of 'specification of state', see Warder pp. 17-18. *Santaṇi* I here understand to function as an adverb; see Warder p. 116.

<sup>6</sup> *Yaṇi kiṇ ci* - see Warder p. 85. *Samudayadhammaṇi - dhamma* at the end of a compound has the sense of 'nature to', 'subject to', see CDB p. 44.

<sup>7</sup> Note the 'personalised' form of the past participle here, i.e., 'one who has been born' rather than just 'has been born'. This is a common feature of Pāli past participles (and present participles), see NCRP V,5.2.

<sup>8</sup> *Aparena samayena*, 'after some time'; see Warder p. 45. Warder renders *ariyaṇi dhammaṇi* as 'excellent doctrine'; other words for excellent could be *abhikkantaṇi* or *paṇītaṇi*.

<sup>9</sup> *Alaṇi*, 'stop'; see Warder p. 68. *Mā paridevesi*, 'don't grieve'; see Warder p. 31; the PTS text actually has *paridevi* which may be an alternative form of the aorist; again note the combination of aorist with *mā*.

<sup>10</sup> *Samannāgata* + instrumental; see Warder p. 44; *kāyaduccharitena - kāya + du(r) + caritaṇi*, a tappurisa compound.

<sup>11</sup> *Anuggaṇhanto* - 'not-memorising'; negative present participle of *uggaṇhāti*, but 'not grasping' or 'not understanding' might be a better translation considering the context in the Sutta. Also note how an *ṇi* (here of *vācaṇi*) can change to *ṇi* when a vowel, here *a*, follows in close junction.

<sup>12</sup> See Warder p. 89.

<sup>13</sup> *Avyākataṇi* is the negative past participle of *vyākaroṭi*.

<sup>14</sup> *Agārasmā*: ablative. *Agārasmā pabbajitā*; see Warder p. 89. *Pabbajitā* - plural nominative agreeing with *tumhe*, 'you'.

dear, we would desire hemp, hemp-thread ... lead, or silver, (for that purpose) here is much abandoned gold. Now, my dear, you throw away the load of hemp, and I will throw away the load of silver. Both having taken a load of gold, we will go." "This load of hemp, my dear, has been carried with difficulty by me and has been well tied up. It is enough for me, you understand! ...

**Passage 2:** (D II 347<sub>9</sub> - 348<sub>1</sub>)

Formerly, a certain pig-breeder man went<sup>1</sup> from his own village to another village. There he saw much abandoned dry dung<sup>2</sup>. Having seen (the dry dung), he thought this: "This much abandoned dry dung is for me, and (it is) a meal for my pigs<sup>3</sup> What now if I<sup>4</sup> were to carry the dry dung from here?"

He, having spread out the cloak (or 'upper robe'), having fetched much dry dung, having bound a bundle, having carried it off on the head, went. Whilst on his way<sup>5</sup>, a great untimely cloud<sup>6</sup> rained heavily<sup>7</sup>. He went, having taken the oozing (and) dripping<sup>8</sup> load of dung, (and) was smeared<sup>9</sup> with dung as far as the tip of the nail<sup>10</sup>. Then<sup>11</sup> people having seen him (*enaṇi*) said thus: "I say, aren't you<sup>12</sup> mad! - or perhaps daft? For how could you carry<sup>13</sup> an oozing (and) dripping load of dung, (being) smeared with dung as far as the tip of the nails?" "In this case (*etttha*), I say, you are mad, you are daft, for truly (*tathā hi pana*) (this) is a meal for my pigs!"

**Translate into Pāli:**

The Blessed One was dwelling<sup>14</sup> in Rājagaha. (D I 47<sub>1-2</sub>)

These sun and moon<sup>15</sup> are in another world, not in this (world). (D II 319<sub>23-24</sub>)

With reference to what<sup>16</sup> is your<sup>17</sup> quarrel, with reference to what is the dispute? (D I 237<sub>7-8</sub>)

When this had been said<sup>18</sup>, a certain minister of the King said this to the King. (D I 47<sub>14-15</sub>)

By him (*tena*) now (*dāni*) not long it will be lived<sup>19</sup>. (D II 138<sub>16</sub>)

By the honourable King that regret should not be done<sup>20</sup>. (D I 138<sub>16</sub>)

But (*pana*), Potthapāda, this (*etaṇi*) should not be seen<sup>21</sup> thus. (D I 196<sub>6-7</sub>)

Some business (*karaṇīyaṇi*) or other<sup>22</sup> arose<sup>23</sup>. (D II 340<sub>14</sub>)

This is to be pursued, this is not to be pursued<sup>24</sup>. (D II 223<sub>1-2</sub>)

<sup>1</sup> *Agamāsi* - aorist.

<sup>2</sup> *sukkhagūthāṇi* - kammadhāraya compound, i.e., *sukkha* is an adjective qualifying *gūthāṇi*.

<sup>3</sup> *Mamañ-ca sūkarabhataṇi* - *sūkarabhataṇi* is a tappurisa compound 'meal for the pigs'; note how 'my', *mamañ*, has to be inserted into the middle of the compound for the expression to be clear in English.

<sup>4</sup> *Yan-nūnāhaṇi* = *yan nūna ahaṇi*, for *yan nūna* see Warder p. 94.

<sup>5</sup> *Tassa antarā magge* - *antarā* takes the locative and/or genitive.

<sup>6</sup> *Akālamegho* - kammadhāraya compound; see Warder p. 108.

<sup>7</sup> *Pāvassi* - aorist of *pavassati*.

<sup>8</sup> Two present participles qualifying 'load of dung'; note the case, number, and gender agreement.

<sup>9</sup> *Makkhito* - agrees with *so*, i.e., he was smeared.

<sup>10</sup> *Agganakhā* - ablative; see Warder p. 91.

<sup>11</sup> *Taṇi* - I take it as an indeclinable.

<sup>12</sup> *Kacci no* - the negative particle *no* is an emphatic form of *na*; see Warder p. 99.

<sup>13</sup> *Kathaṇi hi nāna* goes with the future, here *harissati*; see Warder p. 55.

<sup>14</sup> This is a common opening of Suttas. It is another example of the present tense, here *vilharati*, being used as the 'historic present'; see Warder p. 12.

<sup>15</sup> A dvanda compound. The sun and the moon were considered to be devas, beings which existed in another world.

<sup>16</sup> *Kismiṇi*, locative of reference, from *kiṇi*; see Warder p. 102.

<sup>17</sup> Genitive case. Again note how the verb 'to be' is missing in the Pāli and needs to be supplied on translation.

<sup>18</sup> *Evaṇi vutte* is usually regarded as a locative absolute even though there is no pronoun as is normally required in such expressions; see Warder p. 103. The pronoun in this case may be regarded as 'implied' by the participle.

<sup>19</sup> This is a slightly complicated example of the future passive participle + the verb 'to be', forming a 'periphrastic' construction, see Warder pp. 107 & 236.

<sup>20</sup> An idiom expressing that the King should not feel remorse. *Karaṇīyo*: 'should be done'.

<sup>21</sup> Or: 'should not be regarded', 'na ... *daṭṭhabbaṇi*.

<sup>22</sup> *Kiñ-cid-eva* - 'some ... or other', see DP.

<sup>23</sup> *Uppajji* is the aorist of *uppajjati*; a common alternative aorist form is *udapādi*.

<sup>24</sup> Referring to right practices and wrong practices.

**Translate into Pāli:** (D I 117<sup>28</sup> - 118<sup>11</sup>)

*Ahaṇi ce va kho pana Samaṇaṇi Gotamaṇi paṇhaṇi puccheyyāmi, tatra (same as tattha) ce maṇi Samano Gotamo evaṇi vadeyya<sup>1</sup>: “Na c’esa<sup>2</sup> brāhmaṇa paṇho evaṇi pucchitabbo, evaṇi nāmi’esa brāhmaṇa paṇho pucchitabbo”ti, tena maṇi ayaṇi parisā paribhaveyya: “Bālo Soṇadaṇḍo brāhmaṇo avyatto, nāsakkhi<sup>3</sup> Samaṇaṇi Gotamaṇi yoniso paṇhaṇi pucchitun”-ti. Maṇi ce va kho pana Samano Gotamo paṇhaṇi puccheyya, tassa cāhaṇi paṇhassa veyyākaranena cittaṇi na ārādheyyaṇi. Tatra ce maṇi Samano Gotamo evaṇi vadeyya: “Na c’esa brāhmaṇa paṇho evaṇi vyākātabbo, evaṇi nāmi’esa brāhmaṇa paṇho vyākātabbo”ti, tena maṇi ayaṇi parisā paribhaveyya: “Bālo Soṇadaṇḍo brāhmaṇo avyatto, nāsakkhi Samaṇassa Gotamassa paṇhassa veyyākaranena cittaṇi ārādhetun”-ti.*

## Exercise 17

**Passage for reading:** (D II 342<sup>20</sup> - 343<sup>7</sup>)

Once upon a time a great caravan of carts which had a thousand carts went from the eastern country to the western country. Wherever<sup>4</sup> it went<sup>5</sup> it quickly exhausted grass, sticks, and water, (and) the greenery (lit. ‘the green colour’). Now on that caravan were two caravan-merchants, one of five hundred carts, (and) one (i.e., the other) of five hundred carts. Then those caravan-merchants thought this<sup>6</sup>: “This is a great caravan of carts which has a thousand carts. Wherever we<sup>7</sup> go, it quickly exhausts the grass, sticks, and water, (and) the greenery. What if we were to divide this caravan in two, (with) five hundred carts on either side.

**Translate into English:**

Now brahmin listen, I will speak. (D I 124<sup>19</sup>)

I breathe in long. (D II 291<sup>7</sup>)

Do not go two by one way. (D II 45<sup>32</sup>)

Only (*va = eva*), having seen the Blessed One Gotama, will we go<sup>8</sup>. (D I 151<sup>4-5</sup>)

The Gods are seated together in the assembly hall. (D II 225<sup>10-11</sup>)

(Were they) really (*eva*) existing sounds he didn’t hear, or non-existing? (i.e., the sounds he didn’t hear, did they exist or not?) (D I 152<sup>25-28</sup>)

But I will go forth from home to homelessness. (D III 64<sup>11-13</sup>)

Which five? (D II 85<sup>14</sup>)

Wrong<sup>9</sup> in sensualities should not be practised. (D III 62<sup>18</sup>)

If<sup>10</sup> your honour is happy, then<sup>11</sup> we are happy, if your honour is unhappy, then we are unhappy<sup>12</sup>. (D II 233<sup>7-9</sup>)

**Re-translation into Pāli.** (D I 120<sup>10</sup> -124<sup>10</sup>)

*Pañcahi aṅgehi samannāgataṇi brāhmaṇā brāhmaṇaṇi paṇṇāpentī ...* (D I 120<sup>10-11</sup>)

<sup>1</sup> ‘Were to say’ rather than ‘were to ask’.

<sup>2</sup> Equivalent to *eso*; ‘deictic’ pronoun, i.e., pronoun of presence; see Warder p. 29.

<sup>3</sup> *Na* + *asakkhi*; *asakkhi* is aorist of *sakkoti*.

<sup>4</sup> *Yena yena* - see Warder p. 73.

<sup>5</sup> *gacchati* - and below *pariyādiyati* etc., historic present tense; see Warder p. 12. 3. *Tesaṇi satthavāhānaṇi etad ahoṣi* - lit. ‘of those caravan-merchants there was this’; see Warder p. 56.

<sup>6</sup> *Tesaṇi satthavāhānaṇi etad ahoṣi* - lit. ‘of those caravan-merchants there was this’; see Warder p. 56.

<sup>7</sup> *te mayaṇi* - emphatic ‘we’; see Warder p. 29.

<sup>8</sup> This meaning is required by the context in the Sutta; otherwise the meaning could also have been: ‘having seen (someone or something), we will go to that Blessed One Gotama.

<sup>9</sup> Warder treats *micchā* as a noun, ‘wrong’, but it is usually understood to be an adverb, ‘wrongly’.

<sup>10</sup> *Yaṇi* as indeclinable.

<sup>11</sup> *Taṇi* as indeclinable.

<sup>12</sup> Note that *sukha* and *dukkha* here are adjectives, not nouns, that qualify the pronouns *mayaṇi* which are in the nominative case.)

*Imesaṇi pañcannaṇi aṅgānaṇi vaṇṇaṇi thapayāma. Kiṇi hi vaṇṇo karissati? ... (D I 120,32-34)*  
*'Tiṭṭhatha tumhe, Soṇadaṇḍo brāhmaṇo mayā saddhiṇi mantetū' ti. Evaṇi vutte Soṇadaṇḍo brāhmaṇo*  
*Bhagavantaṇi etad avoca: 'Tiṭṭhatu bhavaṇi Gotama, tumhī bhavaṇi Gotamo hotu, ahaṇi eva tesañi saha*  
*dhammena paṭivacanaṇi karissāmi' ti.*

*Atha kho Soṇadaṇḍo brāhmaṇo te brāhmaṇe etad avoca: 'Mā bhavanto evaṇi avacuttha:*  
*"Apavadat'eva bhavaṇi Soṇadaṇḍo vaṇṇam, apavādanti mante, ekaṇṣena bhavaṇi Soṇadaṇḍo samañass'eva*  
*Gotamassa vādaṇi anupakkhandatī' ti. 'Nāhaṇi bho apavādāmi vaṇṇaṇi vā mante vā ti'.*

*Tena kho pana samayena Soṇadaṇḍassa brāhmaṇassa bhāgineyyo Aṅgako nāma mānavako tassaṇi*  
*pārisāyaṇi nisinnu hoti. ... 'Passanti bhonto imaṇi Angakaṇi mānavakaṇi anihākaṇi bhāgineyyaṇi'-ti?*  
*"Evaṇi bho'. (D I 122,19-123,8)*

*Yattha sīlaṇi tattha paññā, yattha paññā tattha sīlaṇi. (D I 124,2-3)*

*'Sīla-paññānaṇi<sup>1</sup> (-ca pana) lokasmiṇi aggaṇi akkhāyatī' ti. (D I 124,9-10)*

## Exercise 18

### Passage 1: (D II 348-349)

Once upon a time two die-gamblers gambled with dice. One die-gambler swallowed the unlucky die each time it came. The second die-gambler saw that die-gambler swallowing the unlucky die each time it came. Having seen (it), he said this to the die-gambler: "Dear, you win conclusively; dear, give (me) the dice, I will make a (votive) offering." "Yes, dear", that die-gambler handed over the dice to that die-gambler. Then that die-gambler having treated the dice with poison, said this to that die-gambler: "Come dear, let us gamble<sup>2</sup> with dice." "Yes, dear", that die-gambler consented to that die-gambler. Also a second (time) those die-gamblers gambled with dice, (and) also a second (time) that die-gambler swallowed the unlucky die each time it came. A second (time) the die-gambler saw that die-gambler, also (for) a second (time), swallowing the unlucky die each time it came. Having seen (it), he said this to that die-gambler:

"Smear'd with the highest potency,  
 The man knows not the swallowed die<sup>3</sup>,  
 Swallow, damn you, swallow evil gambler<sup>4</sup>,  
 Afterwards there will be bitterness<sup>5</sup> for you."

### Passage 2: (D III 59-63)

Once upon a time there was a king named Daḷhanemi, an emperor<sup>6</sup>, a just, law-abiding king ... Then King Daḷhanemi after (the passage of) thousands of years<sup>7</sup>, addressed a certain man: "When, dear man, you should see the heavenly wheel-gem receded, fallen from (its) place, then you should inform me." "Yes, Sire", that man consented to King Daḷhanemi.

After thousands of years that man saw the heavenly wheel-gem drawn back, fallen from (its) place. Having seen, towards King Daḷhanemi that way he approached, (and) having approached said this to King Daḷhanemi: "Hear Sire, you should know your<sup>8</sup> heavenly wheel-gem has receded, has fallen from (its) place.

<sup>1</sup> According to the Commentary *sīla-paññānaṇi* - which would be a genitive plural ending - is actually *sīla+paññānaṇi* where *paññānaṇi* is a neuter noun; see also PED. This reading makes the meaning of the above phrase much more transparent: 'Virtue-and-wisdom (nominative singular dvanda compound) is declared the foremost (*aggaṇi* - accusative) in the world'. Note that this is a passive sentence.

<sup>2</sup> Lit. 'we will gamble'; future expressing determination or decision; see Warder p. 55.

<sup>3</sup> I.e., the man does not realise that the die is smeared with the highest potency (of poison.)

<sup>4</sup> *pāpadhuttaka* - kammadhāraya compound, *pāpa* being an adjective qualifying *dhuttaka*; see Warder p. 108.

<sup>5</sup> Or 'severity'; the point made seems to be that his actions will have severe results.

<sup>6</sup> Or 'a wheel-turning monarch'.

<sup>7</sup> See Warder p. 45 for this construction.

<sup>8</sup> *Te* - genitive or dative. If dative it should be "... the heavenly wheelgem has receded for you"; dative of disadvantage.

Then King Dalhanemi having summoned the eldest son, the prince, said this: "Now, dear prince, my heavenly wheel-gem has receded, has fallen from (its) place. But by me this has been heard<sup>1</sup>: 'Of which wheel-turning monarch<sup>2</sup> the heavenly wheel-gem recedes, falls from place, by that king it is now not long to be lived'. By me human (sensual) pleasures (*kāma*) have been enjoyed<sup>3</sup>, (it is) time to search for heavenly pleasures<sup>4</sup>. Come, dear prince, you follow<sup>5</sup> this earth. But I, having shaved off hair and beard, [131]<sup>6</sup> having donned the saffron robes, will go forth from home to homelessness."

Then King Dalhanemi, having properly installed the eldest son, the prince, in the kingdom, having shaved off hair and beard, having donned the saffron robes, went forth from home to homelessness. But when the king-sage<sup>7</sup> was seven days gone forth<sup>8</sup>, the heavenly wheel-gem disappeared. Then a certain man towards the noble warrior king that way he approached, (and) having approached, said this to the noble warrior king: "Hear, Sire, you should know (that) the heavenly wheel-gem has disappeared."

Then, when the heavenly wheel-gem had disappeared<sup>9</sup>, the noble warrior king was disturbed. Towards the royal sage that way he approached, (and) having approached, he said this to the royal sage: "Hear, Sire, you should know (that) the heavenly wheel-gem has disappeared."

When this had been said the royal sage said this to the noble warrior king: "Be not disturbed, dear, when the heavenly wheel-gem has disappeared. For the heavenly wheel gem, dear, is not your paternal inheritance. Here, dear, conduct (yourself) in the noble conduct of a wheel-turning monarch<sup>10</sup>. It is possible<sup>11</sup> that (*yaṇi*) the heavenly wheel gem will appear to you<sup>12</sup>." "But which, Sire, is this Noble conduct of the wheel-turning monarch?"

"Now dear, you, dependent on Dhamma, honouring Dhamma, worshipping Dhamma, arrange righteous protection, shelter, and safety with reference to<sup>13</sup> subordinate<sup>14</sup>. Noble warriors<sup>15</sup>, with reference to brahmins and householders, with reference to city-dwellers and country-folk, with reference to brahmins and ascetics, (and) with reference to birds and animals. And do not, dear, let unlawful action proceed in your kingdom. And who, dear, in your (te) kingdom might be without wealth, to them you should grant money. And who (*ye*), dear, in your kingdom are ascetics and brahmins who abstain (lit. 'have abstained') from intoxicants and carelessness (ablative), having approached them (*te*)<sup>16</sup> from time to time, you should ask: 'What, Venerable Sir, is wholesome, what is unwholesome; doing what would be for my long lasting misfortune and suffering, or doing what would be for my long lasting benefit and happiness?' Having heard (it) of them (i.e., from them), which is unwholesome, that you should avoid; which is wholesome, that having undertaken, you should conduct (yourself in it). This, dear, is that noble conduct of a wheel-turning monarch."

"Yes, Sire", the noble warrior king having consented to the royal sage, conducted (himself) in the noble conduct of a wheel-turning monarch. While he was conducting<sup>17</sup> himself

<sup>1</sup> *sitaṇi* - 'has been heard' seems a better translation here than 'is heard'. 'Has been' stresses the present perfect aspect of the action, i.e., that it has been completed, and this seems to be the usual meaning of the past participle; see Warder p. 40.

<sup>2</sup> Again, genitive or dative.

<sup>3</sup> *Bhuttā* - normally means eaten but here is used idiomatically with *kāma*

<sup>4</sup> *dibbe kāme* - accusative plural.

<sup>5</sup> Or 'be intent on', *patipajja*, imperative.

<sup>6</sup> These numbers refer to the page numbers in Warder's book.

<sup>7</sup> Or 'royal sage'.

<sup>8</sup> Or 'when it was seven days since the king went forth', locative absolute.

<sup>9</sup> Locative absolute.

<sup>10</sup> Lit. 'in the noble wheel-turning-monarch-conduct'.

<sup>11</sup> *Ṭhānaṇi kho paṇ'etaṇi vijjati* - lit. 'now this case exists'.

<sup>12</sup> *Te* - dative, see Warder's vocabulary.

<sup>13</sup> 'With reference to' could also be rendered 'for'; this locative has a dative sense.

<sup>14</sup> *Anuyuttasu* - see DP.

<sup>15</sup> Locative of reference.

<sup>16</sup> Note that the relative pronoun *ye*, 'who', introducing the relative clause is in the nominative case agreeing with *samaṇabrāhmaṇā*, 'ascetics and brahmins', whereas the demonstrative pronoun *te*, 'them', introducing the main clause - to which the relative pronoun refers - is in the accusative case, being the object of the main clause; see Warder pp. 71 & 291. In 'Thus have I heard' this has been translated wrongly.

<sup>17</sup> *Vattamānassa* - present participle; it takes place simultaneously with the main action *pāturaḥosi*, which is in the aorist; thus 'was conducting'; see Warder p. 46.

(genitive absolute) in the noble conduct of a wheel-turning monarch, the heavenly wheel-gem appeared. Having seen (it), the noble warrior king thought this: “Now, this has been heard by me: ‘For which noble warrior king<sup>1</sup> the heavenly [132] wheel-gem arises, he is a wheel-turning monarch’. Might I be a king who is a wheel-turning monarch?<sup>2</sup>”

Then that wheel-gem revolved to the eastern direction, (and) behind was the king who was a wheel-turning monarch with the fourfold army. And (pana) in which place the wheel-gem stationed (itself), there the wheel-turning king took up camp, (together) with the fourfold army. And which were enemy kings in the eastern direction, they having approached the king who was a wheel-turning monarch, said thus: “Come great king, welcome to you great king, (we are) your own great king, instruct us great king.” The king who was a wheel-turning monarch said thus: “A being should not be killed. The non-given should not be taken. Wrong in sensualities should not be practised. Falsehood should not be spoken. Alcohol should not be drunk. And consume in moderation.” And who were enemy kings in the eastern direction, they were subordinated by<sup>3</sup> the king who was a wheel-turning monarch<sup>4</sup>... revolved to the southern direction. etc. to the western. etc. to the northern. etc. And who were enemy kings in the northern direction, they were subordinated by the king who was a wheel-turning monarch.

### Translate into English:

Just the brahmin caste is best. (D III 81,10-11)

Having made a man with a man<sup>5</sup>, just the noble warriors are best, the brahmins are inferior. (D I 98,8-9)

And at present there exists no other ascetic or brahmin more learned<sup>6</sup> than the Blessed One<sup>7</sup>. (D III 99,8-9)

He cuts off the head with a sharp sword. (D I 56,32)

We should not eat rice or gruel<sup>8</sup>. (D III 9,21-22)

I am the supreme of (i.e., in) the world, I am the eldest of the world, I am the best of the world. (D II 15,10-12)

We do not know more than this. (D III 52,30-31)

This is inferior, this is excellent. (D II 223,2)

Venerable Sir, does perception arise first<sup>9</sup> (and) knowledge afterwards, or does knowledge arise first (and) perception afterwards, or do perception and knowledge arise simultaneously? (D I 185,21-24)

**Re-translation into Pāli;** see M I 387,8-21 + 27-28 + 388,2-9.

## Exercise 19

### Passage 1: (D II 343-346)

They divided that caravan in two, (with) five hundred carts on one side (and) five hundred carts on one side (i.e., the other side). One caravan-merchant first (*tāva*) having put much grass and stick and water on top (of the caravan) caused the caravan to set out<sup>10</sup>. That caravan, which was two or three days (since it) set out, saw a black man who had red eyes, a

<sup>1</sup> *Yassa rañño khattiyassa* - probably dative of advantage; see Warder p. 67. Sometimes it is difficult to tell whether a particular construction is dative or genitive; see Warder p. 69.

<sup>2</sup> *Rājā cakkavatti* - two nouns in apposition with *cakkavatti* qualifying *rājā* by being predicated of it, thus ‘who is ...’; see Warder p. 61.

<sup>3</sup> *Anuyutto* - see DP.

<sup>4</sup> *Rañño cakkavattissa* - I take it as a subjective genitive; see Warder p. 57.

<sup>5</sup> I.e., having done a comparison of a man with a man; see Warder p. 44.

<sup>6</sup> Or ‘of greater spiritual power’.

<sup>7</sup> Ablative.

<sup>8</sup> For *kummāsaṇi* - see MLDB, p. 1213, note 278.

<sup>9</sup> *Paṭhamanī* - here as an indeclinable adverb.

<sup>10</sup> *Pāyāpesi* - causative aorist; note the aorist ‘augment’ making the first *a* into *ā*.



quiver tied behind, a garland of white water lilies, wet clothes and wet hair<sup>1</sup>, coming in the opposite direction with a donkey cart with wheels smeared with mud. Having seen, he (i.e., the caravan-merchant) said this: “Sir, from where do you come?” “From such and such a country.” “Where will you go?” “To a country named such and such.” “Perhaps, Sir, in the wilderness in front (of us) a great cloud has poured down?” “Yes (*evaṃ*), Sir, in the wilderness in front (of you) a great cloud has poured down, the road is showered over with water, (there is) much grass and stick and water; throw away, Sir, the old grasses, sticks, (and) waters, (and) go very fast with light-loaded carts, do not tire the draught animals.”

Then that caravan-merchant addressed the caravan-travellers<sup>2</sup>: “This honourable man says<sup>3</sup> - a great cloud has poured down, the road is showered over thus: ‘In the wilderness in front with water, (there is) much grass and stick and water; throw away, Sir, the old grasses, sticks, (and) waters, [146] (and) go very fast with light-loaded carts, do not tire the draught animals.’ Throw away, Sir, the old grasses, sticks, (and) waters, (and) cause the caravan to set out with light-loaded carts.” “Yes, Sir”, those caravan-travellers consented to the caravan-leader, (and) having thrown away the old grasses, sticks, (and) waters, they caused the caravan to set out with light-loaded carts.

At the first caravan-camp<sup>4</sup> they saw no grass or stick or water, at the second caravan-camp too ... at the third caravan-camp too ... at the fourth caravan-camp too ... at the fifth caravan-camp too ... at the sixth caravan-camp too ... at the seventh caravan-camp too they saw no grass or stick or water, (and) one and all<sup>5</sup> met with misfortune and disaster. And who were in that caravan, whether people or domestic animals, all (those) that non-human spirit devoured, he left only the bones.

When the second caravan-merchant knew: “much-gone (i.e., far gone) now is that caravan”, having put much grass and stick and water on top he caused the caravan to set out. This caravan, which was two or three days (since it) set out, saw a black man who had red eyes, a quiver tied behind, a garland of white water lilies, wet clothes and wet hair, coming in the opposite direction with a donkey cart with wheels smeared with mud. Having seen, he said this: “Sir, from where do you come?” “From such and such a country.” “Where will you go?” “To a country named such and such.” “Perhaps, Sir<sup>6</sup>, in the wilderness in front a great cloud has poured down?” “Yes, Sir, in the wilderness in front (of you) a great cloud has poured down, the road is showered over with water, (there is) much grass and stick and water; throw away, Sir, the old grasses, sticks, (and) waters, (and) go very fast with light-loaded carts, do not tire the draught animals.”

Then that caravan-leader addressed the caravan-travellers: “This honourable man says thus: ‘In the wilderness in front a great cloud has poured down, the road is showered over with water, (there is) much grass and stick and water; throw away, Sir, the old grasses, sticks, (and) waters, (and) go very fast with light-loaded carts, do not tire the draught animals.’ (But) sirs<sup>7</sup>, this man is not even (*eva*) a friend, relative, or blood-relation of ours, how will we go (i.e., act) out of faith<sup>8</sup> in him<sup>9</sup>. The old grasses, sticks, and waters are not to be thrown away. Cause the caravan to set out with the goods as before<sup>10</sup>, we will not throw away your<sup>11</sup> old (i.e., your old grass, sticks, and water).” “Yes, Sir”, those caravan-travellers having consented to that caravan-merchant, caused the caravan to set out with the goods as before.

At the first caravan-camp they didn’t see grass or stick or water, ... also at the second caravan-camp ... also at the third caravan-camp ... also at the fourth caravan-camp ... also at the fifth caravan-camp ... also at the sixth caravan-camp [147] ... also at the seventh caravan-camp

<sup>1</sup> Five bahubbīhi compounds qualifying *purisaṃ*, ‘man’.

<sup>2</sup> *Sattlika* - lit. ‘the caravaners’.

<sup>3</sup> *Āha*; see Warder p. 170.

<sup>4</sup> Locative.

<sup>5</sup> *sabbe va - va* is a side form of *eva* - functions to emphasise *sabbe*.

<sup>6</sup> *Bho* - Warder’s book has the misprint *kho*.

<sup>7</sup> *Bho* - vocative plural; see PED.

<sup>8</sup> *Saddhāya* - ablative or instrumental of cause, lit. ‘from faith’.

<sup>9</sup> *Imassa* - this is an idiomatic use of the genitive equivalent to the English ‘in him’; see under *saddhāya* in the PED.

<sup>10</sup> *Yathākatena* - lit. ‘in accordance with the (previously) done’; adjective qualifying *bhandena*, ‘with the goods’.

<sup>11</sup> *Vo - no*, ‘our’, would appear a better fit; in fact there is an alternative reading *no* in the PTS edition of the Dīgha Nikāya.

they didn't see grass or stick or water, and they saw that caravan which had met<sup>1</sup> with misfortune and disaster. Who were in that caravan, people or domestic animals, of those devoured<sup>2</sup> by that non-human spirit they saw just the bones.

Then that caravan-merchant addressed the caravan-travellers: "This, Sirs, is that caravan which met with disaster and destruction, as it is (i.e., as it is to be expected) with that foolish caravan-merchant leader. Now, Sirs, which in our caravan are commodities which have little value, having thrown those away, which in this caravan are commodities which have great value, take those." "Yes, Sir", those caravan-travellers having consented to that caravan-merchant, which in their own caravan were commodities which had little value, having thrown those away, which in that caravan were commodities which had great value, having taken those, they crossed that wilderness with safety<sup>3</sup>, as it is with a wise caravan-merchant leader.

**Passage 2: (D I 127-135)**

Thus has been heard<sup>4</sup> by me. At one time the Blessed One, wandering on tour among the Māghadhans with a great group (*saṅgha*) of monks, towards a brahmin village of the Māghadhans called Khānumata, there<sup>5</sup> he approached. There the Blessed One dwelt in Khānumata in Ambalaṭṭhikā. At that time the brahmin Kūtadanta lived in Khānumata which had an abundance of creatures<sup>6</sup>, which was with grass, sticks, and water<sup>7</sup>, with grain<sup>8</sup>, a royal property, given by the Māghadhan King Seniya Bimbisāra, a royal gift<sup>9</sup>, the highest gift.

At that time the brahmin Kūtadanta had gone to the day-bed (i.e., mid-day rest) on top (of) the palace. The brahmin Kūtadanta saw the brahmin householders of Khānumata<sup>10</sup> having exited from Khānumata<sup>11</sup>, clustered in many groups<sup>12</sup>, approaching Ambalaṭṭhikā. Having seen (it) he addressed the (i.e., his) steward: "Why, honourable steward, do the brahmin householders of Khānumata, having exited from Khānumata, clustered in groups, approach Ambalaṭṭhikā<sup>13</sup>?" "There is, your honour, the ascetic Gotama, a member of the Sakyans, gone forth from the Sakyan clan. Wandering on tour among the Māghadhans with a large group of monks, arrived at Khānumata, he dwells in Khānumata in Ambalaṭṭhikā. They approach for the purpose of seeing<sup>14</sup> that Blessed One Gotama.

Then the brahmin Kūtadanta thought this: "By me this has been heard: 'The ascetic Gotama knows success in the threefold offering.' But I do not know [148] success in the threefold offering, and (yet) I wish to perform (*yajituṃ*) a great sacrifice. What now if I, having approached the ascetic Gotama, should ask about success in the threefold offering."

Then the brahmin Kūtadanta addressed that steward: "Now, honourable steward, approach the brahmin householders of Khānumata, (and) having approached the brahmin householders of Khānumata, say thus: 'The brahmin Kūtadanta says thus: 'Wait Sirs, also the brahmin Kūtadanta will approach for the purpose of seeing the ascetic Gotama.''"

"Yes, Sir", that steward, having consented to the brahmin Kūtadanta, approached the brahmin householders of Khānumata, (and) having approached, he said this to the brahmin householders of Khānumata: "The brahmin Kūtadanta, your honours, says thus: 'Wait Sirs, also the brahmin Kūtadanta will approach for the purpose of seeing the ascetic Gotama.'"

<sup>1</sup> Note that the past perfect, i.e., 'had met', here seems the appropriate translation for the past participle.

<sup>2</sup> *Tesaṃ ... bhakkhitānaṃ*.

<sup>3</sup> *Sotthimā* - instrumental of manner. Here used adverbially; see Warder p. 45.

<sup>4</sup> Again translating as present perfect, i.e., 'has been heard' rather than 'is heard'; see Warder p. 40.

<sup>5</sup> *Tad* - adverb, i.e., indeclinable.

<sup>6</sup> *Sattussadaṇṇi* - *satta* + *ussadaṇṇi*, bahubbīhi compound qualifying *Khānumata*.

<sup>7</sup> Another bahubbīhi compound with a three-member dvanda compound inside.

<sup>8</sup> This and the next are also bahubbīhi compounds.

<sup>9</sup> Bahubbīhi compound, as is the next.

<sup>10</sup> *Khānumatake* - adjective qualifying *brāhmaṇaṅgahapatike*, i.e., the brahmin householders inhabiting Khānumata; see Warder p. 254.

<sup>11</sup> Ablative.

<sup>12</sup> Bahubbīhi compound.

<sup>13</sup> *Yena Ambalaṭṭhikā tena upasaṅkamanti*.

<sup>14</sup> Dative.

At that time many hundreds of brahmins were dwelling<sup>1</sup> in Khānumata (thinking): “We will observe the great sacrifice of the brahmin Kūṭadanta.” Those brahmins heard: “They say (*kīra*) the brahmin Kūṭadanta will approach for the purpose of seeing the ascetic Gotama.”

Then those brahmins approached the brahmin Kūṭadanta, (and) having approached, they said this to the brahmin Kūṭadanta: “Is it true now (*kīra*), (that) the honourable Kūṭadanta will approach for the purpose of seeing the ascetic Gotama?” “Thus, your honours, it is of me<sup>2</sup>: I also will approach for the purpose of seeing the ascetic Gotama.” “Let not the honourable Kūṭadanta approach for the purpose of seeing the ascetic Gotama; the honourable Kūṭadanta ought not (*na arahati*) to approach for the purpose of seeing the ascetic Gotama. If the honourable Kūṭadanta approaches<sup>3</sup> for the purpose of seeing the ascetic Gotama, the reputation (*yaso*) of the honourable Kūṭadanta will decrease, (and) the reputation of the ascetic Gotama will increase. That<sup>4</sup> the fame, too, of the honourable Kūṭadanta will decrease (and) the fame of the ascetic Gotama will increase, by this factor too<sup>5</sup> the honourable Kūṭadanta ought not to approach for the purpose of seeing the ascetic Gotama. But (*tv eva*) the ascetic Gotama ought to approach for the purpose of seeing the honourable Kūṭadanta”.

When this had been said the honourable Kūṭadanta said this to those brahmins: “Now, your honours, you (must) also listen to me, just how (i.e., why, *yathā*) we ought to approach for the purpose of seeing that honourable Gotama but (*tv eva*) that honourable Gotama does not deserve [149] to approach for the purpose of seeing us<sup>6</sup>. Indeed (*khalu*) the honourable Gotama has arrived at Khānumata, (and) he dwelt in Khānumata in Ambalaṭṭhikā. And (*kho pana*) whatever ascetics or brahmins come to our village-field (i.e., our land or territory), they are our guests. And guests should be entertained, honoured, respected, and revered by us. Also, your honours, since (*yaṃ*) the ascetic Gotama has arrived at Khānumata, (and) dwells in Khānumata in Ambalaṭṭhikā, the ascetic Gotama is our guest. And a guest should be entertained, honoured, respected, and revered by us. For this reason also, that honourable Gotama ought not to approach for the purpose of seeing us, but (*atha kho*) we ought to approach for the purpose of seeing that honourable Gotama.”

Then the brahmin Kūṭadanta towards Ambalaṭṭhikā, towards the Blessed One, that way he approached (together) with a large group of brahmins, (and) having approached, he exchanged greetings with the Blessed One, (and) having made<sup>7</sup> agreeable and polite conversation, he sat down to one side. Seated to one side the brahmin Kūṭadanta said this to the Blessed One: “This has been heard by me honoured Gotama: ‘The ascetic Gotama knows success in the threefold sacrifice.’ But I do not know success in the threefold sacrifice, and (yet) I desire to perform (*yajituṃ*) a great sacrifice. For my benefit (*sādhu me*), let the honoured Gotama teach success in the threefold sacrifice.” “Then, brahmin, listen, I will speak.” “Yes, your honour”, the brahmin Kūṭadanta consented to the Blessed One.

The Blessed One said this: “Formerly, brahmin, there was a king named Mahāvijita, who was rich, wealthy, had much property, much gold and silver, much prosperity and resources, much money and grain, and a full treasury and storehouse<sup>8</sup>. Then, brahmin, while King Mahāvijita was withdrawn in seclusion<sup>9</sup>, a thought of the mind arose thus (i.e., he thought thus): ‘Gained by me is much human property, (and) having conquered a great circle (i.e., area) of land (lit. ‘earth’), I rule. Perhaps I should perform a great sacrifice, which would be for my long-lasting benefit and happiness.’

Then, brahmin, King Mahāvijita having summoned the brahmin minister, said this: ‘Here, brahmin, while we were withdrawn in seclusion, a thought of the mind arose thus: “Gained by me is much human property, (and) having conquered a great circle of land, I rule. [150] Perhaps I should perform a great sacrifice, which would be for my long-lasting benefit and happiness.”’

<sup>1</sup> *Paṭivasanti* - historical present tense; see Warder p. 12.

<sup>2</sup> This appears to be the usual construction used to indicate thinking, i.e., ‘I think thus’.

<sup>3</sup> *Upasaṅkamissati* - future tense used to express the hypothetical; see Warder p. 55.

<sup>4</sup> *Yaṃ* - used as indeclinable.

<sup>5</sup> I.e., also for this reason; the actual sutta lists a number of factors, thus the *pi*, ‘too’.

<sup>6</sup> *Anihākaṇi* - accusative case, not mentioned in Warder.

<sup>7</sup> *Vītisāretvā* - lit. ‘having conversed’.

<sup>8</sup> A string of adjectives all predicated to the noun ‘king’, *rājā*; thus I translate ‘who was’/‘who had’; see Warder p. 61.

<sup>9</sup> Genitive absolute.

Brahmin, I desire to perform a great sacrifice. Instruct me, your honour, so that (*yaṃ*) it might be for my long-lasting benefit and happiness.’

When thus had been said, brahmin, the brahmin minister said this to King Mahāvijita: ‘The countryside of the honourable King is oppressed and troubled, village-attacks are seen, town-attacks are seen, city-attacks are seen, highway robberies are seen. And (*pana*) if the honourable King were to collect a tax in such (*evaṃ*) an oppressed and troubled countryside, by (doing) that the honourable King would be a doer of what should not be done. And it could be (that) the honourable King might think thus: “I will abolish (*samūhanissāmi*) this rebel territory by execution, jail, confiscation, threat, or banishment”<sup>1</sup>; but the right abolishment<sup>1</sup> of this brigand territory is not thus. Those who will be the remainders (i.e., survivors) of the killed, they will harass the country of the King afterwards.

Nevertheless, dependent on this policy (i.e., the one to follow) there is the right abolishment of this rebel territory: Now, honoured King, who in the countryside of the honourable King make an effort (*ussahanti*) in agriculture and husbandry, to them let the honourable King grant<sup>2</sup> seed and fodder; who in the countryside of the honourable King make an effort in trade, to them let the honourable king grant capital; who in the countryside of the honourable King make an effort in the King’s service, to them let the honourable King dispense food and wages; and those people, intent on (their) own work, will not harass the King’s countryside, and there will be a great revenue<sup>3</sup> for the King, the countrysides (will be) established as safe, without trouble, without oppression, and joyful people rejoicing (and) causing (their) own sons (or ‘children’) to dance<sup>4</sup> will dwell as if with (*maññe*) open houses.’<sup>5</sup>

**Passage 3:** (D II 16 & 18 & 21)

And when, monks, Prince Vipassī was born<sup>5</sup>, they announced to King Bandhumant: “Sire, a son has been born to you, let His Majesty see him.” (And), monks, King Bandhumant saw Prince Vipassī, (and) having seen, having summoned the prognosticator brahmins<sup>6</sup>, he said this: “Let the honourable prognosticator brahmins see the Prince.” (And), monks, the prognosticator brahmins saw Prince Vipassī, (and) having seen (him), they said this to King Bandhumant: “Sire, be pleased (*attamano*), Sire a powerful son has arisen to you. If he inhabits (*ajjhāvasati*) a house, [151] he will be<sup>7</sup> a king, a wheel-turning monarch, adhering to Dhamma, a law-abiding king. But if he goes forth from home to homelessness, he will be an Arahant, a fully Awakened One.”

