

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

A. K. Warder's 'Introduction to Pali' is practically indispensable to anyone who is serious about learning Pali. Yet, Warder's book can be difficult to come to grips with, particularly for anyone who is not a student of language. The present work is an attempt to reduce that difficulty by providing a literal translation of Warder's exercises as well as a large number of notes to help explain the grammar of the Pali text. It also refers the student back to relevant sections in Warder's book and other works on Pali grammar. (Although they may be helpful, it is not necessary to obtain these other works, with the possible exception of a Pali dictionary.)

It might be thought that there are already enough translations available of the material that makes up Warder's exercises. The problem is that the available translations tend to be very free and therefore close to useless as aids for the student who needs to understand details of grammar and other fine points of Pali idiom and structure.

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 few 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.
- I have sometimes not translated short indeclinables such as: *kho, eva, sudam, vā, ca, kira*, etc. They are not grammatically important.
- In the longer exercises I have included references directly to the page numbers in A.K. Warder's book for ease of use. These are the bold numbers in square brackets.
- References to the Pali Canon are as follows: (D I 25,<sup>10</sup>) means the Dīgha Nikāya (PTS ed.), volume 1, page 25, line 10.

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

- PED: The Pali Text Society's (PTS) Pali English Dictionary by Rhys Davids & Stede.
- DP: The Pali Text Society's Dictionary of Pali 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 Pali, by James W. Gair & W.S. Karunatillake, a recent introduction to Pali grammar with extensive reading exercises. It makes some basic but important points that are not found in A.K. Warder's book.
- SCPN: Syntax of the Cases in the Pali Nikayas, by O. H. de A. Wijesekera. This work is a thorough investigation of the use of the various cases, mostly from the four main nikāyas.
- Com.: Buddhaghosa's ancient commentary as published by the PTS.

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Brahmāli Bhikkhu

Perth, Australia  
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## Exercise 7

### Translate into English

We have been created<sup>1</sup> by him. (D I 18,16)  
 We have been created by Brahmā.<sup>2</sup> (D I 18,16)  
 Ānanda, the Dhamma has been taught by me. (D II 100,2)  
 You, man,<sup>3</sup> make a living<sup>4</sup> with this money<sup>5</sup>! (D III 66,2-3)  
 The Tathāgata has been freed. (D I 29,31)  
 And asked<sup>6</sup> thus by me, they said<sup>7</sup> 'yes'. (Cf. D III 28,16 & D I 194,1)  
 This seat has been prepared. (D III 39,22-23)  
 These people are entering<sup>8</sup> a house. (D I 83,7-8)  
 You are<sup>9</sup> refuted<sup>10</sup>! (D III 117,13-14)  
 I'm tired<sup>11</sup>. (D II 128,18)  
 Give<sup>12</sup> alms! (D II 357,15)

### Translate into Pali<sup>13</sup>

*Sukhaṇi paṭisaṇvedenti.* (Cf. D I 75,7-8)  
*Mayā dhammo paññatto.* (D II 154,6)  
*Paribbājako santuṭṭho hoti.* (Cf. D I 71,3)  
*Maraṇaṇi dukkhaṇi.* (D II 305,3)  
*Sutaṇi (kho pana) me taṇi.*<sup>14</sup> (D I 128,29)  
*Ahaṇi<sup>15</sup> (kho) kammaṇi akāsiṇi.* (D III 257,1-2)  
*Dānaṇi deti.* (D III 258,10)  
*Kāyo kilanto.* (D III 255,16)

## Exercise 8

### Translate into English

<sup>1</sup> *Nimmitā*. Note the nominative plural ending *ā* to agree with *mayāṇi*. The verb 'to be' has been added to give the passive sense of the past participle, thus 'been created'. The Pali past participle normally indicates the present perfect (see Warder p.40), thus 'have been created' rather than just 'are created'. The exact meaning of the past participle will depend on the context.

<sup>2</sup> Note the change in word order from the previous example. Word order does not usually have any grammatical significance in Pali, see Warder p.15.

<sup>3</sup> *Purisa*, vocative.

<sup>4</sup> *Jīvāhi*, 'make a living', imperative second person singular, see Warder pp.34-35.

<sup>5</sup> Note that although *iminā* and *dhamena* are separated, they still relate to each other on account of being in the same case.

<sup>6</sup> *Putṭhā* here agrees with *te*, both being nominative plural, lit. 'they have been asked'. Because the past participle agrees with the noun it relates to, like an adjective, and because it often acts like an adjective (see Warder p.41), one could also translate 'they who have been asked ...'.

<sup>7</sup> *Vadanti* is here the historical present tense, see Warder p.12.

<sup>8</sup> The Pali 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'. The context will decide which is more appropriate.

<sup>9</sup> In this case 'are refuted' and 'have been refuted' have the same meaning, both having the present perfect sense. Compare this with the first sentence of this exercise where only 'have been created' (not 'are created') has the sense of present perfect.

<sup>10</sup> The agent here is 'you', implied by the verb *asi*. *Niggahīto* agrees with this 'you', thus the nominative singular ending. (The fact that the ending is masculine may be because the person spoken to is a man. The normal 'default' gender, i.e. if no gender is provided by the context, is neuter.)

<sup>11</sup> Here the sense of the Pali does not seem to be present perfect and therefore I translate 'I'm tired', which refers to an 'existing state'. Alternatively, if one thinks the present perfect sense is preferable, one could translate 'I have become tired'.

<sup>12</sup> *Deṭṭha*, imperative second person plural. Whether it is imperative or present tense must be decided by the context.

<sup>13</sup> Note that the Pali below - and also in subsequent exercises - often consists of words extracted from a sentence in a sutta, the words regularly being in a different sequence from the original. In Pali the order of the words is rarely of grammatical importance, and therefore one need not be too concerned about getting it 'right'.

<sup>14</sup> *Me* is here the enclitic form of *mayā*, 'by me'. An alternative rendering would be the well know phrase *evam me sutāṇi*. In the original Pali text *kho pana*, 'but', is inserted to indicate continuation from the previous text.

<sup>15</sup> *Ahaṇi* is optional, see Warder p.13.

At that time,<sup>1</sup> I was<sup>2</sup> King Mahāsudassana<sup>3</sup>. (D II 196,11-12)  
 There is no merit (to be gained) with a gift.<sup>4</sup> (D I 53,1)  
 I, having approached them, said<sup>5</sup> thus<sup>6</sup>. (D III 28,13-14)  
 He, having bowed to me, left.<sup>7</sup> (Cf. D I 222,18 and D I 85,33)  
 We, having seen,<sup>8</sup> said<sup>9</sup> this<sup>10</sup>. (D III 39,33 - 40,1)  
 It's wonderful, honourable (*bho*) being,<sup>11</sup> (that) you live!<sup>12</sup> (D III 73,18)  
 Winning,<sup>13</sup> he generates hatred.<sup>14</sup> (D III 183,17)  
 The brahmin takes council with Brahmā. (D II 237,4-5)  
 "Yes,<sup>15</sup> Sir."<sup>16</sup> (D I 236,20)  
 Well surely, Sir, we are going<sup>17</sup>! (D III 16,18)  
 Dying,<sup>18</sup> he said: ... (D III 181,3)  
 Being a King,<sup>19</sup> he obtains this.<sup>20</sup> (D III 146,24-25)  
 He meditates *jhāna*<sup>21</sup>. (D II 238,11)  
 We go for refuge to the Blessed One<sup>22</sup>, and to the Teaching. (D II 43,27-28)  
 I give life<sup>23</sup>. (D I 148,3)

### Translate into Pali

*Te*<sup>24</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>25</sup> *upasaṅkamitvā ime pañhe pucchāmi*. (D II 284,11-12)  
*Ahaṃ nivāsetvā pattaṃ ādāya*<sup>26</sup> *gāmaṃ pāvisiṃ*. (Cf. D III 6,5-8)  
*Mā bhavanto evaṃ avacuttha*. (D I 122,26)

<sup>1</sup> For this use of the instrumental see Warder p.45. This is a common expression.

<sup>2</sup> *Ahosinī*, first person singular aorist of *hoti*, see Warder p.26.

<sup>3</sup> Note that proper names also take case endings, like any other nouns.

<sup>4</sup> Or 'by giving', see PED. This was one of the (wrong) views of Pūraṇa Kassapa, one of the six non-Buddhist religious leaders famous at the time of the Buddha.

<sup>5</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>6</sup> Note that *ahaṃ* is here the agent of both verbs (see Warder p.48). From the sutta context it is also clear the *te* is the patient of both verbs: 'having approached them, I said to them ...'

<sup>7</sup> Again note that the agent of the gerund and the main verb is the same. *Abhivādeti* means formally paying respect to someone, it is more than doing *añjali*. *Pakkāmi* is third person singular aorist.

<sup>8</sup> *Disvā* here refers back to something previously seen, mentioned just before.

<sup>9</sup> Aorist, see Warder p.32.

<sup>10</sup> *Evaṃ*. The general meaning of *evaṃ* is 'thus', but here it refers to something just about to be said and therefore is best translated as 'this', see DP.

<sup>11</sup> *Bho satta*, vocative.

<sup>12</sup> The context is the decline of all morality until there is a '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>13</sup> *Jayaṃ* is the nominative (not accusative) singular of the present participle of *jayati*, see Warder p.46. It functions as an adjective qualifying 'he' ('he' is not explicitly stated but implied by the verb), which it agrees with grammatically. The context is gambling.

<sup>14</sup> Or 'he who is winning generates hatred', since the present participle functions grammatically as an adjective.

<sup>15</sup> *Evaṃ*. See Warder's vocabulary at the end of the book.

<sup>16</sup> This is the usual way to express consent. The quotation marks are the equivalent of the *ti* in the Pali.

<sup>17</sup> *Gacchāma*. The English idiom requires 'we are going' rather than 'we go'. *Gacchāma* could also be regarded as imperative, 'we must go', see Warder pp.34-35.

<sup>18</sup> I.e. 'when he was dying he said ...'. *Karonto* is the present participle (nominative singular) of *karoti*, agreeing with 'he', the implied agent of *avoca*. One could translate: 'he who was dying said: ...'. *Kālaṃ karoti*, lit. 'does time', is an idiomatic expression for dying. The context is Sigāla's father's last words in the opening passages of the Sigālovāda-sutta.

<sup>19</sup> *Samāno*, 'being', is the present participle nominative singular of *atthi*, agreeing with *rājā*. Note that the verbs meaning 'to be' (*hoti*, *atthi*, *bhavati*) do not take patients, rather they 'link' words of the same case, cf. NCRP II 5. Thus we could translate 'he who is being a king obtains this', with both 'he' and 'king' in the nominative, connected by *samāno* (which is a form of 'to be').