Then, monks, King Bandhumant having dressed the prognosticator brahmins in new clothes, he satisfied (them) with all sensual pleasures. Then, monks, King Bandhumant, for Prince Vipassī<sup>8</sup>, constructed three palaces, one rainy-season (palace), one winter-season (palace), one summer-season (palace), (and) provided<sup>9</sup> the five strands of sensual pleasure (for him).

**Re-translation into Pāli**, see (M I 134,<sup>30</sup> - 135,<sup>26</sup>)

## Exercise 20

**Passage 1:** (D II 21-22)

Then, monks, Prince Vipassī, after many years, many hundreds of years, many thousands of years<sup>10</sup>, addressed the charioteer: “Yoke, dear charioteer, the very good carriages, we are

<sup>1</sup> *samuggahāto* - according to the PED this is a noun, probably an action noun; see Warder p. 138.

<sup>2</sup> *Anuppādetu* - ‘let ... grant’, imperative.

<sup>3</sup> *Rāsiko* - see PED.

<sup>4</sup> *Naccantā* - I take it to be a causative present participle.

<sup>5</sup> Locative absolute.

<sup>6</sup> I.e., brahmins who make a prognosis based on certain bodily features.

<sup>7</sup> *Hoti* - see Warder pp. 12-13 for this future use of the present tense.

<sup>8</sup> Dative.

<sup>9</sup> *Upaṭṭhāpesi* - see PED.

<sup>10</sup> Note the genitive construction with *accayena*; see Warder p. 45.

going<sup>1</sup> to the park ground for the purpose of seeing the ground (or 'the place').” “Yes, Sir”, (and) monks, the charioteer having consented to Prince Vipassī, having yoked the very good carriages, announced to<sup>2</sup> Prince Vipassī: “Yoked for you, sir, are the very good carriages<sup>3</sup>, you may go at your own convenience<sup>4</sup>.”

Then, monks, Prince Vipassī, having mounted a good carriage, went out to the park ground with the very good carriages. Monks, going to the park ground, Prince Vipassī saw a man walking, who was aged, crooked like a roof bracket<sup>5</sup>, bent, depending on a (walking-) stick, trembling, afflicted, who had youth gone (i.e., whose youth was gone).<sup>6</sup> Having seen (it), he addressed the charioteer: “Dear charioteer, what has been done to this man<sup>7</sup>, his (*assa*) hair is not as (that) of others (i.e., his hair is not like other people’s hair), also (*pi*) his body is not as (that) of others.” “Sir, he is called (*nāma*) aged.” “But why, dear charioteer, is he called aged?” “Sir, he is called aged (because): not now by him long it will be lived”. “But what, dear charioteer, am I also subject to old age (*jarādhanmo*), not-passing old age (i.e., not having overcome old age)?” “You Sir and we (i.e., I), we all (i.e., both of us), are subject to old age, not having passed beyond<sup>8</sup> old age.”

“Now then (*tena hi*), dear charioteer, enough<sup>9</sup> now today of the park ground, from here just (*va*) go back to the palace.” “Yes Sir”, (and) monks, the charioteer having consented to Prince Vipassī, from there just returned to the palace. There, monks, Prince Vipassī, who was gone to the palace, sad, and dejected<sup>10</sup>, was consumed with regret: “Truly (*kira*) let there be shame (*dhīr*), your honour, on (this thing) called birth, in as much as for the one who has been born<sup>11</sup> old age will be discerned!”

## Passage 2: (D III 80-86)

Thus by me (it) has been heard. One time the Blessed One was dwelling in Sāvattī, in the eastern park (or 'monastery'). And (*pana*) at that time Vāseṭṭha and Bhāradvāja lived among the monks<sup>12</sup> desiring the state of a monk (i.e., desiring to become monks).

Then the Blessed One, arisen from seclusion at the time of evening, having descended from the mansion (*pāsādā*), walked up and down<sup>13</sup> in the open in the shade of the mansion. [165] Vāseṭṭha saw the Blessed One, arisen from seclusion at the time of evening, having descended from the mansion, walking in the open in the shade of the mansion. Having seen (him), he addressed Bhāradvāja: “Friend Bhāradvāja, this (or simply 'the') Blessed One, arisen from seclusion at the time of evening, having descended from the palace, walks in the open in the shade of the mansion. Let us go<sup>14</sup>, friend Bhāradvāja, towards the Blessed One that way we will approach. Perhaps we might get to hear<sup>15</sup> a Dhamma talk from the presence (i.e., from) of the Blessed One.”

“Yes, friend”, Bhāradvāja consented to Vāseṭṭha. Then Vāseṭṭha and Bhāradvāja approached the Blessed One, (and) having approached, having paid respects (*abhivādetvā*) to the Blessed One, they walked up and down along with<sup>16</sup> the Blessed One (who was) walking up and down.

<sup>1</sup> *Gacchāma* - see Warder p. 12 for this future 'meaning' of the present tense.

<sup>2</sup> *Paṭivedesi* - takes the dative.

<sup>3</sup> Alternatively *te* could be read as genitive 'your', i.e., 'your very good carriages'.

<sup>4</sup> For this expression, see CDB, pp. 334 & 498, note 650.

<sup>5</sup> *Gopānasīvāṅkaṇi* - bahubbīhi compound expressing a metaphor; see Warder p. 155.

<sup>6</sup> A series of six adjectives, three of which are bahubbīhi compounds, and two present participles all agreeing with 'man', *purisaṃ*; note how all the adjectives follow the noun they qualify and thus are predicated of it; thus I translate 'who was' / 'who had'; see Warder p. 61.

<sup>7</sup> I assume a passive construction due to the past participle *kato*, 'done', and thus the patient *ayaṃ puriso*, 'this man', is in the nominative case; Warder p. 40.

<sup>8</sup> See DP.

<sup>9</sup> *Alaṃ*, 'enough', takes the dative, lit. 'enough ... for the park ground'.

<sup>10</sup> Three adjectives predicated of 'Prince Vipassī'.

<sup>11</sup> *Jātassa* - dative past participle used as a noun and referring to the doer of the action, see NCRP V,5.2.

<sup>12</sup> Locative; see Warder p. 102 for this use.

<sup>13</sup> *Caṅkamaṇi* - historic present tense; see Warder p. 12.

<sup>14</sup> *Āyāma* - lit. 'let us approach', I take it to be an imperative.

<sup>15</sup> *Savanāya* - action noun, used like the infinitive; see Warder p. 138.

<sup>16</sup> *Anucaṅkamaṇiṇṇsu* - the prefix *anu* means 'along with', 'following', etc.

Then the Blessed One addressed Vāseṭṭha: “Vāseṭṭhas<sup>1</sup> you, who are brahmins by birth, brahmins by clan, who have brahmin families<sup>2</sup>, have<sup>3</sup> gone forth from home to homelessness. Vāseṭṭhas, don’t (kacci ... na) brahmins abuse (and) slander you?” “Certainly, Venerable Sir, brahmins abuse (and) slander us with complete personal slander, not incomplete.” “But in what way, Vāseṭṭhas, do brahmins abuse (and) slander you with complete personal slander, not incomplete?”

“Venerable Sir, the brahmins say thus: ‘Just (*va*, from *eva*) the brahmin caste is best, (any) other caste is inferior; just the brahmin caste is the light (coloured), any other caste is dark; just brahmins become pure, not non-brahmins; (it is) just brahmins who are the own sons (of Brahma) born from the mouth of Brahma, who are born of Brahma, created by Brahma, heir to Brahma<sup>4</sup>. You<sup>5</sup>, having abandoned the best caste, have joined an inferior caste, that is the shaven-headed, domestic, dark, little-ascetics<sup>6</sup>, who are offsprings of the Kinsman’s feet (i.e., the feet of Brahmā).’ Thus, Venerable Sir, the brahmins abuse us ...”

“Certainly, Vāseṭṭhas, not recalling the ancient tradition, brahmins say thus to you. Vāseṭṭhas, the brahmin ladies of the brahmins are seen pregnant and (*pi*) giving birth, and those brahmins being just born from a womb<sup>7</sup>, say thus. Surely (*eva*), they slander Brahma, and speak falsehood, and generate much demerit. Vāseṭṭhas, there are these four castes: the noble warriors, the brahmins, the merchants, the helots. Vāseṭṭhas, there is some noble warrior here who is a killer of living beings<sup>8</sup>, is a taker of the ungiven, is one who conducts (himself) wrongly in sexuality<sup>9</sup>, is a speaker of falsehood, is a malicious speaker, [166] is a harsh speaker, is nonsensical with frivolity, is covetous, has a malevolent mind, has wrong view<sup>10</sup> Vāseṭṭhas, there is also (some) brahmin etc. also (some) merchant etc. also (some) helot etc. who has wrong view. Vāseṭṭhas, there is also some noble warrior who is abstaining<sup>11</sup> from killing living beings, is abstaining from taking the ungiven etc. also (some) helot etc. who has right view.

Vāseṭṭhas, when these four castes, which are mixed-with-both<sup>12</sup>, which have dark and light qualities (*dhanuṃ*), which are blamed by the wise and praised by the wise are proceeding (*vattanūñesu*) thus<sup>13</sup>, if<sup>14</sup> in this case (*ettha*) the brahmins say thus: “Just the brahmin caste is best etc. heirs to Brahma”, that the wise do not allow them (*tesaṃ*).

Why is that<sup>15</sup>? Since, Vāseṭṭhas, of these four castes, which monk is an Arahant, who has exhausted the taints<sup>16</sup>, has lived<sup>17</sup> (the holy life), has done the duty, has put down the burden, has attained the true goal, has eliminated the fetter of being, is freed through right knowledge, he (i.e., that monk) is declared the foremost<sup>18</sup> of them (i.e., among them), just through Dhamma, not through non-Dhamma<sup>19</sup>. For (*hi*) Dhamma, Vāseṭṭhas, is the best for people<sup>20</sup> in this very (*eva*) life<sup>21</sup> and in the next life.”

<sup>1</sup> Plural, addressing both, using the name of one.

<sup>2</sup> Three bahubbīhi compounds qualifying ‘you’, *tumhe*.

<sup>3</sup> *Attha* - lit. ‘are’; again, sometimes, as in this case, verbs meaning ‘to be’ in Pāli are best translated with ‘to have’, for which there is no direct equivalent in Pāli.

<sup>4</sup> Three bahubbīhi compounds qualifying ‘brahmins’.

<sup>5</sup> *Te tumhe*, lit. ‘those you’.

<sup>6</sup> *Samaṇake* - apparently a pejorative reference to a *samaṇa*; see PTS dict.

<sup>7</sup> *Yonijā* - ablative tappurisa compound.

<sup>8</sup> *Pānātipātī* - lit. ‘(one) who possesses the killing of living beings’; a possessive bahubbīhi compound adjective; see Warder pp. 188 & 122.

<sup>9</sup> *Kāmesu* - lit. ‘in sensuality’; this word usually pertains to all the five senses.

<sup>10</sup> Ten bahubbīhi compounds qualifying ‘noble warrior’, *khattiya*, through predication; see Warder p. 61; a number of them follow the *-in* declension; see Warder p. 122.

<sup>11</sup> *Paṭivirato* - adjective; see PTS dict.

<sup>12</sup> *Ubhayavokinnesu*; i.e., a mixture of good and bad qualities.

<sup>13</sup> The whole clause is a locative absolute.

<sup>14</sup> *Yad ettha* - I take it as *yadi ettha*, ‘if in this case’ / ‘if here’.

<sup>15</sup> Lit. ‘of what is that the cause.’

<sup>16</sup> Note that although *khīṇāsavo* is singular to agree with *bhikkhu*, still the plural ‘taints’ must be understood; see Com.

<sup>17</sup> *Vusitavā* - possessive adjective in *-vant*; Warder p. 158.

<sup>18</sup> *Aggaṇi* - lit. ‘peak’.

<sup>19</sup> I.e., using Dhamma as the standard.

<sup>20</sup> *Jane* - I take it as accusative plural.

<sup>21</sup> *Diṭṭhe dhamme* - lit. ‘in the visible phenomenon/state’; it has the contextual meaning of ‘in this life’ in the Suttas.

“Vāseṭṭhas, there is that time (at) which (*yaṃ*), at some time or other (*kadā ci karaha ci*), after the passage of a long time<sup>1</sup>, this world contracts (*sanvvaṭṭati*). When the world is contracting (locative absolute), beings are for the most part contracting to the world of radiance. There they are mind-made, feeding on joy, self-luminous<sup>2</sup>, living in the sky, remaining in glory, (and) they stay (there) for a long, long time.

There is that time Vāseṭṭhas, (at) which, at some time or other, after the passage of a long time, this world expands (*vivaṭṭati*). When the world is expanding, beings for the most part, having fallen from the company (*kāya*) of the world of radiance, come to this world. And they are mind-made, feeding on joy, self-luminous, living in the sky, remaining in glory, (and) they stay (there) for a long, long time.

At that time, Vāseṭṭhas, (the world) is consisting entirely (*eva*) of water, (and) there is darkness, pitch-darkness (see DP). The moon and the sun are not discerned, the constellations and stars are not discerned, night and day are not discerned, the month and half-month are not discerned, the seasons and the year are not discerned, male and female are not discerned. Beings go to classification simply (*eva*) (as) ‘beings’ (i.e., they are considered simply as beings).

Then, Vāseṭṭhas, for those beings, at some time or other, after a long time, tasty-earth stretched out on the water. Just as, while hot milk is cooling (genitive absolute), there is a film (lit. ‘a stretching’) on top, just so it appeared. It was endowed with colour, endowed with odour, [167] endowed with taste, just as ghee is endowed or butter (*navanītam*) is endowed, it had such colour<sup>3</sup>; and (*pi*) just as honey which is sweet (and) pure, it had such enjoyment.

Then, Vāseṭṭhas, a certain wanton-natured being (thinking): “Sir, just what could this be<sup>4</sup>?”, tasted tasty-earth with a finger. While it was tasting tasty-earth with a finger (genitive absolute), it was enveloped (lit. ‘clothed’) (by the taste), and craving came down upon<sup>5</sup> it (*assa*). Also certain (other) beings, Vāseṭṭhas, following the view<sup>6</sup> of that being, tasted tasty-earth with a finger. While they tasted tasty-earth with a finger, they were enveloped and craving arose within them.

Then, Vāseṭṭhas, those beings fell upon tasty-earth making pieces<sup>7</sup> with the hands to enjoy<sup>8</sup>. Because, Vāseṭṭhas, the beings fell upon tasty-earth making pieces with the hands to enjoy, then the self-luminosity of those beings disappeared. When the self-luminosity disappeared<sup>9</sup>, moon and sun appeared. When moon and sun appeared, constellations and stars appeared. When constellations and stars appeared, days and nights were discerned. When days and nights were being discerned<sup>10</sup>, months and half-months were discerned. When months and half-months were being discerned, the seasons and years were discerned. To that extent, Vāseṭṭhas, this world was again expanded.”

**Re-translation into Pāli**, see (Vin I 268, 2-3+8 - 269,11)

## **Exercise 21**

### **Passage 1:**

When thus had been said, Venerable Sir, Pūraṇa Kassapa said this to me: “Great King, while doing<sup>11</sup>, causing doing, cutting, causing cutting, torturing<sup>1</sup>, causing torturing, causing

<sup>1</sup> For this expression see Warder p. 45.

<sup>2</sup> *Sayanu-pabhā* - I take *pabhā* here to be an adjective.

<sup>3</sup> *Evavvaṃvāṇā* - bahubbīhi compound starting with an indeclinable.

<sup>4</sup> See Warder p. 55 for this use of the future tense.

<sup>5</sup> *Okkami* in this sense takes the genitive; see DP.

<sup>6</sup> *Diṭṭhānūgatim āpajjamānā*.

<sup>7</sup> *Ālunṇapakāraṇaṃ* - adverb. = Verbal compound - see Warder - containing a so-called *Namul* absolute: *kāraṇaṃ*; see elsewhere in document.

<sup>8</sup> Or ‘for the purpose of enjoyment’; the infinitive is interchangeable with the dative of purpose; see Warder p. 134.

<sup>9</sup> Locative absolute.

<sup>10</sup> *Paññāyamaṇesu* - present participle passive.

<sup>11</sup> *Karato* - genitive present participle; this could be a genitive absolute construction despite the absence of a pronoun, see NCRP VIII,3 & X,1.

grieving, causing fatiguing, shaking, causing shaking, causing killing (of) a living being, taking the ungiven, cutting a break<sup>2</sup>, taking plunder (i.e., 'plundering'), doing burglary, standing ambush, going to the wife of others, speaking falsehood, of the one doing<sup>3</sup> no evil (or 'bad') is done. Also, if with a razor-rimmed wheel, who should make<sup>4</sup> the living beings of this earth (into) a mash of flesh, a heap of flesh, there is no evil from that source<sup>5</sup>, there is no coming of evil. Also, if one should come along the southern bank of the Ganges, killing, causing to kill, cutting, causing to cut, torturing, (and) causing torturing, there is no evil from that source, there is no coming of evil. Also, if one were to go along the northern bank of the Ganges, giving, causing to give, offering, (and) causing to offer, there is no merit from that source, there is no coming of merit. By giving, by taming, by restraining, by the speaking of the truth, there is no merit, there is no coming of merit."

Thus, Venerable Sir, Pūraṇa Kassapa, being asked by me (about) the fruit of recluseship in this life (*sandiṭṭhikaṇi*), explained (or 'answered') inaction (i.e., the doctrine of inaction).

### Passage 2: (D III 86-93)

Then, Vāseṭṭhas, those beings, who were enjoying tasty-earth, who were feeding on it, who were taking it (as food)<sup>6</sup>, remained for a long, long time. Just as<sup>7</sup>, Vāseṭṭhas, those beings who were enjoying tasty-earth, who were feeding on it, who were taking it, remained for a long, long time, just so (*tathā tathā*) a coarseness arose (or 'developed') in the body of those beings, (and) beauty and ugliness<sup>8</sup> was discerned. Some (*eke*) beings here<sup>9</sup> were beautiful, some here were ugly.

There those beings who were beautiful, they despised the ugly beings: "We are more beautiful than them<sup>10</sup>, they are uglier than us." From (or 'due to') the condition of beauty-conceit, the tasty-earth disappeared for those<sup>11</sup> who had become (*-jātika*) conceited and proud<sup>12</sup>. When the tasty earth disappeared, they assembled, (and) having assembled they lamented: "Oh the taste, oh the taste!"<sup>13</sup>. So<sup>14</sup>, also now people having obtained some good taste (i.e., having obtained something nice to eat), say thus: "Oh the taste, oh the taste". They follow just that ancient, original expression, but (*tv ev*) they don't understand the meaning of it (*assa*).

Then, Vāseṭṭhas, when the tasty earth disappeared<sup>15</sup> for those beings, a ground-fungus appeared. Just like a mushroom, just so<sup>16</sup> it appeared. It was endowed with colour, endowed with odour, endowed with taste. Just as ghee is endowed [178] or butter is endowed, it had (*ahosi*) such colour. Just as honey which is sweet (and) pure, it had such enjoyment. Then, Vāseṭṭhas, those beings fell upon the ground-fungus to enjoy (it). They, who were enjoying it (*taṇi*), feeding on it, taking it (i.e., eating it), remained for a long, long time. Just as, Vāseṭṭhas, those beings who were enjoying the ground-fungus, feeding on it, eating it, remained for a long, long time, just so a coarseness to a still greater extent<sup>17</sup> arose in the body of those beings, and beauty and ugliness was discerned. Some beings here were beautiful, some (i.e., others) beings here were ugly. There

<sup>1</sup> *pacato* - lit. '(while) cooking'.

<sup>2</sup> Apparently this means 'robbing houses'.

<sup>3</sup> *karoto* - possibly dative of (dis-)advantage; the present participle is here used to signify 'the one doing the action of the participle'; this is quite common in Pāli for both the past and present participles, see NCRP III,6 & V,5.

<sup>4</sup> *Kareyya* - here seems to take two objects, i.e., to make something into something.

<sup>5</sup> Note that *tatonidānaṇi* is a bahubbīhi compound acting as an adjective qualifying *pāpaṇi*, lit. 'evil which is from that source'. Also note that there is no demonstrative pronoun in the main clause here, e.g. 'for him', to agree with the relative pronoun, 'who', *yo*, in the relative clause immediately preceding it; see Warder pp. 71 & 291.

<sup>6</sup> *Tadāhārā* - *āhārā* is here an adjective or noun derived from *ā-har*, 'to take', but used in the sense of 'nutriment' or 'food'. *Tambhakkhā* & *tadāhārā* are two bahubbīhi compounds agreeing with 'beings', *sattā*.

<sup>7</sup> *yathā yathā*; see Warder p. 171.

<sup>8</sup> Note how the dvanda compound '*vaṇṇavavevaṇṇatā*', 'beauty and ugliness', here takes the form of a single entity and thus the verb 'was discerned' is singular; see Warder p. 97.

<sup>9</sup> *Idaṇi* - here an indeclinable.

<sup>10</sup> Ablative of comparison; Warder p. 92.

<sup>11</sup> *Tesaṇi* - dative of disadvantage, complimentary to dative of advantage; see Warder p. 67.

<sup>12</sup> Bahubbīhi compound.

<sup>13</sup> Here expressing disappointment, but the same phrase expresses wonder below; see Warder p. 171.

<sup>14</sup> *Tad* - adverb.

<sup>15</sup> Locative absolute.

<sup>16</sup> *Evaṇi evaṇi* - apparently same meaning as *evaṇi eva*.

<sup>17</sup> *Bhīyyoso mattāya* - ablative.



those beings who were beautiful, they despised the ugly beings. “We are more beautiful than them, they are uglier than us.” From the condition of beauty-conceit, the ground-fungus disappeared for those who had become conceited and proud. When the ground-fungus disappeared, a creeper appeared. Just like the Kalambukā (creeper), just so it arose. It was endowed with colour, endowed with smell, endowed with taste. Just as ghee is endowed or butter is endowed, it had such colour. Just as honey which is sweet (and) pure, it was (of) such enjoyment.

Then, Vāseṭṭhas, those beings fell upon the creeper to enjoy (it). They, enjoying it, feeding on it, eating it, remained for a very long time. Just as, Vāseṭṭhas, those beings who were enjoying the creeper, feeding on it, taking it, etc. When the creeper disappeared<sup>1</sup>, they assembled, having assembled they lamented: “Alas, it was ours! Alas, our creeper has disappeared<sup>2</sup>!” So (*tad*) also now, people touched by some painful thing<sup>3</sup>, say thus: “Alas, it was ours (presumably happiness)! Alas, (what was) ours has disappeared!” They follow just that ancient, original expression, but they definitely<sup>4</sup> do not understand its (*assa*) meaning.

Then, Vāseṭṭhas, when the creeper disappeared for those beings, ripe uncultivated rice appeared, which had pleasant smelling rice-grain-fruit (*sugandho taṇḍulaphalo*) without bran<sup>5</sup>, without husk. That which they collected in the evening for the evening meal (*dative*), in the morning that was ripe (and) grown again. That which they collected in the morning for the morning meal, in the evening that was ripe (and) grown again, the harvest was not discerned. Then, Vāseṭṭhas, those beings, enjoying the ripe uncultivated rice, feeding on it, taking it, etc. and beauty and ugliness was discerned. For female the female characteristic arose, and for male the male characteristic. And female thought too much about male, [179] and male about female. While they were thinking<sup>6</sup> too much about each other (*aññāṇi aññāṇi*), lust arose, a fever (i.e., of passion) arose in the body. They, from the condition of fever, indulged in sex (*methunaṇi dhanuṇi*). But which beings, Vāseṭṭhas, at that time saw them (*te*) indulging in sex, some (of them) threw dirt, some threw ash, some threw cowdung, (saying): “Perish impure one<sup>7</sup>! Perish impure one!” “For how could a being do<sup>8</sup> such to a (i.e., another) being?” So also now, people, when in some countries the bride is being lead out<sup>9</sup>, some throw dirt, some throw ash, some throw cow-dung. They follow just that ancient, original expression, but they definitely do not understand its meaning.

So (*kho pana*), Vāseṭṭhas, (what) at that time was considered improper (*adhamma*), that (is) now considered proper. And (*kho pana*), Vāseṭṭhas, which beings, at that time indulged in sex, they did not gain to enter the village or town for a month (and) also (*pi*) for two months. Because (*yato*), Vāseṭṭhas, at the time, those beings got into (*āpajjimsu*) too much indulgence in the improper (*asaddhamme*), they then (*atha*) went into houses to carry out (*kātuṇi*) the purpose (*atthaṇi*) of concealment of that very (*eva*) immorality.

Then, Vāseṭṭhas, a certain lazy-natured being thought this: “Sir, just why am I suffering hardship<sup>10</sup> (by) collecting rice in the evening for the evening meal (and) in the morning for the morning meal. What if I were to collect rice once only (*eva*) for the morning and evening meal<sup>11</sup>.”

Then, Vāseṭṭhas, that being collected rice just once for the morning and evening meal. Then, Vāseṭṭhas, a certain being approached that being, (and) having approached, said this to that being: “Come, honoured being, we will go<sup>12</sup> rice-collecting.” “Enough, honoured being, rice has been collected by me once only for the morning and evening meal.”

Then, Vāseṭṭhas, that being, following the view (*ditṭhānugatiṇi āpajjamāno*) of that being, collected rice just (*eva*) once for two days (i.e., for two days’ consumption) (thinking): “Indeed

<sup>1</sup> Locative absolute.

<sup>2</sup> *Āhāyi* - lit. ‘diminished’; aorist passive of *hā*.

<sup>3</sup> *Dukkhadhammena*, I take it as a kammadhāraya compound.

<sup>4</sup> ‘but ... definitely’ for *tv ev’*.

<sup>5</sup> *Akaṇo* - see DP.

<sup>6</sup> *Upaṇijjhāyatanu* - present participle genitive plural. Genitive absolute.

<sup>7</sup> *Asuci* - noun, vocative.

<sup>8</sup> *Karissati* - indignation expressed by future tense, Warder p. 55.

<sup>9</sup> Genitive absolute.

<sup>10</sup> *Vihaññāmi* - passive.

<sup>11</sup> *Sāyapātārāsāya* - a dvanda compound within a tappurisa compound, the whole compound being singular.

<sup>12</sup> *Gaṃissāma* - the meaning of the future here is almost imperative, i.e., ‘let’s go’; see Warder p. 55, future of ‘decision’.

(*kira*), your honour, thus also it is good". Then, Vāseṭṭhas, a certain being approached that being, (and) having approached, said this to that being: "Come, honoured being, we will go rice-collecting." "Enough, honoured being, rice has been collected by me just once for two days." Then, Vāseṭṭhas, that being following the view of that being, collected rice just once for four days (thinking): "Indeed, your honour, thus also it is good."

Then, Vāseṭṭhas, a certain being approached that being, (and) having approached, said this to that being: "Come, honoured being, we will go rice-collecting." "Enough, honoured being, rice has been collected by me just once for four days." "Then, Vāseṭṭhas, that being following the theory of that being, collected rice just once for eight days: "Indeed, your honour, thus too it is good." Because, [180] Vāseṭṭhas, those beings having made a store<sup>1</sup> went up to the rice to enjoy (it), then bran enveloped the rice grain, and (*pi*) husk enveloped the rice grain, and the reaped (rice) was not re-grown (and) the harvest was discerned<sup>2</sup>, (and) rice (plants) in thick clusters<sup>3</sup> remained.

Then, Vāseṭṭhas, those beings assembled, (and) having assembled, they lamented: "Alas, your honour, evil ways (*dhanuṇā*) have appeared among beings, for (*hi*) formerly we were mind-made, feeding on joy, self-luminous, faring in the sky, remaining in glory, (and) we remained for a very long time. At some time or other, after a very long time, tasty-earth stretched out on the water for us<sup>4</sup>. It was endowed with colour, endowed with odour, endowed with taste. We fell upon tasty-earth making bits with the hands to enjoy, (and) while we fell upon tasty-earth making pieces with the hands to enjoy (genitive absolute), the self-luminosity disappeared.

When the self-luminosity disappeared (locative absolute), moon and sun appeared. When moon and sun appeared, constellations and stars appeared. When constellations and stars appeared, day and night were discerned. When day and night were being discerned, month and half-month were discerned. When month and half-month were being discerned, the year and seasons were discerned. We, who were enjoying tasty-earth, feeding on it, taking it, remained for a very long time, but<sup>5</sup> from the appearance<sup>6</sup> of evil (and) unwholesome ways tasty-earth disappeared for us.

When the tasty-earth disappeared, a ground-fungus (or 'ground-mushrooms') appeared. It (*so*) was endowed with colour, endowed with odour, endowed with taste. We fell upon the ground-fungus to enjoy. We, who were enjoying it, feeding on it, taking it, remained for a very long time. But from the appearance of evil (and) unwholesome ways (*dhanuṇā*), the ground-fungus disappeared for us.

When the ground-fungus disappeared, the creeper appeared. It (*sā*) was endowed with colour, endowed with odour, endowed with taste. We fell upon the creeper to enjoy. We, enjoying it, feeding on it, taking it, remained for a very long time. But from the appearance of evil (and) unwholesome ways (*dhanuṇā*), the creeper disappeared for us.

When the creeper disappeared, wild (*akattḥa*), ripe rice appeared, without bran, without husk, pure, pleasant-odour rice-grain-fruit. That which we collected<sup>7</sup> in the evening for the evening meal, in the morning that was ripe (and) re-grown. That which we collected in the morning for the morning meal, in the evening that was ripe, re-grown, the reaping was not discerned<sup>8</sup>. [181] We, enjoying the wild, ripe rice, feeding on it, taking it, remained for a very long time. But from the appearance of evil (and) unwholesome ways, our rice grain was enveloped (in) bran, also the rice grain was enveloped (in) husk, also the reaped did not re-grow, the reaping was discerned, the rice remained in thick clusters. What if we were to divide the rice, (and) were to establish a boundary?"

Then, Vāseṭṭhas, those beings divided the rice, (and) established a boundary. Then, Vāseṭṭhas, a certain wanton-natured (*lolajātiko*) being, guarding (his) own share, having taken a certain ungiven share, ate (*paribhūñji*) (it). They took hold of him, (and) having taken hold, they

<sup>1</sup> *Sannidhikārakaṇi - kārakaṇi*, according to the Com., should here be understood as a gerund; see also DP.

<sup>2</sup> *Paññāyittha* - passive aorist of the middle conjugation; see Warder p. 316.

<sup>3</sup> *Sandasandā*; see Warder p. 171.

<sup>4</sup> *Tesaṇi no anihākaṇi* - lit. 'for those us us'.

<sup>5</sup> *Ñeva* - junction form of *eva*.

<sup>6</sup> I.e., 'due to the appearance', *pātubhāvā*; ablative of cause, see Warder pp. 88 & 89.

<sup>7</sup> *Āharāma* - historical present tense; Warder p. 12.

<sup>8</sup> I.e., 'could not be discerned', *paññāyittha*, middle conjugation; see Warder p. 316.

said this: “Honoured being, you did evil, in as much as you, guarding (your) own share, having taken a certain ungiven share, ate (it). Honoured being, do not do such a thing (*evarūpaṇi*) again.” “Yes (*evaṇi*), your honours”, Vāseṭṭhas, that being consented to those beings. Also for a second (time), Vāseṭṭhas, that being ... etc ... also for a third (time), Vāseṭṭhas, that being guarding his own share, having taken a certain ungiven share, he ate (it).

They took hold of him, (and) having taken hold, they said this: “Honoured being you did evil, in as much as you, (while) guarding (your) own share, having taken a certain ungiven share, ate (it). Honoured being, do not do such a thing again.” Others beat (it) with the hand, others beat (it) with a clod, others beat (it) with a stick. And (*kho pana*) since then, Vāseṭṭhas, the taking of the ungiven (i.e., stealing) is discerned, blaming is discerned, false speech is discerned, punishment (lit. ‘the taking of stick’) is discerned.

Then, Vāseṭṭhas, those beings assembled, (and) having assembled, they lamented: “Alas, your honour, evil ways have appeared among beings, in as much as stealing is discerned<sup>1</sup>, blaming is discerned, lying is discerned, punishment is discerned; perhaps (*yaṇi nūna*) we should elect one being. He should denounce (*khīyeyya*) the one of us (*no*) who rightly should be denounced<sup>2</sup> of us<sup>3</sup>, he should blame who rightly should be blamed, he should banish who rightly should be banished. And (*pana*) we will grant to him<sup>4</sup> a share of the rice.”

Then, Vāseṭṭhas, those beings, which being of them was most beautiful, most good-looking, most lovely, most powerful<sup>5</sup>, having approached that being, they said this: “Come honoured being, denounce who rightly should be denounced, blame who rightly should be blamed, banish who rightly should be banished. And we will grant to you a share of the rice.” “Yes, your honours”, that being, Vāseṭṭhas, having consented to those beings, denounced who should rightly be denounced, [182] blamed who should rightly be blamed, banished who should rightly be banished. And (*pana*) they granted to him a share of the rice.

“Elected by the people (*mahājana*)”, thus Vāseṭṭhas, there was the-great (*mahā*) -elect; just thus<sup>6</sup> the first expression “the-great-elect” originated (*upanibbattaṇi*). “The lord of the fields”, thus Vāseṭṭhas, there was the noble warrior (*khattiyo*); just thus the second expression “noble warrior” originated. “He delights others with Dhamma”, thus Vāseṭṭhas, there was the king; just thus the third expression “king” originated. Thus, Vāseṭṭhas, was the origin of this circle of noble warriors (presumably refers to the noble warrior caste) by an ancient, primeval expression. Of those very (*eva*) beings, of non-others; of that very sort, not of non-such sort, (and) just through Dhamma not through non-Dhamma. For Dhamma, Vāseṭṭhas, is the best for people in this very life and in the next life.

### Passage 3: (D I 215-216)

Formerly, in this very group (*saṅgha*) of monks, of a certain monk, a thought of the mind arose thus: “Where do these four great elements cease without remainder<sup>7</sup>, to wit, the earth element, the water element, the heat element, (and) the air element.” Then that monk attained such a kind (of) concentration, that (*yathā*) in the concentrated mind (this could also be taken as locative absolute) that path leading to the gods appeared.

Then that monk approached the gods belonging to the realm of the four great kings (lit. ‘the-four-great-kings gods’), (and) having approached, said this to the gods belonging to the realm of the four great kings: “Where, friends<sup>8</sup>, do these four great elements cease without remainder, to wit, the earth element, the water element, the heat element, (and) the air element.” When thus had been said, the gods belonging to the realm of the four great kings said this to that monk:

<sup>1</sup> Lit. ‘will be discerned’; this use of the future tense may be what Warder calls future of ‘acquired habit’; see Warder p. 55.

<sup>2</sup> *Samnākhīyitabbaṇi* - I take it to be a future passive participle acting as a noun in a personalised sense, see Warder pp. 104-107 and NCRP VII,2.2 & III,6.2.

<sup>3</sup> *No* - genitive.

<sup>4</sup> *Assa* - dative.

<sup>5</sup> Note that the comparative suffix *-taro* when used with genitive, as here, ‘of them’, *nesaṇi*, has the superlative meaning; when used with the ablative the meaning is comparative; see Warder pp. 123-124.

<sup>6</sup> *Tv eva* from *ti + eva*.

<sup>7</sup> *Aparisesā* is an adjective qualifying *mahābhūtā*.

<sup>8</sup> *Āvuso* - despite the singular form this word is used for both the singular and the plural, see DP.

“Also we, monk, do not know where these four great elements cease without remainder, to wit, the earth element, the water element, the heat element, (and) the air element. (But) there are<sup>1</sup>, monk, the four great kings who are more excellent and more supreme than us<sup>2</sup>. They might know thus, where these four great elements cease without remainder, to wit, the earth element, the water element, the heat element, (and) the air element.”

Then that monk approached the four great kings, (and) having approached, said this to the four great kings: “Where, friends, do these four great elements cease without remainder, to wit, the earth element, the water element, the heat element, (and) the air element.” When thus had been said, the four great kings said this to that monk: “Also we, monk, do not know where these four great elements cease without remainder, to wit, the earth element, the water element, the heat element, (and) the air element. (But) there are, monk, the gods called Tāvātimsā (lit. ‘thirty-three’) who are more excellent and more sublime than us. They might know thus, where these four great elements cease without remainder.”

**Re-translation into Pāli**, see (Vin I 269,<sup>11</sup> - 270,<sup>25</sup>)

## Exercise 22

**Passage for reading:** (D I 12-38)

There are<sup>3</sup>, monks, other things (*dhammā*), profound, hard to see, hard to awaken to, peaceful, sublime, outside the sphere of reason, subtle, to be understood by the wise, which the Tathāgata, having realised (*sacchikatvā*), (and) having himself directly known, proclaims, (and) by which, rightly speaking, they would speak the Tathāgata’s real praise.

[196] And, monks, which (are) those things, profound, hard to see, hard to awaken to, peaceful, superior, outside the sphere of reason, subtle, to be understood by the wise, which the Tathāgata, having realised, (and) having himself directly known, proclaims, (and) by which, rightly speaking, they speak the Tathāgata’s real praise?

There are, monks, some<sup>4</sup> ascetics and brahmins who are past-order-ers<sup>5</sup>, who have views (*anuditthino*) about the past (*pubbantani*), (and) concerning (*ārabhā*) the past they proclaim manifold words of description<sup>6</sup> through eighteen grounds<sup>7</sup>. And those honoured ascetics and brahmins, who are past-order-ers, who have views about the past, depending on what, about what, do they proclaim manifold words of description concerning the past through eighteen ground?

There are, monks, some ascetics and brahmins who have doctrines of eternity<sup>8</sup>, (and) they declare an eternal<sup>9</sup> self (or ‘soul’) and world through four grounds. And those honoured ascetics and brahmins, who have doctrines of eternity, depending on what, concerning what, do they declare an eternal self and world through four grounds?

Here, monks, some ascetic or brahmin, in consequence of (*avvāya*) energy, in consequence of exertion, in consequence of practice, in consequence of diligence, in consequence of right work of the mind (or ‘right attention’), touches such a kind (of) concentration of mind<sup>10</sup>, that (*yathā*) when the mind is concentrated<sup>11</sup>, he recollects manifold a past existence<sup>12</sup> - to wit: one birth, also two births ... also five births ... also a hundred births, also a thousand births, also a hundred

<sup>1</sup> *Atthi* - note that this singular form can be used or both the singular and the plural; see Warder p. 87.

<sup>2</sup> *Anlhelī* - ablative of comparison; the comparative words *abhiikkantatarā* and *panīttatarā* function as, and are inflected like, adjectives; see Warder pp. 123-124.

<sup>3</sup> *Atthi* - see Warder pp. 85 & 87 for plural meaning of this singular verb, similar to ‘there exists’.

<sup>4</sup> *Eke* - Warder p. 116.

<sup>5</sup> I.e., they order or arrange the past in the sense that they have theories about it.

<sup>6</sup> *Adhivuttipadāni* - tappurisa compound says Com.; seems to mean something like ‘theories’.

<sup>7</sup> *Atthādasalī vatthūhi* - instrumental or ablative of cause; see Warder p. 44 and p. 89 respectively.

<sup>8</sup> *Sassatavādā* - bahubbhīhi compound, translate using who/which is/has; see Warder p. 137.

<sup>9</sup> *Sassatani* - seems here to be an adjective qualifying both *attānani* and *lokanī*; this is confirmed by the position of the *ca* which would otherwise have been between *sassatani* and *attānani*; see Warder pp. 60-61 how an adjective in the singular can qualify more than one noun.

<sup>10</sup> *Cetosamādhīni* - tappurisa compound.

<sup>11</sup> Locative absolute; or alternatively ‘in the concentrated mind’.

<sup>12</sup> Note that *nivāsani*, ‘existence’, is singular despite the ‘manifold’.

thousand births, also many hundred births, also many thousand births, also many hundred thousand births.

There I was such named, was (of) such clan, (of) such caste, had such food, was experiencing such happiness and suffering, (and) had such a limit of life (i.e., such was the length of my life). I<sup>1</sup>, passed away from there, (and) arose there. Also there I had such a name, was (of) such a clan, (of) such a caste, had such food, was experiencing such happiness and suffering, (and) had such a limit of life. I passed away from there, (and) have arisen here.” Thus, with feature(s) (and) with specification(s), he recollects manifold a past existence. He says thus: “The self is eternal and the world<sup>2</sup>, barren, standing like a (mountain-) peak<sup>3</sup>, standing firm as a pillar<sup>4</sup>, and those beings transmigrate, transcirculate (my invention), pass away, (and) rearise; thus indeed (*tv eva*), it is like eternity (i.e., eternally). Why is that (lit. ‘That on the ground of what?’) Because (*hi*) I, in consequence of exertion ... recollected<sup>5</sup> (manifold a) past existence. Also through this I know this: how (*yathā*) the self is eternal, and the world, barren, standing like a (mountain) peak, standing firm as a pillar, and those beings transmigrate, transcirculate, pass away, (and) rearise; thus indeed, it is like eternity.”