<sup>20</sup> Referring to a list royal benefits just mentioned.

<sup>21</sup> *Jhāna* is a deep state of meditation not really translatable.

<sup>22</sup> *Gacchāma* 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 sangha yet to take refuge in.

<sup>23</sup> In context, it means 'I grant (them) (their) life'.

<sup>24</sup> *Te* is optional.

<sup>25</sup> The PTS text actually has the junction form *tyāhaṃ* for *te ahaṃ*, see Warder p.215.

<sup>26</sup> Note that *ādāya*, lit. 'having taken', is rendered by Warder as 'taking'. *Ahaṃ* is optional.

*Bhavaṇi Jotipālo*<sup>1</sup> *pabbaji*. (D II 249,19-21)  
*Gacchaṇi* (or *gacchanto*) *passati*. (Cf. D III 126,18 & D III 257,13)  
*N'ahaṇi* (or just *na*) *brahmuṇā mantemi*. (D II 237,10-12)  
*Agāraṇi* (or *gelaṇi*) *pāvīsi*. (Cf. D II 85,3-4)  
*Pāṇaṇi deti*. (D III 258,18)  
*Ahaṇi*<sup>2</sup> *bhojanaṇi* (or *annaṇi*) *na labhāmi*. (Cf. D III 255,30 - 256,1)  
*Vatthaṇi passati*. (D II 110,27-29)  
*So senāsanena santuṭṭho hoti*. (D III 225,12)  
*Sattā* (or *bhūtā*) *dukkhaṇi paṭisaṇvedenti*. (D I 53,31-33)  
*Upāsakā yena ṭhānaṇi* (or *padeso*)<sup>3</sup> *ten'upasaṅkamaṇi*. (or *upāsakā padesaṇi/ṭhānaṇi āgacchanti*). (D II 84,16 & D II 87,2 & D II 198,29)

## Exercise 9

### Translate into English

The bodies<sup>4</sup> are diminished<sup>5</sup>. (D II 221,13)  
This, brahmin,<sup>6</sup> is that wisdom.<sup>7</sup> (D I 124,33-34)  
This craving<sup>8</sup> is given up<sup>9</sup>. (D II 310,10-11)  
Food is given<sup>10</sup>. (D II 354,16)  
Is it true, Nigrodha, (that) this speech has been spoken<sup>11</sup> by you<sup>12</sup>? (D III 53,28)  
It is true, Venerable Sir, (that) this speech has been spoken by me. (D III 54,1)  
This<sup>13</sup> is called 'mind' or<sup>14</sup> 'consciousness'<sup>15</sup>. (D I 21,21-22)  
Those deities<sup>16</sup> said this to me<sup>17</sup>. (D II 51,24)  
There is,<sup>18</sup> Sir, an art<sup>19</sup> called<sup>20</sup> 'Maṇikā'<sup>21</sup>. (D I 214,7)  
Perception and feeling have stopped<sup>22</sup>. (D III 266,16-17)  
Venerable Sir, the female lay disciple named Sujātā has died<sup>23</sup>. (D II 92,2-3)

<sup>1</sup> The text actually has *bho Mahā Govindo ... pabbaji*. Both *bho* and *bhavaṇi* can be used for the nominative singular.

<sup>2</sup> *Ahaṇi* is optional.

<sup>3</sup> Note how both *ṭhāna* and *padesa* are in the nominative (*ṭhānaṇi / padeso*) when used with *yena* (see Warder p.14), but in the accusative (*ṭhānaṇi / padesaṇi*) when not.

<sup>4</sup> The full phrase is *asura-kāyā hāyanti*. The meaning being that the number of Asuras is decreasing.

<sup>5</sup> *Hāyanti* is passive.

<sup>6</sup> *Brāhmaṇa*, vocative.

<sup>7</sup> This is an example of an equational sentence, see NCRP II 5. These sentences (or phrases or clauses) have the structure 'A is B', where A and B are in the same case. In the present example *ayaṇi*, *sā*, and *paṇṇā* are all nominatives. In the Pali the verb 'to be' is often left out in these constructions (see Warder p.14), as in the present example.

<sup>8</sup> *Esā* agrees with *taṇhā*, both being feminine nominative singular. *Esā* is thus a demonstrative pronoun (see Warder p.30) qualifying *taṇhā*: 'this craving'.

<sup>9</sup> *Palhīyati* is passive.

<sup>10</sup> *Dīyati*, passive.

<sup>11</sup> *Bhāsītā* is a past participle and the sentence is passive (as is usually the case with past participles). In these cases the agent is in the instrumental (here *te*), the patient in the nominative case (here *vācā*), and the past participle agrees with the patient like an adjective. Thus *bhāsītā* agrees with *vācā* (feminine nominative singular). *Esā* is a demonstrative pronoun qualifying and agreeing with *vācā*.

<sup>12</sup> *Te*, instrumental agent of the past participle (passive construction), see Warder pp.41-42.

<sup>13</sup> *Idaṇi* is the patient of the passive verb *vuccati* and thus appears in the nominative case.

<sup>14</sup> Note how *vā*, 'or', is repeated for each word it connects. This is a typical feature of Pali.

<sup>15</sup> *Cittā* and *viññāṇaṇi* are nominatives, which is the normal case for quoted words, see Warder p.14. The final *ṇi* is changed to *n* because of the following *ti*, see Warder p.217.

<sup>16</sup> *Devatā* is nominative feminine, either plural or singular. But because *devatā* is nominative and thus the agent of the verb *avocunṇi* (aorist third person plural), it must be plural. *Tā* is the feminine nominative plural demonstrative pronoun, qualifying and agreeing with *devatā*.

<sup>17</sup> *Avocunṇi* here takes two patients in the accusative, i.e. said something (*etaḍ*, 'this') to someone (*maṇi*, 'me'), see Warder p.18.

<sup>18</sup> *Atthi* at the beginning of a sentence often emphasizes the existence of something, see Warder p.31.

<sup>19</sup> *Vijjā*, lit. 'knowledge'.

<sup>20</sup> *Nāna*, lit. 'by name', is an indeclinable not a verb. But I translate with a verb to improve the readability.

<sup>21</sup> *Vijjā* and *maṇikā* are feminine nominative singulars. There can be no patient in a sentence where the only verb is *atthi*, 'to be'.

<sup>22</sup> Lit. 'are stopped'. The construction is passive, and the past participle *niruddhā* is plural to agree with the sum of the two patients (*saññā* and *vedanā*), see Warder p.26. The auxiliary verb *honti* is therefore also plural, see Warder p.54 note 2.

<sup>23</sup> *Kālakatā*, 'died', is a past participle agreeing with *upāsikā*, 'female lay disciple'. Note that here the past participle is active (*kālakatā* is intransitive, i.e. it does not take a direct patient) and that it therefore agrees with the agent, *Sujāta ... upāsikā*, rather than the patient. See Warder

Sunakkhatta, even (*pi*) (when) being spoken to<sup>1</sup> thus by me, left.<sup>2</sup> (D III 6,1-2)  
The ascetic Gotama comes to this assembly. (Cf. D I 179,8 and D III 38,17-18)

## Translate into Pali

*Ime (or cte) dhanuṃ 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.*<sup>3</sup> (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

The extinction of the Tathāgata<sup>4</sup> will be soon<sup>5</sup>. (D II 114,29-30)  
Victory will be his<sup>6,7</sup>. (D I 10,5)  
Brahmins are the sons of Brahmā.<sup>8</sup> (D III 81,13)  
They will make an end of suffering<sup>9</sup>. (D I 54,21)  
Your<sup>10</sup> argument has been disproved<sup>11</sup>. (D I 8,15)  
This is the meaning<sup>12</sup> of this saying<sup>13</sup>. (D I 137,28)  
Do not stand<sup>14</sup> in front of me<sup>15</sup>. (D II 139,4)  
He,<sup>16</sup> through a question to me,<sup>17</sup> I will make clear with an explanation.<sup>18</sup> (D I 105,19-20)

p.40.

<sup>1</sup> *Vuccamāno*, present participle of the passive verb *vuccati*. Being passive it agrees with its patient Sunakkhatta. When constructing a passive present participle in English, first make the verb passive, i.e. 'speak' becomes 'is spoken', and then turn it into a present participle, 'being spoken'. Note that for a passive construction the '-ing' ending of the present participle goes with 'to be' rather than the main verb.

<sup>2</sup> Note that *apakkami* is the aorist of *apakkamati*, not *pakkamati*. (in any case, they are close in meaning.) Sunakkhatta is the object of *vuccamāno* but the subject of *apakkami*.

<sup>3</sup> Note that *vuccati* is a passive verb and therefore that it takes patients in the nominative. Thus both '*ayaṇi*' and '*samaṇo*' are patients, and *vuccati* must be a verb that can take two patients, see Warder p.18.

<sup>4</sup> Or 'the Tathāgata's extinction ...'. The genitive usually relates to the word immediately following it (see Warder p.56), here *parinibbāna*.

<sup>5</sup> *Na cirañi*, lit. 'not long'.

<sup>6</sup> *Imassa*, the genitive of the *idaṇi* pronoun, see Warder p.30. These pronouns are usually demonstrative (i.e. 'this') but sometimes personal (i.e. 'he' or 'she'), as in this case.

<sup>7</sup> Or 'he will have victory'. Because the genitive usually relates to possession, it can often be translated with 'have'.

<sup>8</sup> The sentence has no verb and thus the verb 'to be', *hoti*, is understood. Again, sentences such as this one, with no verb or just the verb 'to be', are 'equational' (see NCRP II 5), i.e. 'A=B' or 'A is B'. The 'equation' is between words in the same case, usually nominative (unless the equational sentence forms a clause within a longer sentence). In this case we have 'brahmins=sons' or 'brahmins are sons'. The genitive relates to the word immediately following it, i.e. 'sons', thus 'sons of Brahmā'.

<sup>9</sup> *Dukkhaṇi* = *dukkhaṇa* + *antaṇi*. The last *a* of *dukkhaṇa* has been elided due to the following *a* of *antaṇi*, see Warder p.214.

<sup>10</sup> *Te* is here the genitive singular 'of you', see Warder p.56. This can only be known from the context, without which this could also be read as: 'The argument has been disproved by you.'

<sup>11</sup> *Āropito* is a past participle agreeing with its patient *vādo*. The sentence is passive.

<sup>12</sup> Another equational sentence where the verb 'to be' is missing. Here the equation is between *ayaṇi* and *attho*, 'this=meaning' or 'this is the meaning'.

<sup>13</sup> Two words in the genitive: *imassa*, a pronoun, and *bhāsitaṇa*, a past participle used as a noun. In cases such as this, where a pronoun agrees with a noun (in case, number, and gender), it is very likely that the pronoun qualifies the noun, i.e. '(of) this saying'. Whereas in the Pali each word has the genitive marker '-ssa', in English the preposition 'of', marking the genitive, only occurs once.

<sup>14</sup> *Aṭṭhāsi* is aorist, which is the usual tense with *mā*, see Warder p.31.

<sup>15</sup> *Me*, genitive. *Purato*, 'in front of', takes the genitive, see Warder p.58.

<sup>16</sup> Refers to someone just mentioned, see footnote below.

<sup>17</sup> *Maṇi pañhena*. *Pañhena* should perhaps be regarded as an action noun which takes the object *maṇi*, 'by questioning me', see Warder p.138.

<sup>18</sup> I.e. 'if you ask me a question about that, I will clarify it for you'. It is difficult to make good grammatical sense of this sentence, in part because it is only the latter half of a longer sentence. The full sentence reads: '*yassa kho pana Ambaṭṭha maṇi kaviṅkhā vā vimati vā, so maṇi pañhena, ahaṇi veyyākaraṇena sobhissāmi-ti*'. The first part, before *so*, is a relative clause (see Warder pp.70-72): 'But Ambaṭṭha of whom there is doubt or uncertainty concerning me ...'. The 'of whom' must relate to *so* (the correlative pronoun) and thus *so* must translate as 'he' (rather than 'that'). But I cannot account for why the Pali has *so*, i.e. the nominative, when it seems that this pronoun should be the patient of *sobhissāmi*, i.e. 'I will make clear to him'.

Now, at that time, Ānanda was standing<sup>1</sup> behind the Blessed One<sup>2</sup>, fanning<sup>3</sup> the Blessed One. (D II 73,22-23)  
 However, while I am doing the work,<sup>4</sup> (my) body will become tired.<sup>5</sup> (D III 255,9-10)  
 The gems<sup>6</sup> are<sup>7</sup> his.<sup>8</sup> (D II 16,16)

### Translate into Pali

*Imesaṇi manussānaṇi puttā bhavissanti.* (D III 71,14-15)  
*Ahaṇi assa (or tassa) dāso anuhi (or asmi).*<sup>9</sup> (D I 60,14)  
*Bhayaṇi bhavissati.* (D I 69,4)  
*So dhammaṇi desessati (or desissati).* (D III 76,13)  
*Samanaṇo bhavissāmi*<sup>10</sup>. (D III 95,24)  
*Brāhmaṇassa putto hoti.*<sup>11</sup> (D II 231,11-12)  
*Rañño sarīraṇi vatthena veḥenti.*<sup>12</sup> (D II 141,32-33)  
*Ayaṇi (or eso) tassa Bhagavato thūpo.* (D II 142, 19-20)  
*Mayaṇi Bhagavato sarīraṇaṇi bhāgaṇi arahāma.*<sup>13</sup> (D II 164, 34 - 165,1)

## Exercise 11

### Translate into English

Friend, I did not see<sup>14</sup>. (D II 130,21)  
 This was<sup>15</sup> the last speech<sup>16</sup> of the Tathāgata. (D II 156,3)  
 There will be joy and a happy way of life.<sup>17</sup> (D I 196,10-12)  
 The Blessed One saw those<sup>18</sup> deities. (D II 87,11-12)  
 Thus, Sir, in this way,<sup>19</sup> the young priest Jotipāla's<sup>20</sup> designation, 'Mahā-govinda',<sup>21</sup> came into being<sup>22</sup>. (D II 232,23-25)

<sup>1</sup> *Ṭhito hoti*, lit. 'was stood' (historic present tense, thus *hoti* becomes 'was'). Sometimes the Pali idiom cannot be translated directly into English, therefore 'was standing', or simply 'stood', or maybe 'was stationed' for a more literal rendering. 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>2</sup> *Piṭṭhito* takes the genitive, thus the genitive form *Bhagavato*. One could perhaps translate *piṭṭhito* with 'at the back of' to make this relationship more clear.

<sup>3</sup> *Vijamāno*, present participle agreeing with Ānando. *Bhagavantaṇi* is the patient of *vijamāno*.

<sup>4</sup> *Kammaṇi kho pana me karontassa* is an example of the construction called 'genitive absolute', see Warder p.58. A genitive absolute construction requires a participle in the genitive case (here *karontassa*, present participle genitive) and an agent of the participle also in the genitive (here *me*, enclitic genitive of *ahaṇi*, 'I', see Warder p.56). On translation the genitive absolute clause loses its genitive sense but is made to stand apart from the rest of the sentence by introducing it with 'while' or 'when' etc. Note that *kammaṇi kho pana* is also part of the absolute construction, with *kammaṇi* being the patient of *karontassa*, see Warder p.58.

<sup>5</sup> Note that despite the translation, *kilamissati* is an active verb, lit. '(the body) will tire'.

<sup>6</sup> Or 'they are his gems'. Another 'equational' sentence. Here *raṇāni* is 'equated' with the agent of *bhavanti*, 'they', thus 'they are gems'. The genitive *tassa*, 'his', relates to the word immediately following it, thus 'his gems'.

<sup>7</sup> 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>8</sup> The context is the prophesying at the birth of the Bodhisattva Vipassī that, if he stays at home, he will become a universal emperor who has 'seven gems/precious things'.

<sup>9</sup> The word order may vary according to emphasis, see Warder p.15 and p.61 note 2.

<sup>10</sup> Note that in the Pali the pronoun, which here would have been *ahaṇi*, is often left out and only implied by the verb, see Warder p.13.

<sup>11</sup> Or more emphatic: *Atthi brāhmaṇassa putto*.

<sup>12</sup> The context is the preparations for the cremation of a dead king's body, hence the use of *sarīraṇi* rather than *kayo*, see Warder p.59. *Sarīraṇi* is accusative.

<sup>13</sup> The sutta text has the verb towards the front, *mayyaṇi arahāma Bhagavato sarīraṇaṇi bhāgaṇi*, probably for emphasis.

<sup>14</sup> *Addasaṇi* is aorist first person singular.

<sup>15</sup> Another equational sentence with the verb 'to be' missing, see Warder p.14. Because of the historic present tense of the broader narrative, 'was' is the appropriate verb to insert.

<sup>16</sup> *Ayaṇi* and *pacchimā*, respectively a pronoun and an adjective, agree with *vācā*.

<sup>17</sup> Yet another equational sentence. Again note how 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' (the agent of *bhavissati*) and *pānujjaṇi/vihāro*. *Sukho* is here an adjective qualifying *vihāro*.

<sup>18</sup> *Tā*, demonstrative pronoun relating to *devatāyo*, both being feminine accusative plural.

<sup>19</sup> *Iminā ... pariyaṇena*, lit. 'through this course', is a common idiom, see Warder p.45.

<sup>20</sup> Both *Jotipālassa* and *māṇavaṇassa* are genitives and therefore relate to and qualify each other. Following Warder (p.61) one might translate '(of) Jotipāla who was a young priest'.

The world is eternal.<sup>1</sup> (D I 187,22)

It<sup>2</sup> goes to the southern<sup>3</sup> direction. (D I 222,27-28)

There will not even (*pi*) be the concept 'good'<sup>4</sup>, let alone a doer of good. (D III 71,27-28)

I travelled<sup>5</sup> the road. (D III 255,24)

It is beautifully<sup>6</sup> said<sup>7</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.<sup>8</sup> (D II 172,19-22)

This is good. (D II 222,27)

This India<sup>9</sup> will surely (*eva*) be powerful and prosperous<sup>10</sup>. (D III 75,8-9)

You are practising<sup>11</sup> wrongly, I am practising correctly<sup>12</sup>. (D III 117,10-11)

He has fallen away from there (and)<sup>13</sup> has arisen<sup>14</sup> here.<sup>15</sup> (D I 81,23)

The wanderer saw<sup>16</sup> the Blessed One coming.<sup>17</sup> (D I 179,5-6)

Perceptions<sup>18</sup> arise and (*pi*) cease. (D I 180,3)

An illness of the Blessed One<sup>19</sup> arose<sup>20</sup>.<sup>21</sup> (D II 127,34-35)

He acquires restraint<sup>22</sup>. (D I 85,26)

I did<sup>23</sup> the work. Now (*pana*) while I was doing the work,<sup>24</sup> the body became tired,<sup>25</sup> well, I will lie down<sup>26</sup>. (D III 255,15-16)

We saw him<sup>27</sup> arisen<sup>28</sup> here.<sup>29</sup> (D I 18,17-18)

## Translate into Pali

*Ananto* (or *anantavā*) *loko*. (D I 188,1-2)

*Na idaṇi sukaraṇi*. (D I 63,3-4)

*Ahaṇi maggaṇi agamāsiṇi* (or *paṭipajjini*). (D III 255,24)

<sup>21</sup> The genitive normally relates to the word(s) immediately following it (see Warder p.56), which in this case is '*Mahāgovindo ti samaññā*'. This expression forms a unit, similar to adjective + noun, and the genitive relates to the whole unit.

<sup>22</sup> *Udapādi*, aorist of *uppajjati*, see Warder p.63.

<sup>1</sup> Another 'equational sentence', i.e. one thing 'is' something else. Note that the words 'equated' are in the nominative case, see NCRP II 5.

<sup>2</sup> The context requires that *so* is translated as 'it' rather than as 'he'.

<sup>3</sup> *Dakkhiṇaṇi* is an adjective to *disaṇi*, both being accusative.

<sup>4</sup> *Kusalān-ti*. A word quoted in this way (i.e. using *ti*) expresses a thought or idea, see Warder p.36.

<sup>5</sup> *Agamāsiṇi*, aorist first person singular, lit. 'I went (the road)'.

<sup>6</sup> *Kalyāṇaṇi* is here an adverb to *vuccati*, see Warder p.18.

<sup>7</sup> *Vuccati* is passive, see Warder p.52.

<sup>8</sup> Note how King Mahāsudassana is the agent of two verbs, both *gahetvā* and *abblukiri*. Each verb, however, has its own patient with accompanying instrumentals, see Warder p.48.

<sup>9</sup> *Jambudīpa*, lit. 'rose-apple island', thus 'rose-apple land'.