This, monks, is the first case, dependent on which, with reference to which, some ascetics and brahmins who have doctrines of eternity, declare an eternal self and world.

[197] And concerning the second (case)<sup>6</sup>, with reference to what, depending on what, do honourable ascetics and brahmins, who have doctrines of eternity, declare an eternal self and world?

Here, monks, some ascetic or brahmin in consequence of energy ... recalls (manifold a) former existence - to wit: one (world) contraction and expansion, also two (world) contractions and expansions ... also four (world) contractions and expansion, also five (world) contractions and expansions, also ten (world) contractions and expansion. “There I was<sup>7</sup> thus named ... I recollected. Also through this I know this: how the self is eternal and the world, barren, standing like a (mountain) peak, standing firm as a pillar, and those beings transmigrate, transcirculate, pass away, (and) rearise; thus indeed, it is like eternity.”

This, monks, is the second case, dependent on which, with reference to which, some ascetics and brahmins, who have doctrines of eternity, declare an eternal self and world.

And concerning the third (case) ... also forty (world) contractions and expansions ... they declare.

And concerning the fourth (case), depending on what, with reference to what, do honourable ascetics and brahmins, who have doctrines of eternity, declare an eternal self and world?

Here, monks, some ascetic or brahmin is a logician, an investigator. He, deduced by logic, followed through by investigation, (through) his own inspiration<sup>8</sup>, says thus: “The self is eternal and the world, barren, standing like a (mountain) peak, standing firm as a pillar, and those beings transmigrate, transcirculate, pass away, (and) rearise; thus indeed, it is like eternity.”

This, monks, is the fourth case, dependent on which, with reference to which, some ascetics and brahmins, who have doctrines of eternity, declare an eternal self and world.

With reference to these<sup>9</sup>, monks, those ascetics and brahmins, who have doctrines of eternity, declare an eternal self and world through four grounds. For, monks, whatever ascetics or brahmins, who have doctrines of eternity, (who) declare an eternal self and world, all (of) them (do so) through just these four grounds or through a certain (ground) of them (i.e., among them), there is none apart from this.

<sup>1</sup> So is presumably here to be understood as *so ahaṇi*, emphatic ‘I’; see Warder p. 29. *Ahaṇi* is implied by the verb, *upapādinī*.

<sup>2</sup> Again, ‘eternal’, *sassato*, is qualifying both ‘self’ and ‘world’.

<sup>3</sup> I.e., immovable; *kūṭatṭho* = *kūṭa*, ‘peak’ (“mountain-peak” according to the commentary) + *-ṭho*, an adjectival ending meaning ‘standing’.

<sup>4</sup> Two bahubbīhi compounds expressing metaphors; see Warder p. 155.

<sup>5</sup> *Anussarāmi* - historic present tense.

<sup>6</sup> *Dutiye* - locative of reference.

<sup>7</sup> *Anutrāsini* = *anutra* + *āsini*.

<sup>8</sup> Three adverbs to *āha*; see Warder p. 212 how bahubbīhi compounds can act like adverbs.

<sup>9</sup> *Ime* - accusative of specification of state; see Warder p. 17; refers to the preceding four cases.

With reference to this, monks, the Tathāgata understands: These standpoints for views, thus grasped, thus held on to<sup>1</sup>, will have such destiny, such future state<sup>2</sup>. That the Tathāgata understands and he understands more (*uttaritarāṇi*) than that, and (or 'but') he does not hold on to that understanding, and while he is not holding on<sup>3</sup>, the extinguishing is personally<sup>4</sup> known, (and) having known as it actually is (*yathābhūtaṇi*) the origination of feelings, the ending, the enjoyment, the danger, and the liberation (from feelings), the Tathāgata, monks, is freed from (i.e., due to; ablative of cause) non-attachment.

These, monks, are those things, profound, hard to see, hard to awaken to, peaceful, sublime, outside the sphere of reason, subtle, to be understood by the wise, which [198] the Tathāgata having realised, (and) having himself known, proclaims, (and) by which, rightly speaking, they would speak the Tathāgata's real praise.

There are, monks, some ascetics and brahmins who are eternalists in some things<sup>5</sup> (and) non-eternalists in some (i.e., other) things, (and) they declare an (in) some things eternal (and) (in) some things non-eternal self and world (i.e., a self and a world that in some respects are eternal and in some respects non-eternal) through four grounds. And those honourable ascetics and brahmins who are eternalists in some things (and) non-eternalists in some things, dependent on what, with reference to what, do they declare an (in) some things eternal, (and) (in) some things non-eternal self and world through four grounds?

There is, monks, that time at which, at some time or other (*kadā ci karaṇa ci*) after a long time, this world contracts. In a contracting world beings are mostly contracting to<sup>6</sup> (the world of) radiance. There they are mind-made, feeding on joy, self-luminous, faring in the sky, established in glory, (and) they remain for a very long time.

There is, monks, that time at which, at some time or other after a long time, this world expands. In an expanding world an empty god-mansion appears. Then a certain being, from (or 'due to') the exhaustion of life or from the exhaustion of merit, having fallen from the company (*kāya* - lit. 'body') (of the world) of radiance<sup>7</sup>, rearses in an empty god-mansion. There it is mind-made, feeding on joy, self-luminous, faring in the sky, established in glory, (and) it remains for a very long time.

To it (being) alone<sup>8</sup> there for a long time, uneasiness, discontent, (and) agitation arises<sup>9</sup>: "Oh, may other beings also come here." Then certain beings, from the exhaustion of life or from the exhaustion of merit, having fallen away from the company (of the world) of radiance, rearise in the god-mansion in the company of that being. There they also are mind-made, feeding on joy, self-luminous, faring in the sky, established in glory, (and) they remain for a very long time.

There, monks, that being which has rearisen first, it thinks thus: "I am God (Brahmā), the great God, the overlord, the unconquered, the all-seeing, the one who wields power, the lord, the maker, the creator, the best, the ordainer, the master, the father of past, existing, and future beings<sup>10</sup>. These beings were created by me. Why is that? Because formerly I thought this: "Oh, may other beings also come here." Thus (was) my aspiration of mind, and these beings came here." Also those beings which have rearisen afterwards, they also think thus: "This is the honourable Brahmā, the great God, the overlord, the unconquered, the all-seeing, the wielder of power, the lord, the maker, [199] the creator, the best, the ordainer, the master, the father of past, existing, and future beings. We were created by this honourable god. Why is that? Because we saw (that) he had arisen here first (lit. 'we saw him [*imaṇi*] first arisen') and we had arisen afterwards."

<sup>1</sup> Two bahubbīhi compounds qualifying 'standpoints for views', *ditṭhiṭṭhānā*.

<sup>2</sup> Two further bahubbīhi compounds qualifying *ditṭhiṭṭhānā*, being predicated of it by *bhāvissati*.

<sup>3</sup> Taking this as a genitive absolute.

<sup>4</sup> *Paccattaṇi* - adverb to *viditā*.

<sup>5</sup> *Ekaccasassatikā* - lit. 'some-things-eternalists'; bahubbīhi compound qualifying 'ascetics and brahmins'.

<sup>6</sup> *Sanṇivattāṇikā*; note that this word does not seem to imply rebirth.

<sup>7</sup> 'Body', *kāyo*, here seems to refer to the 'body' of beings in that world, i.e., host.

<sup>8</sup> *Ekakassa* - dative.

<sup>9</sup> This expression with the dative, 'to it', *tassa*, could also be regarded as a genitive, 'of it', similar to the English 'it had agitation arising'.

<sup>10</sup> According to the sub-commentary on this sutta *bhūta* refers to past beings and *bhavya* to existing and future beings.

There, monks, that being which has arisen first, it is more long-lived, more beautiful, and more powerful. But those beings which have arisen afterwards, they are more short-lived, more ugly, and have less power. And (*pana*), monks, this case exists (i.e., this can happen or this is possible), that (*yaṇṇi*) a certain being having fallen away from that body (of beings), comes to this world. Having<sup>1</sup> come here, he goes forth from home to homelessness. Having gone forth from home to homelessness, in consequence of energy, in consequence of exertion, in consequence of practice, in consequence of diligence, in consequence of right attention, it touches<sup>2</sup> such a kind (of) concentration of the mind that (*yathā*), when the mind is concentrated, he recollects that former existence, (but) he does not recollect after (*paraṇṇi*) that<sup>3</sup>. He says thus: “That honourable Brahmā who is the great god, the overlord, the unconquered, the all-seeing, the wielder of power, the lord, the maker, the creator, the best, the ordainer, the master, the father of past, existing, and future beings, by which honourable god we were created, he is permanent, fixed, eternal, not subject to (*dhammo*) change, (and) he will remain just so like (i.e., for) eternity<sup>4</sup>. But we who were created by that god, we (*te mayañṇi*) are impermanent, unstable, short-lived, subject to passing away, (and) have come to this world.”

This, monks, (is) the first case, dependent on which, with reference to which, some ascetics and brahmins, who are eternalists in some things, (and) non-eternalists in some things, declare an (in) some things eternal (and), (in) some things non-eternal self and world ...

There are, monks, some ascetics and brahmins who are finite-and-infiniter (i.e., who hold views regarding the finiteness and infinitude of the world), (and) they declare the finiteness and infinity of the world through four grounds. And those honourable ascetics and brahmins, who are finite-and-infiniter, dependent on what, with reference to what, do they declare a finite-and-infinite world<sup>5</sup> through four grounds?

Here, monks, some ascetic or brahmin, in consequence of energy, in consequence of exertion, in consequence of practice, in consequence of diligence, in consequence of right attention, touches<sup>6</sup> such a kind (of) concentration of mind that (*yathā*) when the mind is concentrated (again, taking it as locative absolute) he dwells percipient<sup>7</sup> of finiteness<sup>8</sup> with reference to the world. He says thus: “This world is finite (and) limited. Why is that? Because I, in consequence of energy ... etc ... touch such a kind (of) concentration of mind that, when the mind is concentrated, I dwell percipient of finiteness with reference to the world. [200] Also through that I (*immināpāhaṇṇi* = *imminā pi ahaṇṇi*) know this: how this world is finite (and) limited.”

This, monks, is the first case dependent on which, with reference to which, some ascetics and brahmins, who are finite-and-infiniter, declare the finiteness and infinity of the world.

And concerning the second (case), dependent on what, with reference to what, do honourable ascetics and brahmins, who are finite-and-infiniter, declare the finiteness and infinity of the world?

Here, monks, some ascetic or brahmin, in consequence of energy, in consequence of exertion, in consequence of practice, in consequence of diligence, in consequence of right attention, touches such-kind (of) concentration of mind that, when the mind is concentrated, he dwells percipient of infinity with reference to the world. He says thus: “this world is infinite (and) unbounded. Those ascetics and brahmins who say thus: ‘this world is finite (and) limited’, it is falsehood of them. This world is infinite (and) unbounded. Why is that? Because I, in consequence of energy ... etc ... touch such a kind (of) concentration of mind that, when the mind is concentrated, I dwell percipient of infinity with reference to the world. Also through this I know this: how this world is infinite (and) unbounded.”

This, monks, is the second case, dependent on which, with reference to which, some ascetics and brahmins, who are finite-and-infiniter, declare the finiteness and infinity of the world.

<sup>1</sup> *Samāno* - again note how the Pāli verbs for ‘to be’ sometimes must be translated using the verb ‘to have’.

<sup>2</sup> *Phusati* - a common idiom for ‘attains’.

<sup>3</sup> *Tato*, lit. ‘from that’. I.e., beyond that or before that.

<sup>4</sup> *Sassatisamaṇṇi* - adverb.

<sup>5</sup> I am following Warder who in turn is following the PTS edition of the Pāli text. However, according to DP the correct reading here should be *lokassa*, as it is above.

<sup>6</sup> *Phusati*, i.e., attains.

<sup>7</sup> *Saññī* - possessive adjective; see Warder p. 122.

<sup>8</sup> *Anta* - taking it to be a noun rather than an adjective.

And concerning the third (case), depending on what, with reference to what, do honourable ascetics and brahmins, who are finite-and-infiniter, declare the finiteness and infinity of the world?

Here, monks, some ascetic or brahmin, in consequence of energy, in consequence of exertion, in consequence of practice, in consequence of diligence, in consequence of right attention, touches such-kind (of) concentration of mind that, when the mind is concentrated, he dwells percipient of finiteness up-and-down<sup>1</sup> with reference to the world, (and) percipient of infinity across. He says thus: "this world is finite and infinite. Those ascetics and brahmins who say thus: 'this world is finite (and) limited', it is falsehood of them. Also, those ascetics and brahmins who say thus: 'this world is infinite (and) unbounded', it is falsehood of them. This world is finite and infinite. Why is that? Because I, in consequence of energy ... touch such a kind (of) concentration of mind that, when the mind is concentrated, I dwell percipient of finiteness up-and-down with reference to the world, (and) percipient of infinity across. Also through this I know this: how this world is finite and infinite."

This, monks, is the third case dependent on which, with reference to which, some ascetics and brahmins, who are finite-and-infiniter, declare the finiteness and infinity of the world.

[201] And concerning the fourth (case), dependent on what, with reference to what, do honourable ascetics and brahmins, who are finite-and-infiniter, declare the finiteness and infinity of the world?

Here, monks, some ascetic or brahmin is a reasoner, an investigator. He, hammered out by reason, followed by investigation, (through) his own inspiration, says thus: "this world is not finite and not infinite (*panānanto* = *pana ananto*). Those ascetics and brahmins who say thus: 'this world is finite (and) limited', it is falsehood of them. Also, those ascetics and brahmins who say thus: 'this world is infinite (and) unbounded', it is falsehood of them. Also, those ascetics and brahmins who say thus: 'this world is finite and infinite', it is falsehood of them. This world is not finite and not infinite."

This, monks, is the fourth case dependent on which, with reference to which, some ascetics and brahmins, who are finite-and-infiniter, declare the finiteness and infinity of the world ...

There are, monks, some ascetics and brahmins, who are eel-wrigglers<sup>2</sup>, (and) being asked<sup>3</sup> a question about this or that (*tattha tattha*), they take to (*āpajjanti*) equivocation of speech (and) eel-wriggling through four grounds. And those honourable ascetics and brahmins who are eel-wrigglers, being asked a question about this or that, dependent on what, with reference to what, do they take to equivocation of speech (and) eel-wriggling through four grounds?

Here, monks, some ascetic or brahmin does not understand as it actually is (*yathābhūtaṃ*), 'this is wholesome', (and) he does not understand as it actually is 'this is unwholesome'. He thinks thus: "I do not understand as it actually is 'this is wholesome', (and) I do not understand as it actually is 'this is unwholesome.' And (*pana*) if (c') I, not knowing as it actually is 'this is wholesome', (and) not knowing as it actually is 'this is unwholesome', were to explain (or 'answer') 'this is wholesome' or were to explain 'this is unwholesome', in that case (*tattha*) it would be because of my<sup>4</sup> desire, lust, ill-will, or resistance. In which case (*yattha*) I would have desire, lust, ill-will, or resistance<sup>5</sup>, then (*taṃ*) there might be falsehood of me. Which would be my falsehood, that would be distress for me (i.e., if what I say is false, I would be distressed). What would be my distress, that would be an obstacle for me."

Thus, from (or 'due to') fear of false speech, from disgust with false speech, he does not explain 'this is wholesome', and he does not explain 'this is unwholesome', (and) being asked a question about this or that, he takes to equivocation of speech (and) eel-wriggling: "I do not think (it is) thus<sup>6</sup>. Also, I do not think '(it is) such'. Also, I do not think '(it is) otherwise'. Also, I do not think '(it is) not'. Also, I do not think '(it is) not not'."

<sup>1</sup> *Uddhamadho* - adjective qualifying *antasaññī*.

<sup>2</sup> I follow the commentary here, rather than Warder, which states that *amarā* is a kind of a slippery fish.

<sup>3</sup> *Putthā samānā* - Warder translates as 'having been asked', see p. 234.

<sup>4</sup> *Me* - ablative of cause; see Warder p. 89.

<sup>5</sup> These two phrases about 'desire, lust, ill-will, or resistance' seem a bit strange as the problem appears to be the lying; indeed, in some manuscripts these two phrases are missing.

<sup>6</sup> Lit. 'of me there is no thus'; this is similar to the ordinary idiomatic expression for thinking, except the verb *hoti* is missing; again see Warder p. 56.



This, monks, is the first case, dependent on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, [202] being asked a question about this or that, take to equivocation of speech (and) eel-wriggling.

And concerning the second (case) ... from fear of attachment ...

And concerning the third (case) ... “... and if I, not knowing as it actually is ‘this is wholesome’, (and) not knowing as it actually is ‘this is unwholesome’, were to explain ‘this is wholesome’ or were to explain ‘this is unwholesome’ - because there are ascetics and brahmins who are wise, subtle, who have done debating with others, who are the hair-splitting kind, (and) they fare (*caranti*) as if (*maññe*) breaking (*vobhīdantā*) speculative views (*diṭṭhiḡatāni*) through being attained to<sup>1</sup> wisdom - in this connection (tattha) they might cross-question, cross-examine, (and) criticise me. Who there would cross-question, cross-examine, (and) criticise me, I might not be able to explain (*sampāyeyyaṃi*) to them (*tesāhaṃi = tesamī ahaṃi*). Should I not be able to explain to them, that<sup>2</sup> would be distress for me. Which (i.e., what) would be distress for me, that would be an obstacle for me.”

Thus, from (or ‘due to’) fear of examination, from loathing of examination, he does not explain ‘this is wholesome’, and (*pana*) he does not explain ‘this is unwholesome’, (and) being asked a question about this or that, he takes to equivocation of speech (and) eel-wriggling: “I do not think ‘it is thus’. Also, I do not think ‘(it is) such’. Also, I do not think ‘(it is) otherwise’. Also, I do not think ‘(it is) not’. Also, I do not think ‘(it is) not not’.”

This, monks, is the third case dependent on which, with reference to which, some ascetics and brahmins, who are eel-wrigglers, being asked a question about this or that, take to equivocation of speech (and) eel-wriggling.

And concerning the fourth (case), dependent on what, with reference to what, do honourable ascetics and brahmins, who are eel-wrigglers, being asked about this or that, take to equivocation of speech (and) eel-wriggling?

Here, monks, some ascetic or brahmin is dull (and) stupid. He, from (or ‘due to’) dullness, from stupidity, being asked a question about this or that, takes to equivocation of speech (and) eel-wriggling: “If you ask me thus: ‘is there another world?’, if I thought thus: ‘there is another world’, I would explain it (*naṃi*) to you thus: ‘there is another world’. (But) I do not think (it is) thus. Also, I do not think ‘(it is) such’. Also, I do not think ‘(it is) otherwise’. Also, I do not think ‘(it is) not’. Also, I do not think ‘(it is) not not’. (Or) (if you ask me thus: ‘is there not another world?’ ... etc ... ‘(both) is there and isn’t there another world? Neither is there nor isn’t there another world? - Are there<sup>3</sup> (such things as) spontaneously arisen (*opapātikā*) beings? Aren’t there spontaneously arisen beings? (Both) are there and aren’t there spontaneously arisen beings? Neither are there nor aren’t there spontaneously arisen beings? - Is there a fruit, a result, of well-done and badly done actions? Isn’t there a fruit, a result, of well-done and badly done actions? (Both) is there and isn’t there a fruit, a result, of well-done and badly done actions? Neither is there nor isn’t there a fruit, a result, of well-done and badly done actions? - [203] Is the Tathāgata (i.e., does he exist) after death? Isn’t the Tathāgata after death? (Both) is and isn’t the Tathāgata after death?’ ... (Or) if you ask me thus: ‘neither is nor isn’t the Tathāgata after death?’, if I thought thus: ‘the Tathāgata neither is nor isn’t after death’, I would explain it to you thus: ‘the Tathāgata neither is nor isn’t after death.’ (But) I do not think (it is) thus. Also, I do not think ‘(it is) such’. Also, I do not think ‘(it is) otherwise’. Also, I do not think ‘(t is) not’. Also, I do not think ‘(it is) not not’.”

This, monks, is the fourth case dependent on which, with reference to which, some ascetics and brahmins who are eel-wrigglers, being asked a question about this or that, take to equivocation of speech (and) eel-wriggling ...

There are, monks, some ascetics and brahmins who are causeless-origination-ers<sup>4</sup>, (and) they declare a causelessly originated self and world<sup>5</sup> through two grounds. And those

<sup>1</sup> See PED for this meaning of *-gata*.

<sup>2</sup> So - note that it here is not a demonstrative pronoun relating to *yesaṃi*, because they do not agree in number; rather *so* appears to refer to the whole of the preceding clause.

<sup>3</sup> *Atthi* can be used for both ‘there is’/‘is there’ and ‘there are’/‘are there’; see Warder pp. 85 & 87.

<sup>4</sup> I.e., who hold a doctrine of causeless origination.

<sup>5</sup> Again note how an adjective in the singular qualifies two nouns, see Warder pp. 60-61.

honourable ascetics and brahmins who are causeless-originationers, dependent on what, with reference to what, do they declare a causelessly originated self and world?

There are, monks, gods called 'beings-without-perception', and from (or 'due to') the arising of perception those gods fall away from that company<sup>1</sup>. And, monks, this case is found (i.e., this may happen), that (*yaññi*) a certain being having fallen away from that body, comes to this world, (and) having come here he goes forth from home to homelessness. Having gone forth from home to homelessness, in consequence of effort, in consequence of exertion, in consequence of practice, in consequence of diligence, in consequence of right attention, he touches such a kind (of) concentration of mind that (*yathā*), when the mind is concentrated (locative absolute), he recalls the arising of perception, (but) he does not recall after from that<sup>2</sup>. He says thus: "The self and the world are causelessly originated. Why is that? Because formerly I was not, (and) not having been, I have<sup>3</sup> now developed for the purpose of existence<sup>4</sup>."

This, monks, is the first case dependent on which, with reference to which, some ascetics and brahmins, who are causeless-originationers, declare a causelessly originated self and world.

And concerning the second (case), dependent on what, with reference to what, do honourable ascetics and brahmins, who are causeless-originationers, declare a causelessly originated self and world?

Here, monks, some ascetic or brahmin is a deducer, an investigator. He, hammered out by reason, conducting (*anucaritaṇṇi*) investigation, (through) his own inspiration, says thus: "The self and the world are causelessly originated ..."

With reference to these<sup>5</sup>, monks, those ascetics and brahmins who are arrangers (*kappikā*) of the past, who have views about the past, proclaim manifold (*anekavilūtāni*) [204] words of description with reference to the past through eighteen grounds. Because, monks, whatever ascetics or brahmins, who are arrangers of the past, who have views about the past, proclaim manifold words of description with reference to the past, all those (proclaim) through just these eighteen grounds or through a certain<sup>6</sup> (one) of (i.e., among) them, there isn't (i.e., there are none) apart from this.

With reference to this ... having known as it actually is, the Tathāgata, monks, is released from (i.e., 'due to') non-attachment.

These, monks, are those profound things (*dhammā*) ... (about which), rightly speaking praise, they should speak.

There are, monks, some ascetics and brahmins, who are arrangers of the future, who have views about the future, (and) with reference to the future, they proclaim manifold words and descriptions through forty-four grounds. And those honourable ascetics and brahmins, who are arrangers of the future, who have views about the future, dependent on what, with reference to what, do they proclaim manifold words of description with reference to the future through forty-four grounds?

There are, monks, some ascetics and brahmins, who are after-death-ists, who have doctrines of percipience (i.e., they have doctrines of percipient existence after death), (and) they declare a percipient self after death<sup>7</sup> through sixteen grounds. And those honourable ascetics and brahmins, who are after-death-ists, who have doctrines of percipience, dependent on what, with reference to what, do they declare a percipient self after death through sixteen grounds?

"The self has form, is healthy and percipient after death<sup>8</sup>", (thus) they declare it<sup>9</sup>. "The self is formless, healthy and percipient after death", (thus) they declare it. "The self (both) has form and is formless ... etc ... neither has form nor is formless ... the self is limited ... unlimited (or 'endless') ... limited and unlimited ... neither limited nor unlimited ... the self is percipient of

<sup>1</sup> I.e., from that realm of existence.

<sup>2</sup> Or 'further than that', *tato paraṇṇi*; see Warder p. 91.

<sup>3</sup> *So'ññhi* = *so aññhi*, 'that I am/have'; emphatic I.

<sup>4</sup> *Sattattāya* - lit. 'beingness'; dative of purpose; alternatively it could be rendered as a locative 'changed into the state of a being'.

<sup>5</sup> *Ime* - again, accusative of specification of state; i.e., refers back to the previous eighteen cases.

<sup>6</sup> *Aññātarena* - note the instrumental; this probably means that *atthādasali vatthūhi* also should be understood as an instrumental rather than as an ablative, but the meaning is not affected.

<sup>7</sup> *Uddhaṇṇi āghatanā* - lit. 'beyond from death'; *uddhaṇṇi* requires the ablative.

<sup>8</sup> *Maranā* - note the ablative ending, *paraṇṇi* takes the ablative.

<sup>9</sup> *Naṇṇi* - refers back to *attā*, 'self'.

unity ... percipient of diversity ... has restricted perception ... has immeasurable perception ... the self is exclusively happy ... exclusively unhappy ... happy and unhappy ... the self is neither happy nor unhappy, is healthy and percipient after death", (thus) they declare it.

With reference to these, monks, those ascetics and brahmins, who are after-death-ists, who have doctrines of percipient, declare a percipient self after death through sixteen grounds ...

There are, monks, some ascetics and brahmins, who are after-death-ists, who have doctrines of insentience<sup>1</sup>, (and) they declare an insentient self after death through eight grounds. And those ascetics and brahmins, who are after-death-ists, who have doctrines of insentience, dependent on what, with reference to what, do they declare an insentient self after death through eight grounds?

"The self has form, is healthy and insentient after death", (thus) they declare it. "(The self) is formless ... etc ... has form and is formless ... neither has form nor is formless ... is limited ... is unlimited ... is limited and unlimited ... the self is neither [205] limited nor unlimited, is healthy and insentient after death", (thus) they declare it.

With reference to these, monks, those ascetics and brahmins, who are after-death-ists, who have doctrines of insentience, declare an insentient self after death through eight grounds ...

There are, monks, some ascetics and brahmins, who are after-death-ists, who have doctrines of neither-sentience-nor-insentience, (and) they declare a neither-sentient-nor-insentient self after death through eight grounds. And those honourable ascetics and brahmins, who are after-death-ists, who have doctrines of neither-sentience-nor-insentience, dependent on what, with reference to what, do they declare a neither-sentient-nor-insentient self after death through eight grounds?

"The self has form, is healthy and neither-sentient-nor-insentient after death", (thus) they declare it. "(The self) is formless ... has form and is formless ... neither has form nor is formless ... is limited ... is unlimited ... is limited and unlimited ... the self is neither limited nor unlimited, is healthy and neither-sentient-nor-insentient after death", (thus) they declare it.

With reference to these, monks, those ascetics and brahmins, who are after-death-ists, who have doctrines of neither-sentience-nor-insentience, declare a neither-sentient-nor-insentient self after death through eight grounds ...

There are, monks, some ascetics and brahmins who have doctrines of annihilation, (and) they declare the annihilation, the destruction, the non-existence of an existing (*sato* - present participle genitive) being through seven grounds. And those honourable ascetics and brahmins who have doctrines of annihilation, dependent on what, with reference to what, do they declare the annihilation, the destruction, the non-existence of an existing being through seven grounds?

Here, monks, some ascetic or brahmin is thus-speaking (or 'has such a doctrine'), has such a view: "Because, your honour, this self - which is material, which is made of the four elements, which is a mother-and-father-production - from (i.e., after) the breaking up<sup>2</sup> of the body, is annihilated, perishes<sup>3</sup>, is not (or 'exists not') after death; to this extent, your honour, this self is rightly (or 'perfectly') annihilated." In this way some declare the annihilation, the destruction, the non-existence of an existing being.

Another says thus to him: "There is, your honour, this (*eso*) self about which<sup>4</sup> you speak. I do not say 'there isn't this (self)'<sup>5</sup>. But (*ca kḥo*), your honour, the<sup>6</sup> self is not to that extent perfectly annihilated. There is, your honour, another self, which is heavenly, has form, is belonging to the sphere of sense pleasures (using 'belonging to' to give the sense of an adjective), (and) is feeding on solid nutriment<sup>7</sup>. That (self) you do not know, you do not see. (But) I know (and) see it. That self, your honour, because after the breaking up of the body, it is annihilated, it perishes, it is not after death, to this extent, your honour, this self is perfectly annihilated." [206] In this way some declare the annihilation, the destruction, the non-existence of an existing being.

<sup>1</sup> *Asaññī* - lit. 'non-percipient'.

<sup>2</sup> *Bhedā* - ablative; see Warder p. 91.

<sup>3</sup> *Vinassati* - verb of the third conjugation, or alternatively a passive verb, 'is perished'.

<sup>4</sup> *Yaṇi* - accusative of specification of state.

<sup>5</sup> It is not immediately obvious from the Pāli, which only has a *ti* at the end of the phrase, where the initial quotation mark should go.

<sup>6</sup> *Ayaṇi* - there is a contrast here between *eso* and *ayaṇi* which does not come out if *ayaṇi* is rendered as 'this'.

<sup>7</sup> *Kabaliṅkārahārabhakkho* = *kabaliṅkāra* + *āhāra* + *bhakkho*.

Another says thus to him: “There is, your honour, this self about which you talk. I do not say ‘there isn’t this (self).’ But, your honour, the self is not to that extent perfectly annihilated. There is, your honour, another self, which is heavenly, has form, is mind-made, has all parts and limbs<sup>1</sup>, (and) is complete with respect to sense-organs<sup>2</sup> That (self) you do not know, you do not see. (But) I know (and) see it. Your honour, because from the breaking up of the body, that self is annihilated, it perishes, it is not after death; to this extent, your honour, this self is perfectly annihilated.” In this way some declare the annihilation, the destruction, the non-existence of an existing being.

Another says thus to him: “There is, your honour, this self about which you talk. I do not say ‘there isn’t this (self).’ But, your honour, the self is not to that extent perfectly annihilated. There is, your honour, another self which, from (or ‘after’) the complete surmounting<sup>3</sup> of perceptions of form, from the ending of perceptions of resistance, from the non-attention to perceptions of diversity, (perceiving) ‘space is unlimited’, belongs to<sup>4</sup> the sphere of unlimited space. That (self) you do not know, you do not see. (But) I know (and) see it. Your honour, because after the breaking up of the body, that self is annihilated, it perishes, it is not after death; to this extent, your honour, this self is perfectly annihilated.” In this way some declare the annihilation, the destruction, the non-existence of an existing being.

Another says thus to him: “There is, your honour, this self about which you talk. I do not say ‘there isn’t this (self).’ But, your honour, the self is not to that extent perfectly annihilated. There is, your honour, another self which, having completely surmounted<sup>5</sup> the sphere of infinite space, (perceiving) ‘consciousness is unlimited’, belongs to the sphere of unlimited consciousness. That (self) you do not know, you do not see. (But) I know (and) see it. Your honour, because after the breaking up of the body, that self is annihilated, it perishes, it is not after death; to this extent, your honour, this self is perfectly annihilated.” In this way, some declare the annihilation, the destruction, the non-existence of an existing being.

Another says thus to him: “There is, your honour, this self about which you talk. I do not say ‘there isn’t this (self).’ But, your honour, the self is not to that extent perfectly annihilated. There is, your honour, another self which, having completely surmounted the sphere of unlimited consciousness, (perceiving) ‘there is nothing’, belongs to the sphere of nothingness. That (self) you do not know, you do not see. (But) I know (and) see it. Your honour, because of the breaking up of the body, that self is annihilated, it perishes, it is not after death; to this extent, your honour, [207] this self is perfectly annihilated.” In this way some declare the annihilation, the destruction, the non-existence of an existing being.

Another says thus to him: “There is, your honour, this self about which you talk. I do not say ‘there isn’t this (self).’ But, your honour, the self is not to that extent perfectly annihilated. There is, your honour, another self which, from completely surmounting the sphere of nothingness, (perceiving) ‘this is peaceful, this is sublime’, belongs to the sphere of neither-perception-nor-nonperception. That (self) you do not know, you do not see. (But) I know (and) see it. Your honour, because after the breaking up of the body, that self is annihilated, it perishes, it is not after death; to this extent, your honour, this self is perfectly annihilated.” In this way some declare the annihilation, the destruction, the non-existence of an existing being.

With reference to these, monks, those ascetics and brahmins, who have doctrines of annihilation, declare the annihilation, the destruction, the non-existence of an existing being through seven grounds ...

There are, monks, some ascetics and brahmins who have doctrines of Nibbāna in this life<sup>6</sup>, (and) they declare the highest Nibbāna in this life for an existing being through five grounds. And those honourable ascetics and brahmins who have doctrines of Nibbāna in this life, dependent on what, with reference to what, do they declare Nibbāna in this life for an existing being through five grounds?

<sup>1</sup> *Sabba-aṅga-paccaṅgī* - possessive adjective; taking it as a bahubbhīhi compound formed like a dvanda compound within a kammadhāraya.

<sup>2</sup> *Alhīnindriyo* - lit. ‘non-inferior faculties’; explained by the commentary as *paripuṇṇindriyo*, ‘complete faculties’. Note the singular ending of *alhīnindriyo* agreeing with the singular *attā*. The implied meaning, however, is plural.

<sup>3</sup> *Samatikamā* - I take this as an ablative.

<sup>4</sup> *-upago* - adjective, lit. ‘belonging to’.

<sup>5</sup> *Samatikamma* - gerund; compare note 59 above.

<sup>6</sup> *Diṭṭhadhanma* - is contrasted with *samparāyika*, ‘future life’, in the Suttas.

Here, monks, some ascetic or brahmin is thus-speaking (or 'has such a doctrine'), has thus-view: "(But) when (*yato*), your honour, this self enjoys itself presented with (and) provided with the five strands of sense pleasures - to that extent, your honour, this self has (*hoti*) attained (*patto*) the highest Nibbāna in this life." In this way some declare the highest Nibbāna in this life for an existing being.

Another says thus to him (*taṇṇi*): "There is, your honour, that self about which you talk. I do not say 'there isn't that (self)'. But, your honour, the (*ayaṇṇi*) self has not to that extent attained the highest Nibbāna in this life. Why is that? Because, your honour, sensual pleasures are impermanent, suffering, subject to change, (and) from the alteration and change of them<sup>1</sup> there arises sorrow, lamentation, pain, grief, and despair. (But) when (*yato*), your honour, this self, having become separated from sensual pleasures, having become separated from unwholesome things, has initial application (of mind), has sustained application (of mind)<sup>2</sup>, having entered, dwells in the first jhāna which has rapture and happiness born of separation (or 'seclusion') - to this extent, your honour, this self has attained the highest Nibbāna in this life." In this way some declare the highest Nibbāna in this life for an existing being.

Another says thus to him: "There is, your honour, that self about which you talk. I do not say 'there isn't that (self)'. But the (*ayaṇṇi*) self has not to that extent attained the highest Nibbāna in this life. Why is that? Just which there (is) application-(of-mind)-begun (and) application-(of-mind)-sustained, through that (*etena*) this (*etaṇṇi*) is declared gross<sup>3</sup> [208] (But) when, your honour, this self, from the calming of initial application (of mind) and sustained application (of mind), having entered, dwells in the second jhāna, which has internal confidence, which is a state of unification (*ekodibhāvaṇṇi*) of mind, which is without initial application (of mind) (and) without sustained application (of mind), and which has rapture and happiness born of concentration<sup>4</sup> - to this extent, your honour, this self has attained the highest Nibbāna in this life." In this way some declare the highest Nibbāna in this life for an existing being.

Another says thus to him: "There is, your honour, that self about which you talk. I do not say 'there isn't that (self)'. But the self has not to that extent attained the highest Nibbāna in this life. Why is that? Just which there is rapture-gone<sup>5</sup>, the elation of mind, through that this is declared gross. (But) when, your honour, this self, from the fading away (*virāgā*) of rapture, dwells equanimous, is mindful and clearly comprehending (*samapajāno*), and experiences happiness with the body<sup>6</sup> - that about which the noble ones (*ariyā*) declare: "the one who is equanimous and mindful has an abiding in happiness" - having entered, dwells in the third jhāna - to this extent, your honour, this self has attained the highest Nibbāna in this life." In this way some declare the highest Nibbāna in this life for an existing being.

Another says thus to him: "There is, your honour, that self about which you talk. I do not say 'there isn't that (self)'. But the self has not to that extent attained the highest Nibbāna in this life. Why is that? Just which there is called (*iti*) happiness, the enjoyment of the mind, through that this is declared gross. (But) when, your honour, this self, from the abandonment of happiness, and from the abandonment of suffering, (and) from the former (or 'earlier') ending of grief and joy, having entered, dwells in the fourth jhāna, which is without suffering, without happiness, (and) which has purity of mindfulness and equanimity - to that extent, your honour, this self has attained the highest Nibbāna in this life." In this way some declare the highest Nibbāna in this life for an existing being.

With reference to these, monks, those ascetics and brahmins who have doctrines of Nibbāna in this life, declare the highest Nibbāna in this life for an existing being through five grounds ...

<sup>1</sup> *Tesaṇṇi vipariṇāmaṇṇathābhāvā*. Or 'because of'; ablative of cause. Lit. 'from the change and otherwise-state of them'. I.e., due to their change and alteration.

<sup>2</sup> *vitakkaṇṇi* & *vicāraṇṇi* - these words which elsewhere refer to 'thinking', in the context of the first jhāna refer to the movement of the mind onto the object and the sustaining of the mind on the object respectively, thus the above translation; see *Vism* p. 142.

<sup>3</sup> The meaning seems to be that the first jhāna - i.e., not just the *vitakka* and *vicāra* - is gross because of the presence of *vitakka* and *vicāra*.

<sup>4</sup> I take the foregoing back to 'second jhāna' to be adjectives qualifying 'second jhāna'.

<sup>5</sup> *Yad eva tattha pītigato* - i.e., that which is rapture there.

<sup>6</sup> I.e., the mental body, *nāma-kāya*.

With reference to this, monks, the Tathāgata understands: “These view-standpoints, thus-grasped, thus-held-on-to, will have such-destination, such future state.” That the Tathāgata understands, and he understands more (*uttaritarāṇi*) than that (*tato*), and he does not hold on to that understanding, and while he is not holding on (genitive absolute), the extinguishing is personally known, (and) having known as it actually is the origination of feelings, the ending, the pleasure, the disadvantage, and the escape (from feelings), the Tathāgata, monks, is released from<sup>1</sup> non-clinging.

These, monks, are those things which are profound, hard to see, hard to awaken to, peaceful, sublime, outside the sphere of reason, subtle, to be understood by the wise, [209] which the Tathāgata, having realised, (and) having himself directly known, proclaims, (and) through which, rightly speaking, they would speak the Tathāgata’s real praise.

## Exercise 23

### Passage 1: (D I 220-223)

When thus had been said, the gods who were Brahma’s host<sup>2</sup> said this to that monk: “We also, monk, do not know where these four great elements cease without remainder<sup>3</sup>, to wit, the element of earth ... etc ... the element of air. (But) there is, monk, God, the great God, the overlord, the unconquered, the all-seeing, the wielder of power, the lord, the maker, the creator, the best, the ordainer, the master, the father of past, existing, and future beings, who is more handsome and excellent<sup>4</sup> than we<sup>5</sup>. He might know this: where these four great elements cease without remainder, to wit, the earth-element ... etc ... the air-element.”

“But where, friends, is that great god at present?”

“Also we, monk, do not know where God is, which way God is, or whereabouts God is. Nevertheless, monk, when (*yathā*) signs are seen, a light is produced, (and) a splendour appears, (then) God will appear. This (is) the before(-going)-sign (or ‘foresign’) for the appearance of God, namely, (that) a light is produced (and) a splendour appears.”

Then, that great god soon<sup>6</sup> appeared. Then that monk approached that great god, (and) having approached, said this to the god: “Where, friend, do these four great elements cease without remainder, to wit the earth-element ... etc ... the air element?”

When this was said that great god said this to that monk: “I, monk, am God, the great God, the overlord, the unconquered, the all-seeing, the wielder of power, the lord, the maker, the creator, the best, the ordainer, the master, the father of past, existing, and future beings.”

Also for a second time<sup>7</sup> that monk said this to that god: “I do not, friend, ask you thus: ‘Are you God, the great God, the overlord, the unconquered, the all-seeing, the wielder of power, [224] the lord, the maker, the creator, the best, the ordainer, the master, the father of past, existing, and future beings?’ But<sup>8</sup>, friend, I ask you thus: ‘Where, friend, do these four great elements cease without remainder, to wit the earth element ... etc ... air element?’ “

Also for a second time that great god said this to that monk: “I, monk, am God ... etc ...”