<sup>10</sup> *Iddho* and *phīto* are both adjectives qualifying Jambudīpo (India).

<sup>11</sup> *Paṭipanno* is a past participle agreeing with *tvaṇi* (and in the second instance with *ahaṇi*) both being nominative singular. The idioms of the Pali and English are different here and therefore it is difficult to translate *paṭipanno* with an English past participle (unless one chooses 'engaged in'). In translation work there will always be number of instances when a literal rendering is difficult or impossible.

<sup>12</sup> *Micchā* and *sammā* are adverbs to *paṭipanno*.

<sup>13</sup> Quite regularly in the Pali an 'and' is understood although no connective particle appears in the text.

<sup>14</sup> Both *cuto* and *upapanno* are past participles agreeing with *so*, 'he'. The sense here is active and not passive which is more common with past participles, see Warder p.40. (This is because *cuto* and *upapanno* are intransitive.)

<sup>15</sup> This is the usual idiom for describing a deity completing its time in a heavenly realm and being reborn in the human realm.

<sup>16</sup> *Addasā*, aorist.

<sup>17</sup> *Āgacchantaṇi* is a present participle in the accusative agreeing with *Bhagavantaṇi* like an adjective, see Warder p.46f.

<sup>18</sup> *Saññā* is a feminine noun plural (same form as the singular).

<sup>19</sup> *Bhagavato*, genitive of *Bhagavā*.

<sup>20</sup> *Uppajji*, aorist of *uppajjati*. Note that this is an alternative form to *udapādi* just above (example 5 in this exercise).

<sup>21</sup> I.e., the Blessed One became ill.

<sup>22</sup> As so often with the Pali there is no agent here apart from the pronoun which is understood by the ending of the verb.

<sup>23</sup> *Akāsini*, aorist.

<sup>24</sup> *Kammaṇi kho pana me karontassa* is a genitive absolute construction. For further details see penultimate example in exercise 10, and Warder p.58.

<sup>25</sup> *Kilanto* is a past participle. The Pali construction is actually active, lit. 'the body tired'.

<sup>26</sup> *Nipajjāmi*. The present tense here expresses the immediate future, see Warder p.12.

<sup>27</sup> *Imaṇi* (accusative), usually a demonstrative pronoun but here it is a personal pronoun (see Warder p.30).

<sup>28</sup> *Upapannaṇi*, agrees with *imaṇi*, 'him (accusative) who has arisen'.

<sup>29</sup> I.e., we saw that he had arisen here.

*Addasā<sup>1</sup> rājā kumāraṇi.* (D II 16,3-4)  
*Nagaraṇi phītaṇi ahoṣi.* (Cf. D II 146,29 and D I 211,7)  
*So dhuvo nicco sassato.* (D I 18,35)  
*Addasāma Bhagavaṇaṇi.* (D III 39,32)  
*Vācā kantā* (or *bhāsitaṇi kantaṇi*). (D III 173,13-14)  
*Tena ca me jīvitaṇi dīnaṇi<sup>2</sup>, mayā ca tassa jīvitaṇi dīnaṇi.* (Cf. D I 148,3)  
*Passa, Ānanda, te atītā niruddhā vipariṇatā.*<sup>3</sup> (D II 198,18-19)  
*Tassa pahūtaṇi suvaṇṇaṇi hoti.* (Cf. D II 351,11 and D III 163,5-6)

## Exercise 12

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

Once upon a time, a certain conch-blower<sup>4</sup>, having taken a conch, went<sup>5</sup> to a bordering country. He, towards a certain village, that way approached.<sup>6</sup> Having approached, having sounded the conch, having put down the conch, he sat down.<sup>7</sup> Then (*atha kha*) those bordering<sup>8</sup> people thought this:<sup>9</sup> “Of what<sup>10</sup> is this sound, which is so exciting, so lovely, so intoxicating<sup>11</sup>?” Having assembled, they said this to that conch-blower: “Sir,<sup>12</sup> of what is this sound, which is so exciting, so lovely, so intoxicating?” “This, Sirs,<sup>13</sup> is called (*nāma*) a conch, of which<sup>14</sup> there is<sup>15</sup> this sound, which is so exciting, so lovely, so intoxicating.”<sup>16</sup>

### Translate into English

Through which<sup>17</sup> 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>18</sup> not as the clothes of others<sup>19</sup>. (D II 28,27-28)  
 What is the meaning<sup>20</sup> of this? (D III 285,7)  
 What (*yaṇi*) we will desire, that we will do.<sup>21</sup> (D II 162,32)

<sup>1</sup> *Addasā*, unlike other verbs, usually stands at the beginning of the sentence.

<sup>2</sup> Note the agreement between *jīvitaṇi* and *dīnaṇi*.

<sup>3</sup> *Passa* is the imperative second person singular. For *niruddha*, see Warder p.40.

<sup>4</sup> This is a compound word: *saṅkhaḍḍhamo* = *saṅkha* (‘conch’) + *ḍḍhamo* (‘blower’). For most compounds the meaning is immediately obvious. However sometimes it is not and it is then necessary to analyse the compound, see Warder pp.77-78.

<sup>5</sup> Note how *saṅkhaḍḍhamo* is the agent of a series of verbs: first *ādāya* then *agamāsi*, see Warder p.48.

<sup>6</sup> I.e., he approached a certain village. *Yena ... tena upasaṅkani*, ‘towards ... that way (he) approached’, is the normal idiom in Pali for approaching someone or something. Note that, because of the indeclinable *yena*, what would normally be an object in the accusative instead becomes nominative, see Warder p.14.

<sup>7</sup> The last verb *nisīdi* (aorist third person singular) tells us that the agent is third person singular. The context makes it clear that it is ‘he’ (i.e., the conchblower).

<sup>8</sup> According to Warder *paccantaḥ* is a noun, but I take it to be an adjective, see PED.

<sup>9</sup> Lit. ‘of those bordering people there was this’. This is the usual idiom in Pali to indicate thinking, see Warder p.56.

<sup>10</sup> Or ‘what has’, *kissa*, genitive.

<sup>11</sup> A series of three adjectives following the noun (*saddo*, ‘sound’) to which they relate. When an adjective follows the noun it relates to one should translate ‘which is/which has ...’, see Warder p.61.

<sup>12</sup> *Ambho*, not very respectful.

<sup>13</sup> *Bho*, used for both the singular and the plural.

<sup>14</sup> Or ‘which has’. The genitive alone, or the genitive + the verb ‘to be’, can often best be translated with the verb ‘have’.

<sup>15</sup> There is no verb in the Pali, so the verb ‘to be’ must be added.

<sup>16</sup> Note that this sentence is structured with a relative clause (beginning with *yassa*, ‘of which’) and a demonstrative clause which is placed first (beginning with *eso*, ‘this’). *Eso* is the correlative of *yassa* and thus they agree in number and gender but not in case, see Warder pp.70-72. A slight paraphrasing might bring out the structure better: ‘That which has this sound which is so exciting, lovely, and intoxicating (=relative clause, now placed first), that is called a conch (=demonstrative clause)’.

<sup>17</sup> *Yen’ajja* = *yena* + *ajja*. *Yena* agrees with *dvārena* (both being neuter singular instrumental) and thus *yena* qualifies *dvārena*, ‘through which gate’.

<sup>18</sup> Note again that the verb ‘to be’ is missing in the Pali.

<sup>19</sup> Here the genitive word (*assa*, from *pi’ssa* = *pi* + *assa*) comes after the word to which it relates. The reason for this may be that there are two independent genitive words here (i.e., *assa* and *aññesaṇi*), both relating to the same noun, *vatthūni*, ‘clothes’. When translating into English ‘clothes’ needs to be repeated.

<sup>20</sup> *Ko* is the interrogative pronoun, here agreeing with *attho*. The verb ‘to be’ must be supplied.

<sup>21</sup> I.e., we will do as we like. *Yaṇi*, lit. ‘which’, is often better translated with ‘what’. When *yaṇi* is used in this type of general statement it can mean ‘whatever’/‘whichever’, see PED. Note the future tense in both the subordinate and the main clause, see Warder p.88.



Of what action<sup>1</sup> of mine<sup>2</sup> is this<sup>3</sup> the fruit, of what action (is this) the result?<sup>4</sup> (D II 185,29-30)  
 Now (*taṇṇi*), what do the honourable deities think?<sup>5</sup> (D II 216,7)  
 There is no other world.<sup>6</sup> (D I 55,17)  
 Who are you<sup>7</sup>, friend? (D II 356,17)  
 What is good (and) what is bad?<sup>8</sup> (D III 61,14-15)  
 Who are you?<sup>9</sup> (D III 84,16)  
 Being a King, what<sup>10</sup> does he get?<sup>11</sup> (D III 146,23)  
 May my<sup>12</sup> Prince Udāyibhadda be<sup>13</sup> possessed with<sup>14</sup> this calm<sup>15</sup>! (D I 50,25-26)  
 Ask,<sup>16</sup> Great King,<sup>17</sup> what<sup>18</sup> you wish. (D I 51,6)  
 The Blessed One makes an opportunity for you.<sup>19</sup> (D II 150,19-20)  
 What is not pleasing<sup>20</sup> to him<sup>21</sup>, that he gives up.<sup>22</sup> (D III 43,27-28)

## Translate into Pali

*Adāsi me.* (D III 258,11)  
*Piyo me<sup>23</sup> Udāyibhaddo kumāro.* (D I 50,29)  
*Bhagavā pattaṇṇi ādāya gāmaṇi piṇḍāya pāvīsi.* (Cf. D I 178,7-8)  
*So nibbānāya (or parinibbānāya) dhanuṇi deseti.* (D III 55,1-2)  
*Yaṇi (assa) khamati<sup>24</sup> taṇi khādāti (or paribhūṇjati).* (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>25</sup>* (D I 60,6)  
*Mayaṇi bhavantaṇi Gotamaṇi dassanāya idha upasaṅkantā<sup>26</sup>.* (D I 89,22-23)  
*Kiṇi bhante saddaṇi assosī ti?<sup>27</sup> Na ahaṇi āvuso saddaṇi assosin-ti.<sup>28</sup>* (D II 130,22-23)

<sup>1</sup> In the Pali, a noun and a pronoun that agrees with it (i.e., they refer to the same thing), can often be separated by other words. What matters is agreement (in gender, case, and number). In this case both *kissa* and *kanuṃssa* are genitive neuter singular and one can therefore assume that the pronoun qualifies the noun, i.e. '(of) what action'. The same is true for *idaṇi* and *phalaṇi*. It is therefore important to scan sentences (or individual clauses within longer sentences) for such agreement.