Also for a third time ... etc ... the air element?” “

Then that great god having taken that monk by the arm<sup>9</sup>, having led (him) to one side, said this to that monk: “Here, monk, the gods who are Brahma’s host know thus (i.e., such is their (wrong) understanding): ‘There isn’t anything unseen by God<sup>10</sup>, there isn’t anything unknown by God, there isn’t anything unrealized by God.’ Therefore I did not explain (or ‘answer’) in the presence of them (or ‘in their presence’). Also I, monk, do not know where these

<sup>1</sup> I.e., ‘due to non-clinging’. *Anupādā* - ablative of cause.

<sup>2</sup> *Brahma-kāy(a)-ikā* - bahubbhihi compound, similar in form to a tappurisa compound.

<sup>3</sup> Again, note that *aparisesā* is an adjective qualifying *mahābhūtā*, lit., ‘the remainderless great elements’.

<sup>4</sup> Again note how these comparative words function as adjectives.

<sup>5</sup> *Amlheli* - ablative used for comparison; see Warder p. 92.

<sup>6</sup> *Na cirass’eva* - lit. ‘even not after a long time’.

<sup>7</sup> *Dutiyāṇi* - see PTS dictionary; seems to be used as an adverb here rather than an adjective; cf. Warder p. 125.

<sup>8</sup> *Bāhāyāṇi* - locative of place; see Warder p. 100; lit. ‘on the arm’.

<sup>9</sup> *Ca* sometimes has a disjunctive meaning; see PED.

<sup>10</sup> *Brahmuno*, lit. ‘of God’; this is an example of subjective genitive; see Warder p. 57.

four great elements cease without remainder, to wit the earth-element ... etc ... the air element. Therefore, in this case, monk, just this was badly done by you<sup>1</sup>, just this has been done wrongly (*aparādhaṇi*) by you, that (*yaṇi*) you having passed over (or 'gone beyond') that Blessed One, got into (*āpajjasi*) a search outside (his teaching) for the purpose of an explanation to that question. You go, monk, (and) having approached just that Blessed One, ask this question, and as the Blessed One explains to you, so you should remember it (*naṇi*)."

Then that monk, just like a strong man<sup>2</sup> might stretch out a bent arm or might bend a stretched arm, just so (he) disappeared in the world of Brahma (and) appeared in front of me. Then the monk, having paid respects to me, sat down to one side. Seated to one side that monk said this to me: "Where, Venerable Sir, do these four great elements cease without remainder, to wit the earth-element, the water-element, the heat-element, the air-element?"

When thus had been said, I said this to that monk: "Formerly, monk, ocean merchants, having taken a shore-sighting bird, put out to sea in a boat. They, in a non-shore-seeing boat, released the shore-sighting bird. It went<sup>3</sup> to (i.e., in) the eastern direction, (it) went to the southern direction, (it) went to the western direction, (it) went to the northern direction, (it) went up, (it) went to the intermediate direction(s)<sup>4</sup>. If it saw the shore anywhere, just (va) so it was a goer (i.e., it would go just there). But if it didn't see the shore anywhere, it came back to just that boat. Just so, monk, you, since (*yato*) seeking as far as<sup>5</sup> the world of Brahma<sup>6</sup> [225] did not get an explanation to this question, then (you) came back into just my<sup>7</sup> presence<sup>8</sup>. This question, monk, should not be asked thus: 'Where, Venerable Sir, do these four great elements cease without remainder, to wit the earth-element, the water-element, the fire-element, the air-element.' But (*ca kha*), monk, this question should be asked thus:

'Where does water, and earth, fire, air, not stand firm<sup>9</sup>?  
Where does long and short, small and large, beauty and ugliness,  
Where does name-and-form cease without remainder?'<sup>10</sup>.  
There the explanation (or 'answer') is:

'Consciousness which is invisible, unlimited, all-luminous,  
Here water, and earth, fire, air, does not stand firm,  
Here long and short, small, large, beauty and ugliness,  
Here name-and-form ceases without remainder  
With the cessation of consciousness, here this ceases.' "

## Passage 2: (D II 22-24)

Then, monks, King Bandhumā having sent for<sup>11</sup> the charioteer, said this: "I hope, dear charioteer, (that) the Prince took pleasure in the park-ground<sup>12</sup>, I hope, dear charioteer, (that) the Prince was delighted with the park-ground?"

"Your Majesty (*deva*), the Prince did not take pleasure in the park-ground; your Majesty, the Prince was not delighted with the park-ground."

"But what, dear charioteer, did the Prince see (when) going to the park-ground?"

<sup>1</sup> *Tumh'* - I take it as a junction form of *tunhaṇi*, second person genitive singular of 'you', here a subjective genitive.

<sup>2</sup> *Nāma* has not been translated.

<sup>3</sup> *Gacchati* - historical present tense.

<sup>4</sup> *Anudisaṇi* - the singular is a bit peculiar; maybe the word is an indeclinable meaning 'in all directions'; see DP.

<sup>5</sup> *Yāva* - takes ablative.

<sup>6</sup> *Yāva yato yāva brahmalokā'* - I cannot make any sense of the initial *yāva* here, and in fact some of the Pāli manuscripts do not have this *yāva*.

<sup>7</sup> *Maṇi* - accusative.

<sup>8</sup> *Santike* - takes genitive and accusative, whereas the English word 'presence' takes genitive, i.e., in the presence of somebody.

<sup>9</sup> Or: 'no footing find'. *Gādhati* - singular; it either agrees only with air or it is a collective singular; see Warder p. 26.

<sup>10</sup> Again the verb, *uparujjhati*, is singular; probably name-and-form should be regarded as one entity and therefore singular; see Warder p. 97.

<sup>11</sup> *Amantāpetvā* - lit 'having caused to be addressed'.

<sup>12</sup> *Uyyānabhūmiyā* - the verb *abhiramati* usually takes the locative.

“Your Majesty, going to the park-ground the Prince saw an aged man ... (and) your Majesty, the (so) Prince, gone to the palace, unhappy, and depressed, was overcome with grief: ‘Let there be shame, your honour, on (this thing) called birth, in as much as for the one who is born (dative), old age will be discerned.’ “

Then, monks, King Bandhumā thought this: “Indeed (*h’eva*) let not [226] Prince Vipassī not rule the kingdom (i.e., he must rule the kingdom), indeed let not Prince Vipassī go forth from home to homelessness, indeed let not the speech of the prognosticator brahmins be<sup>1</sup> true. “

Then, monks, King Bandhumā, caused to a still greater extent the five strands of sense pleasure to be established for Prince Vipassī, so that (*yathā*) Prince Vipassī would rule the kingdom, so that Prince Vipassī would not go forth from home to homelessness, so that the speech of the prognosticator brahmins would be wrong. Even in this case, monks, Prince Vipassī enjoyed<sup>2</sup> (himself) endowed with (and) presented with the five strands of sense pleasure.

Then, monks, Prince Vipassī (after) many years ... etc ...

(And), monks, Prince Vipassī, going to the park-ground, saw a man who was sick, afflicted, very sick, lying<sup>3</sup> fallen in urine and excrement, being caused to rise (i.e., being lifted) by others (i.e., some) and being caused to be put to bed<sup>4</sup> by others. Having seen, he addressed the charioteer: “But, dear charioteer, what has been done to this man<sup>5</sup>, his eyes (are) not as (those) of others, also his voice (is) not as (that) of others?”

“Sire, he is called sick.”

“But why, dear charioteer, is he called sick?”

“Sire, he is called sick (because): perhaps he will arise (lit. ‘may arise’) from that sickness.”

“But what, dear charioteer, am I also subject to sickness, not passed (beyond) sickness?”

“You, Sire, and we (i.e., I), we are all (i.e., both) subject to sickness, not passed (beyond) sickness.”

“Well then (*tena hi*), dear charioteer, enough now today with the park-ground, from here just go back to the palace.”

### Passage 3: (D III 64-68)

Then, monks, a certain man approached the noble head-anointed (lit. ‘head besprinkled’) king, (and) having approached, said this to the noble head-anointed king:

“Hear, Sire, you should know (that) the heavenly wheel-gem has disappeared.”

Then, monks, when the heavenly wheel-gem had disappeared (locative absolute), the noble head-anointed king was dejected, and he experienced dejection, and he did not, having approach the royal sage, ask about the noble conduct (*vattani*) of a wheel-turner (or ‘emperor’). He governed the country just through his own opinion<sup>6</sup>, (and) while he governed<sup>7</sup> the country through his own opinion (genitive absolute), [227] the countries<sup>8</sup> did not prosper before and after as<sup>9</sup> (they had) while the old kings were proceeding in the noble conduct of a wheel-turner<sup>10</sup>.

Then, monks, ministers, councillors, treasurers and great ministers, soldiers, gatekeepers, (and) those living by<sup>11</sup> (means) of prayer (mantassa), having assembled, having approached the noble head-anointed king, said this:

“Sire, while you are governing the country through your own opinion (genitive absolute), the countries do not prosper before (and) not after, as (they had) while the old kings were proceeding in the noble conduct of a wheel-turner. There are, Sire, in your kingdom, ministers,

<sup>1</sup> *Assa*. Normally the verb in a sentence beginning with *mā* is in the aorist tense, see Warder pp. 31-32, but here it is in the optative.

<sup>2</sup> *Paricāreti* - historical present tense.

<sup>3</sup> *Semānani* - present participle of *seti*.

<sup>4</sup> See PED. The verbs here, *vuṭṭhāpiyamānani* & *saṇvesiyamānani*, are passive causative present participles.

<sup>5</sup> I take the sentence to be passive due to the presence of the past participle *kato*; see Warder p. 40; thus ‘this man’, being the object, is in the nominative case.

<sup>6</sup> *Sa + matena*; see Warder p. 187.

<sup>7</sup> *Pasāsato* - genitive present participle.

<sup>8</sup> Or maybe ‘countrysides’; for some reason there is a change from the singular to the plural.

<sup>9</sup> *Yathā tani* - seems to be one indeclinable expression; see PED.

<sup>10</sup> Genitive absolute; note that a locative expression is included within the genitive absolute.

<sup>11</sup> *Ājivino* - possessive noun; see Warder p. 122; see PED for definition.



councillors, treasurers and great ministers, soldiers, gatekeepers, (and) those leading a life of prayer, we and others, we who remember the noble conduct of a wheel-turner; here Sire, you ask us (about) the noble conduct of a wheel-turner, (and) asked by you<sup>1</sup> we will explain the noble conduct of a wheel-turner.”

Then, monks, the noble head-anointed king, having caused the ministers, councillors, treasurers and great ministers, soldiers, gatekeepers, (and) those leading a life of prayer to assemble, asked (about) the noble conduct of a wheel-turner. They, (having been) asked by him (subjective genitive), explained the noble conduct of a wheel-turner. Having listened to them, he arranged<sup>2</sup> proper (*dhammikaṇi*) guarding, shelter, and protection, but<sup>3</sup> he did not grant wealth to those without wealth (*adhanānaṇi* - lit. 'of no wealth'), (and) when wealth was not being granted (passive present participle) to those without wealth (locative absolute), poverty went (i.e., became) abundant. When poverty was gone to abundance, a certain man took the ungiven (property) of others in the manner of stealing<sup>4</sup>. Then<sup>5</sup> they took hold of him, (and) having taken hold<sup>6</sup>, they presented<sup>7</sup> (him) to the noble head-anointed king: “This man, Sire, took the ungiven (property) of others in the manner of stealing.”

When this had been said, monks, the noble head-anointed king said this to that man: “Is it true, dear man, (that) you took the ungiven (property) of others in the manner of theft?” “It is true, Sire.” “What was the cause?” “Because, Sire, I do not (i.e., cannot) make a living.” Then, monks, the noble head-anointed king granted wealth (or 'capital') to that man: “By this wealth, dear man, you must make a living through yourself (i.e., for yourself), look after (your) mother and father, look after (your) wife and children, and undertake work, (and) set up an uplifting donation with reference to ascetics and brahmins, which is heavenly, which has a happy result<sup>8</sup>, (and) which is leading to heaven.”

“Yes, Sire”, that man, monks, agreed to the noble head-anointed king.

Also, monks, a certain man (i.e., another man) took the ungiven (property) of others in the manner of theft. Then they took hold of him, (and) having taken hold, they presented (him) to the noble head-anointed king: “This man, Sire, took the ungiven (property) of others in the manner of theft.”

[228] When thus had been said, monks, the noble head-anointed king said this to the man:

“Is it true, dear man, (that) you took the ungiven (property) of others in the manner of stealing?” “It is true, Sire.” “What (was) the reason?” “Because, Sire, I do not make a living.”

Then, monks, the noble head-anointed king granted money to that man: “Through this money, dear man, by yourself you must make a living, look after (your) mother and father, look after (your) wife and children, and undertake work, (and) set up an uplifting donation with reference to ascetics and brahmins, which is heavenly, which has a happy result, (and) which is leading to heaven.”

“Yes, Sire”, that man, monks, agreed to the noble head-anointed king.

(And) monks, people heard: “Who, your honour, takes the ungiven (property) of others in the manner of theft, to them the king grants money.” Having heard (this), they thought this: “What now if we also were to take the ungiven (property) of others in the manner of stealing?”

Then, monks, a certain man took the ungiven (property) of others in the manner of stealing. Then they seized him, (and) having caught (him), they presented him to the noble head-anointed king: “This man, Sire, took the ungiven (property) of others in the manner of stealing.”

When thus had been said, monks, the noble head-anointed king said this to that man: “Is it true, dear man, (that) you took the ungiven (property) of others in the manner of theft?” “It is true, Sire.” “What (was) the reason?” “Sire, I do not make a living.”

<sup>1</sup> *Tassa te* - subjective genitive; see Warder p. 57; the construction here seems to be an emphatic 'you', parallel to the *so'haṇi*, 'that I', construction; see Warder p. 29.

<sup>2</sup> *Sanvīdahi* - *san-vi-dhā*, aorist, the root *dhā* becomes *-dahi*; see also footnote p. 131.

<sup>3</sup> *Ca* - see PTS dictionary.

<sup>4</sup> *Theyyasaṅkhātani* - I understand it as a bahubbīhi compound used as an adverb, see Warder footnote p. 212, and qualifying *ādiyi* - 'stealing-reckoned-took'.

<sup>5</sup> *Tani* - seems to be an indeclinable here or possibly an accusative of specification of state, i.e., 'with reference to this'.

<sup>6</sup> There seems to be little distinction in meaning between *ā-gahi* & *gahi*.

<sup>7</sup> *Dassesuṇi* - causative passive, lit. 'caused to be seen'.

<sup>8</sup> I.e., good 'kamma'; bahubbīhi compound formed like a kammadhāraya compound.

Then, monks, the noble head-anointed king thought this: “If I, whoever should take<sup>1</sup> the ungiven (property) of others in the manner of theft, to him should grant money, thus this taking of the ungiven will increase. What now if I were to prevent this man through a good (or maybe ‘efficient’) prohibition<sup>2</sup>, were to do a root-destruction, (and) were to cut off the head.”

Then, monks, the noble head-anointed king ordered (his) men: “Now, I say, having bound this man with a strong rope with his arms behind his back with a strong binding<sup>3</sup>, having done a shaving with a razor, having led (him) with a harsh-sounding drum from street to street, from crossroads to crossroads<sup>4</sup>, having left by the southern gate, from (i.e., to) the south of the city, prevent (him) through a good prevention, make a destruction of the root, cut off his head.”

[229] “Yes, Sire”, those men, monks, having consented to the noble head-anointed king, having bound that man with a strong rope with his arms behind his back with a strong binding, having made a shaving with a razor, having led (him) with a harsh-sounding drum from street to street, from crossroads to crossroads, having left by the southern gate, to the south of the city they prevented with a good prevention, they made the destruction of the root, they cut off his head.

(And), monks, people heard: “Who, your honour, take the ungiven (property) of others in the manner stealing, the king prevents them with a good prevention, he does a destruction of the root, he cuts off their heads.” Having heard, they thought this: “What now if we were to cause sharp swords to be made, (and) having caused sharp swords to be made, whose ungiven (property) we will take in the manner of theft, we will prevent them with a good prevention, we will do the destruction of the root, we will cut off their heads.”

(And) they caused sharp swords to be made, (and) having caused sharp swords to be made, they attacked to do (or ‘for the purpose of’) village-robbery, they attacked to do town-robbery, they attacked to do city-robbery, they attacked to do road-robbery. Whose ungiven (property) they took in the manner of theft, they prevented them with a good prevention, they did the destruction of the root, they cut off their heads.

Thus, monks, when money was not being granted to<sup>5</sup> (those) of no wealth (locative absolute), poverty went abundant, when poverty had gone to abundance, the taking of the ungiven went to abundance, when the taking of the ungiven had gone to abundance, swords went to abundance, when swords had gone to abundance, the killing of living beings went to abundance, when the killing of living beings had gone to abundance, the speaking of falsehood went to abundance, when the speaking of falsehood had gone to abundance, also the life(-span) of those beings declined, and (*pi*) (their) beauty declined; (and) while they were declining<sup>6</sup> with life (i.e., in life-span) and declining with beauty (i.e., in beauty), the sons of the people who had a life-span of eighty thousand years had a life-span of forty thousand years.

(And), monks, among the people who had a life-span of forty thousand years, a certain man took the ungiven (property) of others in the manner of theft. Then they seized him, (and) having seized (him), they presented (him) to the noble head-anointed king: “Sire, this man took the ungiven (property) of others in the manner of theft.”

When thus had been said, monks, the noble head-anointed king said this to that man: “Is it true, dear man, (that) you took the ungiven (property) of others in the manner of theft?” “No, Sire,” he said, (and) he spoke falsehood deliberately<sup>7</sup>.

### Translate into English:

But what, Vāseṭṭha, (those) who are the former sages of the brahmins who have the three knowledges, the makers<sup>8</sup> of the prayers, the proclaimers of the hymns, whose (*yesaṇṇi*) ancient

<sup>1</sup> *Ādiyissati* - see Warder p. 55 for this ‘optative’ use of the future tense.

<sup>2</sup> *Suvisedhaṇṇi*, should possibly be taken as an adverb to *nisedheyyaṇṇi*; note the idiomatic Pāli construction where the past participle is the same verb as the sentence verb, lit. ‘were to prevent well-preventedly’.

<sup>3</sup> *Pacchābāhaṇṇi* & *gāḷhabandhanaṇṇi* - I take both of them to be adverbs.

<sup>4</sup> For similar ‘ablative’ construction using the instrumental; see Warder p. 46.

<sup>5</sup> *Ananuppadiyānāne* - negative, passive present participle.

<sup>6</sup> *Parilhāyamaṇānaṇṇi* - present participle, passive, genitive plural; the passive aspect is accounted for in the translation.

<sup>7</sup> *Sampañānamusā* - seems to be an adverb to *abhāsi*, ‘spoke’, lit. ‘deliberate-falsely’.

<sup>8</sup> *Kattāro* - agent noun, nominative plural.

prayerword, song, proclamation, (and) collection, the brahmins here<sup>1</sup> who now have the threefold knowledge, that<sup>2</sup> they sing along with, that they speak along with, they speak along with the spoken (by them), they talk along with what was talked (by them), to wit: Aṭṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgiraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagu (these are the names of those ancient brahmins), do they<sup>3</sup> also (*pi*) say thus: “We know this, we see this - where Brahma is, or which way Brahma is, or whereabouts Brahma is?” (D I 238,16-25)  
There will be understanders of the Dhamma. (i.e., there will be those who understand the Dhamma); (D II 37,17-18)

Well then, honourable Govinda, wait seven days while (*yāvā*) we instruct our own (sake) sons and brothers in kingship<sup>4</sup>; (D II 248,1-2)

This is the Teacher’s (*sattḥu* - genitive) dispensation. (D II 124,5-6)

“Friend, do you know our Teacher?” Yes, friend, I know (him). (D II 162,16-17)

Just as, Ānanda, a father is dear (and) pleasing to (his) sons, just so, Ānanda, King Mahāsudassana was dear (and) pleasing to brahmins and householders. (D II 178,2-5)

**Re-translation into Pāli**, see (D II 340,3 - 341,2)

## Exercise 24

**Passage 1:** (D II 72-81)

Thus has been heard by me. At one time the Blessed One dwelt in Rājagaha on the mountain Vulturepeak. Now at that time the Māgadhan<sup>5</sup> King Ajātasattu Vedehiputto was desiring to attack<sup>6</sup> the Vajjians. He said thus: “I will strike these Vajjians who have such great power, who have such great might, I will annihilate the Vajjians, I will cause the Vajjians to perish, I will produce misfortune and disaster for the Vajjians.”

Then the Māgadhan King Ajātasattu Vedehiputto addressed the brahmin Vassakāra, the Prime Minister of Magadha: “You go, brahmin, (and) approach the Blessed One, (and) having approached, through my speech<sup>7</sup>, salute (him) with the head (i.e., your head) at the feet<sup>8</sup> of the Blessed One, (and) ask (whether he is) free from sickness, free from fever, remaining light<sup>9</sup>, strong, (and) dwelling in comfort: “Venerable Sir, the Māghadan King Ajātasattu Vedehiputto salutes with the head at the feet of the Blessed One (and) he asks (whether the Blessed One is) free from sickness, free from fever, remaining light, strong (and) dwelling in comfort.” And say thus: “Venerable Sir, the Māgadhan King Ajātasattu Vedehiputto (is) desiring to invade the Vajjians. He says thus: “I will strike these Vajjians who have such great power, who have such great might, I will annihilate the Vajjians, I will cause the Vajjians to perish, I will produce misfortune and disaster for the Vajjians.” And as the Blessed One explains to you, having learned it well, (so) you should inform me<sup>10</sup>, for Tathāgatās do not speak untruth.”

“Yes, your honour”, the brahmin Vassakāra, the Prime Minister of Magadha, having consented to the Māgadhan King Ajātasattu Vedehiputto, having caused very good carriages to be yoked, having mounted a good carriage, went out from Rājagaha with the very good carriages, towards Vultures-peak mountain that way (he) proceeded, (and) having gone with the carriage as far as the ground (was suitable) for a carriage, having descended from the carriage, approached the Blessed One only on foot<sup>11</sup>, (and) having approached, exchanged greetings with

<sup>1</sup> *Idaṇṇi* - I take it as an indeclinable.

<sup>2</sup> *Tad* - refers back to ‘prayerword’ etc.

<sup>3</sup> *Te* - demonstrative pronoun referring to the relative pronoun *yesaṇṇi*, ‘of whom’, above; note that the genders and numbers of the pronouns are the same, but the cases are different; see Warder p. 71.

<sup>4</sup> *Rajje* - see PED.

<sup>5</sup> Adjective qualifying ‘king’, *rājā*; see Warder p. 254.

<sup>6</sup> *Abhiyātukāmo* - bahubbīhi compound; see Warder p. 232.

<sup>7</sup> Seems to mean something like ‘in my name’.

<sup>8</sup> *Pade* - I take it as accusative plural.

<sup>9</sup> Apparently this is another way to ask whether he is in good health; see PED.

<sup>10</sup> *Mamaṇi āroceyyāsi - āroceti* takes the dative; see Warder p. 68.

<sup>11</sup> *Pattiko* - see PED.

the Blessed One, (and) having made (lit. 'having conversed') agreeable and polite talk, (he) sat down to one side. Seated to one side the brahmin Vassakāra, the Prime Minister of Magadha, said this to the Blessed One: "Honourable Gotama, the Māgadhan King Ajātasattu Vedehiputto pays respects with (his) head at the feet of the Honourable Gotama, (and) he asks (whether the Honourable Gotama is) free from sickness, free from fever, remaining light, strong, (and) dwelling in comfort. Honourable Gotama, the Māgadhan King [244] Ajātasattu Vedehiputto (is) desiring to attack the Vajjians. He says thus: 'I will strike these Vajjians who have such great power, who have such great might, I will annihilate the Vajjians, I will cause the Vajjians to perish, I will produce misfortune and disaster for the Vajjians.' "

Now (*pana*) at that time Venerable Ānanda was standing behind the Blessed One, fanning the Blessed One. Then the Blessed One addressed Venerable Ānanda: "How then<sup>1</sup>, Ānanda, has (it) been heard by you: 'the Vajjians frequently have<sup>2</sup> assemblies (and) are devoted to assemblies'?" "That has been heard by me Venerable Sir: 'the Vajjians frequently have assemblies (and) are devoted to assemblies.' " "Ānanda, as long as the Vajjians have<sup>3</sup> assemblies frequently (and) are devoted to assemblies, just growth (or 'increase'), Ānanda, is to be expected<sup>4</sup> of the Vajjians, not decline.

How then, Ānanda, has (it) been heard by you: 'the Vajjians assemble in harmony<sup>5</sup>, rise up (from the meeting) in harmony, (and) do the business of the Vajjians in harmony'?" "That has been heard by me Venerable Sir: 'the Vajjians assemble in harmony, rise up in harmony, (and) do the Vajjian business in harmony.' "

"Ānanda, as long as the Vajjians assemble<sup>6</sup> in harmony, rise up in harmony, (and) do the Vajjian business in harmony, just growth, Ānanda, is to be expected of the Vajjians, not decline. How then, Ānanda, has (it) been heard by you: 'the Vajjians do not authorise the unauthorised, they do not abolish the authorised<sup>7</sup>, (and) they go on conforming<sup>8</sup> according to (*yaṭhā*) the ancient, authorised customs of the Vajjians'?" "That has been heard by me Venerable Sir: 'the Vajjians do not authorise the unauthorised, they do not abolish the authorised, (and) having undertaken (them) they proceed according to the ancient, authorised customs of the Vajjians.' " "Ānanda, as long as the Vajjians do not authorise the unauthorised, do not abolish the authorised, (and) having undertaken (them) proceed according to the ancient, authorised customs of the Vajjians, just growth, Ānanda, is to be expected for the Vajjians, not decline."

"How then, Ānanda, has (it) been heard by you: 'the Vajjians, those who are the Vajjī-elders of the Vajjians, those (they) respect, esteem, honour, (and) revere, and they think to them (it) should be listened'?" "That has been heard by me Venerable Sir: 'the Vajjians respect, esteem, honour, (and) revere those who are the Vajjī-elders of the Vajjians, and they think to them (it) should be listened.' " "Ānanda, as long as the Vajjians respect, esteem, honour, (and) revere those who are the Vajjī-elders of the Vajjians, and they think to them (it) should be listened, just growth, Ānanda, is to be expected for the Vajjians, not decline."

"How then, Ānanda, has (it) been heard by you: 'those who are family-women (and) family-girls, the Vajjians do not<sup>9</sup> cause those (*tā*) to live (with them), having dragged (them) away, having forced (them)'?" "That has been heard by me Venerable Sir: 'those who are family-women (and) family-girls, the Vajjians do not cause those to live (with them), having dragged (them) away, having forced (them).' " "Ānanda, as long as the Vajjians do not cause those who are family-women (and) family-girls to live (with them), having dragged (them) away, having forced (them), just growth, Ānanda, is to be expected for the Vajjians, [245] not decline.

<sup>1</sup> *Kin ti* - see PED.

<sup>2</sup> The verb 'to be', *hū* or *honti*, is implied; again, on occasion it is best translated with 'to have'. Note that *sannipātā* and *sannipātabahulā* both are adjectives qualifying *Vajjī* by being predicated of it; Warder p. 61.

<sup>3</sup> *Bhāvissanti* - see Warder p. 55 for this 'law of nature' use of the future tense.

<sup>4</sup> *Pāṭikāṅkhā* - future passive participle of *pāṭikāṅkhati* in the function of an adjective agreeing with *vuḍḍhi*, 'increase'/'growth', and therefore feminine singular.

<sup>5</sup> *Samaggā* - is either an adjective agreeing with *Vajjī*, masculine plural, lit. 'the harmonious Vajjians', or it is an adverb agreeing with assemble, i.e., 'assemble harmoniously'.

<sup>6</sup> Again, and also below, the future tense is used to express 'law of nature'.

<sup>7</sup> This seems to refer to laws and customs; the commentary says, 'tax, offering, and punishment'.

<sup>8</sup> *Samādāya vattanti* - periphrastic or auxiliary verb construction; see Warder p. 238.

<sup>9</sup> Note that the negative particle *na* relates to the whole of the last part of the sentence.

“How then, Ānanda, has (it) been heard by you: ‘the Vajjians, those which are the Vajji-shrines of the Vajjians, internally and externally<sup>1</sup>, those they revere, esteem, respect, (and) honour, and the formerly given, formerly done, lawful religious contribution<sup>2</sup> to them<sup>3</sup> they do not rescind?’” “That has been heard by me, Venerable Sir: ‘those which are the Vajji-shrines of the Vajjians, internally and externally, those the Vajjians revere, esteem, respect, (and) honour, and the formerly given, formerly done, lawful religious contribution to them they do not rescind.’” “Ānanda, as long as the Vajjians revere, esteem, respect, (and) honour those which are the Vajji-shrines of the Vajjians, internally and externally, and they do not rescind the formerly given, formerly done, lawful religious contribution to them, just growth, Ānanda, is to be expected for the Vajjians, not decline.”

“How then, Ānanda, has (it) been heard by you: ‘proper (*dhammika*) shelter, protection, and guard has been well-arranged with reference to the Arahants<sup>4</sup> by the Vajjians<sup>5</sup>, (and they think) ‘how then may unarrived (*anūgatā*) Arahants come to the country, and (how) may arrived Arahants dwell at ease (*phāsuni* - adverb) in the country?’” “That has been heard by me, Venerable Sir: ‘proper shelter, protection, and guard has been well-arranged with reference to the Arahants of the Vajjians, (and they think) ‘how then may unarrived Arahants come to the country, and (how) may arrived Arahants dwell at ease in the country?’” “Ānanda, as long as proper shelter, protection, and guard is well-arranged with reference to the Arahants of the Vajjians, (and they think) ‘how then may unarrived Arahants come to the country, and (how) may arrived Arahants dwell at ease in the country?’ - just growth, Ānanda, is to be expected for the Vajjians, not decline.”

Then the Blessed One addressed the brahmin Vassakāra, the Prime Minister of Magadha: “At one time, brahmin, I<sup>6</sup> was dwelling in Vesālī at the Sārandada shrine, (and) there I taught these seven non-decline practices<sup>7</sup> to the Vajjians, and brahmin as long as these seven non-decline practices remain among the Vajjians, and the Vajjians are seen<sup>8</sup> with reference to (or ‘among’) these seven non-decline practices<sup>9</sup>, just growth, brahmin, is to be expected for the Vajjians, not decline.” When thus had been said, the brahmin Vassakāra, the Prime Minister of Magadha, said this to the Blessed One: “Honourable Gotama, just growth is to be expected of the Vajjians, not decline, even (*pi*) (if) endowed with only one (*ekamūkena*) non-decline practices, not to speak of with seven non-decline practices. Honourable Gotama, the Vajjians are not to be dealt with (i.e., are not to be defeated) by King Magadha Ajātasattu Vedehiputta, that is (*yad idaṇi*) through war<sup>10</sup>, except through propaganda, except through the breaking apart of the opposition<sup>11</sup>. Well now, honourable Gotama, we must go<sup>12</sup>, we have many duties, much business.” “[246] Brahmin, you may go at your convenience<sup>13</sup>. Then the brahmin Vassakāra, the Prime Minister of Magadha, having delighted in the speech of the Blessed One, having expressed appreciation, having got up from (his) seat, (he) left.

Then the Blessed One, when the brahmin Vassakāra, the Prime Minister of Magadha, had recently (*acira*) left (locative absolute), addressed Venerable Ānanda: “You go, Ānanda, as many monks as live in dependence on Rājagaha, assemble all those in the attendance-hall.” “Yes, Venerable Sir”, Venerable Ānanda, having consented to the Blessed One, as many monks as were dwelling in dependence on Rājagaha, having assembled all those in the attendance-hall, (he) approached the Blessed One, (and) having approached, having bowed to the Blessed One, (he) stood to one side, (and) standing to one side Venerable Ānanda said this to the Blessed One:

<sup>1</sup> Presumably refers to internally and externally to Vajjian territory.

<sup>2</sup> This seems to be a case of a string of three adjectives, two of which are bahubbhīhi compounds, coming before the noun they qualify, ‘balim; see Warder p. 61.

<sup>3</sup> *Tesaṇi* - seems to refer back to the shrines.

<sup>4</sup> *Arahantesu* - locative in the meaning of ‘with reference to’.

<sup>5</sup> *Vajjīnaṇi* - agent genitive; see Warder p. 57.

<sup>6</sup> *Idāhaṇi* - I take this to be a junction form of *idam ahaṇi*, ‘this I’, emphatic ‘I’. Alternatively *idaṇi* is here an indeclinable/adverb meaning ‘here’ or ‘now’; see DP.

<sup>7</sup> I.e., practices - *dhammā* - that do not lead to decline but to growth. *Aparihāniye* - adjective qualifying *dhamme*.

<sup>8</sup> *Sandissanti* - third person plural passive present tense.

<sup>9</sup> The meaning seems to be that the Vajjians are seen having these seven practices.

<sup>10</sup> *Yuddhassa* - agent genitive; see Warder p. 57.

<sup>11</sup> *Mithu* - ‘opposition’, presumably a reference to the Vajjians; I differ with Walshe here.

<sup>12</sup> *Gacchāma*’ - present tense expressing immediate future; see Warder p. 12.

<sup>13</sup> Lit., ‘for which, brahmin, you now think (it is) time’; see CDB pp. 334 & 498, note 650.

“Venerable Sir, the Saṅgha of monks is assembled; Venerable Sir, you may come at your own convenience<sup>1</sup>.”

Then the Blessed One having arisen from the seat, approached the attendance-hall, (and) having approached, he sat down on a prepared seat, (and) having sat down the Blessed One addressed the monks: “Monks, I will teach you seven non-decline things, listen to that, attend properly (*sādhukaṃ*), I will speak.” “Yes, Venerable Sir”, those monks consented to the Blessed One. The Blessed One said this: “And, monks, as long as monks have assemblies frequently (and) are devoted to assemblies, just growth is to be expected for the monks, not decline. And, monks, as long as monks assemble in harmony<sup>2</sup>, rise up in harmony, (and) do the Saṅgha-business in harmony, just growth, monks, is expected for the monks, not decline. And, monks, as long as monks do not authorise the unauthorised, do not abolish the authorised, (and) having undertaken (them) they proceed in the training rules as (they are) declared, just growth, monks, is to be expected for the monks, not decline. And, monks, as long as monks, those monks who are elders, seniors, who have been long gone-forth, who are fathers of the Saṅgha, who are leaders of the Saṅgha, those they revere, esteem, respect, (and) honour, and they think to them (it) should be listened, just growth, monks, is to be expected for the monks, not decline. And, monks, as long as monks do not go (under) the control of arisen craving which leads to rebirth (*ponobhava* - lit. ‘again existence’), just growth, monks, is to be expected for the monks, not decline. And, monks, as long as monks are desirous with reference to forest lodgings, just growth, monks, is to be expected for the monks, not decline. And, monks, as long as monks, individually establish mindfulness, (thinking) ‘how then may unarrived (*anāgatā*) [247] congenial co-holy-life-livers come, and (how) may arrived congenial co-holy-life-livers dwell at ease?’ - just growth, monks, is to be expected of the monks, not decline. And, monks, as long as these seven non-decline things remain among monks, and monks are seen with reference to these seven non-decline things, just growth monks, is to be expected for the monks, not decline.”

“... and (*pi*) monks, I will teach you another seven non-decline things, listen to that, attend carefully, I will speak.” “Yes, Venerable Sir”, those monks consented to the Blessed One, (and) the Blessed One said this: “And, monks, as long as monks develop<sup>3</sup> the Awakening factor of mindfulness, develop the Awakening factor of investigation of mental states (*dhammā*), develop the Awakening factor of energy, develop the Awakening factor of rapture, develop the Awakening factor of tranquillity, develop the Awakening factor of concentration, (and) develop the Awakening factor of equanimity, just growth, monks, is to be expected of the monks, not decline. And, monks, as long as these seven non-decline things remain among the monks, and monks are seen with reference to these seven non-decline things, just growth, monks, is to be expected for the monks, not decline ...”

There the Blessed One, dwelling in Rājagaha on the Vulture-peak mountain, made just this much Dhamma talk to the monks: “Thus is virtue, thus is concentration, thus is wisdom, concentration supplied with virtue has great fruit, great benefit, wisdom supplied with concentration has great fruit, great benefit, (and) the mind supplied with wisdom is perfectly liberated from the taints, to wit, from the taint of sensuality, from the taint of existence, from the taint of views, from the taint of ignorance.”

## Passage 2: (D II 25-29)

Monks, Prince Vipassī, going out to the park-ground, saw a large group (*kāya* - lit. ‘body’) of people assembled, and a litter of multi-coloured cloths being made<sup>4</sup>. Having seen he addressed the charioteer: “Why, dear charioteer, has that large group of people assembled, and (why) is a litter of multi-coloured cloths made?” “Sire, he is called dead.” “Well then, dear charioteer, towards that dead one<sup>5</sup> that way drive the chariot.”

<sup>1</sup> Again see CDB pp. 334 & 498, note 650.

<sup>2</sup> *Samaggā* - again, either an adjective qualifying *bhikkhū*, lit. ‘harmonious monks’, or an adverb, i.e., ‘assemble harmoniously’.

<sup>3</sup> Again note the future tense used to express ‘law of nature’/‘habit’; see Warder p. 55.

<sup>4</sup> *Kayiramaṇaṇi* - passive present participle.

<sup>5</sup> *Kālakato* - past participle functioning as a noun; in the previous sentence the same word can be construed either as a noun or as an adjective; a number of words have this dual usage; see Warder p. 62.

“Yes Sire”, the charioteer, monks, having consented to Prince Vipassī, towards that dead one that way he drove the chariot. Monks, Prince Vipassī saw the one who had passed away, the dead one. Having seen, he addressed the charioteer: “But why, dear charioteer, is he called dead?” “Sire, he is called dead (because): ‘mother, father, or other relatives and blood-relations will now not see<sup>1</sup> him, and (*pi*) he will not see [248] mother, father, or other relatives and blood-relations.” “But<sup>2</sup>, dear charioteer, am I also subject to death, not free from death, and (*pi*) the King, the Queen, or other relatives and blood-relations will not see me, and I will not see the King, the Queen, or other relatives and blood-relations?” “You<sup>3</sup> Sire and we, we all (i.e., both of us), are subject to death, not free from death. The King, the Queen, or other relatives and blood-relations will not see you. And (*pi*) you will not see the King, the Queen, or other relatives and blood-relations.”

“Well then, dear charioteer, enough now today with the park-ground, from here just return to the palace.” “Yes Sire”, the charioteer, monks, having consented to Prince Vipassī, from there just returned to the palace. There, monks, Prince Vipassī, gone to the palace, sad and dejected, was consumed with regret: “Let there be shame, your honour, on (this thing) called birth, in as much as of the born old age will be discerned, sickness will be discerned, death will be discerned.”

... going to the park-ground, monks, Prince Vipassī saw a man who was shaven-headed, gone forth, wearing saffron (robes). Having seen, he addressed the charioteer: “But, dear charioteer, what has been done to this man (i.e., what happened to this man)? - his head is not as (that) of others, also his clothes are not as (those) of others.” “Sire, he is called one gone forth<sup>4</sup>.” “But why, dear charioteer, is he called one gone forth?” “Sire, he is called one gone forth (because): good is conduct in accordance with Dhamma<sup>5</sup>, good is even conduct, good is wholesome action, good is meritorious action, good is non-violence, good is compassion for beings.” “(It is) good, dear charioteer, (that) he is called one gone forth, because (*hi*), dear charioteer, good is conduct in accordance with Dhamma, good is even conduct, good is wholesome action, good is meritorious action, good is non-violence, good is compassion for beings.”

Now, dear charioteer, towards the (*so*) one gone forth that way drive the carriage.” “Yes Sire”, the charioteer, monks, having consented to Prince Vipassī, towards the one gone forth that way he drove the chariot. Then, monks, Prince Vipassī said this to the one gone forth: “But what has been done to you, dear? - your head is not as (that) of others, also your clothes are not as (those) of others.” “Sire, I am called one gone forth.” “By why, dear, are you called one gone forth?” “Sire, I am called one gone forth (because): good is conduct in accordance with Dhamma, good is even conduct, good is wholesome action, good is meritorious action, good is non-violence, good is compassion for beings.” “(It is) good dear, (that) you are called one gone forth, because, dear, good is conduct in accordance with Dhamma, good is even conduct, good is wholesome action, good is meritorious action, good is non-violence, good is compassion for beings.”

Then, monks, Prince Vipassī addressed the charioteer: “Now, dear charioteer, [249] having taken the chariot, from here just go back to the palace. But I, just here having shaven off hair and beard, having donned the saffron robes, will go forth from home to homelessness.” “Yes Sire”, the charioteer having consented to Prince Vipassī, having taken the chariot, just from there went back to the palace. But Prince Vipassī, just there having shaven off hair and beard, having donned the saffron robes, went forth from home to homelessness.

### Passage 3: (D III 255)

Here, friend, there is work to be done by a monk. He thinks thus: “Work will have to be done by me, but while I am doing the work (genitive absolute), the body will become tired; well

<sup>1</sup> *Dakkhinti* - future tense active.