<sup>2</sup> The case of *me* here could also be instrumental, '(what action) by me', or even dative, '(this the fruit) for me'.

<sup>3</sup> *Idaṇi* refers back to something just mentioned.

<sup>4</sup> I.e. 'what did I do to get this?' This is yet another sentence with no verb, and the verb 'to be' must be added on translation.

<sup>5</sup> I read *taṇṇi* as an indeclinable, 'now' or 'then'. It could also be regarded as an accusative of specification of state (see Warder p.17), 'about that', referring to what has been said or what is to follow, i.e. 'what do the honourable deities think about that: ...' (see Warder p.29). *Bhonto devā* is nominative rather than vocative because the verb *maññanti* is in the third person (plural).

<sup>6</sup> I.e., after death. *Atthi* at the beginning of a sentence makes for an emphatic assertion, see Warder p.31.

<sup>7</sup> *Ko'si = ko + asi*. Note the agreement between *ko* and *taṇṇi*, both being nominative singular.

<sup>8</sup> Equational sentence with all the elements being nominative (neuter). The verb 'to be' must be added.

<sup>9</sup> Another equational sentence, nominative plural.

<sup>10</sup> *Kiṇi*, accusative patient of *labhati*, 'he gets what?'

<sup>11</sup> For further comments see sentence 12, exercise 8.

<sup>12</sup> *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>13</sup> *Hotu*, 'may ... (he) be', third person imperative, expressing a wish, see Warder p.35.

<sup>14</sup> *Samannāgato* ('possessed with') is a past participle agreeing with *Udāyibhaddo kumāro*. A form of the verb 'to be' with a participle immediately preceding it, is a common feature of Pali. The combination forms what in effect is a single verb and should be translated together. In this example we therefore have: 'may ... be possessed with', cf. Warder pp.233-238.

<sup>15</sup> *Samannāgata* takes the instrumental, see Warder p.44.

<sup>16</sup> *Puccha*, imperative.

<sup>17</sup> *Mahārāja*, vocative.

<sup>18</sup> *Yad*, lit. 'which', but the meaning is often best conveyed with 'what' or 'whatever', see PED under *ya*.

<sup>19</sup> I.e., he agrees to see you. *Te* is dative of advantage, see Warder p.67.

<sup>20</sup> (*K*)*khamati*, present tense. Again, note that when translating the present tense into English one may use the ordinary present tense (i.e. 'pleases') or the 'continuous' present (i.e. 'is pleasing'). Context and natural idiom must decide which is preferable.

<sup>21</sup> *Assa*, 'to him', dative. *Khamati* requires the dative, see Warder pp.67 and 74.

<sup>22</sup> This is another case of a sentence structured with a relative clause preceding a demonstrative clause.

<sup>23</sup> The use of the shortened form of pronouns, the 'enclitics' (here *me* instead of *mayhaṇi*), is very common. As these shortened forms are never the first word of the sentence (they are normally the second word), the usual word order may be altered.

<sup>24</sup> I.e., 'what pleases him ...'.

<sup>25</sup> The usual word order, which would have the vocative *mahārāja* as the second word, may be changed in a question.

<sup>26</sup> *Upasaṅkantā* is a past participle, see Warder p.40. Note the long *ā* ending to agree with the plural nominative *mayhaṇi*.

<sup>27</sup> Or 'Assosi bhante saddaṇi?'

<sup>28</sup> See Warder p.74.

*N' (ev') assa<sup>1</sup> mayañi jīvañi nikkhamantañi passāma.* (D II 333,9)

## Exercise 13

**Passage for reading** (D II 337,23 - 338,9)

They put down<sup>2</sup> that conch stretched out<sup>3</sup>, saying<sup>4</sup>: “Speak,<sup>5</sup> Sir Conch! Speak, Sir Conch!” That conch certainly<sup>6</sup> did not make a sound. They put down that conch on the side<sup>7</sup> ... they made (it) stand up<sup>8</sup> ... they struck (it) with a stick ... they shook (it) saying: “Speak, Sir Conch! Speak, Sir Conch!” That conch certainly did not make a sound. Then, that conch-blower<sup>9</sup> thought this:<sup>10</sup> “To what extent these borderer people are fools.<sup>11</sup> For how can<sup>12</sup> they search (so) unwisely<sup>13</sup> for the conch-sound<sup>14</sup>?” While they were watching,<sup>15</sup> he,<sup>16</sup> having grasped the conch, having sounded the conch thrice, having taken<sup>17</sup> the conch, went away.

### Translate into English

The brahmin taught<sup>18</sup> the hymns<sup>19</sup>. (D II 236,19-21)

He develops<sup>20</sup> that thought<sup>21</sup>. (D III 259,10-11)

Your Majesty (*deva*), I am not giving<sup>22</sup> you<sup>23</sup> (up) to the enemies<sup>24</sup>. (D I 50,9)

This is the origin of suffering.<sup>25</sup> (D I 84,1)

The King caused palaces to be made<sup>26</sup> for the Prince<sup>27</sup>. (D II 21,6-7)

<sup>1</sup> *Nevasa* = *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> *Nipātesuñi*, aorist causative (see Warder p.81).

<sup>3</sup> I.e., they laid it down flat.

<sup>4</sup> The following sentence ends in *ti* which here marks direct speech, thus ‘saying’.

<sup>5</sup> *Vadehi*, imperative, see Warder p.35.

<sup>6</sup> *Eva*, adds emphasis.

<sup>7</sup> *Passena*, indeclinable or instrumental of manner, see Warder p.45.

<sup>8</sup> *Thapesuñi*, see Warder p.81.

<sup>9</sup> *Saṅkhadhama* = *saṅkha* (‘conch’) + *dhama* (‘blower’), a genitive tappurisa compound. That is, the case relationship between the two members of the compound, *saṅkha* and *dhama*, is the genitive, ‘blower of the conch’. The compound as a whole is also genitive, thus the ending ‘-ssa’. See Warder pp.77-78.

<sup>10</sup> Or ‘it occurred to him’, lit. ‘of that conch-blower there was this’. The standard Pali idiom used to express thinking, see Warder p.56.

<sup>11</sup> Two adjectives and a pronoun preceding the noun that they qualify, i.e. *manussā*, ‘people’. This is an emphatic construction; usually only one adjective precedes the noun (see Warder p.61). Note again the lack of a verb, the verb ‘to be’ must be added.

<sup>12</sup> *Kathaṇi hi nāma*. Goes with the future tense, the meaning being indignation/disapproval, see Warder p.55. The future tense is not suitable for the English translation. (The point of course is to retain the meaning of the Pali, i.e. indignation/disapproval, not the literal tense of the verb.)

<sup>13</sup> *Ayoniso*, none of Warder’s translations fit the context very well.

<sup>14</sup> *Saṅkhasaddaṇi* = *saṅkha* (‘conch’) + *sadda* (‘sound’), a genitive tappurisa compound, ‘sound of the conch’, see Warder pp.77-78.

<sup>15</sup> Genitive absolute, see Warder p.58. When the genitive absolute is formed with the present participle (here *pekkhamānānaṇi*) the action is usually simultaneous with the action of the main verb of the sentence (here *pakkāmi*, aorist). Thus I translate ‘were watching’ to agree with ‘went away’, both past tense, cf. NCRP XII 4.

<sup>16</sup> Note that the following four verbs all have the same agent. That the agent is ‘he’ (i.e. the conch-blower) is known from the context and from the final verb *pakkāmi* (third person singular aorist).

<sup>17</sup> Or ‘taking’, see Warder p.48.

<sup>18</sup> *Vācesi*, aorist, lit. ‘caused to speak/recite’. Since recitation was the brahmin way of learning their tradition, this becomes ‘to teach’, see PED.

<sup>19</sup> *Mante*, accusative plural.

<sup>20</sup> *Bhāveti*, causative of *bhavati*, ‘to be’. ‘To cause to be’ is to bring into existence, i.e. to develop.

<sup>21</sup> *Cittaṇi* usually means ‘mind’, but in context it is a ‘thought’ or ‘wish’ that he is cultivating.

<sup>22</sup> Again note how the Pali present tense *deṃi* can be translated as either ‘I give’ or ‘I am giving’.

<sup>23</sup> *Tañi*. Accusative of *vaṇi*.

<sup>24</sup> Dative. Verbs meaning to give (and similar concepts) are usually associated with the dative, i.e. dative of advantage (for the receiver).

<sup>25</sup> *Dukkhasamuudayo* = *dukkha* (‘suffering’) + *samuudayo* (‘origin’), a genitive tappurisa compound (see Warder p.77-78) equivalent to *dukkhassa samuudayo*.

<sup>26</sup> Or ‘had palaces made’, causative, see Warder p.80. *Kārāpesi* is either second person singular present tense or third person singular aorist (the forms are identical), but since *rājā* is the agent (i.e., third person) only the second alternative is possible.

<sup>27</sup> Again, dative of advantage.

He, endowed with this noble collection of virtue<sup>1</sup>, and endowed with this noble restraint of the senses<sup>2</sup> ... resorts<sup>3</sup> to an isolated abode: a forest, the root of a tree,<sup>4</sup> a mountain ... the open air,<sup>5</sup> a heap of straw<sup>6</sup>. (D I 71,12-17)  
 Here the unsurpassed wheel of the Dhamma<sup>7</sup> was set going<sup>8</sup> by the Tathāgata. (D II 140,25-26)  
 This is excellent. (D II 223,2)  
 Whoever<sup>9</sup> puts<sup>10</sup> a garland on top of (it),<sup>11</sup> that will be for their<sup>12</sup> happiness.<sup>13</sup> (D II 161,28-30)  
 But, dear Jīvaka, why<sup>14</sup> are you silent?<sup>15</sup> (D I 49,11-12)  
 I hope (*kacci*), dear Jīvaka, you are not giving me (up) to the enemies?<sup>16</sup> (D I 50,4-5)

### Translate into Pali

*Ayaṇi dukkhanirodho.* (D I 84,2)  
*Parinibbānakālo dāni Bhagavato.* (D II 112,27)  
*Cundo kanunāraputto paṇṭaṇi khādaniyaṇi patiyādāpetvā<sup>17</sup> Bhagavato kālaṇi ārocāpesi<sup>18</sup>: 'Kālo bhante niṭṭhitaṇi bhattan-ti.* (D II 127,3-6)  
*Sīho nigarājā pakkamī<sup>19</sup> (or nikkhami).* (D III 23,26-31)  
*Atthi aññe dhammā gambhīrā paṇṭā, ye Tathāgato pavedeti.<sup>20</sup>* (D I 12,19-22)  
*So taṇi cittaṇi bhāveti.<sup>21</sup>* (D III 259,10-11)  
*Rājā brāhmaṇe āmantāpetvā<sup>22</sup> etad avoca: 'Passantu brāhmaṇā<sup>23</sup> kumāran'-ti.* (D II 16,4-6)  
*Rājā kumāraṇi nisīdāpetvā anusāsati.* (D II 20,19 - 21,1)  
*Brāhmaṇo puratthimena (or puratthinaṇi) nagarassa navaṇi agāraṇi kārāpesi<sup>24</sup>.* (D II 239,18-19)  
*Mante vācetha.* (D II 238,32)  
*Ahaṇi aje nuñcāpeni.* (D I 147,37 - 148,3)

## Exercise 14

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

<sup>1</sup> *Sīlakkhandhena* = *sīla* ('virtue') + (*k*)*khandha* ('collection'), genitive tappurisa compound. Again note that genitive here refers to the **internal** structure of the compound. The compound as a whole (and thus its relationship to other words in the sentence) is instrumental.

<sup>2</sup> *Indriyasamvarena* = *indriya* ('sense(s)') + *samvara* ('restraint'), another genitive tappurisa compound.

<sup>3</sup> Note how 'he' (so) is the agent of three separate clauses, each with a separate verb (i.e., *samannāgato* twice and *bhajati*).

<sup>4</sup> I.e., the foot of a tree. *Rukkhanūlaṇi* = *rukka* ('tree') + *nūla* ('root'), another genitive tappurisa compound.

<sup>5</sup> Warder takes *abbhokāsaṇi* to be an adjective qualifying *palālapuṇṇaṇi*, but normally it is understood to be a noun, see DP.

<sup>6</sup> *Palālapuṇṇaṇi* = *palāla* ('straw') + *puṇṇa* ('heap'), still another genitive tappurisa compound, see Warder pp.77-78.

<sup>7</sup> *Dhammacakkaṇi* = *dhamma* + *cakkaṇi*, again a genitive tappurisa compound.

<sup>8</sup> *Pavattitaṇi* is a past participle of the causative, i.e. 'caused to go'. This is an example of the past participle in the nominative singular neuter (*pavattitaṇi*) being used as the main sentence verb, see Warder p.42. The past participle still agrees with its object (*anuttaraṇi dhammacakkaṇi*), this being a passive sentence.

<sup>9</sup> *Ye*, lit. 'who', plural.

<sup>10</sup> Lit. 'will put'. *Āropessanti* is probably future due to 'attraction' to *bhavissati* (see Warder pp.87-88). That is, *bhavissati* (the verb of the main clause) is required to be future tense on account of the meaning, and thus the verb of the relative clause (*āropessanti*) will also tend to be future.

<sup>11</sup> Note the relative clause/demonstrative clause construction. The context is the honouring of a stupa containing Buddha-relics.

<sup>12</sup> *Tesaṇi*, either dative, 'for/to them', or genitive, 'their'/of them'. It is often impossible to know for certain whether a particular construction is dative or genitive (here it is probably dative due to the advantage obtained), see Warder p.69. In practice, whether a particular expression is dative or genitive, does not usually significantly affect the meaning.

<sup>13</sup> *Sukhāya*, dative, lit. 'for the purpose of happiness'.

<sup>14</sup> *Kim* here functions as an indeclinable, which purpose it is to make the sentence interrogative, see Warder p.74.

<sup>15</sup> Again, a sentence without a verb. Add 'to be', i.e. 'are'.

<sup>16</sup> See above, third sentence of this exercise, for details.

<sup>17</sup> For *patiyādāpetvā* see Warder p.81. Note that *khādaniyaṇi* (singular) here is equivalent to 'dishes' (plural).

<sup>18</sup> *Ārocāpesi* takes the dative like *āroceti*, see Warder p.68.

<sup>19</sup> Note the regular aorist formation *pakkamī*. The irregular formation *pakkāmi* is more common, see Warder p.24.

<sup>20</sup> Note how the relative clause here follows the demonstrative clause, the relative pronoun being 'ye' and the related demonstrative pronoun being 'aññe'. *Ye* is in the accusative (i.e., the object of *pavedeti*), while *aññe*, which it relates to, is in the nominative. The number and gender, as they must be, are the same, see Warder p.71. *Aññe* is declined like *ya*, see Warder p.74.

<sup>21</sup> See 'Translate into English' section above, second sentence.

<sup>22</sup> *Āmantāpetvā*, causative, 'having caused to be addressed'.

<sup>23</sup> Nominative, not vocative, because the verb is in the third person. The vocative is used with verbs in the second person.

<sup>24</sup> *Kārāpesi*, causative aorist.

Once upon a time a certain country emigrated. Then, a friend addressed a friend: “Let us go,<sup>1</sup> my dear. We will approach that country.<sup>2</sup> Perhaps<sup>3</sup> in this case (*ettlia*) we may acquire some<sup>4</sup> wealth.” Saying “yes, my dear”, the friend consented to the friend. They approached that country (and then)<sup>5</sup> a certain site of a village<sup>6</sup>. There they saw much abandoned<sup>7</sup> hemp. Having seen (it), the friend<sup>8</sup> addressed the friend: “This, my dear, is much abandoned hemp. Now, my dear, you bind<sup>9</sup> a load of hemp<sup>10</sup> and I will bind a load of hemp. We both<sup>11</sup> having taken a load of hemp, will go.” Saying “yes, my dear”, the friend having consented to the friend, bound<sup>12</sup> a load of hemp.

## Translate into English

May I ask,<sup>13</sup> Venerable Sir, (about) some<sup>14</sup> point? (D I 51,3-4)  
 The deities fall from that group<sup>15</sup>. (D I 20,19)  
 Existence is<sup>16</sup> from the condition of attachment<sup>17</sup>. (D II 56,5)  
 What now if we were to do that which is good<sup>18</sup>? (D III 73,21)  
 The Blessed One would never<sup>19</sup> say that<sup>20</sup>! (D III 249,10)  
 They<sup>21</sup> will not now arise from that illness.<sup>22</sup> (D II 320,11-12)  
 Having approached them<sup>23</sup> from time to time<sup>24</sup>, you should ask.<sup>25</sup> (D III 61,13-14)  
 He might think this:<sup>26</sup> ‘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 perception<sup>27</sup> ‘I am’ be<sup>28</sup> there?<sup>29</sup> (D II 67,19-20)  
 The outflowings (*āsava*) have been exhausted by me.<sup>30</sup> (D III 283,21)  
 Nobody<sup>31</sup> even (*pi*) offered me a seat.<sup>32</sup> (D I 91,18-19)

<sup>1</sup> Imperative or present of immediate future, see Warder p.12.

<sup>2</sup> Lit. ‘towards that country that way we will approach’, i.e., let us approach that country. Again this is the standard Pali idiom for going somewhere or to someone. Note the indeclinable use of *tena* (‘towards’) and *yena* (‘that way’). The future here expresses decision/determination, see Warder p.55.

<sup>3</sup> *App eva nāma*, see DP.

<sup>4</sup> *Kiñ* is here the junction form of *kiñi* (i.e., the final *ñi* changes to *ñ* due to the immediately following *c*), see Warder p.217. *Kiñ/kiñi* is the accusative singular neuter to agree with *ghanani*.

<sup>5</sup> The Pali literally says: ‘They, towards (*yena*) that country, towards (*yena*) a certain village-site, that way (*tena*) approached’. Note the sequence of approaching one location after another and its being expressed by a sequence of *yenas*.

<sup>6</sup> *Gāmapadañi* = *gāma* (‘village’) + *padāñi* (‘site’), genitive tappurisa compound, see Warder pp.77-78.

<sup>7</sup> *Chadḍitañi*, past participle agreeing with *sānañi*, ‘hemp’.

<sup>8</sup> *Sahāyako*, ‘friend’, is the agent of both verbs, *disvā* and *āmantesi*.

<sup>9</sup> *Bandha*, imperative second person singular, see Warder pp.34-35.

<sup>10</sup> *Sāṇabhārañi* = *sāṇa* (‘hemp’) + *bhārañi* (‘load’), genitive tappurisa compound.

<sup>11</sup> *Ubho*, ‘both’, is a numeral adjective, here qualifying ‘we’ (implied by the verb).

<sup>12</sup> *Bandhi*, aorist.

<sup>13</sup> *Puccheyyāmi’ ahañi* = *puccheyyāmi ahañi*, optative to indicate a request, see Warder p.87.

<sup>14</sup> *Kañ cid* = *kañi* + *ci*, *kañ* and *cid* being junction forms. *Kañ/kañi* is masculine accusative singular to agree with *desañi*.

<sup>15</sup> *Tanihā kāyā*, ablative. *Kāyo* has the sense of ‘collection’, thus here it refers to a group of deities or a world of deities.

<sup>16</sup> An equational sentence where the verb ‘to be’ is implied. The equation here is between the agent of ‘to be’ and *bhavo*, i.e. ‘there is existence ...’. (Equational sentences are always between words in the same case, almost always the nominative.)

<sup>17</sup> *Upadānapaccayā* is a genitive tappurisa compound in the ablative. (I.e. the case of the compound as a whole is ablative (it ends in *ā*) but the case relation between the two words *upadāna* and *paccaya* is genitive.) The ablative is here the ablative of cause and it could be translated as ‘due to the condition of attachment’.

<sup>18</sup> *Kusalāñi* is here a noun (not an adjective) and thus ‘that which is good’, ‘what is good’, or ‘the good’, see Warder p.62.

<sup>19</sup> *Hī* is here an intensifier, thus ‘never’ for *na hi*.

<sup>20</sup> *Evañi*, lit. ‘thus’. *Evañi* is often, as in this case, used to refer to what has just been said or what is about to be said, therefore ‘that’.

<sup>21</sup> *Ime* is usually a demonstrative pronoun but occasionally (as here) it is personal.

<sup>22</sup> *Imanihā ābādhihā*, ablative. *Ābādhihā vuttḥāti* is the usual idiom for recovering from an illness.

<sup>23</sup> *Te*, accusative. Note that the agent of *paripuccheyyāsi* must be ‘you’ (singular), and that the agent of *upasaṅkamitvā* must therefore also be the second person singular.

<sup>24</sup> For *kālena kālañi*, see Warder p.46.

<sup>25</sup> Note that Maurice Walshe’s translation here, in ‘Thus I Have Heard’, is in error.