<sup>2</sup> *Pana*; taking *kiṃ* simply to mean the sentence is interrogative.

<sup>3</sup> *Tvaṃ* - Warder's text has misprinted *evaṃ*.

<sup>4</sup> *Pabbajito* - past participle used as a 'personified' noun; see NCRP V,5.2; see also *kālakato* above.

<sup>5</sup> *Dhammacariyā* - this word could be understood as an ablative tappurisa compound, lit. 'conduct from dhamma', i.e., conduct with Dhamma as its source, based on Dhamma.

let me lie down<sup>1</sup>." He lies down, he does not arouse energy for the attainment of the unattained, for the acquisition of the unacquired, for the realisation of the unrealised. This is the first basis for laziness.

And again, friend, work has been done by a monk. He thinks thus: "I did (some) work, but while I was doing<sup>2</sup> the work the body became tired; well let me lie down. He lies down, he does not arouse energy ... [etc.] ... this is the second basis for laziness.

And again, friend, a road (or maybe 'journey') is to be gone by a monk. He thinks thus: "The road will have to be gone by me, but while I am going (along) the road, the body will become tired, well I will lie down." He lies down, he does not arouse energy ... this the third basis for laziness.

And again, friend(s)<sup>3</sup>, a road has been travelled by a monk. He thinks thus: "I travelled the road, and (*pana*) while I was travelling the road, the body became tired; well I will lie down." He lies down, he does not arouse energy ... this is the fourth basis for laziness.

Re-translation into Pāli, see Vin I 270,<sup>33</sup> - 271,<sup>23</sup> **BD?**

## Exercise 25

### Passage 1: (D II 81-88)

Then the Blessed One, with a large group (*saṅgha*) of monks, towards Nālandā there<sup>4</sup> (he) approached. There the Blessed One dwelt at Nālandā in Pāvārika's mango wood.<sup>5</sup> Then Venerable Sāriputta approached the Blessed One, (and) having approached, having bowed to the Blessed One, sat down to one side. Seated to one side, Venerable Sāriputta said this to the Blessed One: "Venerable Sir, I have such confidence<sup>6</sup> in the Blessed One: There was not and will not be and exists not now another ascetic or brahmin more learned<sup>7</sup> than the Blessed One<sup>8</sup>, that is<sup>9</sup> with reference to Awakening<sup>10</sup>.

"Mighty, Sāriputta, is this bold<sup>11</sup> speech spoken by you, a definitive categorical lion's roar<sup>12</sup> has been roared (by you): 'Venerable Sir, I am thus-confident in the Blessed One: There was not and will not be and exists not now another ascetic or brahmin more learned than the Blessed One, that is with reference to Awakening.' Sāriputta, those who were Arahants, fully Awakened Buddhas in the past<sup>13</sup>, all those Blessed Ones, encompassing (their) mind with (your) mind, are (they) known (by you)<sup>14</sup>: those Blessed Ones were thus-virtuous, (i.e., had such virtue), those Blessed Ones had<sup>15</sup> such qualities<sup>16</sup>, such wisdom, such dwelling<sup>17</sup>, (and) were thus-freed?" "No<sup>18</sup>, Venerable Sir." "Sāriputta, those who will be Arahants, fully Awakened Buddhas in the future, all those Blessed Ones encompassing (their) mind with (your) mind, are (they) known (to

<sup>1</sup> *Nipajjāmi* - possibly imperative or present tense expressing immediate future; see Warder p. 12.

<sup>2</sup> *Karontassa* - the action of the present participle is simultaneous with that of the main verb *akāsiṃhi*, 'did', and must therefore refer to the past, i.e., 'was doing'.

<sup>3</sup> *Āvuso* - can be plural or singular.

<sup>4</sup> *Tad* - here used as an adverb, see PED.

<sup>5</sup> For the next two paragraphs, also see Bhikkhu Bodhi's translation in CDB pp 1641-1641.

<sup>6</sup> *Evamāpasanno* - bahubbīhi compound functioning as an adjective or noun qualifying *ahaṃhi*, 'I'.

<sup>7</sup> *Bhīyyo abhiññātarō* - both *bhīyyo* and the comparative suffix *-tarō* mean 'more'.

<sup>8</sup> *Bhagavatā* - ablative used for comparison.

<sup>9</sup> *Yad idaṃ* - lit. 'this which'.

<sup>10</sup> *Sambodhiyaṃ* - locative, in meaning 'with reference to'.

<sup>11</sup> *Āsabhī* - lit. 'bull-like'.

<sup>12</sup> *Ekaṃso gahito sīha-nādo*; see CDB p. 1641 & p. 1923, note 152.

<sup>13</sup> *Atītaṃ addhānaṃ* - lit. 'past time'.

<sup>14</sup> 'By you', *tayā*, is implied according to the Commentary. I do not translate *kiṃ* as I take it simply to be an interrogative particle that makes the sentence into a question; also note that *viditā*, 'known', is plural agreeing with *te bhagavanto*, 'those Blessed Ones'.

<sup>15</sup> *Ahesuṃ* - again, in some instances where the Pāli has the verb 'to be', English uses the verb 'to have'.

<sup>16</sup> *Evam-dhammā* - this may refer to *samādhi* and/or *maggā/phala*.

<sup>17</sup> *Evam-vihārī* - again this may refer to various attainments of *samādhi*.

<sup>18</sup> *No h'etaṃ* - lit. 'definitely not this'.



you): those Blessed Ones will be thus-virtuous, those Blessed Ones will have such qualities, such wisdom, such dwelling, (and) will be thus-freed?" "No, Venerable Sir."

"Sāriputta, I who am now an Arahant, fully Awakened Buddha, encompassing (my) mind with (your) mind, am (I) known (by you)<sup>1</sup>: the Blessed one is thus-virtuous, the Blessed One has such quality, such wisdom, such dwelling, (and) is thus-freed?" "No, Venerable Sir." "For just here, Sāriputta, of you there is no (or 'you don't have') mind-encompassing-knowledge with reference to past, future, and present Arahants, fully Awakened Buddhas. Why then (*atha kiñ carali*) has this mighty (and) bold speech been spoken by you, (why is) a definitive, categorical lion's roar roared (by you): "Venerable Sir, I am thus-confident in the Blessed One: There was not and will not be and exists not now another ascetic or brahmin more learned than the Blessed One, that is with reference to Awakening?"

[262] "Of me, Venerable Sir, there is no<sup>2</sup> mind-encompassing-knowledge with reference to past, future, and present Arahants, fully Awakened Buddhas. Nevertheless, the consequence (*avayo*) of Dhamma<sup>3</sup>. Just like, Venerable Sir, a king's border city which has a strong foundation, a strong city wall and gateway, and (just) one gate<sup>4</sup>; (and) there there might be a gatekeeper, who is wise, discerning, (and) intelligent, who is a hinderer<sup>5</sup> of strangers, and a shower-in of friends. He, walking all around (*samantā*) the circling path of that city, would not see a breach in the city wall or a hole in the city wall which even has the measure for the escape of a cat<sup>6</sup>. He might think thus: "Whatever gross animals enter or leave this city, they all enter or leave just (*va*) through this gate." Just so, Venerable Sir, the consequence of Dhamma is known by me. Those, Venerable Sir, who were Arahants, fully Awakened Buddhas in the past, all those Blessed Ones, having abandoned the five hindrances, which are imperfections (*upakkilese*) of the mind, which are wisdom's weak-makings, had minds which were well-established<sup>7</sup> in the four presences mindfulness<sup>8</sup>, (and) having truly<sup>9</sup> developed the seven factors of Awakening, fully awakened to the unsurpassed full Awakening. Also those, Venerable Sir, who will be the future ... (they) will awaken (to the unsurpassed full Awakening). Also the Blessed One, Venerable Sir, now ... is awakened ... "

Then the Blessed One, having dwelt as-desiring<sup>10</sup> in Nālandā, addressed Venerable Ānanda: "Let's go<sup>11</sup>, Ānanda, we will approach Pāṭaligāma." "Yes, Venerable Sir", Venerable Ānanda consented to the Blessed One. Then the Blessed One with a large group of monks towards Pāṭaligāma there (he) approached. The Pāṭaligāma<sup>12</sup> lay-disciples heard: "The Blessed One has arrived at Pāṭaligāma." Then the Pāṭaligāma lay-disciples approached the Blessed One, (and) having approached (and) having bowed to the Blessed One, they sat down to one side. Seated to one side the Pāṭaligāma lay-disciples said this to the Blessed One: "Venerable Sir, let the Blessed One consent to our rest-house". The Blessed One consented through the state (*bhāva*) of silence.

Then the Pāṭaligāma lay-disciples, having understood the consent of the Blessed One, having arisen from the seat, having bowed to the Blessed One, having done reverence<sup>13</sup>, approached the rest-house, (and) having approached, having spread the rest-house completely with spreads (lit. 'fully-spread rest-house'), having prepared seats, having set out a water-jar, having set up an oil-lamp, (they) approached the Blessed One, (and) having approached, having bowed to the Blessed One, (they) stood to one side. Standing<sup>14</sup> to one side the Pāṭaligāma lay-

<sup>1</sup> *Te*. This sentence does not exactly parallel the ones above and *te* has a different meaning here.

<sup>2</sup> Or: 'I have no', I take *me* here to be genitive, although it could arguably also be dative or instrumental; see Warder p. 69.

<sup>3</sup> *Dhammanavayo* - genitive tappurisa compound; the same passage occurs below and in the Sampasādanīya-Sutta - D28 - with a reading that includes *me*, 'by me', which might be preferable.

<sup>4</sup> Three bahubbhi compounds qualifying *nagaraṇi*.

<sup>5</sup> *Nivāretā* - agent noun, nominative singular agreeing with *dovāriko*.

<sup>6</sup> *Bilāranissakkanaṇṇattāṇi* - I take it as a bahubbhi compound qualifying *pākārasandhiṇi* and *pākāravivaraṇi*; see Warder p. 60-61 for how an adjective may qualify more than one noun.

<sup>7</sup> *Supatīthitacittā* - it seems to be a bahubbhi compound, in kammadhāraya form, qualifying *bhagavanto*.

<sup>8</sup> *Satipaṭṭhāna* - in the suttas *sati* often occurs together with *upaṭṭhāna*, rather than *paṭṭhāna*, and thus I understand it here.

<sup>9</sup> *Yathābhūtaṇi* - here probably an adverb to *bhūvetvā*.

<sup>10</sup> *Yathābhūtaṇi* - avyayibhāva compound, adverb to *viharitvā*; i.e., having dwelt there as long as he desired.

<sup>11</sup> *Āyama* - first person plural imperative.

<sup>12</sup> *Pāṭaligāmiyā* is a secondary noun derived from *Pāṭaligāma* meaning 'inhabitant of Pāṭaligāma'; see Warder p. 254.

<sup>13</sup> *Padakkhinaṇi* - lit. 'right', and because keeping someone on the right is considered respectful, it also means to 'revere'.

<sup>14</sup> *Ṭhitā* - past participle but cannot be translated with 'stood'.

disciples said this to the Blessed One: “Venerable Sir, the guest house is spread completely with spreads (or ‘carpets’), [263] the seats are prepared, a water-jar has been set out, an oil-lamp has been hung up, Venerable Sir, the Blessed One may come at his own convenience.”

Then the Blessed One, having dressed, having taken bowl and robe, with a group of monks, approached the rest-house, (and) having approached, having washed the feet, having entered the rest-house, leaning on (*nissāya*) the middle pillar, (he) sat down facing the east.<sup>1</sup> Also the group of monks, having washed the feet, having entered the rest-house, leaning on the western wall, sat down facing the east, just having made the Blessed One in front (i.e., with the Blessed One in front of them). The Pāṭaligāma lay-disciples also, having washed the feet, having entered the rest-house, leaning on the eastern wall, sat down facing the west, just having made the Blessed One in front. Then the Blessed One addressed the Pāṭaligāma lay-disciples: “Householders there are these five disadvantages for the immoral<sup>2</sup>, due to failure in virtue<sup>3</sup>. Which five? Here, householders, the immoral<sup>4</sup>, the one failing in virtue<sup>5</sup>, in consequence of<sup>6</sup> negligence incurs a great loss of property. This is the first disadvantage for the immoral, due to failure in virtue. And furthermore (*piṇa ca paraṇi*), householders, for the immoral, for the one failing in virtue, a bad fame-report (lit. ‘a bad sound of fame’; i.e., disrepute) is disseminated<sup>7</sup>. This is the second disadvantage for the immoral, due to failure in virtue. And furthermore, householders, the immoral, the one failing in virtue, just whatever assembly he approaches, whether an assembly of noble warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics, he approaches (it) diffident (and) shamefaced<sup>8</sup>. This is the third disadvantage for the immoral, due to failure in virtue. And furthermore, householders, the immoral, the one failing in virtue, dies bewilderedly<sup>9</sup>. This is the fourth disadvantage for the immoral, due to failure in virtue. And furthermore, householders, the immoral, the one failing in virtue, from the breaking up of the body<sup>10</sup>, after death, re-arises (i.e., is reborn) in misery, ruin, a bad destination, hell. This is the fifth disadvantage for the immoral, due to failure in virtue. Householders, these are the five disadvantages for the immoral, due to failure in virtue.

Householders, there are these five benefits for the virtuous<sup>11</sup>, due to success in virtue. Which five? Here, householders, the virtuous, the one endowed with virtue, in consequence of diligence acquires a great mass of property (i.e., belongings). This is the first benefit for the virtuous, due to success in virtue. And furthermore, householders, for the virtuous, for the one endowed with virtue, a good fame-report (i.e., a good reputation) is disseminated. This is the second benefit for the virtuous, due to success in virtue. And furthermore, householders, the virtuous, the one endowed with virtue, just whatever assembly he approaches, whether an assembly of noble warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics, [264] he approaches (it) confidently, without shame. This is the third benefit for the virtuous, due to success in virtue. And furthermore, householders, the virtuous, the one endowed with virtue, dies unbewildered. This is the fourth benefit for the virtuous, due to success in virtue. And furthermore, householders, the virtuous, the one endowed with virtue, from the breaking up of the body, after death, re-arises in a good destination, a heaven world. This is the fifth benefit for the virtuous, due to success in virtue. These<sup>12</sup>, householders, are the five benefits for the virtuous, due to success in virtue.”

<sup>1</sup> *Nissāya ... nisīdi* might also be regarded as a periphrastic construction; see Warder p. 239.

<sup>2</sup> *Dussīlassa* - dative of disadvantage, not explicitly mentioned in Warder.

<sup>3</sup> *silavipattiyā* - possibly ablative.

<sup>4</sup> *Dussīlo* - alternatively ‘the one who is immoral’.

<sup>5</sup> *Silavipanno* - the past participles can in some contexts be translated as ‘the one who has ... (done the action of the past participle), thus here we have ‘the one who has failed in virtue’; again see NCRP V,5.2 and contrast this with *silavipattiyā* above.

<sup>6</sup> *Adhūkaraṇaṇi*, indeclinable; see DP.

<sup>7</sup> *Abbhugacchati* - the verb is actually not passive, so a more literal translation might be ‘spreads about’.

<sup>8</sup> *Avisārado & maṅkubhūto*, adjectives qualifying *dussīlo*.

<sup>9</sup> *Sanmūlho*, probably adverb to *kālaṇi karoti*, ‘he dies’.

<sup>10</sup> *Kāyassa bhedaṁ*, *bhedaṁ* is ablative describing the starting point from which something happens; see Warder p. 88-89.

<sup>11</sup> *Silavanto* - dative of advantage see Warder p. 69; according to Warder *silavant* is an adjective, see p. 260, but here it is used as a noun, meaning ‘one who is virtuous’ or simply ‘the virtuous’.

<sup>12</sup> *Ime* - can be understood either to refer back to the previous text, i.e., the five benefits, or it can be understood as a pronoun referring to *ānisaṁsā*, i.e., ‘these benefits’.

Then the Blessed One, having instructed, inspired, exhorted, and delighted the Pāṭaligāma lay-disciples for much<sup>1</sup> (of) the night with talk about Dhamma, dismissed (them): “Householders, the night is (far) advanced (*abhiikkantā*), you may go at your own convenience.” “Yes, Venerable Sir”, the Pāṭaligāma lay-disciples having consented to the Blessed One, having arisen from the seat, having bowed to the Blessed One, having done reverence, (they) left. Then the Blessed One, when the Pāṭaligāma lay-disciples had just left (locative absolute), entered an empty house.

Now at that time Sunīdha and Vassakāra, the ministers of Magadha, were building a city (presumably fortified) at Pāṭaligāma for the repelling<sup>2</sup> of the Vajjīs. At that time, even many thousand deities were occupying sites (*vattthūni*) in Pāṭaligāma. In which place powerful (*mahesakkhā*) deities occupied sites, there the minds of the powerful royal (*raññiṇi* - genitive plural) ministers of the king inclined to build houses. In which place middling deities were occupying sites, there the minds of the middling royal ministers of the king inclined to build houses. In which place lower deities were occupying sites, there the minds of the lower royal ministers of the king inclined to build houses.

The Blessed One saw, with the divine, purified, super-human eye, those thousands (of) deities, occupying sites in Pāṭaligāma. Then the Blessed One, having arisen (*paccutthāya* - gerund) in the night at the time of dawn, addressed Venerable Ānanda: “Who, Ānanda, is building a city in Pāṭaligāma?” “Venerable Sir, Sunīdha and Vassakāra, the ministers of Magadha are building a city in Pāṭaligāma for the repelling of the Vajjīs.”

“Just as, Ānanda, (they) having taken council with the gods who are (of the heaven of) thirty-three (i.e., just as if they had taken council with them), just so, Ānanda, Sunīdha and Vassakāra, the ministers of Magadha are building a city in Pāṭaligāma for the repelling of the Vajjīs. Here, Ānanda, I saw, with the divine, purified, superhuman eye, many thousand deities, occupying sites in Pāṭaligāma ... to build houses. As far as, [265] Ānanda, the noble sphere<sup>3</sup>, as far as the path of commerce, this Pāṭaliputta will be the package-opening chief (*agga*) city (this seems to imply it will be a large commercial centre). Ānanda, there will be three obstacles for Pāṭaliputta (dative of disadvantage), from fire, from water, or<sup>4</sup> from division by the enemy<sup>5</sup>”

Then Sunīdha and Vassakāra, the ministers of Magadha, approached the Blessed One, (and) having approached, exchanged greetings with the Blessed One, (and) having made<sup>6</sup> pleasant (and) agreeable talk, (they) stood to one side. Standing (*thitā*) to one side Sunīdha and Vassakāra, the ministers of Magadha, said this to the Blessed One: “Let the Honourable Gotama consent to a meal by us for today with the group of monks.” The Blessed One consented through the state of silence (i.e., by being silent).

Then Sunīdha and Vassakāra, the ministers of Magadha, having understood the consent of the Blessed One, approached their own dwelling, (and) having approached, having caused fine non-staple food (*khādaniyaṇi*) and staple food to be prepared in their own dwelling, (they) caused the time to be announced to the Blessed One: “Honourable Gotama, it is time, the meal is ready.”

## Passage 2: (D II 30-35)

Then, monks, Vipassī the bodhisatta, after some time, dwelt alone, withdrawn from the group (*gaṇa*). Those eighty-four thousand ascetics (*pabbajita*) went by another (way), (and) Vipassī the bodhisatta by another (i.e., they went different ways). Then, monks, while Vipassī the bodhisatta had gone to a dwelling, alone (and) secluded<sup>7</sup>, a thought of the mind arose thus: “Alas, this<sup>8</sup> world<sup>9</sup>, has got into difficulty, it is born, it ages, it dies, it falls away, and it rearises. But it

<sup>1</sup> *Balud* here is a junction form of *baluṇi* and is thus an adjective qualifying *rattiṇi*, ‘night’.

<sup>2</sup> *Paṭibāhāya* - dative of purpose; see Warder p. 67.

<sup>3</sup> According to the Commentary, this seems to refer to the extent, geographically, to which there are Noble Ones.

<sup>4</sup> *Vā* - in this case ‘and’ would actually seem a better translation.

<sup>5</sup> Or ‘breaking of alliance’; see PED.

<sup>6</sup> *Vītisāretvā* - lit. ‘having conversed’.

<sup>7</sup> I take it as genitive absolute, but it could probably also be taken as an ordinary genitive relating to *parivattako*.

<sup>8</sup> *Vatāyaṇi* - *vata*+ *ayaṇi*.

<sup>9</sup> *Loko* - here seems to refer to (the world of) beings.

does not know the liberation from suffering<sup>1</sup>, from aging and death; when will the escape from this suffering be discerned, from ageing and death?"

Then, monks, Vipassī the bodhisatta thought this: "When what exists<sup>2</sup> is (there) old age and death? From what condition<sup>3</sup> is (there) old age and death?" Then, monks, of Vipassī, the bodhisatta, due to methodical attention, there was an insight through wisdom: "When birth exists, there is old age and death, from the condition of birth there is old age and death."

Then, monks, Vipassī the bodhisatta thought this: "When what exists is (there) birth, from what condition is (there) birth?" Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: "When existence exists there is birth, from the condition of existence there is birth."

Then, monks, Vipassī the bodhisatta thought this: "When what [266] exists is (there) existence, from what condition is (there) existence?" Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: "When clinging exists there is existence, from the condition of clinging there is existence."

Then, monks, Vipassī the bodhisatta thought this: "When what exists is there clinging, from what condition is there clinging?" Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: "When craving exists there is clinging, from the condition of craving there is clinging."

Then, monks, Vipassī the bodhisatta thought this: "When what exists is there craving, from what condition is there craving?" Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: "When feeling exists there is craving, from the condition of feeling there is craving."

Then, monks, Vipassī the bodhisatta thought this: "When what exists is there feeling, from what condition is there feeling?" Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: "When contact exists there is feeling, from the condition of contact there is feeling."

Then, monks, Vipassī the bodhisatta thought this: "When what exists is there contact, from what condition is there contact?" Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: "When the sixfold sense base exists there is contact, from the condition of the sixfold sense base there is contact."

Then, monks, Vipassī the bodhisatta thought this: "When what exists is there the sixfold sense base, from what condition is there the sixfold sense base?" Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: "When name-and-form exists there is the sixfold sense base, from the condition of name-and-form there is the sixfold sense base."

Then, monks, Vipassī the bodhisatta thought this: "When what exists is there name-and-form, from what condition is there name-and-form?" Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: "When consciousness exists there is name-and-form, from the condition of consciousness there is name-and-form."

Then, monks, Vipassī the bodhisatta thought this: "When what exists is there consciousness, from what condition is there consciousness?" Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: "When name-and-form exists there is consciousness, from the condition of name-and-form there is consciousness."

Then, monks, Vipassī the bodhisatta thought this: "This consciousness turns back again from name-and-form, it goes no further<sup>4</sup>. To this extent it would be born, it would age, it would die, it would fall away, it would rearise<sup>5</sup>, to wit, from the condition of name-and-form there is consciousness, [267] from the condition of consciousness there is name-and-form, from the condition of name-and-form there is the sixfold sense base, from the condition of the sixfold sense base there is contact, from the condition of contact there is feeling, from the condition of

<sup>1</sup> *Dukkha* - genitive but cannot be translated as such into English.

<sup>2</sup> Locative absolute; lit. 'when what is existing'.

<sup>3</sup> *Kiṇṇapaccayā* - probably a kammadhāraya compound.

<sup>4</sup> *Nāparaṇi* - *na* + *aparaṇi*.

<sup>5</sup> The preceding five verbs are of the middle conjugation, optative tense; see Warder p. 315. Presumably they refer to the world - i.e., the world of beings - referred to above.

feeling there is craving, from the condition of craving there is clinging, from the condition of clinging there is existence, from the condition of existence there is birth, from the condition of birth there is old age and death, (and) sorrow, lamentation, pain, grief, and despair are produced, thus there is the origination of this whole (*kevalassa*) mass of suffering.

“Origination, origination<sup>1</sup>”, monks, for Vipassī the bodhisatta, with reference to previously unheard things (*dhammesu*), the eye<sup>2</sup> arose, knowledge arose, wisdom arose, understanding arose, light arose.

Then, monks, Vipassī the bodhisatta thought this: “When what does not exist is there not old age and death, from the cessation of what is there the cessation of old age and death?” Then, monks, of Vipassī the bodhisatta, due to methodical attention, there was an insight through wisdom: “When birth does not exist, there is no old age and death, from the cessation of birth, there is the cessation of old age and death.”

Then, monks, Vipassī the bodhisatta thought this: “When what does not exist is there no birth ... from the cessation of name-and-form there is the cessation of consciousness, from the cessation of consciousness is the cessation of name-and-form, from the cessation of name-and-form is the cessation of the sixfold sense base, from the cessation of the sixfold sense base is the cessation of contact, from the cessation of contact is the cessation of feeling, from the cessation of feeling is the cessation of craving, from the cessation of craving is the cessation of clinging, from the cessation of clinging is the cessation of existence, from the cessation of existence is the cessation of birth, from the cessation of birth is the cessation of old age and death, (and) sorrow, lamentation, pain, grief, and despair cease, thus is the cessation of this whole mass of suffering.

“Cessation, cessation”, monks, for Vipassī the bodhisatta, with reference to previously unheard things, the eye arose, knowledge arose, wisdom arose, understanding arose, light arose.

**Re-translation into Pāli**, see (Vin I 276,<sup>22</sup> - 277,<sup>16</sup>)

## Exercise 26

**Passage 1:** (D II 88-101)

Then the Blessed One, at the time of morning, having dressed, having taken bowl and robe, with a group (Saṅgha) of monks, approached the dwelling of Sunīdha and Vassakāra, the Ministers of Magadha, (and) having approached, he sat down on a prepared seat. Then Sunīdha and Vassakāra, the Ministers of Magadha, with (their) own hand<sup>3</sup> satisfied (and) served the group of monks headed by the Buddha with delicious non-staple (*khādaniya*) and staple (*bhojaniya*) food. Then Sunīdha and Vassakāra, the Ministers of Magadha - the Blessed One having eaten (and) removed the hand from the bowl<sup>4</sup> - having taken a certain low seat, sat down to one side. The Blessed One expressed appreciation (*anumodī*) to Sunīdha and Vassakāra, the Ministers of Magadha, (who were) seated to one side, with these verses:

“In which place the wise-natured makes a dwelling place  
Here, having caused the virtuous, restrained, liverers of the Holy Life to eat (i.e.,  
having fed them),

[280] Which (i.e., whatever) gods might be there,  
to them he should dedicate an offering,  
They, (being) honoured (and) revered,  
honour (and) revere him.

<sup>1</sup> Probably repetition for emphasis.

<sup>2</sup> I.e., a metaphorical eye of wisdom.

<sup>3</sup> *Sahattā* - I take it as an instrumental in *-ā*; not mentioned in Warder, except for the present participle.

<sup>4</sup> This phrase is explained by K.R. Norman as an ‘accusative absolute’; see CDB, p. 1418, note 135. For *onītapattapāṇiṇi* see Warder p. 155.

From that<sup>1</sup> they have compassion (*anukampanti*) for him  
 as a mother for (her) own (*orasaṇi*) child.  
 A man who is compassioned by the gods<sup>2</sup>  
 always sees good luck<sup>3</sup>

Then the Blessed One, having expressed appreciation to Sunīdha and Vassakāra, the Ministers of Magadha, with these verses, having arisen from the seat, left.

But at that time (or 'on that occasion') Sunīdha and Vassakāra, the Ministers of Magadha, were following<sup>4</sup> closely behind the Blessed One, (thinking): "By which gate the ascetic Gotama today will leave, that will be called the Gotama-gate (and) by which ford he will cross the river Ganges, that will be the Gotama-ford." Then by which gate the Blessed One left, that was called the Gotama-gate.

Then the Blessed One approached the river Ganges. But at that time the river Ganges was full, brimful<sup>5</sup>, drinkable by a crow. Some<sup>6</sup> people searched for a boat, some searched for a canoe, some bound a raft desiring to go from the near shore to the further shore<sup>7</sup>. Then the Blessed One, just as a strong man might stretch out (his) bent arm or might bend (his) out-stretched arm, just so (he) disappeared on the near shore of the river Ganges (and) rose on the further shore with the group of monks. The Blessed One saw those people, some searching for a boat, some searching for a canoe, some binding a raft desiring to go from the near shore to the further shore. Then the Blessed One, having known this meaning (i.e., having understood what was happening), on that occasion uttered this inspired utterance:

"Who (i.e., whoever) cross the flood, the lake<sup>8</sup>;  
 having made a bridge, leaving behind the pools,  
 Indeed the (ordinary) people bind a raft,  
 (but) the wise people have crossed over."

Then the Blessed One addressed Venerable Ānanda: "Let us go, Ānanda, let us approach Koṭigāma." "Yes, Venerable Sir", Venerable Ānanda consented to the Blessed One. Then the Blessed One, with a large group of monks, towards Koṭigāma there<sup>9</sup> he approached. There<sup>10</sup> the Blessed One dwelt in Koṭigāma. There the Blessed One addressed the monks: "Monks, from the non-awakening to (and) non-penetration (ablative) of the Four Noble Truths, thus this long [281] time has been trans-circulated (and) transmigrated by me and by you<sup>11</sup>. Of which four?

Monks, from the non-awakening to (and) non-penetration of the Noble Truth of Suffering<sup>12</sup>, thus this long time has been trans-circulated (and) transmigrated by me and by you. Monks, from the non-awakening to (and) non-penetration of the Noble Truth of the Origin of Suffering, thus this long time has been trans-circulated (and) transmigrated by me and by you. Monks ... Noble Truth of the Cessation of Suffering ... etc. ... from the non-awakening to (and) non-penetration of the Noble Truth of the Path Leading to the Cessation of Suffering, thus this long time has been trans-circulated (and) transmigrated by me and by you.

With reference to this (*tayidaṇi*), monks, the Noble Truth of Suffering has been awakened to (and) penetrated, the Noble Truth of the Origin of Suffering has been awakened to (and) penetrated, the Noble Truth of the Cessation of Suffering has been awakened to (and) penetrated, the Noble Truth of the Path Leading to the Cessation of Suffering has been awakened to (and)

<sup>1</sup> I.e., because of that - *tato*.

<sup>2</sup> I.e., whom the gods have compassion for; I take *devānukampito* as a bahubbīhi compound qualifying *poṣo*.

<sup>3</sup> I.e., obtains good luck; see PED; note the use of the plural in the Pāli.

<sup>4</sup> *Anubaddhā honti* - continuous action in the past; see Warder p. 235 for this type of construction.

<sup>5</sup> *Samatitthikā* - see PED.

<sup>6</sup> *App' ekacce* - *app'* does not seem to add much to the meaning when used in this context.

<sup>7</sup> *Aparāparaṇi* is an incorrect reading according to DP. The correct reading it seems is *apārā pārāṇi*, lit. 'from the non-further to the further'.

<sup>8</sup> I.e., the river, says Com.

<sup>9</sup> *Tad* - adverbial use, see PED.

<sup>10</sup> *Tatra*, I don't translate *sudaṇi*.

<sup>11</sup> *Manañ c'eva tunhākañ ca* - seems to be subjective genitive; Warder p. 57.

<sup>12</sup> *Dukkhaṣa ariyasaccassa* - seems to be two nouns in apposition; i.e., 'the Suffering Noble Truth' or 'the Noble Truth which is suffering'.

penetrated, craving for existence has been annihilated, the conduit to (or 'leading to') existence has been exhausted, now there is no again-existence." The Blessed One said this, (and) the Well-Gone having said this<sup>1</sup>, the Teacher then further (*athūparaṃ*) said this:

"From<sup>2</sup> the non-seeing according to reality (*yathābhūtaṃ*) of the Four Noble Truths, A long time has been transmigrated in these and those<sup>3</sup> births.

Those these are seen<sup>4</sup>, abolished is the conduit to existence,  
The root of suffering has been annihilated, now there is no again- existence."

\* \* \*

The courtesan Ambapālī heard: "The Blessed One has arrived at Vesālī (*kira* - not translated), he dwells at Vesālī in my mango-grove." Then Ambapālī the courtesan, having caused very good carriages to be yoked, having mounted a good carriage, went out from Vesālī with the very good carriages, towards her own park that way she set out<sup>5</sup>. Having gone with the carriage as far as the ground (was suitable) for a carriage, having got down from the carriage, just on foot (*pattikā*) she approached the Blessed One, (and) having approached, having paid respects to the Blessed One, sat down to one side.

The Blessed One instructed, inspired, gladdened, and delighted the courtesan Ambapālī (who was) seated to one side with Dhamma talk<sup>6</sup>. Then the courtesan Ambapālī, instructed, inspired, gladdened, and delighted by the Blessed One with talk on Dhamma, said this to the Blessed One:

"Venerable Sir, let the Blessed One, together with the Saṅgha of monks, consent to a meal by me for tomorrow." [282] The Blessed One consented through the state of silence. Then Ambapālī the courtesan, having understood the Blessed One's consent, having arisen from the seat, having bowed to the Blessed One, having done (i.e., paid) respect, left.

The Licchavīs of Vesālī heard: "The Blessed One has arrived at Vesālī, he dwells in Vesālī in Ambapālī's grove." Then those Licchavīs, having caused very good carriages to be yoked, having mounted a good carriage, went out from Vesālī with the very good carriages. There some Licchavīs were blue, blue-coloured, blue-clothed, blue-ornamented<sup>7</sup>, some Licchavīs were yellow, yellow-coloured, yellow-clothed, yellow-ornamented, some Licchavīs were red, red-coloured, red-clothed, red-ornamented, some Licchavīs were white, white-coloured, white-clothed, white-ornamented.

Then Ambapālī the courtesan, caused (her carriage) to be turned back<sup>8</sup> with (her) axle to the axle, with (her) wheel to the wheel, with (her) yoke to the yoke of the very young Licchavīs<sup>9</sup>. Then the Licchavīs said this to Ambapālī the courtesan: "Why Ambapālī do you cause (your carriage) to turn back<sup>10</sup> to the very young Licchavīs<sup>11</sup>, axle with axle, wheel with wheel, yoke with yoke?" "Because (*tathā hi pana*), gentlemen, the Blessed One, together with the group of monks, has been invited by me for a meal for tomorrow." "Ambapālī, for a hundred thousand<sup>12</sup> give (us) this meal." "Also (i.e., even), gentlemen, if you would give<sup>13</sup> me Vesālī with (its) district, I would not give (you) a thus-great meal." Then those Licchavīs snapped the (i.e., their) fingers (saying):

<sup>1</sup> *Sugato* seems to go with the verb *vatvā*.

<sup>2</sup> Or: 'due to', ablative of cause.

<sup>3</sup> *Tāsu tāsu* - repetition with distributive meaning; see Warder p. 171.

<sup>4</sup> This seems to refer back to the Four Noble Truths; the construction 'those these' is possibly an emphasis.

<sup>5</sup> *Pāyāsi* - aorist, note the lengthening of first *ā* between the root and the prefix due to the presence of the aorist augment *a-*, Warder pp. 23-26.

<sup>6</sup> *Dhammi-* is an adjective qualifying *kathā*.

<sup>7</sup> Or: 'had blue jewelry', *nīlavajjā nīlavattā nīlalaṅkāra* - three bahubbhīhi compounds qualifying *Licchavī*.

<sup>8</sup> Or: 'around'; note the causative *paṭivattesi* which seems to refer to Ambapālī causing her carriage to turn back; 'carriage', *yāna*, being understood.

<sup>9</sup> The meaning seems to be that she drove her carriage wheel to wheel with the carriage(s) of the Licchavīs.

<sup>10</sup> Note that *paṭivattesi* is here rendered as the second person present tense, whereas above it is rendered as third person aorist.

<sup>11</sup> This alternative rendering assumes that the verb *paṭivatteti*, 'cause to turn back', takes the dative.

<sup>12</sup> *Satasahassena* - instrumental; see Warder p. 45.

<sup>13</sup> *Dassati* - see Warder pp. 87-88 for this optative use of the future tense.

“Sirs (*bho*) we have been beaten by the mango woman, sirs we have been deceived (or ‘cheated’) by the mango woman.” Then those Licchavīs towards Ambapālī’s grove, that way they set out.

The Blessed One saw those Licchavīs coming from afar, (and) having seen he addressed the monks: “Monks, by which<sup>1</sup> monks the Tāvātimsā gods have not been seen<sup>2</sup>, you look, monks, at the assembly of Licchavīs, behold, monks, the assembly of Licchavīs, monks, (you can) visualise the assembly of Licchavīs as the assembly of the Tāvātimsā (gods) (i.e., to get an idea of what the Tāvātimsā gods look like).”

Then those Licchavīs, having gone with a carriage as far as the ground (was suitable) for a carriage (*yānassa* - dative), having descended from the carriage, just on foot they approached the Blessed One, (and) having approached, having bowed to the Blessed One, they sat down to one side. The Blessed One instructed, inspired, gladdened, (and) delighted those Licchavīs (who were) seated to one side with Dhamma talk.

Then those Licchavīs, instructed, inspired, gladdened, (and) delighted by the Blessed One with Dhamma talk, said this to the Blessed One: “Let the Blessed One, together with the Saṅgha of monks, consent to our meal for tomorrow [283].” “Licchavīs a meal for tomorrow by the courtesan Ambapālī has been consented to by me.” Then those Licchavīs snapped the fingers: “Sirs, we have been beaten by the mango woman, Sirs, we have been cheated by the mango woman.” Then those Licchavīs, having delighted (and) having rejoiced in the speech of the Blessed One, having arisen from the seat, having bowed to the Blessed One, having done reverence, left.

Then the courtesan Ambapālī, after the passage<sup>3</sup> of that night, having caused fine non-staple (and) staple food to be prepared in her own park (*ārāma*), she caused the time to be announced to the Blessed One: “It is time, Venerable Sir, the meal is completed (i.e., ready).”

Then the Blessed One, having dressed at the time of morning, having taken bowl and robe, approached the food-distribution of the courtesan Ambapālī together with the Saṅgha of monks, (and) having approached, he sat down on a prepared seat. Then the courtesan Ambapālī served and satisfied the Saṅgha of monks headed by the Buddha with fine non-staple (and) staple food from (her) own hand.

Then the courtesan Ambapālī - the Blessed One having eaten (and) removed the hand from the bowl - having taken a certain low seat, sat down to one side. Seated to one side the courtesan Ambapālī said this to the Blessed One: “Venerable Sir, I give this park<sup>4</sup> to the Saṅgha of monks headed by the Blessed One (dative).” The Blessed One accepted the park. Then the Blessed One, having instructed, inspired, gladdened, (and) delighted the courtesan Ambapālī with Dhamma talk, having arisen from the seat, left.

Also in this case (*tatra pi*) the Blessed One, dwelling at Vesālī in Ambapālī’s grove, made just this much<sup>5</sup> Dhamma talk to the monks<sup>6</sup>: “Thus is virtue, thus is concentration, thus is wisdom; concentration supplied with virtue has (lit., ‘is’) great fruit, great benefit<sup>7</sup>; wisdom supplied with concentration has great fruit, great benefit; the mind supplied with wisdom is just rightly freed<sup>8</sup> from the taints, that is from the taint of sensual desire, from the taint of existence, from the taint of views, from the taint of ignorance.”

Then the Blessed One, having dwelt as (long as) desiring<sup>9</sup> in Ambapālī’s grove, addressed Venerable Ānanda: “Let us go, Ānanda, let us approach Beluvagāmaka.” “Yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large Saṅgha of monks, towards Beluvagāmaka there he approached. There the Blessed One dwelt in Beluvagāmaka.

There the Blessed One addressed the monks<sup>10</sup>: Monks, you go all around (*samantā*) Vesālī (and) enter<sup>1</sup> the rains (retreat) according to friends<sup>2</sup>, according to acquaintances, [284] according

<sup>1</sup> *Yesaṇi* - agent genitive, Warder p. 57.

<sup>2</sup> *Adiṭṭhā* - ‘unseen’.

<sup>3</sup> *Accayena* - see Warder p. 45.

<sup>4</sup> *Imāhaṇi bhante ārāmaṇi* - *imāhaṇi* is a contraction of *imaṇi ahaṇi*, *imaṇi* agreeing with *ārāmaṇi*.

<sup>5</sup> *Bahulaṇi* - adjective; alternatively it could be viewed as an adverb, ‘frequently made’.

<sup>6</sup> The meaning seems to be something like ‘he talked Dhamma as follows’.

<sup>7</sup> Three bahubbhīhi compounds.

<sup>8</sup> *Vinuccati* - passive.

<sup>9</sup> *Yathābhiraṇaṇi* - avyayībhāva compound.

<sup>10</sup> From here to the end of this passage see also Bhikkhu Bodhi’s translation at CDB pp. 1636-1637.



to companions, but (*pana*) I will enter<sup>3</sup> the rains just here in Beluvagāma. ” “Yes, Venerable Sir”, those monks having consented to the Blessed One, entered the rains all around Vesālī according to friends, according to acquaintances, according to companions, but the Blessed One entered the rains just there in Beluvagāma.