<sup>26</sup> Again the usual Pali idiom for thinking (see Warder p.56) but note that the verb ‘to be’ is here in the optative tense, thus ‘he might ...’.

<sup>27</sup> The quotation marker *ti* here marks a thought or a perception, see Warder p.36 and NCRP I 3.3.

<sup>28</sup> *Siyā*, ‘would ... be’.

<sup>29</sup> The context is the Buddha showing that a ‘self’ cannot be without feeling/experience. The *ti* in *asmīti* denotes an idea, perception, or thought, see Warder p.36 & NCRP I 3.3.

<sup>30</sup> *Me* could here be instrumental, dative, or genitive!

<sup>31</sup> *Na ko ci*, see Warder pp.85-86.

<sup>32</sup> *Āsanena nimanteti*, lit. ‘invited (me) with a seat’. For this instrumental construction see Warder p.46.

Let the honourables come!<sup>1</sup> (D II 233,4)

Here a recluse or brahmin might obtain something good<sup>2</sup>. Having obtained something good, he should not inform another.<sup>3</sup> For (hi) what can one<sup>4</sup> do<sup>5</sup> for another<sup>6,7</sup>? Just as if,<sup>8</sup> having cut an old bond, one should make another new bond. (D I 224, 9-13)

### Translate into Pali

(Ahaṇi) uttḥāy'āsana<sup>9</sup> pakkāmiṇi. (D I 53,10-14)

Sace samaṇo Gotamo imaṇi pariṣaṇi āgaccheyya, imaṇi taṇi (him) pañhaṇi puccheyyāma.<sup>10</sup> (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 khameyya<sup>11</sup>, (tathā)<sup>12</sup> taṇi (it) vyākareyyāsi. (D I 60,4-5)

Mayaṇi naṇi āsanena nimanteyyāma.<sup>13</sup> (D I 60,35 - 61,2)

Candaggāho<sup>14</sup> bhavissati. (D I 10,13)

N'atthi ettha kiñci.<sup>15</sup> (D II 331,1)

Brāhmaṇā brāhmaṇaṇi nagarā pabbājeyyūṇi.<sup>16</sup> (D I 98,9-12)

## Exercise 15

### Passage for reading<sup>17</sup> (D II 350,8-18)

They both,<sup>18</sup> having taken a load of hemp, approached a certain site of a village. There they saw much abandoned hemp-thread<sup>19</sup>. Having seen (it) the friend addressed the friend: “For which purpose,<sup>20</sup> my dear, we would desire hemp, (for that purpose) here<sup>21</sup> is much abandoned hemp-thread. Now, my dear, you throw away the load of hemp<sup>22</sup>, and I will throw away the load of hemp<sup>23</sup>. We both, having taken a load of hemp-thread<sup>24</sup>, will go<sup>25</sup>.”

<sup>1</sup> Imperative third person plural. This is a case of a third person verb being used in addressing someone, this being a polite form of address. In these cases it is not clear whether *bhonto* should be understood as nominative or vocative, the form allows either interpretation. The vocative is normally used with second person verbs but polite address may be an exception to this rule. Alternatively, the nominative may be used here as an indirect but polite form of address, the vocative maybe being considered too familiar.

<sup>2</sup> *Kusalaṇi dhammaṇi*, lit. ‘a good thing’ or ‘a good quality’.

<sup>3</sup> *Parassa ārocceyya, āroceti* takes the dative, see Warder p.68.

<sup>4</sup> *Paro*. Because of the repetition of *para* here (*paro parassa*) one must translate ‘one ... another’, see PED.

<sup>5</sup> *Karissati*, lit. ‘will (one) do’. See also DP under *karoti*.

<sup>6</sup> *Parassa*, dative.

<sup>7</sup> This is a rhetorical question meaning it is useless to help anybody. This was a wrong view according to the Buddha.

<sup>8</sup> *Seyyathā pi nāma*.

<sup>9</sup> *Uttḥāy'āsana* = *uttḥāya* + *āsana*, lit. ‘having got up from the seat’. ‘My’ is implied in the Pali, see Warder p.89.

<sup>10</sup> *Imaṇi ... pañhaṇi*, ‘this question’.

<sup>11</sup> *Khameyya*, ‘it might please’, third person, takes the dative *te*, ‘you’.

<sup>12</sup> *Tathā*, ‘thus’, is the correlative of *yathā*, ‘as’. *Yathā* introduces the relative clause and *tathā* the demonstrative clause. See Warder pp.70-72 and 292-293.

<sup>13</sup> *Āsanena nimanteti*, again see Warder p.46. *Naṇi* is an alternative to *taṇi*, see Warder p.116.

<sup>14</sup> *Canda-ggāho* is a tappurisa compound, see Warder p.92.

<sup>15</sup> *Na ... kiñ ci*, ‘nothing’, see Warder p.86.

<sup>16</sup> *Pabbājeti*, ‘he causes to go forth’, thus ‘he banishes’.

<sup>17</sup> For further explanations to the present passage, see passage for reading exercise 14.

<sup>18</sup> *Ubbho*, ‘both’, is a plural numeral functioning as an adjective to *te*, ‘they’.

<sup>19</sup> *Sāṇasuttaṇi* = *sāṇa* (‘hemp’) + *suttaṇi* (‘thread’), another tappurisa compound, probably with ablative internal structure, i.e. ‘thread from hemp’.

<sup>20</sup> Or ‘for which sake’, *yassa atthāya*, dative of purpose. See Warder p.68.

<sup>21</sup> *Idaṇi* can be read as an indeclinable, as I do (cf. Warder footnote p.75), or as a pronoun, ‘this’.

<sup>22</sup> I.e., your load of hemp.

<sup>23</sup> I.e., my load of hemp.

<sup>24</sup> *Sāṇasuttaṇibhāraṇi*, a tappurisa compound within a tappurisa compound, i.e. ‘thread from hemp’ within ‘a load of hemp-thread’, thus ‘a load of thread from hemp’.

<sup>25</sup> *Gacchissāma*, again future of decision/determination, see Warder p.55.

“This load of hemp, my dear, has been carried with difficulty<sup>1</sup> and has been well-tied-up<sup>2</sup> by me<sup>3</sup>. It is enough for me,<sup>4</sup> you understand!” Then that friend,<sup>5</sup> having thrown away the load of hemp, took a load of hemp-thread.

### Translate into English

Now,<sup>6</sup> brahmin, listen! (D I 124,19)

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

The Tathāgata was born here. (D II 140,20)

Who might quickly<sup>8</sup> understand this doctrine? (D II 40,5-6)

Someone gives a gift to an ascetic or brahmin<sup>9</sup>, (such as) food, drink, a garment, a carriage, a garland, perfume, and cosmetics,<sup>10</sup> a bed, room, and lamp<sup>11</sup>. (D III 259,3-5)

But, Sir, who knows?<sup>12</sup> The sense pleasures<sup>13</sup> are intoxicating. (D II 234,10-11)

Find out:<sup>14</sup> whether the report (*saddo*) is disseminated<sup>15</sup> with reference to that Honourable Gotama<sup>16</sup> really (*yeva*) being<sup>17</sup> thus, or whether (the report is disseminated with reference to that Honourable Gotama being) not thus.<sup>18</sup> (D I 88,22-24)

When he is knowing thus (and) seeing thus,<sup>19</sup> the mind is freed<sup>20</sup> from the outflowing of sensual pleasure<sup>21</sup>, the mind is freed from the outflowing of existence, and (*pi*) the mind is freed from the outflowing of ignorance. (D I 84,8-10)

Whatever<sup>22</sup> is subject to origination<sup>23</sup>, all that is subject to cessation.<sup>24</sup> (D II 41,20-21)

There is no non-death for one who has been born.<sup>25</sup> (D II 246,16)

### Translate into Pali

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 khuppani eva ājāniṣati. (D II 150,16-17)

<sup>1</sup> *Durābhato* = *du(r)* + *ābhato*, ‘hard-carried’. The prefix *du(r)* has a negative connotation, see Warder p.98.

<sup>2</sup> *Susannaddho* = *su* + *sannaddho*. The prefix *su* (the opposite of *du(r)*) has a positive connotation, again see Warder p.98.

<sup>3</sup> *Me* is the agent of the passive sentence. Note that the one *me* here seems to relate to both past participles, i.e. ‘has been carried with difficulty by me and has been well-tied-up by me’.

<sup>4</sup> *Alaṇi me*. *Me* is dative because *alaṇi* takes the dative, see Warder p.68.

<sup>5</sup> I.e., the first friend.

<sup>6</sup> *Tena hi* signifies an admonition, see Warder p.94.

<sup>7</sup> *Dhammavinayaṇi*, dvanda compound. Note that although the compound has two members, it is here used as a collective noun neuter and thus is inflected in the singular, see Warder p.97. The pronoun *imaṇi* is therefore also singular.

<sup>8</sup> *Khuppani* is often followed by *eva* which slightly alters the meaning to something like ‘really quickly’.

<sup>9</sup> Dative.

<sup>10</sup> *Mālāgandhavilepanaṇi* = *mālā* + *gandha* + *vilepanaṇi*, a three element dvanda compound, collective singular neuter, see Warder p.97.

<sup>11</sup> *Seyyāvasathapadīpeyyaṇi* = *seyya* + *āvasatha* + *padīpeyya*, another three element dvanda compound.

<sup>12</sup> The contextual meaning is ‘who knows what will happen?’

<sup>13</sup> *Kāma* is not just any pleasure in Buddhist usage, but specifically the pleasure of the senses.

<sup>14</sup> *Jānāhi* is usually translated ‘know’, but here means ‘get to know’ and thus ‘find out’, see PED. Judging from the context of the Pali in the sutta (i.e., *samaṇaṇi Gotamaṇi jānāhi*), *jānāhi* here seems to form a clause of its own, therefore the colon.

<sup>15</sup> *Abbhuggato* is a past participle predicated of *saddo*, functioning like an adjective, see Warder p.61.

<sup>16</sup> *Taṇi bhavantaṇi Gotamaṇi* I take to be an accusative of ‘specification of state’ (see Warder pp.17-18) and thus I translate ‘with reference to ...’. (This is also the Com. interpretation.)

<sup>17</sup> *Santaṇi*, present participle of *attli* agreeing with *Gotamaṇi*, see Warder p.47.

<sup>18</sup> I.e., find out whether the report disseminated about the Honourable Gotama is true or not. This sentence is really far too complex to be introduced at this stage of a Pali course!