Then a harsh sickness occurred to the Blessed One<sup>4</sup> who had entered the rains<sup>5</sup>, strong feelings persisted bordering on death. The Blessed One, mindful (and) clearly comprehending, endured them, without being distressed<sup>6</sup>. Then the Blessed One thought this: “it (*taṃ*) would not be proper<sup>7</sup> for me, that<sup>8</sup> I, not having addressed the attendants, not having taken leave of the Saṅgha of monks, should attain extinction. What now if I, having checked this sickness through energy, should dwell having resolved<sup>9</sup> on the life formation<sup>10</sup>.” Then the Blessed One, having checked that sickness through energy, dwelt resolving on the life formation. Then, for the Blessed One that sickness abated.

Then the Blessed One, arisen from sickness, not long arisen, (i.e., recently arisen) from illness, having descended from the dwelling, sat down on a prepared seat in the shade of the dwelling. Then Venerable Ānanda approached the Blessed One, (and) having approached, having bowed to the Blessed One, sat down to one side. Seated to one side Venerable Ānanda said this to the Blessed One: “It is seen (*diṭṭhā*) by me, Venerable Sir, there is comfort<sup>11</sup> for the Blessed One, it is seen by me, Venerable Sir, there is contentment for the Blessed One. Still, Venerable Sir, because of the illness<sup>12</sup> of the Blessed One, my body was as if (*viya*) become drunk, the directions were not clear to me, and the teachings did not occur (*paṭibhanti*) to me; still, Venerable Sir, for me there was some measure of reassurance<sup>13</sup>: so long the Blessed One will not attain extinction, as long as the Blessed One has not said something concerning the Saṅgha of monks.”

“But what, Ānanda, (does) the Saṅgha of monks expect with reference to me? The Dhamma has been taught by me, Ānanda, without omission (and) without having made (anyone) external; in this case, Ānanda, the Tathāgata has no teacher-fist<sup>14</sup> with reference to teachings. Whom, Ānanda, might think thus: “I will look after the Saṅgha of monks” or “the Saṅgha of monks is referring to me (as authority)”, he, Ānanda, should say something concerning the Saṅgha of monks. The Tathāgata, Ānanda, does not think thus: “I will look after the Saṅgha of monks” or “the Saṅgha of monks is referring to me (as authority)”. Why, Ānanda, should I say<sup>15</sup> just something concerning the Saṅgha of monks? Ānanda, I am now old, aged, an elder, gone to time, attained to age, my age is (*vattati*) eighty. Just as, Ānanda, [285] an old cart is caused to go through binding with straps, just so, Ānanda, the Tathāgata’s body is caused to go as if (*maññe*) through binding with straps. At which time, Ānanda, the Tathāgata, from<sup>16</sup> the non-attention to all signs<sup>17</sup>, from the cessation of some feelings, having entered, dwells in the signless concentration of mind, at that time, Ānanda, the Tathāgata’s body is made comfortable.

<sup>1</sup> *Upetha* - following Bhikkhu Bodhi.

<sup>2</sup> I.e., according to where you have friends.

<sup>3</sup> *Upagacchāmi* - present tense used to express immediate future, as in the English ‘I am entering’; see Warder p. 12.

<sup>4</sup> *Bhagavato* - I take it as dative of disadvantage; alternatively this, together with the past participle *vassūpagatassa*, could be understood as a genitive absolute: ‘Then, when the Blessed One had entered the rains (residence), ...’.

<sup>5</sup> *Vassūpagatassa* - bahubbīhi compound.

<sup>6</sup> *Avihaññāmanāno* - negative present participle passive.

<sup>7</sup> *Na patirūpaṇi* - there is no verb here but we can assume the verb ‘to be’ in the optative tense, i.e., ‘would be’, through assimilation with *parinibbāyeyyaṇi*, the verb of the relative clause; see Warder pp. 87-88. Note that this is a case of the main clause preceding the relative clause; see NCRP II,6.

<sup>8</sup> *Yo* - this is a relative pronouns referring back to ‘that’, *taṃ*.

<sup>9</sup> *Adhiṭṭhāya vihareyyaṇi*, may also be interpreted as a periphrastic construction, i.e., ‘I should dwell resolving ...’; see Warder p. 239.

<sup>10</sup> *Jīvitasaṅkhāraṇi* - see CDB, p. 1919, note 138.

<sup>11</sup> *Phāsu* - seems to be a feminine noun, not an adjective, with which *diṭṭhā* agrees.

<sup>12</sup> This is an instrumental of cause; see Warder p. 44.

<sup>13</sup> *Assāsamattā* - lit. ‘a measure of breath’, i.e., breathing easy.

<sup>14</sup> I.e., no (closed) fist of a teacher; he does not hold anything back.

<sup>15</sup> *Udāharissati* - note the future tense; cf. Warder pp. 87-88.

<sup>16</sup> *Amanasikārā*- ablative. Or: ‘due to’.

<sup>17</sup> *Sabbanimitānaṇi* - probably genitive as the relation here is between two nouns.

Therefore, Ānanda, in this case you should dwell<sup>1</sup> with yourselves as islands<sup>2</sup>, with yourselves as refuges, with no other refuges, with Dhamma as islands, with Dhamma as refuges, with no other refuges. And how, Ānanda, does a monk dwell with himself as an island, with himself as a refuge, with no other refuge, with Dhamma as an island, with Dhamma as a refuge, with no other refuge? Here, Ānanda, a monk dwells contemplating a body in the body<sup>3</sup>, energetic, clearly comprehending, mindful, having abandoned covetousness and dejection with reference to the world; he dwells contemplating feelings among feelings, energetic, clearly comprehending, mindful, having abandoned covetousness and dejection with reference to the world; he dwells contemplating mind in the mind, energetic, clearly comprehending, mindful, having abandoned covetousness and dejection with reference to the world; he dwells contemplating phenomena among phenomena<sup>4</sup>, energetic, clearly comprehending, mindful, having abandoned covetousness and dejection with reference to the world; thus, Ānanda, a monk dwells with himself as an island, with himself as a refuge, with no other refuge, with Dhamma as an island, with Dhamma as a refuge, with no other refuge. For whoever, Ānanda, now or after my passing away<sup>5</sup>, should dwell<sup>6</sup> with themselves as islands, with themselves as refuges, with no other refuges, with Dhamma as islands, with Dhamma as refuges, with no other refuges, those monks, Ānanda, will be my topmost<sup>7</sup> of whoever is desirous of training<sup>8</sup>.

### Passage 2: (D II 41)

To them, the Blessed One Vipassī, the Arahant, the fully Enlightened Buddha, discoursed a gradual discourse<sup>9</sup>, that is, he revealed a discourse on giving, discourse on morality, discourse on heaven, the disadvantage, degradation, (and) defilement of sensual pleasures, (and) the benefit in renunciation. When the Blessed One knew (that) they had pliant minds<sup>10</sup>, soft minds, minds without hindrances, elated minds, confident minds, then, which is the exalted Dhamma-teaching of Buddhas, that he revealed: suffering, origination, cessation, (and) path. Just as a clean cloth without stain would properly (*sammad*) take the dye, just so, in that very seat, the dustless, stainless eye of the Dhamma arose for prince Khanda and the minister-son Tissa: "Whatever is subject to origination, all that is subject to cessation."

Re-translation into Pāli; see Vin I 277<sup>22</sup> - 278<sup>8</sup>.

## Exercise 27

### Passage 1: (D II 102 & 118-121)

Then the Blessed One, having dressed at the time of morning, having taken bowl and robe, entered Vesālī for alms, (and) having gone for alms in Vesālī, returned from alms-round after the meal, (and) addressed Venerable Ānanda: "Ānanda, take the sitting cloth. Let us approach the Cāpāla Shrine for the day's abiding"<sup>11</sup>. "Yes, Venerable Sir", Venerable Ānanda,

<sup>1</sup> *Viharatha* - I take it as imperative second person plural.

<sup>2</sup> *Attadīpā* - probably a bahubbīhi compound functioning as a noun and qualifying 'you' plural (implied by *viharatha*), and here expressing a metaphor; see Warder p. 155. In this case *viharatha* functions like the verb 'to be' in that it predicates the nouns *attadīpā* etc. of 'you'; see e.g. 'Syntax of the Cases in the Pāli Nikāyas' § 20 by O.H. de A. Wijesekera.

<sup>3</sup> *Kāye kāyānupassī* - possibly meaning a part within the whole of the body, the same can be understood for the other three Satipaṭṭhānās; alternatively the re-duplication of *kāya* (as well as the other three Satipaṭṭhānās) could be understood as a Pāli idiom that should be read as if *kāya* (etc.) is only mentioned once.

<sup>4</sup> *Dhammā* - see CDB p. 1504 for a brief discussion of this term in this context.

<sup>5</sup> *Mamaṇi accayena* - see Warder p. 45.

<sup>6</sup> *Viharissanti* - future tense used to express 'law of nature'; see Warder p. 55. Note that the future, *bhavissanti*, is also used for the demonstrative clause immediately following; see Warder p. 295.

<sup>7</sup> *Tamatagge* - the meaning is uncertain; see CDB, p. 1921, note 143.

<sup>8</sup> *Ye keci sikkhākāma* - Ven. Bhikkhu Bodhi - see CDB, p. 1922, note 143 - takes this as an implicit genitive.

<sup>9</sup> *Ānupubbikathaṇi* - kammadhāraya compound.

<sup>10</sup> *Kallacitte* - bahubbīhi compound qualifying 'they', an implicit form of the verb *bhavati/hoti*, 'to be', must be understood.

<sup>11</sup> I.e., to stay there during the day to meditate etc.

having consented to the Blessed One, having taken the sitting cloth, followed closely behind the Blessed One.

Then the Blessed One approached the Cāpāla Shrine, (and) having approached, he sat down on a prepared seat. Also Venerable Ānanda, having bowed to the Blessed One, sat down to one side. The Blessed One said this to Venerable Ānanda who was seated to one side: “Ānanda, Vesālī is delightful ... the Cāpāla Shrine is delightful.”

\* \* \*

Ānanda, has not thus been declared by me as a precaution: “With all (that is) dear (and) pleasing there is diverse-becoming (i.e., separation), without-becoming, otherwise-becoming (i.e., change)? Ānanda, how could this be possible<sup>1</sup>: “That which is born, become, produced, subject to decay, let that not decay!” - that case is not found. Since, Ānanda, this has been abandoned, vomited, released, thrown away, (and) renounced by the Tathāgata, (therefore) the life-formation is dispelled. A speech has been definitely<sup>2</sup> spoken by the Tathāgata: Not long (from now) will be the extinction of the Tathāgata, from here, after the passage of three months<sup>3</sup>, the Tathāgata will extinguish (or ‘become extinct’). “(That) the Tathāgata should swallow back<sup>4</sup> again that speech because of life (i.e., to live)”, that case is not found. Let us go, Ānanda, let us approach the great wood (and) the house with the peaked roof.” “Yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One.

Then the Blessed One, together with Venerable Ānanda, approached the great wood (and) the house with the peaked roof. Having approached, he addressed Venerable Ānanda: You go, Ānanda, as far as monks dwell in dependence on Vesālī, assemble all those in the attendance hall.” “Yes, Venerable Sir”, Venerable Ānanda, having consented to the Blessed One, as far as monks lived in dependence on Vesālī, having assembled all those (monks) in the attendance hall, approached the Blessed One, (and) having approached, [306] having bowed to the Blessed One, he stood to one side. Standing to one side, Venerable Ānanda said this to the Blessed One: “Venerable Sir, the Saṅgha of monks is assembled. Venerable Sir, you may come at your own convenience.”

Then the Blessed One approached the attendance hall, (and) having approached, he sat down on a prepared seat. Having sat down, the Blessed One addressed the monks: “Therefore, monks, in this case, which things (or ‘teachings’), having directly known (them), have been taught by me to you, those, having been well learned by you, should be practised, should be developed, should be made much of, so that<sup>5</sup> the Holy life may be enduring (and) long-standing, (and) it (tad) may be for the benefit of the multitude (*balujana*), for the happiness of the multitude, for the sake of compassion for the world<sup>6</sup>, for the welfare, benefit, (and) happiness of gods and humans.

And, monks, which are those things (that) having known directly, have been taught by me; which, having been well learned by you, should be practised, should be developed, should be made much of, so that the Holy life may be enduring (and) long-standing, (and) it may be for the benefit of the multitude, for the happiness of the multitude, for the sake of compassion for the world, for the welfare, benefit, (and) happiness of gods and humans? (They are) as follows: the four establishings of mindfulness, the four right efforts, the four bases for spiritual power, the five faculties, the five powers, the seven factors of Awakening, the eight-factored Noble Path; these things, monks, having directly known (them), are taught by me; those, having been well learned by you, should be practised, should be developed, should be made much of, so that the Holy life may be enduring (and) long-standing, (and) out of compassion for the world, it may be for the benefit of the multitude, for the happiness of the multitude, for the welfare, benefit, (and) happiness of gods and humans.”

<sup>1</sup> Lit. ‘from what here is that obtainable’; *labbhā* - indeclinable.

<sup>2</sup> *Ekamsena* - adverb.

<sup>3</sup> See Warder p. 45.

<sup>4</sup> I.e., take back/withdraw; *paccāvamissati* - lit. ‘will swallow back’; hypothetical future; Warder p. 55.

<sup>5</sup> *Yathayidaṇi* - lit. ‘as this’.

<sup>6</sup> *Lokānukampāya* - dative of purpose; see Warder p. 67.

Then the Blessed One addressed the monks: “Well now, monks, I address<sup>1</sup> you: formations are subject to decay, strive on with diligence, not far (away) will be the extinction of the Tathāgata, from here<sup>2</sup> the Tathāgata will become extinct after the passing of three months.” The Blessed One said this, (and) the Well-gone having said this, the Teacher then further said this:

“My age is ripe, my life is short<sup>3</sup>  
Having abandoned you I will go, a refuge has been made by me for myself,

Monks, be diligent, mindful, well-conducted,  
Have well-concentrated intentions, (and) guard your own mind.

Who in this teaching and discipline should dwell<sup>4</sup> diligent<sup>5</sup>,  
Having abandoned the transmigration of births (or ‘round of births’), he will make an end of suffering.”

**Passage 2: (D II 290-313)**

Thus has been heard by me. At one time the Blessed One was dwelling among the Kurūs. There is a town of the Kurūs called Kammāssadhamma. There the Blessed One addressed the monks: “Monks.” “Venerable Sir”, those monks responded to<sup>6</sup> the Blessed One. The Blessed One said this: “Monks, this is a one-way<sup>7</sup> path for the purification of beings, for the overcoming of sorrow and lamentation, for the ending of pain and mental suffering, for the attaining of the method, for the realisation of Nibbāna, that is the four establishings of mindfulness<sup>8</sup>. Which four? Here, monks, a monk dwells contemplating a body in the body<sup>9</sup>, energetic, clearly comprehending, (and) mindful, having eliminated desire and mental suffering with reference to the world - he dwells contemplating a feeling among feelings, energetic, clearly comprehending, (and) mindful, having eliminated desire and mental suffering with reference to the world - he dwells contemplating a mental state in the mind<sup>10</sup>, energetic, clearly comprehending, (and) mindful, having eliminated desire and mental suffering with reference to the world - he dwells contemplating a phenomenon among phenomena, energetic, clearly comprehending, (and) mindful, having eliminated desire and mental suffering with reference to the world.

And how, monks, does a monk dwell contemplating a body in the body? Here, monks, a monk who has gone to the forest, gone to the root of a tree, or gone to an empty house<sup>11</sup> sits down, having folded the legs cross-wise, having held a straight body (i.e., having established the body in a straight position), having established mindfulness in front. He, ever (*va*) mindful (‘sato’ - seems to be an adjective to ‘he’, predicative nominative), breaths in, mindful (he) breaths out. Breathing in long he understands: “I breath in long”, or breathing out long he understands: “I breath out long”; breathing in short he understands: “I breath in short”, or breathing out short he understands: “I breath out short”. He trains: “I will breath in experiencing the whole body”; he trains: “I will breath out experiencing the whole body”. He trains: “I will breath in calming (*passambhayaṇi* - present participle) the body-formation”; he trains: “I will breath out calming the body formation”.

<sup>1</sup> *Āmantayāmi* - normally this would be *āmantemi* but here *-aya-* is used for *-e-*; see Warder p. 21.

<sup>2</sup> I.e., ‘from now’; see DP.

<sup>3</sup> *Parittaṇi* - lit. ‘limited’.

<sup>4</sup> *Vihessati* and below *karissati* - see Warder p. 295 for this use of the future tense.

<sup>5</sup> *Appamatto* - could be regarded as an adverb to *vihessati*, but being in the nominative case it is more likely to be an adjective qualifying *yo*, ‘who’. If this is so, the verb *vihessati* functions much in the same way as the verb ‘to be’, i.e., it acts as a substantive verb.

<sup>6</sup> *Paccassosūṇi* - not following Warder.

<sup>7</sup> *ekāyano* - see CDB p. 1915, note 123, for a discussion of this term.

<sup>8</sup> Following Bhikkhu Bodhi’s translation in CDB.

<sup>9</sup> See note p. 4 § 3 in exercise 26 of this translation.

<sup>10</sup> *Citta* can both denote mind generally and the mind at a particular time, i.e., a state of mind.

<sup>11</sup> Three bahubbhīhi compounds qualifying ‘monk’; the first is formed like a tappurisa compound, the second like a tappurisa within a tappurisa, and the third like a kammadhāraya compound within a tappurisa compound.

Just as, monks, a skilled spin-maker (i.e., a turner) or the apprentice of a spin-maker<sup>1</sup> turning long (i.e., on a lathe) understands: “I am turning long”; turning short he understands: “I am turning short”; just so, monks, a monk breathing in long or ... he trains. Thus he dwells contemplating a body in the body internally, or he dwells contemplating a body in the body externally, or he dwells contemplating a body in the body internally and externally. He<sup>2</sup> dwells contemplating the arising-nature<sup>3</sup> in (i.e., of) the body, or he dwells contemplating the vanishing-nature (*vayadhamma*) in the body, or he dwells contemplating the arising-and-vanishing-nature in the body. Or his mindfulness is established: ‘there is a body’, just as far as for a measure of knowledge, [308] for a measure of mindfulness<sup>4</sup>. He dwells independent, and he is not attached (*upādiyati* - passive verb) to anything in the world. Also<sup>5</sup> thus, monks, a monk dwells contemplating a body in the body.

And furthermore (*piṇa ca paraṇi*), monks, a monk walking understands: “I am walking”, standing he understands: “I am standing”, or seated he understands: “I am seated”, or lying down he understands: “I am lying down”. Or however<sup>6</sup> his body is disposed (*paṇihito*), just so<sup>7</sup> he understands it. Thus he dwells contemplating a body in the body internally or ... and he is not attached to anything in the world. Also thus, monks, a monk dwells contemplating a body in the body ...

And how, monks, does a monk dwell contemplating a feeling in feelings? In this case, monks, a monk feeling a pleasant feeling understands: “I feel<sup>8</sup> a pleasant feeling”; feeling an unpleasant feeling he understands: “I feel an unpleasant feeling”. Feeling a non-unpleasant-and-non-pleasant<sup>9</sup> feeling he understands: “I feel a non-unpleasant-and-non-pleasant feeling”. Or feeling a pleasant carnal (*sāmisāṇi*) feeling he understands: “I feel a pleasant carnal feeling”. Or feeling a pleasant spiritual (lit., ‘non-carnal’) feeling he understands: “I feel a pleasant spiritual feeling”. Or feeling an unpleasant carnal feeling he understands: “I feel an unpleasant carnal feeling”. Or feeling an unpleasant spiritual feeling he understands: “I feel an unpleasant spiritual feeling”. Or feeling a non-unpleasant-and-non-pleasant carnal feeling he understands: “I feel a non-unpleasant-and-non-pleasant carnal feeling”. Or feeling a non-unpleasant-and-non-pleasant spiritual feeling he understands: “I feel a non-unpleasant-and-non-pleasant spiritual feeling.”

Thus he dwells contemplating a feeling in feelings internally, he dwells contemplating a feeling in feelings externally, or he dwells contemplating a feeling in feelings internally and externally. He dwells contemplating the arising-nature in feeling, he dwells contemplating the vanishing-nature in feelings, or he dwells contemplating the arising-and-vanishing-nature in feelings. Or his mindfulness is established: “there is feeling”, just as far as for a measure of knowledge, for a measure of mindfulness. He dwells independent, and he is not attached to anything in the world. Thus, monks, a monk dwells contemplating a feeling in feelings.

And how, monks, does a monk dwell contemplating a mental state in the mind? In this case, monks, a monk understands a mind with lust<sup>10</sup>: “it is a mind with lust”; or he understands a mind without lust: “it is a mind without lust”; or he understands a mind with anger: “it is a mind with anger”; or he understands a mind without anger: “it is a mind without anger”; or he understands a mind with delusion: [309] “it is a mind with delusion”; or he understands a mind without delusion: “it is a mind without delusion”; or he understands a contracted mind: “it is a contracted mind”; or he understands a distracted mind: “it is a distracted mind”; or he

<sup>1</sup> *Bhama-kārantevāsī* - I take it as a tappurisa compound; but it could also be taken as a kammadhāraya compound, i.e., ‘an apprentice spin-maker.’

<sup>2</sup> The *vā* here certainly pertains to the various parts of this sentence, but it may also relate this sentence to the previous sentence, in which case one would translate ‘Or he ...’; this argument could also be true of the previous paragraph but it would violate the tetrad structure of the Sutta.

<sup>3</sup> *Sannudāyadhamma* - see CDB p. 1927, note 178.

<sup>4</sup> The use of ‘measure’ here could mean that the highest forms of *ñāṇa* and *sati* are not intended.

<sup>5</sup> *Pi* - as often is the case, *pi* here simply has a connective function; i.e., to connect each of the body contemplations to the others.

<sup>6</sup> *Yathā yathā vā* - lit. ‘or as as’, distributive meaning of *yathā*.

<sup>7</sup> *Tathā tathā* - lit. ‘so so’, again the meaning is distributive.

<sup>8</sup> *Vedayāni* - normally this would be *vedeṇi* but here it appears with the fuller suffix *-āya*; see Warder p. 21.

<sup>9</sup> *Adukkhamasukhaṇi* - dvanda compound with *-ṇi* as junction consonant; i.e., neither unpleasant nor pleasant.

<sup>10</sup> Note that *pajānāti*, ‘understands’, here, in contrast to the section above, has a direct object, i.e., *sarāgaṃ cittāṇi*, ‘a mind with lust’.

understands an elevated mind<sup>1</sup>: “it is an elevated mind”; or he understands a non-elevated mind: “it is a non-elevated mind”; or he understands a surpassable (sauttaraṃ) mind: “it is a surpassable mind”; or he understands an unsurpassable mind: “it is an unsurpassable mind”; or he understands a concentrated mind: “it is a concentrated mind”; or he understands an unconcentrated mind: “it is an unconcentrated mind”; or he understands a liberated mind: “it is a liberated mind”; or he understands an unliberated mind: “it is an unliberated mind”.

Thus he dwells contemplating a mental state in the mind internally, he dwells contemplating a mental state in the mind externally, or he dwells contemplating a mental state in the mind internally and externally. He dwells contemplating the arising-nature in the mind, or he dwells contemplating the vanishing-nature in the mind, or he dwells contemplating the arising-and-vanishing-nature in the mind. Or his mindfulness is established: “there is mind”, just as far as for a measure of knowledge, for a measure of mindfulness. He dwells independent, and he is not attached to anything in the world. Thus, monks, a monk dwells contemplating a mental state in the mind.

And how, monks, does a monk dwell contemplating a phenomenon among phenomena? Here, monks, a monk dwells contemplating a phenomenon among phenomena, among the five hindrances. And how, monks, does a monk dwell contemplating a phenomenon among phenomena, among the five hindrances?

Here, monks, a monk, there being sensual desire internally<sup>2</sup>, understands: “I have<sup>3</sup> sensual desire internally”; or there not being sensual desire internally, he understands: “I do not have sensual desire internally”. How there is the arising (*uppādo*) of unarisen sensual desire, that too (*ca*) he understands; how there is the abandoning of arisen sensual desire, that too he understands; how there is the non-arising in future of abandoned sensual desire, that too he understands.

There being ill-will internally, he understands: “I have ill-will internally”; or there not being ill-will internally, he understands: “I do not have ill-will internally”. How there is the arising of unarisen ill-will, that too he understands; how there is the abandoning of arisen ill-will, that too he understands; how there is the non-arising in future of abandoned ill-will, that too he understands.

There being sloth and torpor internally, he understands: “I have sloth and torpor internally”; ... (how) there is the non-arising in future of (abandoned) sloth and torpor, that too he understands.

There being restlessness and worry internally, he understands: “I have [310] restlessness and worry internally”; ... (how) there is the non-arising in future of (abandoned) restlessness and worry, that too he understands.

There being doubt internally, he understands: “I have doubt internally”; ... how there is the non-arising in future of abandoned doubt, that too he understands.

Thus he dwells contemplating a phenomenon among phenomena internally, he dwells contemplating a phenomenon among phenomena externally, or he dwells contemplating a phenomenon among phenomena internally and externally. He dwells contemplating the arising-nature in phenomena, he dwells contemplating the vanishing-nature in phenomena, or he dwells contemplating the arising-and-vanishing-nature in phenomena. Or his mindfulness is established: “there are phenomena”, just as far as for a measure of knowledge, for a measure of mindfulness. He dwells independent, and he is not attached to anything in the world. Thus, monks, a monk dwells contemplating a phenomenon among phenomena, among the five hindrances.

And furthermore, monks, a monk dwells contemplating a phenomenon among phenomena, among the five groups of grasping. And how, monks, does a monk dwell contemplating a phenomenon among phenomena, among the five groups of grasping? Here, monks, a monk (knows): “thus is form, thus is the origination of form, thus is the passing away of form - thus is feeling, thus is the origination of feeling, thus is the passing away of feeling - thus is perception, thus is the origination of perception, thus is the passing away of perception - thus are volitional formations, thus is the origination of volitional formations, thus is the passing

<sup>1</sup> *Mahaggataṇi vā cittaṇi* - lit '(or) a mind gone great'.

<sup>2</sup> This is probably an accusative of 'specification of state', i.e., 'concerning internally existing sensual desire ...'; see Warder p. 17.

<sup>3</sup> *Atthi me* - lit. 'there is of me'.

away of volitional formations - thus is consciousness, thus is the origination of consciousness, thus is the passing away of consciousness", thus he dwells contemplating a phenomenon among phenomena internally, or ... thus, monks, a monk dwells contemplating a phenomenon among phenomena, among the five groups of grasping.

And furthermore, monks, a monk dwells contemplating a phenomenon among phenomena, among the six internal and external (sense) spheres. And how, monks, does a monk dwell contemplating a phenomenon among phenomena, among the six internal and external spheres? Here, monks, a monk understands the eye, and he understands forms<sup>1</sup>; and which fetter (*samyojana*) arises dependent on that duality<sup>2</sup>, that too (*ca*) he understands; and how there is the arising of the unarisen fetter, that too he understands; and how there is the abandonment of the arisen fetter, that too he understands; and how there is the non-arising in future of the abandoned fetter, that too he understands ... he understands the ear, and he understands sounds ... etc ... he understands the nose, and he understands odours ... etc ... [311] he understands the tongue, and he understands tastes ... etc ... he understands the body, and he understands touchables (i.e., objects) ... etc ... and he understands the mind, and he understands mental phenomena; and which fetter arises dependent on that duality, that too he understands; and how there is the arising of the unarisen fetter, that too he understands; and how there is the abandonment of the arisen fetter, that too he understands; and how there is non-arising in future of the abandoned fetter, that too he understands. Thus he dwells contemplating a phenomenon among phenomena internally, he dwells contemplating a phenomenon among phenomena externally, or he dwells contemplating a phenomenon among phenomena internally and externally. He dwells contemplating the origination-nature in phenomena, he dwells contemplating the vanishing-nature in phenomena, or he dwells contemplating origination-and-vanishing-nature in phenomena. Or his mindfulness is established: "there are phenomena", just as far as for a measure of knowledge, for a measure of mindfulness. He dwells independent, and he is not attached to anything in the world. Thus monks, a monk dwells contemplating a phenomenon among phenomena, among the internal and external spheres.

And furthermore, monks, a monk dwells contemplating a phenomenon among phenomena, among the seven factors of Awakening. And how, monks, does a monk dwell contemplating a phenomenon among phenomena, among the seven factors of Awakening? Here, monks, a monk, concerning an internally existing mindfulness-factor-of-Awakening<sup>3</sup>, understands: "I have the mindfulness-factor-of-Awakening internally". Or concerning an internally non-existing mindfulness-factor-of-Awakening, he understands: "I do not have the mindfulness-factor-of-Awakening internally". And how there is the arising of the unarisen mindfulness-factor-of-Awakening, that too he understands; and how there is the fulfilment through development of the arisen mindfulness-factor-of-Awakening, that too he understands ... or concerning an internally existing investigation-of-phenomena-factor-of-Awakening ... etc ... or concerning an internally existing energy-factor-of-Awakening ... etc ... or concerning an internally existing rapture-factor-of-Awakening internally ... etc ... or concerning an internally existing tranquillity-factor-of-Awakening ... etc ... or concerning an internally existing concentration-factor-of-Awakening ... etc ... or concerning an internally existing equanimity-factor-of-Awakening, he understands: "I have the equanimity-factor-of-Awakening internally". Or concerning an internally non-existing equanimity-factor-of-Awakening, he understands: "I do not have the equanimity-factor-of-Awakening internally". And how there is the arising of the unarisen equanimity-factor-of-Awakening, that too he understands; and how there is the fulfilment through development of the arisen equanimity-factor-of-Awakening, that too he understands. Thus he dwells contemplating a phenomenon among phenomena internally, he dwells contemplating a phenomenon among phenomena externally, or he dwells contemplating a phenomenon among phenomena internally and externally. [312] He dwells contemplating the origination-nature in phenomena, he dwells contemplating the vanishing-nature in phenomena, or he dwells contemplating the origination-and-vanishing-nature in phenomena. Or his mindfulness is established: "there are phenomena", just as far as for a measure of knowledge, for measure of mindfulness. He dwells independent, and he is not attached to anything in the world.

<sup>1</sup> *Rūpe* - I take this as an accusative plural, although the usual form is *rūpāni*.

<sup>2</sup> *Tadubhayaṇi* - kammadhāraya compound.

<sup>3</sup> *Santaṇi (vā) ajjhantaṇi satisambojjhantaṇi* - I take it as an accusative of specification of state; see Warder p. 17.

Thus, monks, a monk dwells contemplating a phenomenon among phenomena, among the seven factors of Awakening.

And furthermore, monks, a monk dwells contemplating a phenomenon among phenomena, among the four Noble Truths. And how, monks, does a monk dwell contemplating a phenomenon among phenomena, among the four Noble Truths? Here, monks, a monk understands according to reality<sup>1</sup>: “this is suffering”; he understands according to reality: “this is the origin of suffering”; he understands according to reality: “this is the cessation of suffering”; he understands according to reality: “this is the path leading to the cessation of suffering”.

And monks, which is the Noble Truth of Suffering (lit. ‘the Suffering Noble Truth’)? Birth is suffering; old age too is suffering; sickness too is suffering; death too is suffering; sorrow, lamentation, pain, grief, and despair too are suffering; also, which he is desiring<sup>2</sup>) (that) he does not obtain, that too is suffering, in brief the five groups of attachment are suffering ...

And monks, which is the Noble Truth of the Origin of Suffering? This craving which is leading to again-existence<sup>3</sup>... that is, craving for sensuality, craving for existence, craving for non-existence ...

And monks, which is the Noble Truth of the Cessation of Suffering? Which is the remainderless fading away and cessation, the abandoning, the relinquishment, the freeing, the non-clinging to that very (*yeva*) craving ...

And monks, which is the Noble Truth of the Path Leading to the Cessation of Suffering? Just this Noble Eightfold Path, that is right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

And monks, which is right view? Which, monks, is the knowledge about suffering (locative), the knowledge about the origination of suffering, the knowledge about the cessation of suffering, (and) the knowledge about the path leading to the cessation of suffering, this, monks, is called right view.

And monks, which is right intention? The intention of renunciation, the intention of non-ill-will, the intention of non-cruelty, this, monks, is called right intention.

And monks, which is right speech? The abstention from false speech, the abstention from malicious speech, the abstention from harsh speech, the abstention from frivolous speech, this monks, is called right speech.

[313] And monks, which is right action? The abstention from killing living beings, the abstention from taking the ungiven, the abstention from wrong conduct with reference to sensuality, this, monks, is called right action.

And monks, which is right livelihood? Here, monks, a Noble Disciple, having abandoned wrong livelihood, makes (*kappeti*) a living through right livelihood, this, monks, is called right livelihood.

And monks, which is right effort? Here, monks, a monk produces desire, makes an effort, initiates energy, applies the mind, (and) strives for the non-arising of unarisen, bad, unwholesome states. He produces desire, makes an effort, initiates energy, applies the mind, (and) strives for the abandoning of arisen bad, unwholesome states. He produces desire, makes an effort, initiates energy, applies the mind, (and) strives for the arising of unarisen wholesome states. He produces desire, makes an effort, initiates energy, applies the mind, (and) strives for the persistence, non-decay, more-state, abundance, development, (and) fulfilment of arisen wholesome states. This, monks, is called right effort<sup>4</sup>.

And monks, which is right mindfulness? Here, monks, a monk dwells contemplating a body in the body, energetic, clearly comprehending, mindful, having eliminated covetousness and displeasure with reference to the world, among feelings ... etc ... in the mind ... etc ... he dwells contemplating a phenomenon among phenomena, energetic, clearly comprehending, mindful, having eliminated covetousness and displeasure with reference to the world. This, monks, is called right mindfulness<sup>5</sup>.

And monks, which is right concentration? Here, monks, a monk, having become

<sup>1</sup> *Yathābhūtaṃ* - adverb.

<sup>2</sup> *icchaṃ* - present participle.

<sup>3</sup> *Tañhā ponobhavikā* - lit. ‘again-existence craving’.

<sup>4</sup> See also CDB, p. 1709.

<sup>5</sup> See also CDB, p. 1627.



completely<sup>1</sup> separated from sensuality, having become separated from unwholesome states, having entered, he dwells in the first Jhāna, which has initial application, sustained application, and rapture and happiness born of separation. From the calming of initial application and sustained application, having entered, he dwells in the second Jhāna, which is internally serene, which is a state of unification of mind, without initial application (and) without sustained application, (and) which has rapture and happiness born of concentration. From the fading of rapture he dwells equanimous, mindful and clearly comprehending, and he experiences happiness with the body, (and) having entered, he dwells in the third Jhāna, that which (i.e., about which; refers back to 'third Jhāna') the Noble Ones declare: "The equanimous and mindful one has a happy abiding." From the abandonment of happiness and from the abandonment of suffering, (and) from the previous passing away of joy and displeasure, having entered, he dwells in the fourth Jhāna which is without suffering (and) without happiness, (and) which has purified mindfulness due to equanimity. This, monks, is called right concentration<sup>2</sup>.

This, monks, is called the Noble Truth of the Path Leading to the Cessation of Suffering.

**Re-translation into Pāli**, see 1. (Vin I 278,9-14) & 2. (D I 118,2-4)

## Exercise 28

**Passage 1:** (D II 122-136)

Then the Blessed One, having dressed at the time of morning, having taken bowl and robe, entered Vesālī for alms, (and) having walked for alms in Vesālī, returned from almsround<sup>3</sup> after the meal<sup>4</sup>, (and) having surveyed Vesālī with the elephant survey<sup>5</sup>, he addressed Venerable Ānanda: "This, Ānanda, is (lit. 'will be') the Tathāgata's last seeing of Vesālī. Let us go, Ānanda, let us approach<sup>6</sup> Bhaṇḍagāma." "Yes, Venerable Sir", Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large group of monks, towards Bhaṇḍagāma there he approached. There the Blessed One dwelt in Bhaṇḍagāma.

There the Blessed One addressed the monks: "Monks, from the non-awakening to (and) from the non-penetration of four things, thus indeed (eva) this long time (or 'road') has been<sup>7</sup> transcirculated (and) transmigrated by me and by you<sup>8</sup>. Of which four? Monks, from the non-awakening to (and) from the non-penetration of Noble Virtue, thus indeed this long time has been transcirculated (and) transmigrated by me and by you. Monks, from the non-awakening to (and) from the non-penetration of Noble Concentration, thus indeed this long time has been transcirculated (and) transmigrated by me and by you. Monks, from the non-awakening to (and) from the non-penetration of Noble Wisdom, thus indeed this long time has been transcirculated (and) transmigrated by me and by you. Monks, from the non-awakening to (and) from the non-penetration of Noble Liberation, thus indeed this long time has been transcirculated (and) transmigrated by me and by you. With reference to this, monks, Noble Virtue has been awakened to (and) penetrated, Noble Concentration has been awakened to (and) penetrated, Noble Wisdom has been awakened to (and) penetrated, Noble Liberation has been awakened to (and) penetrated, craving for existence has been annihilated, [323] the conduit to existence has been exhausted, now there is no again-existence." The Blessed One said this, (and) the Well-gone having said this, the Teacher then further said this:

<sup>1</sup> *Eva* - emphatic particle.

<sup>2</sup> See also CDB, p. 1762.

<sup>3</sup> *Piṇḍapātapaṭikkanto* - present participle agreeing with *Bhagavā*.

<sup>4</sup> *Pacchābhattaṇi* - seems to be an adverb to *piṇḍapātapaṭikkanto*.

<sup>5</sup> Lit. 'elephant surveyed Vesālī having surveyed'; this is a peculiar characteristic of Pāli that a verb, here *apaloketvā*, can take a noun of the same basic meaning, *apalokitaṇi*, as its object; or perhaps a better explanation is that *nāgāpalokitaṇi* here functions as an adverb.

<sup>6</sup> *Upasaṅkamissāma* - future tense used to express determination or decision; see Warder p. 55.

<sup>7</sup> Again; see Warder p. 233-234 for the past participle used in the perfective sense.

<sup>8</sup> *Mamañ c'eva tumhākañ ca* - agent genitive; see Warder p. 57.

“Virtue, concentration, wisdom, and unsurpassed liberation<sup>1</sup>,  
These things have been awakened to by the famous Gotama.

Thus the Buddha, having directly known<sup>2</sup>,  
declared the Dhamma to the monks,  
The end-maker of suffering, the teacher,  
the seer, has become extinct<sup>3</sup>.”

Also there the Blessed One, dwelling in Bhaṇḍagāma, made just this much Dhamma talk to the monks: “Thus is virtue, thus is concentration, thus is wisdom, concentration supplied with virtue has great-fruit (and) great-benefit, wisdom supplied with concentration has great-fruit (and) great-benefit, the mind supplied with wisdom is even rightly freed (*vimuccati* - passive) from the taints, that is from the taint of sensuality, from the taint of existence, from the taint of views, (and) from the taint of ignorance.”

Then the Blessed One having dwelt as-desiring<sup>4</sup> in Bhaṇḍagāma, addressed Venerable Ānanda: “Let us go Ānanda, let us approach Hatthigāma ... etc ... Ambagāma ... Jambugāma ... Bhoganagara.” “Yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large group of monks, towards Bhoganagara there he approached.

There, in Bhoganagara, the Blessed One dwelt at the Ānanda shrine. There the Blessed One addressed the monks: “Monks, I will teach you these<sup>5</sup> four great standards<sup>6</sup>, listen to it, attend well, I will speak.” “Yes, Venerable Sir”, those monks consented to the Blessed One.

The Blessed One said this: “In this case, monks, a monk might say thus: ‘That, friend, has been heard by me in the presence of the Blessed One, received in (his) presence: ‘This is Dhamma, this is Vinaya, this is the Teacher’s dispensation’; ‘monks, the speech<sup>7</sup> of that monk should not be delighted in (and) should not be criticized. Not having delighted (and) not having criticized, (but) having well learned (or ‘grasped’) those words and expressions, (they) should be checked in the text (and) reviewed in the discipline. If they, being checked<sup>8</sup> in the text (and) being reviewed in the discipline (again passive causative present participle), do not collate (active) in (i.e., with) the text (i.e., they do not agree) (and) are not seen (passive) in the discipline, here a conclusion should be gone to (i.e., reached): ‘Surely, this is not the speech of that Blessed One, and (it is) badly grasped by this monk<sup>9</sup>; verily (*hi*) thus, monks, this you should reject. (But) if they, being checked in the text (and) being reviewed in the discipline, do (*eva*) collate in the text (and) are seen in the discipline, here a conclusion should be gone to: [324] ‘Surely, this is the speech of that Blessed One, and (it is) well grasped by this monk.’ Monks, you should remember this first great standard.

But here, monks, a monk might say thus: ‘In a dwelling named such and such a Saṅgha dwells with elder (monks)<sup>10</sup>, with foremost (monks). It has been heard by me in the presence of that Saṅgha, received in (its) presence: ‘This is Dhamma, this is Vinaya ...’ ‘Surely this is the speech of that Blessed One, and (it is) well grasped by that Saṅgha.’ Monks, you should remember this second great standard.

But here, monks, a monk might say thus: ‘In a dwelling named such and such many senior monks dwell who are learned (lit. ‘who have heard much’), who have come to the doctrine (i.e., one to whom the doctrine has been handed down), who are memorisers of the Dhamma, who are memorisers of the Vinaya, who are memorisers of the matrix<sup>11</sup>. It has been heard by me in the presence of those senior (monks), received in (their) presence: ‘This is Dhamma, this is Vinaya ...’.’ Monks, you should remember this third great standard.

<sup>1</sup> I take *anuttarā* as an adjective qualifying *vimutti*.

<sup>2</sup> *Abhiññāya* - see CDB.

<sup>3</sup> 9. I.e., has attained the extinction of defilements; Com.

<sup>4</sup> *Yathābhiraṇṭaṇi* - present participle functioning as adverb to *vilurito*.

<sup>5</sup> *Me* = *ime* - apostrophe missing in Warder’s text.

<sup>6</sup> *Paḍese* - lit. ‘places’.

<sup>7</sup> *Bhāsitaṇi* - past participle used as noun.

<sup>8</sup> Passive causative present participle.

<sup>9</sup> *Imassa bhikkhuno* - subjective genitive.

<sup>10</sup> *Satthero* note the singular to agree with Saṅgha; this does not necessarily mean that there is only one elder there.

<sup>11</sup> May refer to the Pātimokkha; see introduction to the Kaṅkhāvitaraṇī.

But here, monks, a monk might say thus: 'In a dwelling named such and such one senior monks dwells who is learned, who has come to the doctrine, who is a memoriser of the Dhamma, who is a memoriser of the Vinaya, who is memoriser of the matrix. It has been heard by me in the presence of that senior (monk), received in (his) presence: "This is Dhamma, this is Vinaya ..."' Monks, you should remember this fourth great standard<sup>1</sup>. "Monks, you should remember these four great standards." ...

Then the Blessed One having dwelt in Bhoganagara as desiring, addressed Venerable Ānanda: "Let us go, Ānanda, let us approach Pāvā. "Yes, Venerable Sir", Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large group of monks, towards Pāvā there he approached. There, in Pāvā, the Blessed One dwelt in the mango grove of Cunda the son of a smith. (And) Cunda the son of a smith heard: "They say (*kira*) the Blessed One has arrived at Pāvā (and) he dwells in Pāvā in my mango grove."

Then Cunda the son of a smith approached the Blessed One, (and) having approached, having bowed to the Blessed One, he sat down to one side<sup>2</sup>. (And) the Blessed One instructed, inspired, gladdened, and delighted Cunda the son of a smith, who was seated to one side, with Dhamma talk. Then Cunda the son of a smith, instructed, inspired, gladdened, and delighted with Dhamma talk by the Blessed One, said this to the Blessed One: "Venerable Sir, let the Blessed One consent to a meal from me for tomorrow together with the group of monks." The Blessed One consented through the state of silence.

Then Cunda the son of a smith, [325] having understood the consent of the Blessed One, having arisen from the seat, having bowed to the Blessed One, having made reverence, left. Then Cunda the son of a smith after the passing of that night, having caused delicious non-staple (and) staple food to be prepared in his own house, and<sup>3</sup> much tender pork<sup>4</sup>, caused the time to be announced to the Blessed One: "Venerable Sir, it is time; the meal is ready<sup>5</sup>."

Then the Blessed One, having dressed at the time of morning, having taken bowl and robe, approached the house of Cunda the son of the smith together with the group of monks, (and) having approached, he sat down on the prepared seat, (and) having sat down the Blessed One addressed Cunda the son of a smith: "Cunda, which tender pork has been prepared by you<sup>6</sup>, with that serve<sup>7</sup> me, but which other non-staple (and) staple food has been prepared, with that serve the group of monks." "Yes, Venerable Sir", Cunda the son of a smith having consented to the Blessed One, which tender pork had been prepared, with that he served the Blessed One, and which other non-staple (and) staple food had been prepared, with that he served the group of monks.

Then the Blessed One addressed Cunda the son of a smith: "Cunda, which is your left over tender pork, bury that in a pit; Cunda, I do not see him<sup>8</sup>, in the world with gods<sup>9</sup>, with Māra, with Brahmas, in the (i.e., this) generation (*pajāya*) with ascetics and brahmins<sup>10</sup>, with (its) kings and people<sup>11</sup>, for whom that which has been eaten<sup>12</sup> would go to full digestion (i.e., would be digested) except for the Tathāgata." "Yes, Venerable Sir", Cunda the son of a smith, having assented to the Blessed One, which tender pork was left over, having buried that in a pit, approached the Blessed One, (and) having approached, having bowed to the Blessed One, he sat down to one side.<sup>13</sup> The Blessed One, having instructed, inspired, gladdened, and delighted

<sup>1</sup> It is not clear to me why there is a *ti* here when the Buddha continues to speak in the next sentence.

<sup>2</sup> There seems to be a punctuation fault here in Warder's book and the PTS edition; surely a full stop is required as the subject of the sentence changes.

<sup>3</sup> *Ca* - here seems to mean something like 'including'.

<sup>4</sup> *Sūkaramaddava* - the exact meaning of this phrase has been much debated.

<sup>5</sup> In effect two separate sentences.

<sup>6</sup> I.e., 'that tender pork which ...'; this is not a question but rather the typical Pāli way of starting a sentence with a relative clause.

<sup>7</sup> *Parivisa* - imperative.

<sup>8</sup> *Taṇṇi* - i.e., anyone.

<sup>9</sup> *Sadevake* - the *-ke* ending probably signifies a transformation from noun to adjective; it is singular to agree with 'world' but may still refer to many gods.

<sup>10</sup> Note the feminine *brāhmaṇiṇiṇā* here to agree with *pajāya*.

<sup>11</sup> See PED.

<sup>12</sup> I.e., the tender pork; *paribhuttaṇṇi* is past participle and here seems to be used as a noun; see Warder p. 41.

<sup>13</sup> Again, it seems that a full stop is required here - contrary to Warder's text - as the subject of the sentence changes.

Cunda the son of a smith, who was seated at one side, with Dhamma talk, having arisen from the seat, left.

Then a harsh illness occurred to the Blessed One who had eaten<sup>1</sup> the meal of Cunda the son of a smith, (and) bloody dysentery (and) violent feelings bordering on death proceeded. The Blessed One, mindful (and) clearly comprehending, endured<sup>2</sup> them (*tā*) without being distressed. Then the Blessed One addressed Venerable Ānanda: “Let us go, Ānanda, let us approach Kusinārā.” “Yes, Venerable Sir”, Venerable Ānanda assented to the Blessed One.

Then the Blessed One, having descended from the path, approached a certain root of a tree (i.e., the foot of a tree), (and) having approached, he addressed Venerable Ānanda: “Here, Ānanda, you prepare a fourfold (i.e., folded twice) outer robe for me; I am tired Ānanda, I will sit down<sup>3</sup>.” [326] “Yes, Venerable Sir”, Venerable Ānanda, having assented to the Blessed One, prepared a fourfold outer robe. The Blessed One sat down on the prepared seat, (and) having sat down the Blessed One addressed Venerable Ānanda: “Here, Ānanda, you fetch drinking-water<sup>4</sup> for me, I am thirsty, Ānanda, I will drink.”

When thus had been said, Venerable Ānanda said this to the Blessed One: “Now (*idāni*), Venerable Sir, an amount (*matta*) of five hundred carts have passed over, (and) that little water, cut by the wheels, flows stirred up and muddy<sup>5</sup>. Venerable Sir, this river, Kakutthā, not far away, has clear water, has sweet water<sup>6</sup>, has cool water, is clear, has good beaches, is delightful. Here the Blessed One will drink drinking-water, and he will make the limbs cool<sup>7</sup>”. Also a second time the Blessed One addressed Venerable Ānanda: “Here, Ānanda, you fetch drinking-water for me, ... and he will make the limbs cool.” Also a third time the Blessed One addressed Venerable Ānanda: “Here, Ānanda, you fetch drinking-water for me, I am thirsty Ānanda, I will drink.” “Yes, Venerable Sir”, Venerable Ānanda having assented to the Blessed One, having taken a bowl, approached that stream<sup>8</sup>.

Then that flowing (*sandamānā*) stream, which had been cut by wheels (*bahubbīhi* compound), which was small, stirred-up, (and) muddy, when Venerable Ānanda was approaching (locative absolute), flowed<sup>9</sup> bright, very clear, (and) un-muddy<sup>10</sup>. Then Venerable Ānanda thought this: “It is wonderful Sir, it is remarkable Sir, the great powerfulness<sup>11</sup>, the great mightiness of the Tathāgata. For this that<sup>12</sup> flowing stream, which has been cut by wheels, which is small, stirred-up, (and) muddy, when I am approaching<sup>13</sup>, flows bright, very clear, (and) un-muddy.”

Having taken drinking-water with the bowl, he approached the Blessed One, (and) having approached, he said this to the Blessed One: “Venerable Sir, it is wonderful, Venerable Sir, it is remarkable, the great powerfulness (and) the great mightiness of the Tathāgata. Now, Venerable Sir, that flowing stream, which has been cut by wheels, which is small, stirred-up, (and) muddy, when I was approaching<sup>14</sup>, it flowed bright, very clear, (and) un-muddy. Let the Blessed One drink the drinking-water, let the Well-gone drink the drinking-water.” Then the Blessed One drank the drinking-water.

<sup>1</sup> *Bhuttāvissa* - part participle active; see Warder p. 275.

<sup>2</sup> *Adhivāsesi*, translated as ‘accepted’ above.

<sup>3</sup> Again, future of decision; Warder p. 55.

<sup>4</sup> *Pānīya* - in Pāli there are at least three words for water; only *udaka* means water in general. *Pānīya* specifically refers to drinking water - derived from *pāna*, ‘drink’. *Paribhojanīya* refers to water for washing - derived from *paribhūñjati*, ‘to use’.

<sup>5</sup> *Lulītaṇi āvilāṇi* - the translation here may give the impression that these are adverbs but they are probably adjectives qualifying *udakaṇi*, ‘water’ - see parallel construction below; lit. ‘water which is stirred up and muddy’.

<sup>6</sup> This may refer to fresh water as opposed to salt water.

<sup>7</sup> *Karissati* here seems to take two objects *gattāni* and *sitaṇi*; see Warder p. 18. Alternatively, *sitaṇi* could be regarded as an adverb.

<sup>8</sup> *Nadikā* - lit. ‘small river’.

<sup>9</sup> *Sanditttha* - aorist of middle conjugation; see Warder p. 315.

<sup>10</sup> *Acchā vippasannā anāvilā* - adjectives qualifying *nadikā*, the subject of the verb *sandati*, ‘flows’.

<sup>11</sup> *Mahiddhikatā* - *maha* + *iddhi*, then adding the suffix *-ka* which converts a noun to an adjective, finally adding the suffix *-tā* which makes the adjective abstract; see Warder pp. 187 & 252-253.

<sup>12</sup> *Ayaṇi hi sā* - I am not sure of the function of *ayaṇi* here, but it may just serve as an emphasis of *sā*, i.e., ‘this that’.

Alternatively, *ayaṇi* could refer back to the previous sentence being an accusative of specification of state; see Warder p. 17.

<sup>13</sup> Locative absolute.

<sup>14</sup> *Mayi upasaṅkamante* - locative absolute with a present participle verb; note that I here translate using the past tense, to agree with *sanditttha*, aorist, whereas above I translate the exact same phrase in the present tense to agree with *sandati*.

\* \* \*

Then the Blessed One, together with the large group of monks, approached the river Kakutthā, (and) having approached, having plunged into the Kakutthā river, having bathed and having drunk, having come (back) out, he approached the mango grove, (and) having approached, he addressed Venerable Cundaka: “Here, Cundaka, you prepare a fourfold outer robe for me, I am tired Cundaka, I will lie down.” “Yes, Venerable Sir”, Venerable Cundaka having assented to the Blessed One, [327] prepared a fourfold outer robe. Then the Blessed One arranged a bed like a lion<sup>1</sup> on the right side<sup>2</sup>, having put foot on foot, mindful (and) clearly comprehending, having attended to the perception of rising up. But Venerable Cundaka sat down just there in front of the Blessed One.

Then the Blessed One addressed Venerable Ānanda: “It might be, Ānanda, (that) someone might cause<sup>3</sup> remorse for Cunda the son of a smith: ‘because of that<sup>4</sup>, friend Cunda it is ill-gained for you<sup>5</sup>, because of that it is badly gained for you, because of which the Tathāgata having eaten the last almsfood from you, became extinct.’ Ānanda, the remorse of Cunda the son of a smith should be dispelled thus: ‘because of that, friend, it is a gain for you, because of that it is well-gained for you, because of which the Tathāgata having eaten the last almsfood from you, became extinct.

This (*taṇṇi*), friend Cunda, has been heard by me in the presence of the Blessed One, received in (his) presence: “These two (givings of) almsfoods, which have the very same<sup>6</sup> fruit, which have the very same result, have very much (*atīviya*) more great fruit (and) more great benefit<sup>7</sup> than other almsfoods<sup>8</sup>. Which two? Having eaten which almsfood the Tathāgata awakens to the unsurpassed perfect Awakening, and having eaten which almsfood the Tathāgata becomes extinct through (or maybe ‘in’) the remainderless Nibbāna-element. These two almsfoods, which have the very same fruit, which have the very same results, have very much more great fruit (and) more great benefit than other almsfoods. An action leading to (long) life has been accumulated by Venerable Cunda<sup>9</sup> the son of a smith; an action leading to good looks has been accumulated by Venerable Cunda the son of a smith; an action leading to happiness has been accumulated by Venerable Cunda the son of a smith; an action leading to fame has been accumulated by Venerable Cunda the son of a smith; an action leading to heaven has been accumulated by Venerable Cunda the son of a smith; an action leading to power has been accumulated by Venerable Cunda the son of a smith.” Ānanda, the remorse of Cunda the son of a smith should be dispelled thus.” Then the Blessed One having understood this significance<sup>10</sup> on that occasion, uttered this inspired utterance<sup>11</sup>:

For one giving<sup>12</sup> merit increases,  
of one self-controlled animosity accumulates not,  
And the wholesome one abandons evil;  
from the exhaustion of passion and anger,  
he<sup>13</sup> is extinguished.

<sup>1</sup> *Sīlaseyyaṇṇi* - I take it as a kammadhāraya compound expressing comparison; cf. Warder pp. 108-109.

<sup>2</sup> *Dakkhineṇa passena* - see Warder p. 45 for this use of the instrumental.

<sup>3</sup> *Upadaheyya* - see PED.

<sup>4</sup> *Tassa* here seems to be an agent genitive and thus acts like an instrumental which in turn seems to be an instrumental of cause, thus ‘because of that’. *Yassa* below seems to function in a similar way, i.e., ‘because of which’. Alternatively, *tassa* & *yassa* may simply serve to emphasise ‘you’, i.e., ‘of that you’.

<sup>5</sup> Dative of disadvantage; not directly mentioned by Warder.

<sup>6</sup> *Samasama* - probably repeated to emphasize the equality.

<sup>7</sup> Comparatives in *-tara*; see Warder p. 123f.

<sup>8</sup> *Aññeli piṇḍapāṭeli* - ablative of comparison.

<sup>9</sup> Note here how *āyasmā*, ‘Venerable’, is used for a lay-person.

<sup>10</sup> *Attha* - see PED.

<sup>11</sup> *Imaṇi udānaṃ udānesi* - another example of a Pāli verb taking as object a noun derived from the same root, lit. ‘he uttered an utterance’.

<sup>12</sup> *Dadato* - present participle dative.

<sup>13</sup> *Sa* - an alternative form of *so*; see Warder p. 28.

**Passage 2:** (D III 221-222)

The four bases for spiritual power. Here, friend, a monk develops the basis for spiritual power endowed with concentration due to desire and volitional formations of striving<sup>1</sup>. [328] He develops the basis for spiritual power endowed with concentration due to mind and volitional formations of striving. He develops the basis for spiritual power endowed with concentration due to energy and volitional formations of striving. He develops the basis for spiritual power endowed with concentration due to investigation and volitional formations of striving.

**Passage 3:** (D III 278)

The five faculties. The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.

**Passage 4:** (D III 229)

The four strengths. The strength of energy, the strength of mindfulness, the strength of concentration, the strength of wisdom.

**Passage 5:** (D III 253)

The seven strengths. The strength of faith, the strength of energy, the strength of shame, the strength of fear of wrongdoing<sup>2</sup>, the strength of mindfulness, the strength of concentration, the strength of wisdom.

**Passage 6:** (D I 62-63)

Here, great king, a Tathāgata arises in the world, an Arahant, a fully Awakened Buddha, endowed with true knowledge and conduct, a Well-gone One, a knower of the world, an unsurpassed charioteer of trainable men<sup>3</sup>, a teacher of gods and humans, an Awakened One, a Blessed One. He makes known this world, with gods<sup>4</sup>, with devils, with Brahmas, which has a generation with ascetics and brahmins, with people and kings, having himself directly known (it) (and) having realised (it). He teaches the Dhamma which is beautiful in the beginning, which is beautiful in the middle, which is beautiful in the end, which is with meaning, which is with phrasing<sup>5</sup>; he reveals the entirely perfected (and) purified Holy-life.

A householder, the son of a householder, or one reborn in a certain clan hears that Dhamma. He, having heard that Dhamma, gains faith in the Tathāgata. He, endowed with that gaining of faith, reflects thus: "Living in a house is confined, a path of dust; the going forth is open<sup>6</sup>. This is not easy by one inhabiting<sup>7</sup> a house, to practise the fully perfected, the fully purified, the polished-as-a-shell<sup>8</sup> Holy-life. What now if I, having shaved off hair and beard, having put on the brown clothes (i.e., robes), should go forth from home to homelessness?" He, after some time, having abandoned a small collection of possessions or having abandoned a large collection of possessions, having abandoned a small circle of relatives or having abandoned a large circle of relatives, having shaved off hair and beard, having put on brown clothes, goes forth from home to homelessness.

<sup>1</sup> See CDB, p. 1939, note 246.

<sup>2</sup> *Ottappa* - see CDB.

<sup>3</sup> *Purisadammasārathī* - a bahubbīhi compound qualifying Tathāgata, in the form of a kammadhāraya: *purisadamma* - note that the normal order of a kammadhāraya (adjective + noun) is reversed as sometimes happens in bahubbīhi compounds (see Warder p. 138) - within a tappurisa compound.

<sup>4</sup> *Sadevaka*: *sa-*, 'with', + *deva*, 'god', + *-ka* which changes the noun into an adjective; lit. 'the with-god(s) (world)'.

<sup>5</sup> Five bahubbīhi compounds qualifying *dhamma*; see Warder p. 137 for bahubbīhi compounds beginning with *sa-*.

<sup>6</sup> *Abbhokāso pabbajā* - two nouns in apposition, one masculine, one feminine; they have to be the same case and the meaning is that one noun 'is' the other, "the going forth 'is' open"; cf. Warder pp. 108 & 117.

<sup>7</sup> *Ajjhāvasatā* - present participle instrumental.

<sup>8</sup> *Saṅkhalikhīṭṭaṇi* - bahubbīhi compound expressing a metaphor; see Warder p. 155.

Having thus gone forth, he dwells restrained by the Pātimokkha-restraint, endowed with conduct and range<sup>1</sup>, seeing danger in faults which have a small measure (i.e., the slightest fault), (and) having undertaken (them) he trains in the training rules; he is endowed with action of body and action of speech<sup>2</sup> which is wholesome<sup>3</sup>, he has purified livelihood<sup>4</sup>, he is endowed with virtue, he has guarded doors with reference to the senses (i.e., guarded sense doors), he is endowed with mindfulness and clear comprehension, (and) he is contented<sup>5</sup>.

**Passage 7:** (D I 250-251)

He dwells, having pervaded one direction with a mind charged with loving-kindness, so the second, so the third, so the fourth. Thus he dwells having pervaded up, down, across, everywhere, with non-discrimination<sup>6</sup>, the whole world, with a mind charged with loving-kindness, abundant, elevated, immeasurable, without hatred, without malevolence. Just as, Vāseṭṭha, a strong conchblower with but (*eva*) little difficulty might inform (lit. 'cause to understand') the four directions<sup>7</sup>, thus, Vāseṭṭha, when the liberation of mind through loving-kindness is developed<sup>8</sup>, which action is limited (lit. 'limit-made'), that is not left over there, that does not remain there. Also, this, Vāseṭṭha, is the path for association with Brahma<sup>9</sup>. And furthermore, Vāseṭṭha, a monk (dwells) with a mind charged with compassion ... etc ... with a mind charged with sympathetic joy ... etc ... he dwells, having pervaded one direction with a mind charged with equanimity, ... thus, Vāseṭṭha, when the liberation of mind through equanimity is developed, which action is limited, that is not left over there, that does not remain there. Also this, Vāseṭṭha, is the path for association with Brahma.

**Re-translation into Pāli**, see (Vin I 10,10-23), (D I 53,24-33) & (D I 55,14-25 + 29-31)

## Exercise 29

**Passage 1:** (D II 137,1-18 + 140,11-141,11 + 148,28-156,34)

Then the Blessed One addressed Venerable Ānanda: "Let us go, Ānanda, let us approach the further shore of the river Hiraññavatī, (and) the Kusinārā-Upavattana sāla(-tree) grove of the Mallas." "Yes, Venerable Sir", Venerable Ānanda consented to the Blessed One.

Then the Blessed One, with a large group of monks, approached the further shore of the river Hiraññavatī, (and) the Kusinārā-Upavattana-sāla grove of the Mallas, (and) having approached, he addressed Venerable Ānanda: "Here, Ānanda, you prepare for me a north-headed<sup>10</sup> bed between the twin sāla trees<sup>11</sup>, I am tired Ānanda, I will lie down." "Yes, Venerable Sir", Venerable Ānanda, having consented to the Blessed One, prepared a north-headed bed between the twin sāla trees. Then the Blessed One, mindful (and) clearly comprehending, arranged a bed like a lion<sup>12</sup> on the right side, having put foot on foot.

\* \* \*

<sup>1</sup> *Gocara* - this refers to the proper 'range' for a monk, i.e., where he goes; the ideal range is the four satipaṭṭhānās.

<sup>2</sup> Two tappurisa compounds within a dvanda compound, the whole construction being singular.

<sup>3</sup> Note that the adjective *kusalena* comes after the noun it qualifies, I therefore translate "... which is ..."; see Warder p. 61.

<sup>4</sup> Bahubbīhi compound formed like a kammadhāraya compound.

<sup>5</sup> A long string of adjectives, in the form of bahubbīhi compounds, that I have prefixed with 'he has/is' to make the connection to the one 'gone forth' above more clear.

<sup>6</sup> *Sabbattatāya* - *sabba+ attatāya*, 'to all as to oneself', kammadhāraya compound expressing a comparison; see Vism. 308.

<sup>7</sup> Presumably the conch blower is conveying a message.

<sup>8</sup> I take it as a locative absolute.

<sup>9</sup> *Brahmāṇaṃ saḥavyatāya* - Warder says that *saḥavyatāya* takes the genitive but that is clearly not the case here; *brahmāṇaṃ* is accusative. The accusative case can be accounted for if the preposition 'with' is regarded as implied by *saḥavyatāya*.

<sup>10</sup> *Uttarasākaṇi* - adjective qualifying *mañcakaṇi*, meaning a bed whose head points to the north.

<sup>11</sup> *Antarena*, 'between', takes the genitive; see Warder p. 58.

<sup>12</sup> Again, a kammadhāraya compound used for comparison; cf. Warder pp. 108-109.

“Formerly, Venerable Sir, monks, who had spent<sup>1</sup> the rains in the regions<sup>2</sup>, came<sup>3</sup> for seeing the Tathāgata, (and) we<sup>4</sup> obtained access<sup>5</sup> for (the purpose of) seeing<sup>6</sup> those (*te*) monks worthy of esteem<sup>7</sup>, we obtained access for (the purpose of) honouring<sup>8</sup>. But, Venerable Sir, after the passing away of the Blessed One<sup>9</sup> we will not obtain access for (the purpose of) seeing<sup>10</sup> monks worthy of esteem, we will not obtain access for (the purpose of) honouring.”<sup>11</sup> Ānanda, there are these four beautiful (and) inspiring places for a clansman who has faith. Which four? “Here the Tathāgata was born”, Ānanda, is a beautiful (and) inspiring place for a clansman who has faith. “Here the Tathāgata awakened to the unsurpassed supreme Awakening”, Ānanda, is a beautiful (and) inspiring place for a clansman who has faith. “Here the unsurpassed wheel of the Dhamma was set rolling by the Tathāgata”, Ānanda, is a beautiful (and) inspiring place for a clansman who has faith. “Here the Tathāgata became extinct through the remainderless<sup>12</sup> Nibbāna element”, Ānanda, is a beautiful (and) inspiring place for a clansman with faith. Ānanda, there are these four beautiful (and) inspiring places for a clansman with faith. [340] Ānanda, faithful<sup>13</sup> monks and nuns, male lay-followers and female lay-followers, will come: “here the Tathāgata was born”; also, “here the Tathāgata awakened to the unsurpassed supreme Awakening”; also, “here the unsurpassed wheel of the Dhamma was set rolling by the Tathāgata”; also, “here the Tathāgata became extinct through the remainderless Nibbāna element”. For whoever have a mind of faith, Ānanda, should they die<sup>14</sup> (while) wandering (on) a tour of shrines, all those from (i.e., at or after) the breaking up<sup>15</sup> of the body, after death, will arise in a good destination, a heaven world.

\* \* \*

Now at that time a wanderer named Subhadda<sup>16</sup> dwelt in Kusinārā. The wanderer Subhadda heard: “This very day<sup>17</sup>, in the last watch of the night, will be the final extinction of the ascetic Gotama.” Then the wanderer Subhadda thought this: “Now while the wanderers who are old, elders, teachers’ teachers<sup>18</sup> were speaking<sup>19</sup>, this was heard by me: ‘From time to time (*kadā ci karaha ci*) Tathāgatas who are Arahants, fully awakened Buddhas, arise in the world.’ And today, in the last watch of the night, will be the final extinction of the ascetic Gotama. And I have this mental state of doubt which has arisen; (but) I have such confidence in the ascetic Gotama: ‘The ascetic Gotama is able to so (tathā) teach me the Dhamma, that (*yathā*) I might abandon this mental state of doubt.’”

Then the wanderer Subhadda approached the Upavattana sāla grove of the Mallas towards (*yena*) Venerable Ānanda, (and) having approached, said this to the Venerable Ānanda: “Sir Ānanda, while the wanderers (who are old, elders, teachers’ teachers were speaking), this was heard by me ... that I might abandon this mental state of doubt. Sir Ānanda, may I<sup>20</sup> obtain access for (the purpose of) seeing the ascetic Gotama.” When thus had been said, Venerable

<sup>1</sup> *Vuttha* - I take the meaning to be past perfect, thus ‘had’.

<sup>2</sup> *Disāsū* - the meaning seems to be ‘in various regions away from the Buddha’.

<sup>3</sup> Historical present tense.

<sup>4</sup> Despite the ‘we’, this seems to refer back to ‘monks’ above.

<sup>5</sup> *Labhāna* - ‘access’ or ‘permission’ seems to be understood; see PED.

<sup>6</sup> *Dassanāya* - action noun; Warder p. 138.

<sup>7</sup> *Manobhāvanīyā* - lit. ‘to be cultivated in the mind’; i.e., monks that should be thought highly of; see also CDB p. 1043, note 2.

<sup>8</sup> See PED.

<sup>9</sup> *Bhagavato ... accayena* - see Warder p. 45.

<sup>10</sup> Or: ‘... we will not get to see ...’.

<sup>11</sup> It seems that Ānanda here considers only the Buddha as ‘a monk worthy of esteem’ or maybe he also includes Sāriputta and Mahāmoggallāna who expired shortly before the Buddha.

<sup>12</sup> *Anupādisesāya* - I follow Ven. Bodhi here; see CDB, p. 1913, note 118.

<sup>13</sup> *Saddhā* - adjective.

<sup>14</sup> Future tense in optative sense; see Warder pp. 295 & 333.

<sup>15</sup> *Bhedā* - note the ablative expressing the point from which a ‘motion’ begins; see Warder p. 88.

<sup>16</sup> When translating a name it seems preferable to use the stem form as there is no distinction in English between the cases.

<sup>17</sup> *Ajj’eva - ajja*, ‘today’, + *eva*, an intensifier.

<sup>18</sup> Three adjectives qualifying ‘wanderers’, by being predicated of it; see Warder p. 61.

<sup>19</sup> I take the foregoing phrase as a genitive absolute.

<sup>20</sup> *Svāhaṇṇi* - so + *ahaṇṇi* - emphatic ‘I’; see Warder p. 216.



Ānanda said this to the wanderer Subhadda: 'Enough, friend Subhadda, do not trouble the Tathāgata. The Blessed One is tired.' Also a second (time) the wanderer Subhadda ... etc ... also a third (time) the wanderer Subhadda ... also a third (time) Venerable Ānanda said this to the wanderer Subhadda: "Enough, friend Subhadda, do not trouble the Tathāgata. The Blessed One is tired." The Blessed One heard this conversation of Venerable Ānanda with the wanderer Subhadda. Then the Blessed One addressed the Venerable Ānanda: "Enough, Ānanda, do not stop Subhadda; Ānanda, let Subhadda obtain access<sup>1</sup> for (the purpose of) seeing the Tathāgata. [341] Whatever Subhadda will ask me, all that he will ask longing (apekho) only for knowledge<sup>2</sup>, not longing for trouble; and which I, (when) asked by him<sup>3</sup>, will explain, that he will grasp very (*eva*) quickly." Then Venerable Ānanda said this to the wanderer Subhadda: "Go, friend Subhadda, the Blessed One makes an opportunity for you."

Then the wanderer Subhadda approached the Blessed One, (and) having approached, exchanged greetings with the Blessed One, (and) having made pleasant (and) agreeable talk, he sat down to one side. The wanderer Subhadda, who was seated to one side, said this to the Blessed One: "These<sup>4</sup> ascetics and brahmins, Sir Gotama, who (ye) have groups (of followers), who have crowds, who are teachers of crowds, who are known, who are famous, who are ford-makers<sup>5</sup>, and who are considered (*sammutā*) as saints (*sādhu*) by the many-folk<sup>6</sup>, to wit, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalī, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, Nigaṇṭha Nāthaputta, did all those by their own assertion know directly<sup>7</sup>, did all not know directly, did some know directly (and) some not know directly?" "Enough, Subhadda. Let this be<sup>8</sup>: 'did all those by their own assertion have direct knowledge, did all not have direct knowledge, or did some have direct knowledge (and) some not have direct knowledge?' Subhadda, I will teach you the Dhamma, listen to it, attend well, I will speak." Yes, Venerable Sir", the wanderer Subhadda consented to the Blessed One. The Blessed One said this: "Subhadda, in which Dhamma and discipline the Noble Eightfold Path is not obtained<sup>9</sup>, also the (first) ascetic (i.e., the Sotāpanna) is not obtained there, also the second ascetic (i.e., the Sakadāgāmi) is not obtained there, also the third ascetic (i.e., the Anāgāmi) is not obtained there, also the fourth ascetic (i.e., the Arahant) is not obtained there. But (*ca*), Subhadda, in which Dhamma and discipline the Noble Eightfold Path is obtained, also the (first) ascetic is obtained there, also the second ascetic is obtained there, also the third ascetic is obtained there, also the fourth ascetic is obtained there. In this Dhamma and discipline, Subhadda, the Noble Eightfold Path is obtained, [342] just (*eva*) here, Subhadda, is the ascetic, here is the second ascetic, here is the third ascetic, here is the fourth ascetic. The doctrines of others<sup>10</sup> are empty with ascetics, and, Subhadda, should these monks dwell rightly, the world would be non-empty with Arahants.

Twenty-nine (years) with age, Subhadda,  
When (yaṃ) I who was seeking what is wholesome<sup>11</sup> went forth.  
More than fifty years  
Since I went forth, Subhadda,  
Deployed in the range<sup>12</sup> of the Dhamma method<sup>13</sup>.  
Outside of here (lit. 'outside from here') there is not even (*pi*) the (first) ascetic.

<sup>1</sup> *Labhataṃ* - 3rd person singular imperative of the middle conjugation; see Warder p. 315.

<sup>2</sup> *Aññāpekho* - there seems to be three different ways in which this word can be construed grammatically: as an adjective qualifying 'he' (implied by the verb, *pucchissati*), i.e., '(he) who is desiring knowledge', or as a noun 'the one who is desiring knowledge', or as an adverb 'knowledge-desiring-ly'. The last possibility is unlikely as adverbs usually have the accusative singular ending. The first two possibilities are for all practical purposes identical. The Commentary explains as: *ñātu-kāmo va lutvā*, 'having been one who only desires knowledge'.

<sup>3</sup> *Assa* - agent genitive; Warder p. 57.

<sup>4</sup> *Me* - junction form of *ime*.

<sup>5</sup> I.e., they help beings cross samsāra etc.

<sup>6</sup> *Balujaṇassa* - agent genitive.

<sup>7</sup> *Abbhāññāsu* - third person plural aorist of *abhijānāti*.

<sup>8</sup> *Tiṭṭhat' etaṃ* - for this idiomatic use see Warder p. 35.

<sup>9</sup> *Upalabbhati* - passive.

<sup>10</sup> Both *para* and *aññe* mean 'others', one of them being redundant in English.

<sup>11</sup> *Kinkusalānusesī* - adjective qualifying *ahaṃ*, 'I'; the first person singular being implied by the verb, *pabbajīti*.

<sup>12</sup> *Padesavattī*, bahubbhi compound qualifying *ahaṃ*, 'I'.

<sup>13</sup> *Nāyassa dhanuṇassa* - I take these as two nouns in apposition qualifying each other, 'the method which is Dhamma'; the overall meaning, apparently, is that since he went forth the Buddha has been concerned only with Dhamma.

Also (*pi*) there is no second ascetic, also there is no third ascetic, also there is no fourth ascetic. The doctrines of others are empty with ascetics, and, Subhadda, should these monks dwell rightly, the world would not be empty with Arahants.

When thus had been said, the wanderer Subhadda said this to the Blessed One: “Excellent Venerable Sir, excellent Venerable Sir. Venerable Sir, it is as if one would set upright the overturned, would disclose the hidden, would describe the path to the lost (dative), or would hold an oil lamp in the dark (thinking): ‘those who have eyes will see forms’; just so the Dhamma has been shown (causative past participle) through many courses (i.e., in many ways) by the Blessed One. Venerable Sir, I<sup>1</sup> go for refuge to the Blessed One, to the Dhamma and to the Saṅgha of monks. May I obtain the going forth in the presence of the Blessed One, may I obtain the full ordination.”

“Who, Subhadda, previously of another sect, desires the going forth in this Dhamma and discipline, desires the full ordination, he lives under probation (*parivasati*) for four months. After the passage of four months, monks who have satisfied minds will cause (you) to go forth, will cause (you) to fully ordain<sup>2</sup> into the state of a monk. Nevertheless, in this case a distinction of person is known by me<sup>3</sup>.”

If, Venerable Sir, those formerly of another sect, desiring the going forth in this Dhamma and discipline, desiring the full ordination, live under probation for four months, (and) after four months monks who have satisfied minds will cause (them) to go forth, will cause (them) to fully ordain into the monk-state, (then) I will live on probation for four years, (and) after four years let the monks who have satisfied minds cause (me) to go forth, cause (me) to fully ordain into the state of a monk.” Then the Blessed One addressed the Venerable Ānanda: “Now, Ānanda, you<sup>4</sup> cause Subhadda to go forth.” Yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One.

[343] “Then the wanderer Subhadda said this to Venerable Ānanda: “Friend Ānanda, for you (plural), it is a gain<sup>5</sup>, friend Ānanda, for you it is well-gained, who here face to face with (or ‘in the presence of’) the teacher are consecrated with the apprentice-consecration<sup>6</sup>.” The wanderer Subhadda gained<sup>7</sup> the going forth in the presence of the Blessed One, he gained the full ordination. (When he was) recently (*acira*) ordained, Venerable Subhadda was dwelling alone, secluded, diligent, energetic, self-resolute. Soon (*na cirass’eva*), having himself (*sayaṇi*) directly known (it) in this very life (*ditṭhe va dhamme*), having realized (it), having entered upon (it), he dwelt in that unsurpassed goal (*pariyosānaṇi*) of the Holy-life for which purpose family-sons rightly go forth from home to homelessness, (and) he directly knew (*abbhāññāsi*): ‘birth has been exhausted, the Holy-life has been lived, what should be done<sup>8</sup> has been done, there is no further for this state of being<sup>9</sup>.’ And Venerable Subhadda was one (*aññataro*) of the Arahants<sup>10</sup>. He was the last personal disciple of the Blessed One.

Then the Blessed One addressed Venerable Ānanda: “It might be, Ānanda, (that) you would think thus: ‘the teaching (*pāvacaṇaṇi*) has a teacher of the past<sup>11</sup>, we have no teacher<sup>12</sup>. But Ānanda this should not be seen thus. Ānanda, which Dhamma and discipline has been taught, has been authorised to you by me, that is your teacher after my passing away.

And (*pana*) Ānanda, as monks now speak to one another (*aññamaññāṇi*) through the statement of friend<sup>13</sup>, by you it should not be spoken thus after my passing away. Ānanda, by a more senior monk a more junior monk should be spoken to by name, by clan, or by ‘friend’-

<sup>1</sup> *Esāhaṇi* - *eso* or *esa* + *ahaṇi*.

<sup>2</sup> Present tense used to denote a fixed future time ‘when’; see Warder p. 13.

<sup>3</sup> I.e., he had qualities that would allow the four month probation to be waived.

<sup>4</sup> Plural; the Buddha is speaking to venerable Ānanda but is, it seems, referring to the Saṅgha.

<sup>5</sup> *Lābhā* - I take it to be an adverb; alternatively it could be a nominative plural ‘gains’ - thus says the Com.

<sup>6</sup> I.e., to become a follower of the Buddha.

<sup>7</sup> *Alattha* - aorist of *labhati*.

<sup>8</sup> Or ‘the work’, or ‘the duty’.

<sup>9</sup> Following CDB.

<sup>10</sup> *Arahataṇi* - genitive plural.

<sup>11</sup> I.e., a teaching with a dead teacher.

<sup>12</sup> Or ‘of us there is no teacher’.

<sup>13</sup> I.e., by calling each other ‘friend’.

statement; by a more junior monk a more senior monk should be spoken to (with) 'bhante' or 'venerable'.

Ānanda, desiring (i.e., if it desires), let the Saṅgha abolish the small and minor training rules after my passing away. Ānanda, after my passing away the highest punishment (*brahmadanda*) should be done to the monk Channa<sup>1</sup>. "Which, Venerable Sir, is the highest punishment?" "Ānanda, the monk Channa, which (i.e., whatever) he might desire, that he may speak<sup>2</sup>, (but) he should not be spoken to, should not be admonished, (and) should not be instructed by the monks."

Then the Blessed One addressed the monks: "Now monks, one monk<sup>3</sup> might have (lit., 'there might be of one monk') doubt or perplexity concerning the Buddha, the Dhamma, the Saṅgha, the path, or the way. Ask monks. Be not<sup>4</sup> regretful<sup>5</sup> later (thinking): 'The Teacher was in our presence<sup>6</sup>, (and) we were not able to ask in the presence (of) the Blessed One.' " When thus had been said these monks were silent. Also for a second time the Blessed One ... also for a third time the Blessed One addressed the monks: "Now monks, one monk might have doubt or perplexity [344] concerning the Buddha, the Dhamma, the Saṅgha, the path, or the way. Ask monks. Be not regretful later (thinking): 'The Teacher was in our presence, (and) we were not able to ask in the presence (of) the Blessed One.' " Also for a third time those monks were silent. Then the Blessed One addressed the monks: "Now it might be, monks, (that) you do not ask through<sup>7</sup> respect for the Teacher<sup>8</sup>. Let a friend inform a friend<sup>9</sup>." When thus had been said those monks were silent.

Then Venerable Ānanda said this to the Blessed One: "It is surprising Venerable Sir; it is marvellous Venerable Sir. I have such confidence, Venerable Sir, in the Saṅgha of monks: 'not one monk has doubt or perplexity concerning the Buddha, the Dhamma, the Saṅgha, the path, or the way.' " "Ānanda, you speak from confidence (i.e., faith). (But) here, Ānanda, the Tathāgata has knowledge: 'There is not in this Saṅgha of monks<sup>10</sup>; not one monk has doubt or perplexity concerning the Buddha, the Dhamma, the Saṅgha, the path, or the way.' For, Ānanda, of these five hundred monks, who is the last monk, he is a stream-enterer, not subject to ruin, certain, destined for<sup>11</sup> Awakening." Then the Blessed One addressed the monks: "Well now, monks, I address<sup>12</sup> you: 'Formations (*saṅkhārā*) are subject to decay (*vaya*), strive on<sup>13</sup> with diligence.' " This was the last speech of the Tathāgata.

The Blessed One attained the first Jhāna. Having arisen from the first Jhāna, he attained the second Jhāna. Having arisen from the second Jhāna, he attained the third Jhāna. Having arisen from the third Jhāna, he attained the fourth Jhāna. Having arisen from the fourth Jhāna, he attained the sphere of unlimitedness of space<sup>14</sup>. Having arisen from the attainment of the sphere of unlimitedness of space, he attained the sphere of unlimitedness of consciousness<sup>15</sup>. Having arisen from the attainment of the sphere of unlimitedness of consciousness, he attained the sphere of nothingness. Having arisen from the attainment of the sphere of nothingness, he attained the sphere of neither-perception-nor-non-perception. Having arisen from the attainment of the sphere of neither-perception-nor-non-perception, he attained the cessation of perception and experience.

<sup>1</sup> Dative of disadvantage.

<sup>2</sup> It seems to mean 'Ānanda, regardless of what the monk Channa says ...'.

<sup>3</sup> Digu compound.

<sup>4</sup> *Mā* ... *ahuvattīha* - *mā* takes the aorist, Warder p. 31 - *ahuvattīha* is the aorist second person plural of the verbal root *hu*; see Warder p. 26.

<sup>5</sup> *Vipparisāriṇo* - possessive adjective in *-in*, nominative masculine plural; Warder p. 122.

<sup>6</sup> Lit. 'was being (*bhūto*) in the presence of us'.

<sup>7</sup> I.e., 'out of'; instrumental of cause; see Warder p. 44.

<sup>8</sup> *Puccheyyātha* - optative; but cannot translate as such; in the Pāli both the verb of the subordinate clause and the main clause tend to be in the same tense through 'attraction', see Warder pp. 87-88.

<sup>9</sup> *Sahāyakaṣṣa*; *ārocetu* takes the dative; see Warder p. 68.

<sup>10</sup> This first phrase may seem a bit strange; it may simply be a reaffirmation of what Ven. Ānanda already has confidence about; i.e., 'there is no (such) monk in this Saṅgha ...'.

<sup>11</sup> *Parāyana* - see PED.

<sup>12</sup> *Āmantayāmi* = *āmantemi*, the suffix *-aya-* has not been contracted to *-e-*; Warder p. 21.

<sup>13</sup> *Sampādettha* - see PED.

<sup>14</sup> *Ākāśānañcāyatanaṃ* - *ākāsa* + *ananta* + *āyatanaṃ*, a triple tappurisa compound, taking *ananta* as a noun; see PED.

<sup>15</sup> *Viññānañcāyatanaṃ* - seems to read 'the sphere of limitedness of consciousness', but see explanation at Vism. pp. 332-333; apparently such a loss of syllable is a phenomenon known as 'haplology'.

Then Venerable Ānanda said this to Venerable Anuruddha: “Venerable Anuruddha, the Blessed One has become extinct.” “Friend Ānanda, the Blessed One has not become extinct, he has attained the cessation of perception and experience.” Then the Blessed One, having arisen from the attainment of the cessation of perception and experience, attained the sphere of neither-perception-nor-non-perception. Having arisen from the attainment of the sphere of neither-perception-nor-non-perception, he attained the sphere of nothingness. Having arisen from the attainment of the sphere of nothingness, he attained the sphere of unlimitedness of consciousness. Having arisen from the attainment of the sphere of unlimitedness of consciousness, [345] he attained the sphere of unlimitedness of space. Having arisen from the attainment of the sphere of unlimitedness of space, he attained the fourth Jhāna. Having arisen from the fourth Jhāna, he attained the third Jhāna. Having arisen from the third Jhāna, he attained the second Jhāna. Having arisen from the second Jhāna, he attained the first Jhāna. Having arisen from the first Jhāna, he attained the second Jhāna. Having arisen from the second Jhāna, he attained the third Jhāna. Having arisen from the third Jhāna, he attained the fourth Jhāna. Having arisen from the fourth Jhāna, the Blessed One immediately became extinct.

**Passage 2:** (D II 55-58,<sup>28</sup> + 62,<sup>3</sup>-64,<sup>2</sup> + 68,<sup>4</sup>-71)

Thus has been heard by me. At one time the Blessed One was dwelling among the Kurūs<sup>1</sup>. There is a town of the Kurūs called Kammāssadhamma<sup>2</sup>. Then Venerable Ānanda approached the Blessed One, (and) having approached, having bowed to the Blessed One, he sat down to one side. Seated to one side, Venerable Ānanda said this to the Blessed One: “It is surprising Venerable Sir; it is marvellous Venerable Sir; how (*yāva*) this dependent (or ‘conditioned’) origination, Venerable Sir, is profound and appears profound (*gambhīrāvabhāso*). Still to me it seems really shallow.<sup>3</sup>” “Do not say thus Ānanda. Do not say thus Ānanda. This dependent origination, Ānanda, is profound and appears profound. Ānanda, from the non-Awakening to (and) from the non-penetration of this Teaching, thus this generation, which is like a tangled skein, which is like knotted ball of thread, which is like (matted) rushes and coarse grass<sup>4</sup>, does not escape misery, a bad destination, ruin, (and) the round of births and deaths.

‘Is old age and death from a specific condition<sup>5</sup>?’ Thus, Ānanda, being asked in this way<sup>6</sup>, it should be said<sup>7</sup>: ‘it is’. ‘From what<sup>8</sup> condition is there old age and death?’ If he should speak thus, it should be spoken thus: ‘from the condition of birth there is old age and death’. ‘Is birth from a specific condition?’ Thus, Ānanda, being asked in this way, it should be said: ‘it is’. ‘From what condition is there birth?’ If he should speak thus, it should be spoken thus: ‘from the condition of existence there is birth’. ‘Is existence from a specific condition?’ Thus, being asked in this way ... it should be spoken thus: ‘from the condition of attachment there is existence’. ‘Is attachment from a specific condition?’ Thus, being asked in this way ... it should be spoken thus: ‘from the condition of craving there is attachment’. ‘Is craving from a specific condition?’ Thus, being asked in this way ... it should be spoken thus: ‘from the condition of feeling there is craving’. ‘Is feeling from a specific condition?’ Thus, being asked in this way ... it should be spoken thus: ‘from the condition of contact there is feeling’. ‘Is contact from a specific condition?’ Thus, being asked in this way ... it should be spoken thus: ‘from the condition of name-and-form there is contact’. ‘Is name-and-form from a specific condition?’ [346] Thus, Ānanda, being asked in this way it should be said: ‘it is’. ‘From what condition is name-and-form?’ If he should speak thus, it should be spoken thus: ‘from the condition of consciousness there is name-and-form’. ‘Is

<sup>1</sup> See Ven. Bhikkhu Bodhi’s ‘The Great Discourse on Causation’ for an alternative translation of this passage.

<sup>2</sup> I follow the punctuation at the start of Passage 2 in exercise 27.

<sup>3</sup> *Uttānakuttānaka* - repeated for emphasis.

<sup>4</sup> -*jāta*’ & -*bhūta* translated as ‘like’, see PED.

<sup>5</sup> *Idappaccayā* - ablative, following Ven. Bodhi’s translation.

<sup>6</sup> *Puññena satā* - instrumental of manner; see Warder p. 45.

<sup>7</sup> ‘*Ssa vacanīyaṃ*’ - ‘*ssa = assa*. I take it to be an auxiliary verb - see Warder pp. 233-238 - but it could also be understood as a pronoun, third person singular genitive/dative. However, the usage in other places, e.g., Sanghādisesa 11 - *assu vacanīya* - suggests that interpreting it as an auxiliary verb is correct.

<sup>8</sup> Note that *kiṃ* is not in the ablative case and therefore does not qualify *paccayā*, ‘condition’. *Kiṃ* should here probably be regarded as an indeclinable that simply makes the sentence interrogative; see Warder p. 74. Alternatively, the words should not be separated but be regarded as a kammadhāraya compound, *kiṃpaccayā*.

consciousness from a specific condition?' Thus, Ānanda, being asked in this way it should be said: 'it is'. 'From what condition is consciousness?' If he should speak thus, it should be spoken thus: 'from the condition of name-and-form there is consciousness'.

Thus, Ānanda, consciousness is from the condition of name-and-form, name-and-form is from the condition of consciousness, contact is from the condition of name-and-form, feeling is from the condition of contact, craving is from the condition of feeling, attachment is from the condition of craving, existence is from the condition of attachment, birth is from the condition of existence, old age and death is from the condition of birth, sorrow, lamentation, pain, aversion, and despair originate from the condition of old age and death. Thus is the origin of this whole mass of suffering.

'From the condition of birth there is old age and death', thus this was said; now (tad), Ānanda, this should also be understood in this manner<sup>1</sup>, (that is) how (*yathā*) from the condition of birth there is old age and death (i.e., 'how there is old age and death from the condition of birth, should be understood in this way: ...'<sup>2</sup>; For (*va hi*), Ānanda, if there were<sup>3</sup> no birth, completely<sup>4</sup>, in all ways<sup>5</sup>, of someone<sup>6</sup> with reference to anything<sup>7</sup>, to wit, of gods to the god-state<sup>8</sup>, of minor gods (*gandhabba*) to the minor-god-state, of spirits to the spirit-state, of beings to the being-state, of humans to the human-state, of four-footed (creatures) to the four-footed-state, of birds to the bird-state, or of snakes to the snake-state; for Ānanda, of whatever<sup>9</sup> creatures (*sattā*), if there were no birth to the such-state<sup>10</sup>, when birth is completely non-existing<sup>11</sup>, from the cessation of birth, would perhaps (*api*) old age and death be discerned?"<sup>12</sup> "Definitely not, Venerable Sir." "Therefore, Ānanda, here (*iha*), just (*eva*) this is the cause, this is the source, this is the origin, this is the condition of old age and death, that is birth." ... "For, Ānanda, if there were no existence, completely, in all ways, of someone with reference to anything, to wit, sensual existence, material existence, or immaterial existence, when existence is completely non-existing, from the cessation of existence, would perhaps birth be discerned?" "Definitely not, Venerable Sir."

"Therefore, Ānanda, here, just this is the cause, this is the source, this is the origin, this is the condition of birth, that is existence." ... "For, Ānanda, if there were no attachment, completely, in all ways, of someone with reference to anything, to wit, attachment to sensual pleasures, [347] attachment to (wrong) views, attachment to rules and vows<sup>13</sup>, or attachment to a doctrine of (the existence of a) self<sup>14</sup>, when attachment is completely non-existing, from the cessation of attachment, would perhaps existence be discerned?" "No ... " "For, Ānanda, if there were no craving, completely, in all ways, of someone with reference to anything, to wit, craving for (visible) forms, craving for sounds, craving for odours, craving for flavours, craving for touchables (i.e., objects), craving for mind objects (e.g. happiness), when craving is completely non-existing, from the cessation of craving, would perhaps attachment be discerned?" "No ... " "For, Ānanda, if there were no feeling, completely, in all ways, of someone with reference to anything, to wit, feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact, when feeling is completely non-existing, from the cessation of feeling, would perhaps craving be discerned?" "No ... "

<sup>1</sup> *Iminā ... pariyāyena*; see Warder p. 45.

<sup>2</sup> A colon seems more appropriate here than the full stop in Warder's text.

<sup>3</sup> *Abhaviṣṣa* - conditional tense; Warder p. 331.

<sup>4</sup> *Sabbena sabbaṇi* - Warder p. 46.

<sup>5</sup> *Sabbathā sabbaṇi* - see PED.

<sup>6</sup> I.e., 'if, of someone, there were no birth ...'

<sup>7</sup> Or 'into anything. *Kassa ci kinhi ci* - Warder pp. 85-86; note that *ko* & *kassa* often are personal pronouns, whereas *kinhi* & *kinhi* are impersonal.

<sup>8</sup> *Devattāya* - abstract dative noun formed from *deva*, lit. 'to godness'; see Warder pp. 252-253 and also PED for a definition.

<sup>9</sup> *Tesaṇi tesaṇi* - distributive meaning; see Warder p. 171.

<sup>10</sup> *Tathattāya* - abstraction of *tathā*; i.e., the states mentioned above.

<sup>11</sup> Locative absolute; *asati* - negative present participle locative.

<sup>12</sup> *Paññāyetha* - middle conjugation, optative tense, passive, third person singular; see Warder p. 315.

<sup>13</sup> *Sīlabbata* - *sīla* + *vata*, in junctions with *-v-*, where the *-v-* would normally double to *-vv-*, one always finds *-bb-* instead; Warder p. 248.

<sup>14</sup> See CDB, p. 726, note 5, for further comments on the four *upādānā*.

\* \* \*

... “For, Ānanda, if there were no contact, completely, in all ways, of someone with reference to anything, to wit, eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact, when contact is completely non-existing, from the cessation of contact, would perhaps feeling be discerned?” “No ...”

“ ‘From the condition of name-and-form there is contact’, thus this was said; now, Ānanda, this should be understood also (*pi*) in this way, (that is) how from the condition of name-and-form there is contact: Ānanda, by which features, by which characteristics, by which signs, by which descriptions there is the concept of mental-body, when those features, those characteristics, those signs, those descriptions are non-existing<sup>1</sup>, would perhaps designation-contact be discerned in the material body?” “Definitely not, Venerable Sir.” “Ānanda, by which features, by which characteristics, by which signs, by which descriptions there is the concept of material body, when those features, those characteristics, those signs, those descriptions are non-existing, would perhaps resistance-contact be discerned in the mental body?” “Definitely not, Venerable Sir.” “Ānanda, by which features, by which characteristics, by which signs, by which descriptions there is the concept of mental body and of material body, when those features, those characteristics, those signs, those descriptions are non-existing, would perhaps designation-contact or resistance-contact be discerned?” “Definitely not, Venerable Sir.” “Ānanda, by which features, by which characteristics, by which signs, by which descriptions there is the concept of name-and-form, when those features, those characteristics, those signs, those descriptions are non-existing, would perhaps contact be discerned?” “Definitely not, Venerable Sir.” “Therefore, [348] Ānanda, here, just this is the cause, this the source, this the origin, this the condition of contact, that is name-and-form.

‘From the condition of consciousness there is name-and-form’, thus this was said; now, Ānanda, this should be understood also in this way, (that is) how from the condition of consciousness there is name-and-form: For, Ānanda, if consciousness were not to descend<sup>2</sup> to the womb of the mother<sup>3</sup>, would perhaps name-and-form develop (*samnuclhissati*) in the womb of the mother?” “Definitely not, Venerable Sir.” “For, Ānanda, if consciousness, having descended to the womb of the mother, were to pass away, would perhaps name-and-form be produced for this world?” “Definitely not, Venerable Sir.” “For, Ānanda, if the consciousness of even an existing child were cut off, whether of a boy or a girl, would perhaps name-and-form come to increase, growth, (and) abundance?” “Definitely not, Venerable Sir.” “Therefore, Ānanda, here, just this is the cause, this the source, this the origin, this the condition of name-and-form, that is consciousness.

‘From the condition of name-and-form there is consciousness’, thus this was said; now, Ānanda, this should be understood also in this way, (that is) how from the condition of name-and-form there is consciousness: For, Ānanda, if consciousness were not to gain support (*patitthamhi*) in name-and-form, would perhaps the future arising and origination of birth, old age, death, and suffering<sup>4</sup> be discerned?” “Definitely not, Venerable Sir.” “Therefore, Ānanda, here, just this is the cause, this the source, this the origin, this the condition of consciousness, that is name-and-form. (It is) to this extent, Ānanda, (that) one might be born, one might age, one might die, one might fall away, (and) one might rearise<sup>5</sup>; to this extent there is a path for designation, to this extent there is a path for language, to this extent there is a path for concepts, to this extent there is scope for wisdom, to this extent the round (of rebirths) rolls on for the manifestation (*paññāpanāya*) (of) this world, that is name-and-form together with consciousness.”

\* \* \*

<sup>1</sup> *Asati* - I assume this is another example of the verbal root *as* in the singular being used for the plural; see Warder pp. 85 & 87. The whole expression is a locative absolute.

<sup>2</sup> *Okkamissatha* - conditional tense, middle conjugation; see Warder p. 332.

<sup>3</sup> *Mātu* - genitive.

<sup>4</sup> I take this long compound as two dvanda compounds, with respectively two and four members, forming a tappurisa compound between them.

<sup>5</sup> Middle conjugation, optative; Warder p. 315. Presumably the Buddha here uses the optative because he himself is no longer subject to these events.

“When (*yato*), Ānanda, a monk does not regard (that) the self is feeling, and does not regard the self is without feeling, and (*pi*) he does not regard ‘my self feels, for my self is subject to feeling’; he, thus non-regarding, does not attach to anything in the world, not attaching he is not agitated<sup>1</sup>, being non-agitated he becomes internally extinguished (and) he understands: ‘Birth has been exhausted, the Holy-life has been lived, what should be done<sup>2</sup> has been done, there is no further (i.e., more) for this world<sup>3</sup>’. Ānanda, concerning a monk<sup>4</sup> who has a mind thus liberated, who should say thus: ‘He (i.e., the liberated monk) has such a view: “The Tathāgata exists after death”’, that is not proper. (‘He has such a view: “The Tathāgata exists not ...”’, that is not proper. Why is that? As far as, Ānanda, [349] designation, as far as the path of designation, as far as language, as far as the path of language, as far as concepts, as far as the path of concepts, as far as wisdom, as far as the scope of wisdom, as far as the round (of rebirths), as far as the round (of rebirths) rolls on, having directly known that (*tad*), a monk is liberated; (the idea:) ‘his (i.e., the liberated monk) view is (that): “having directly known that, a liberated monk does not know (and) does not see”’, that is not proper.

Ānanda, there are these seven stations of consciousness and two spheres.

Which seven? There are, Ānanda, beings who have diversity in body (and) diversity in perception, to wit, human beings, some gods, and some lower-realm beings<sup>5</sup>. This is the first station of consciousness. There are, Ānanda, beings who have diversity in body (and) unity of perception, to wit, the gods who belong to Brahmas host, (and) who have originated through the first<sup>6</sup>. This is the second station of consciousness. There are, Ānanda, beings who have unity in body (and) diversity of perception; to wit, the gods who belong to the world of radiance<sup>7</sup>. This is the third station of consciousness. There are, Ānanda, beings who have unity in body (and) unity of perception; to wit, the gods who belong to the lustrous world. This is the fourth station of consciousness. There are, Ānanda, beings who, from the complete transcending of perceptions of form, from the ending of perceptions of resistance, from the non-attention to (or ‘non-awareness of’) perceptions of diversity, (perceiving): ‘space is unlimited’, belong to<sup>8</sup> the sphere of unlimitedness of space. This is the fifth station of consciousness. There are, Ānanda, beings who, having completely transcended the sphere of unlimitedness of space, (perceiving): ‘consciousness is unlimited’, belong to the sphere of unlimitedness of consciousness. This is the sixth station of consciousness. There are, Ānanda, beings who, having completely transcended the sphere of unlimitedness of consciousness, (perceiving): ‘there is nothing’, belong to the sphere of nothingness. This is the seventh station of consciousness.

(There is) the sphere of beings without perception, (and) the sphere of neither-perception-nor-non-perception is the second.

There, Ānanda, this which is the first station of consciousness, which has diversity of bodies (and) diversity of perceptions<sup>9</sup>, to wit, human beings, some gods, and some lower-realm beings, who, Ānanda, understands it<sup>10</sup>, understands its origin, understands its ending, understands its enjoyment, understands its disadvantage, and understands its leaving behind<sup>11</sup>, (is it) proper by him there<sup>12</sup> to delight? “Definitely not, Venerable Sir.” ... etc ... “There, Ānanda, this which is the seventh station of consciousness, which, having completely transcended the sphere of unlimitedness of consciousness, (perceiving): ‘there is nothing’, belongs to the sphere of nothingness, who, Ānanda, understands it ... and understands its leaving behind, (is it) proper by him [350] there to delight? “Definitely not, Venerable Sir.” “There, Ānanda, this which is the sphere of beings without perception, who, Ānanda, understands it ... and understands its leaving

<sup>1</sup> *Paritassati* - note that the Pāli form is active; see CDB.

<sup>2</sup> Or: ‘the duty’; future passive participle functioning as a noun; see Warder p. 104.

<sup>3</sup> Ven. Bodhi has: ‘there is no returning to this state of being’.

<sup>4</sup> Accusative of specification of state; Warder pp. 17-18.

<sup>5</sup> *Vinipātikā* - lit. ‘lower-realm-ers’.

<sup>6</sup> *Paṭhamābhiniṅgattā* - the Commentary explains this to mean ‘origination through the first Jhāna’; i.e., born there on account of having attained the first Jhāna.

<sup>7</sup> *Ābhassarā* - I take it as an adjective.

<sup>8</sup> -*Upagā* - lit. ‘who are belonging to’; see DP. Adjective qualifying ‘beings’, *sattā*, above.

<sup>9</sup> Two bahubbīhi compounds qualifying ‘stations of consciousness’, *viññānaṅgattā*.

<sup>10</sup> *Taṃ* - i.e., the first station; accusative feminine.

<sup>11</sup> *Nissaraṇaṃ* - usually translated as ‘escape’ or ‘liberation’.

<sup>12</sup> *Tad* - here seems to function as an adverb; if it did refer back to the first station it would have had to be in the feminine gender.

behind, (is it) proper by him there to delight?" "Definitely not, Venerable Sir." "There, Ānanda, this which is the sphere of neither-perception-nor-non-perception, who, Ānanda, understands it ... and understands its leaving behind, (is it) proper by him there to delight?" "Definitely not, Venerable Sir." "When, Ānanda, a monk, having known according to actuality the origination, ending, enjoyment, disadvantage, and leaving behind of these seven stations of consciousness and these two spheres, is liberated due to non-attachment<sup>1</sup>, this (or 'he'), Ānanda, is called a monk who is liberated through wisdom.

Ānanda, there are these eight freedoms. Which eight? Possessing material form<sup>2</sup>, one sees forms. This is the first freedom. Possessing perception of the immaterial internally, he sees forms externally. This is the second freedom. He is intent on (the perception) 'beautiful'. This is the third freedom. From the complete transcending of perceptions of form, from the ending of perceptions of resistance, from the non-attention to perceptions of diversity, (perceiving): 'space is unlimited', he, having entered (it), dwells in the sphere of unlimitedness of space. This is the fourth freedom. Having completely transcended the sphere of unlimitedness of space, (perceiving): 'consciousness is unlimited', he, having entered (it), dwells in the sphere of unlimitedness of consciousness. This is the fifth freedom. Having completely transcended the sphere of unlimitedness of consciousness, (perceiving): 'there is nothing', he, having entered (it), dwells in the sphere of nothingness. This is the sixth freedom. Having completely transcended the sphere of nothingness, he, having entered (it), dwells in the sphere of neither-perception-nor-non-perception. This is the seventh freedom. Having completely transcended the sphere of neither-perception-nor-non-perception, he, having entered (it), dwells in the cessation of perception and feeling. This is the eighth freedom. Ānanda, there are these eight freedoms.

When, Ānanda, a monk attains these eight freedoms in forward order, attains (them) in reverse order, and (*pi*) attains (them) in forward and reverse order, attains and (*pi*) emerges where-desiring, which-desiring<sup>3</sup>, (and) as-far-as-desiring<sup>4</sup>, (and) from the exhaustion of the outflowings (*āsavā*), having himself directly known, having realised, having entered upon, he dwells, in this very life, without outflowings, liberated in mind, liberated by wisdom; he (*ayaṇṇi*), Ānanda, is called a monk who is liberated in both parts (i.e., ways); and, Ānanda, there is no other liberation in both parts more beyond (i.e., beyond) or more excellent than this liberation in both parts." The Blessed One said this. Pleased, Venerable Ānanda delighted in the speech of the Blessed One.

**Re-translation into Pāli**, see (D I 185,<sup>11</sup> - 186,<sup>12</sup>)

## **Exercise 30**

(*Vatta* or *Anuṭṭhubha* in transition to *vatta*) (D III 199-200)

Towards the delightful Uttarakurū, the beautiful Mahā-Neru,  
There people are born who are unselfish (and) unpossessing.

They do not sow seed and (*pi*) ploughs are not drawn,  
The people eat rice which is ripening in uncultivated (ground).

Without bran<sup>5</sup>, huskless, pure, sweet-smelling rice-fruit  
Having cooked (it) in a gourd, from that they eat a meal.

\* \* \* \* \*

<sup>1</sup> *Anupādā* - ablative of cause.

<sup>2</sup> *Rūpī* - possessive adjective; Warder p. 122.

<sup>3</sup> I.e., which attainment he desires; from Com. Three avyayībhāva compounds, i.e., adverbs, qualifying 'attains' and 'emerges'.

<sup>4</sup> I.e., however long he desires; Com.

<sup>5</sup> *Akaṇṇi* - see DP.



(*Anuṭṭhubha*) (D III 201-202)

There, is a tree, which has constant fruit<sup>1</sup>, which is full of various groups of birds<sup>2</sup>,  
Which is resounding with herons and peacocks<sup>3</sup>, with pleasant (*vaggu*) (Indian) cuckoos and so  
on<sup>4</sup>

Here (there is) the sound of partridges and also (*atho*) the Oṭṭhavacittakā birds,  
Wild cocks, Kuḷiraka birds, (and) in the grove, Pokkharasātakā birds.

Here (there is) the sound of parrots and mynas (*suka-sālika-sadd'*), and the Dandamānavaka birds,  
All the time that Kuvera's lotus pond always shines.<sup>5</sup>

People<sup>6</sup> make it<sup>7</sup> known thus: "From here, that northern direction".  
Which region he protects, he the famous great King -

The Lord of the Yakkhas, Kuvera thus he is named,  
He delights, honoured<sup>8</sup> by dancing and singing Yakkhas.

(*Vatta*) (D II 265-267)

Lady Suriyavaccasā<sup>9</sup>, I revere<sup>10</sup> your father, Timbaru,  
By whom, you, O beautiful Lady, who are a producer of joy<sup>11</sup> for me, were born.

Like a pleasant (*kanto*) wind to one who is perspiring, (or) like (drinking) water for the thirsty<sup>12</sup>,  
You are radiant (and) dear to me, like the Dhamma of the Arahants<sup>13</sup>.

Like medicine for one who is afflicted, like food for one who is hungry<sup>14</sup>  
Extinguish<sup>15</sup>, lady, as (*iva*) with water that which is burning<sup>16</sup>.

Like an elephant scorched (*abhitatta*) by the heat (*ghanma*) (plunges) into a cool-watered lotus  
pool furnished with stamen and pollen<sup>17</sup>,  
I plunge into<sup>18</sup> your breast and stomach.

And like an elephant beyond the goad, (thinking) beaten by me is the pike and lance,  
Intoxicated by a shapely<sup>19</sup> thigh, I do not understand the proper action<sup>1</sup>.

<sup>1</sup> *Niccaphalā* - bahubbīhi compound formed like a kammadhāraya.

<sup>2</sup> *Nānā-dija-gaṇa-āyuta* - a tappurisa compound, *dijagaṇa*, 'group of birds', within a kammadhāraya compound, *nānādijagaṇa*, 'various groups of birds', within a tappurisa compound, *nānādijagaṇāyuta*, the whole construction being a bahubbīhi compound qualifying *rukkhā*.

<sup>3</sup> *Mayūra-koṇica-abhirudā* - dvanda within tappurisa, functioning as a bahubbīhi.

<sup>4</sup> The correct reading here according to DP is *kokilādīhi vaggūhi*. *Kokilādīhi* = *kokila* + *ādīhi*, where *ādīhi* means something like 'etc.' or 'and so on'.

<sup>5</sup> *Kuvera* is one of the Four Great Kings.

<sup>6</sup> *Jano* - singular and thus a singular verb.

<sup>7</sup> *Naṇi* - refers back to *Uttarakurū*.

<sup>8</sup> *Purakkhato* - see PED.

<sup>9</sup> *Bhadde suriyavaccase* - feminine vocative; *Vaccase* seems to be derived from a root *vacc* meaning 'splendour'.

<sup>10</sup> *Vande* - middle conjugation.

<sup>11</sup> *Ānandā-jananī* - feminine, qualifying 'you'.

<sup>12</sup> *Parinibbāpaya* - dative.

<sup>13</sup> *Arahatāṃ* - genitive plural.

<sup>14</sup> *Jighacchato* - present participle genitive of the desiderative conjugation - see Warder p. 352 - lit. 'for the one desiring to eat'; present participle used as an 'actor verbal noun', see NCRP, III, 6.2.

<sup>15</sup> Causative imperative.

<sup>16</sup> *Jalantaṃ* - another present participle used as a noun; according to the Com. it is the poet's fever, lust, and desire - *pariḷāha*, *kāma* and *rāga* - that are to be extinguished.

<sup>17</sup> I.e., lotus flowers with stamen and pollen; see Com.

<sup>18</sup> *Ogāhe* - middle conjugation.

<sup>19</sup> *Lakkhaṇa* - I take it to be an adjective.

Concerning you I have a tied mind<sup>2</sup>, the mind is altered<sup>3</sup>,  
I am not able to go back, like a fish<sup>4</sup> which has devoured the hook.

O Lady with lovely thigh<sup>5</sup>, embrace me; embrace me, O one with lovely eyes<sup>6</sup>,  
Embrace me, O beautiful Lady, this has been yearned for by me.

Indeed, there being little sensual pleasure for me, manyfold (sensual pleasure) has become<sup>7</sup> from  
the one who has wavy hair<sup>8</sup>,  
Like a gift to Arahants<sup>9</sup>.

Which merit there is which has been made by me with regard to such kinds (of) Arahants,  
That has ripened for me (in my being) together with you, in all aspects beautiful Lady<sup>10</sup>.

Which merit there is which has been made by me, with reference to this circle of earth (i.e., on  
this earth),  
That is bearing fruit, in all aspects beautiful Lady, for me with you.

Like the son of the Sakyans who, with Jhāna, is concentrated, wise, (and) mindful,  
The Sage wishing for<sup>11</sup> the deathless, (so) I (am desiring)<sup>12</sup> you (*taṇṇi*), Suriyavaccasā.

And (*pi*) as the sage would delight, having attained the supreme Awakening,  
So I would delight, O beautiful Lady, gone to sexual union<sup>13</sup> with you.

If<sup>14</sup> Sakka the lord of the Tāvātimsa (Gods) were to grant<sup>15</sup> me a boon,  
I would (still) choose you<sup>16</sup> (*taṇṇi*), Lady, ah, so strong is my desire.

The interjection "ah" seems somewhat out of place now. Better would be: Ah! Lady, I would  
(still) choose you; so strong is my desire.

Like (*va*) a Sāla (tree) soon (*na ciraṇi*) blossoming, O very intelligent Lady,  
Revering, I honour<sup>17</sup> your father, who has (*yassa*) this<sup>18</sup> kind of offspring (*pajā*).<sup>19</sup>

(*Tuṭṭhubha*) (D II 241)

'I, who have doubt<sup>20</sup>, ask Sanaṅkumāra the Brahma  
Who is free from doubt (*akankhūṇi*) concerning things known by another<sup>21</sup>:  
Where standing and training in what,

<sup>1</sup> *Kāraṇaṇi* - see DP.

<sup>2</sup> Lit. 'I am one who has a tied mind'.

<sup>3</sup> *Vipariṇāmitaṇṇi* - past participle of a denominative verb, see Warder p. 316, or a past participle of the causative.

<sup>4</sup> *Ambujo* = *ambu*, 'water', + *-ja*, 'born'; i.e., one born in water.

<sup>5</sup> *Vāmūru* = *vāma* + *ūru*. *Vāmūru* and *bhadde* are vocative. *Saja* is imperative.

<sup>6</sup> *Mandalocane* - *manda* also means 'lovely'; see PED. I take the compound to be a vocative.

<sup>7</sup> I.e., has come about - *sampādi*. I take it to be a passive aorist formed directly from the root; see Warder pp. 155-156.

<sup>8</sup> *Vellitakesiyā* - *kesi(n)* is apparently a possessive adjective/noun, '(one who is) having (wavy) hair'; see DP.

<sup>9</sup> I.e., a gift to an Arahant can bear kammic fruit in terms of sensual pleasures.

<sup>10</sup> *Sabba-aṅga-kalyāṇi* - vocative.

<sup>11</sup> *Jigimsāno* - a contracted form of *jigimsanāno*; see NCRP, IV.4.2. The verb is of the desiderative conjugation, see Warder pp. 352-353.

<sup>12</sup> Supplied by the Com.

<sup>13</sup> *Missibhāvāṇi* - lit. 'mixed-state'.

<sup>14</sup> *Ce* - this reading which is found in some manuscripts, seems preferable to the *ca* in Warder's text.

<sup>15</sup> *Dajjā* - third person singular optative of *dā*; see Warder p. 357.

<sup>16</sup> . The point seems to be that he would prefer her to a boon from Sakka.

<sup>17</sup> *Namassāmi* - present tense.

<sup>18</sup> *s'* - I take it as *sā* agreeing with *pajā*.

<sup>19</sup> According to DP, and perhaps it is preferable, this last phrase should read, *yassās' etādisi pajā*, 'of whom you are (*yassa* + *asi*) such a kind (of) offspring'; i.e., someone special.

<sup>20</sup> *Kaṅkhi* - possessive adjective qualifying 'I'; Warder p. 122.

<sup>21</sup> Presumably referring to Sanaṅkumāra the Brahma.

Does a mortal obtain<sup>1</sup> the immortal Brahma-world?"

"Having abandoned possessiveness<sup>2</sup> with regard to (or 'towards') humans, brahmin,  
Being concentrated (and) intent on compassion,  
Standing here and training here,  
A mortal obtains the immortal Brahma-world."

(*Opacchandasaka*) (D II 49)

Patience (and) forbearance (*titikkhā*) is the highest asceticism<sup>3</sup>,  
Nibbāna is the highest, the Buddhas say;  
Because one gone forth who is harming another  
(And) harassing another is not an ascetic.

(*Rathoddhata*) (D III 155)

If one who is such-kind<sup>4</sup> dwells in a house,  
He goes to pre-eminence of (i.e., among) the ones who indulge in sensuality,  
One who is superior<sup>5</sup> to him<sup>6</sup> is not found,  
He lives (*iriyati*) having conquered<sup>7</sup> Jambudīpa (i.e., India).

(*Vamsatthā*) (D III 147&148)

In truth, Dhamma, taming, and restraint,  
And in observance days which are abodes of virtue and purity<sup>8</sup>  
In giving, harmlessness, (and) non-violence, he delights<sup>9</sup>,  
Having firmly<sup>10</sup> undertaken (these), he conducted (himself) perfectly<sup>11</sup>.

Before, formerly, in earlier births,  
A human being who was bringing happiness to many<sup>12</sup>,  
Who is driving away anxiety, terror, and fear<sup>13</sup>,  
Who is striving concerning protection, safety, and shelter.

(*Pamitakkharā*) (D III 169)

The one delighting in conduct in accordance with Dhamma<sup>14</sup> was<sup>15</sup> leading  
In the habits (*dhammesu*) of good conduct (lit. 'in good conduct habits'),  
(And) the crowd which was his following<sup>16</sup>  
Experienced<sup>17</sup> the fruit of (their) merit in the heavens.

<sup>1</sup> *Pappoti* - see Warder p. 37.

<sup>2</sup> *Mamattaṇi* - lit. 'mineness'.

<sup>3</sup> *Paramaṇi tapo* - presumably *tapo* is here a nominative neuter noun - see Warder p. 154 - and *paramaṇi* is a neuter adjective agreeing with it.

<sup>4</sup> *Tathāvidho* - here functions as a noun.

<sup>5</sup> *Uttaritaro* - adjective qualifying *tathāvidho*.

<sup>6</sup> *Tena* - instrumental of comparison; see Warder pp. 44-45.

<sup>7</sup> *Abhūbhuyya* - apparently a gerund; see DP.

<sup>8</sup> *Soceyya-sīla-ālaya-uposathesu* - this compound can be read in many ways, but I take it to be a dvanda compound within a tappurisa within a kammadhāraya.

<sup>9</sup> *Rato* - lit., 'is delighted' - takes the locative.

<sup>10</sup> *Dalhaṇi* - adverb.

<sup>11</sup> *Samattaṇi* - adverb.

<sup>12</sup> *Bahūṇaṇi* - dative.

<sup>13</sup> *Ubbegauttāsabhayāpanūdano* = *ubbeḅga* + *uttāsa*, and a junction of *bhaya* + *apanūdano*. A bahubbīhi compound, like a triple dvanda compound within a tappurisa compound in form.

<sup>14</sup> *Dhammacariyābhirato* = *dhamma* + *cariya* + *abhirato*.

<sup>15</sup> *Ahu* - root aorist; see Warder pp. 353-354.

<sup>16</sup> *Anvāyiko* - adjective qualifying *bahūjjano*, 'crowd'.

<sup>17</sup> *Vedayitha* - middle conjugation, aorist; see Warder p. 315.

(Rucirā) (D III 166)

Not with hand, or with stick and clod,  
Or with sword or again by execution to death,  
And not by imprisonment or intimidation<sup>1</sup>:  
He was (*aluu*) a non-harasser who did not harass<sup>2</sup> the people.

(Pupphitagā) (D III 153)

Having passed away, having (*samāno*) again come here,  
The baby, the young Prince obtains  
Suppleness in hands and feet<sup>3</sup>, and netlike<sup>4</sup>,  
Exceedingly splendid (*atirucira*), very soft, and beautiful<sup>5</sup>.

(Svāgatā) (D II 254)

Having cut the stake, having cut the bar, having knocked the royal stake, imperturbable<sup>6</sup>  
They fare, pure, stainless, well-tamed<sup>7</sup> by the one with vision, the young  
great beings<sup>8</sup>.

(Upaṭṭhitappacupita) (D III 159-160)

He resolved on<sup>9</sup> non-anger (*akkodhaṇi*) and gave gifts<sup>10</sup>  
And fine clothes pleasant to the skin;  
Established in a former<sup>11</sup> existence<sup>12</sup>  
He dispensed (i.e., was generous) like a god raining on<sup>13</sup> the earth.

Having done that, he fell away from here, (and) having arisen in heaven,  
Having experienced the fruit and result of the good action<sup>14</sup>,  
Who has a golden body and brilliant skin<sup>15</sup>,  
He is here, Inda, as (*iva*) the most excellent of Gods<sup>16</sup>.

(Uggatā) (D III 168-169)

Not staring and not furtive,  
And not an inscrutable observer,  
Upright, thus frank with upright mind<sup>17</sup>,

<sup>1</sup> The placing of the *cas* and the *vās* seems a bit arbitrary and may be connected to the metre. Apparently, judging from the prose immediately preceding the verse - see the Lakkhaṇa-Sutta - a *vā* should be understood between each item listed. The *na* at the beginning seems to relate to all the items.

<sup>2</sup> *Heṭṭhayī* - aorist, note the long *ī* through poetic licence.

<sup>3</sup> *Kara-carāṇā-nudutaṇi* - note the long *ā* in *carāṇā*; presumably poetic licence to suit the metre, because usually the stem form *carana* would be used in a compound.

<sup>4</sup> *Jālino* - plural, apparently qualifying *kara*, 'hands', and *carāṇā*, 'feet', inside the previous compound.

<sup>5</sup> *Ati-rucira-suvaggu-dassaneyyaṇi*.

<sup>6</sup> *Anejā* - adjective qualifying *susunāgā* in the next line.

<sup>7</sup> *Sudantā* - Warder's book **is missing** the *su*-.

<sup>8</sup> *Nāgā* - has a sense beyond 'elephants'; it is also a synonym for 'Arahants' and other great beings.

<sup>9</sup> *Adhiṭṭhahī* - aorist; see DP.

<sup>10</sup> *Dānaṇi* - singular in the Pāli but the meaning seems best conveyed by the English plural.

<sup>11</sup> *Purimatara* - lit. 'more former'.

<sup>12</sup> *Purimatara-blava-ṭhito*; i.e., while he was living a previous life.

<sup>13</sup> *Abhivassanī* - present participle agreeing with *suro*, 'god'.

<sup>14</sup> *Kataṇi*, used as a noun; *sukataṇi phalavipākaṇi*, lit. 'the good action which has fruit and result'.

<sup>15</sup> *Kaṇaka-tanu-nibha-taco* - adjective qualifying *Indo* just below.

<sup>16</sup> *Sura-varataro* - tappurisa compound where *sura* should be understood as the genitive plural according to the Com. Thus, this is a 'superlative' comparison; see Warder pp. 123-125.

<sup>17</sup> A series of singular nominatives qualifying *udikkhitā*, 'observer', in the next line.

With a loving eye, (he is) an observer of the people.

People<sup>1</sup> who are proficient and subtle,  
 And much skilled in signs<sup>2</sup>,  
 (And) skilled in the subtle eye<sup>3</sup>,  
 They declare him: "The one who is a lovely sight<sup>4</sup>".

The one who is a lovely sight even being a householder<sup>5</sup>,  
 He is held dear<sup>6</sup> by the many<sup>7</sup>,  
 But if<sup>8</sup> he is not a householder, (but) an ascetic,  
 He is dear to the many, a destroyer of sorrow.

**Re-translation into Pāli**, see (D I 186,<sup>13</sup> - 189,<sup>10</sup>).

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<sup>1</sup> *Manujā* - moved up from line three.

<sup>2</sup> Or: 'skilled in many signs'.

<sup>3</sup> *Sukhuma-nayana-kusalā* - four adjectives qualifying 'people'.

<sup>4</sup> *Piyadassano* - noun.

<sup>5</sup> I.e., even if he is a householder.

<sup>6</sup> *Piyāyito* - past participle denominative from *piya*.

<sup>7</sup> *Bahūnaṃ* - dative, i.e., 'dear to the many'; note that *bahu* normally functions as an adjective but here is a noun; in the Pāli adjectives and nouns are often used interchangeably.

<sup>8</sup> *Yadi ca* - disjunctive sense; see PED.