<sup>19</sup> Genitive absolute. Both *jānato* and *passato* are present participles in the genitive case. Note that the agent of the genitive absolute clause, *tassa*, here agrees with two genitive participles.

<sup>20</sup> *Vinnucati*, passive.

<sup>21</sup> *Kāmaṣavā* = *kāma* (‘sensual pleasure’) + *āśava* (‘outflowing’) + *ā*-ending (ablative), a genitive tappurisa compound, the compound as a whole being ablative. *Bhavaṣavā* and *avijjāśavā* are structured in the same way.

<sup>22</sup> *Yaṇi kiṇ ci*, see Warder p.85.

<sup>23</sup> *Sanuḍayaḍhanmaṇi* = *sanuḍaya* (‘origination’) + *dhanma*. *Dhanma* at the end of a compound has the sense of ‘nature of’, ‘subject to’, see CDB p.44.

<sup>24</sup> Again note the relative clause/demonstrative clause construction, each clause being ‘equational’.

<sup>25</sup> *Jatassa*, dative past participle. Note the ‘personalised’ form of the participle, i.e. ‘one who has been born’ rather than just ‘has been born’. This is a common feature of Pali past participles (and present participles), see NCRP V 5.2.

*So aparena samayena*<sup>1</sup> *ariyaṇi dhammaṇi*<sup>2</sup> *sunāti*. (D II 214,11-12)  
*Bhagavā pattacīvarañi*<sup>3</sup> *ādāya Rājagahaṇi piṇḍāya pāvīsi*. (D III 180,9-10)  
*Alañi Ānanda, mā paridevesi*.<sup>4</sup> (D II 144,10)  
*So pajānāti: 'ime sattā kāyaduccaritena samannāgatā'*.<sup>5</sup> (D I 82,25-29)  
*Tañi vācam* (or *bhāsitaṃ* or *vacanaṃ*) *anuggaṇhanto*<sup>6</sup> *pakkāmiṇi*. (D I 53,13-14)  
*Kasmā*<sup>7</sup> *idaṇi samanena Gotamena avyākataṇi*<sup>8</sup>? (Cf. D I 188,32)  
*Tumhe agārasmā anagāriyaṇi pabbajitā*.<sup>9</sup> (D III 84,14-15)

## Exercise 16

**Passage 1**<sup>10</sup> (D II 350,19 - 351,21)

They approached a certain site of a village. There they saw much abandoned flax. Having seen (it) etc. much abandoned flax-thread. Having seen (it) etc. etc. much abandoned gold. Having seen (it) the friend addressed the friend: "For which purpose, my 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. We both, having taken a load of gold, will go." "This load of hemp, my dear, has been carried with difficulty and has been well tied up by me. It is enough for me, you understand! ...

**Passage 2** (D II 347,9 - 348,1)

Once upon a time, a certain pig-breeder<sup>11</sup> man went<sup>12</sup> from his own village<sup>13</sup> to another village. There he saw much abandoned dry dung<sup>14</sup>. Having seen (it), he thought this<sup>15</sup>: "This is much abandoned dry dung for me<sup>16</sup>, and a meal for my pigs<sup>17</sup>. What now if I<sup>18</sup> were to carry the dry dung from here<sup>19</sup>?" He, having spread out the cloak<sup>20</sup>, having fetched much dry dung, having bound a bundle, having lifted (it) up<sup>21</sup> on the head, went.<sup>22</sup> Whilst on his

<sup>1</sup> *Aparena samayena*, 'after some time', see Warder p.45.

<sup>2</sup> Warder renders *ariyaṇi dhammaṇi* as 'excellent doctrine'. Other words for excellent could be *abhikkantaṇi* or *paṇiṭaṇi*.

<sup>3</sup> Dvanda compound.

<sup>4</sup> *Alañi*, '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>5</sup> *Samannāgata* + instrumental, see Warder p.44. *Kāyaduccaritena* = *kāya* + *duccarita*, a tappurisa compound (*duccarita* = *du(r)* ('bad') + *carita* ('conduct')).

<sup>6</sup> *Anuggaṇhanto*, 'not-memorising', negative present participle of *uggaṇhāti*. 'Not grasping' or 'not understanding' might be a better translation considering the context in the sutta. Also note how an *ṇi* (here of *vacañi*, but also five lines up of *khippañi*) can change to *m* when a vowel, here *a*, follows in close junction, see Warder p.217.

<sup>7</sup> See Warder p.89.

<sup>8</sup> *Avyākataṇi* is the negative past participle of *vyākaroti*.

<sup>9</sup> *Agārasmā*, ablative. *Agārasmā pabbajitā*, see Warder p.89. *Pabbajitā*, plural nominative agreeing with *tumhe*, 'you'.

<sup>10</sup> For notes on the present passage, see passage for reading exercise 14 and 15.

<sup>11</sup> *Sūkaraposako* = *sūkara* ('pig') + *posako* ('breeder'). This compound is structured like a genitive tappurisa compound ('breeder of pigs') but it is in fact a bahubbhīhi compound acting like an adjective to *puriso*, see Warder p.137.

<sup>12</sup> *Agamāsi*, aorist.

<sup>13</sup> *Sakamhā gāmā*, ablative.

<sup>14</sup> *Sukkhagūṭhaṇi* = *sukkhā* ('dry') + *gūṭhaṇi* ('dung'), kammadhāraya compound, i.e., *sukkhā* is an adjective qualifying *gūṭhaṇi*. See Warder p.108.

<sup>15</sup> Again the standard Pali idiom for thinking, see Warder p.56.

<sup>16</sup> *Me*, dative. It can also be read as genitive.

<sup>17</sup> *Mamañ-ca sūkarabhataṇi*. *Sūkarabhataṇi* = *sūkara* + *bhattaṇi* ('meal') 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>18</sup> *Yan nūnāhaṇi* = *yan* (= *yaṇi*) *nūna* *ahaṇi*. For *yan nūna*, see Warder p.94.

<sup>19</sup> *Ita*, ablative.

<sup>20</sup> *Uttarāsaṅgo* = *uttara* ('upper') + *āsaṅgo* ('robe'), a kammadhāraya compound where *uttara* is an adjective to *āsaṅgo*, see Warder p.108.

<sup>21</sup> *Ubbāhetvā*, see DP.

<sup>22</sup> The initial *so*, 'he', is here the agent of a series of five verbs.

way,<sup>1</sup> a great<sup>2</sup> untimely cloud<sup>3</sup> rained heavily<sup>4</sup>. He went<sup>5</sup>, smeared<sup>6</sup> with dung as far as the tip of the nail<sup>7</sup>, having taken the oozing (and) dripping<sup>8</sup> load of dung. Then<sup>9</sup> people having seen him (*enaṇṇi*) said this<sup>10</sup>: “I say, aren’t<sup>11</sup> you mad<sup>12</sup>! - (or) perhaps<sup>13</sup> daft? For how can you, smeared<sup>14</sup> with dung as far as the tip of the nail, carry<sup>15</sup> an oozing (and) dripping load of dung?” “In this case (*ettḥa*), I say, you are mad, you are daft, for truly (*tathā hi pana*) it is a meal for my pigs!”

### Translate into Pali

The Blessed One was dwelling<sup>16</sup> in Rājagaha<sup>17</sup>. (D I 47,1-2)  
 These, the moon and the sun,<sup>18</sup> are in another world, not in this (world).<sup>19</sup> (D II 319,23-24)  
 With reference to what<sup>20</sup> is your<sup>21</sup> quarrel, with reference to what is the dispute? (D I 237,7-8)  
 When this had been said,<sup>22</sup> a certain minister of the King<sup>23</sup> said this to the King. (D I 47,14-15)  
 By him (*tena*) now (*dāni*) not long it will be lived.<sup>24</sup> (D II 138,16)  
 By the honourable King that regret should not be done.<sup>25</sup> (D I 138,16)  
 But (*pana*), Potthapāda, this (*etaṇṇi*) should not be seen<sup>26</sup> thus. (D I 196,6-7)  
 Some business<sup>27</sup> (*karaṇīyaṇṇi*) or other<sup>28</sup> arose<sup>29</sup>. (D II 340,14)  
 This is to be pursued, this is not to be pursued.<sup>30</sup> (D II 223,1-2)

### Translate into Pali (D I 117,28 - 118,11)

<sup>1</sup> *Tassa antarā magge*. *Antarā* takes the locative (see PED) and *antarā magge* is a common expression meaning ‘on the way’ or ‘whilst on the way’, see DP. The exact function of the genitive (*tassa*) eludes me, but the given translation is at least very convenient! Alternatively it may be related to the verb *pāvassi*.

<sup>2</sup> *Mahā*, nominative singular.

<sup>3</sup> *Akālanegho* = *akāla* (‘untimely’) + *megho* (‘cloud’), a kammadhāraya compound where *akāla* is an adjective to *megha*, see Warder p.108.

<sup>4</sup> *Pāvassi*, aorist of *pavassati*.

<sup>5</sup> *Agamāsi*, aorist.

<sup>6</sup> *Makkhūto*, agrees with *so*, i.e., he was smeared.

<sup>7</sup> *Agganakhā* seems to be a tappurisa compound with an idiomatic reversal of the two members: for ‘tip of the nail’ one would normally expect *nakhaṅga*. The compound as a whole is in the ablative case (thus ending in *ā*) as required by *yāva*, see Warder p.91.

<sup>8</sup> Two present participles qualifying ‘load of dung’. Note the case, number, and gender agreement.

<sup>9</sup> *Taṇṇi*, is either an indeclinable (as I have read it) or it serves to emphasise *enaṇṇi*, ‘that him’, parallel to *so’haṇṇi* (= *so ahaṇṇi*), see Warder p.29.

<sup>10</sup> *Evaṇṇi*. Again, when referring to something which immediately follows, ‘this’ seems a suitable translation, see DP.

<sup>11</sup> *Kacci no*. The negative particle *no* is an emphatic form of *na*.

<sup>12</sup> *Unmatto* (and then *veceto*) agree with *tvaṇṇi*, all nominative singular.

<sup>13</sup> *Kacci*. Note that I have translated *kacci* differently on the two occasions.

<sup>14</sup> *Makkhūto* now agrees with ‘you’, the agent of *harissasi*.

<sup>15</sup> *Kathañṇi hi nāna ... harissasi*. *Kathañṇi hi nāna* takes the future (see Warder p.55), but the overall sense is indignation/disapproval. Thus the future tense is lost on translation.

<sup>16</sup> This is a common opening of suttas. It is another example of the present tense (*vilharati*) being used as the ‘historic present’, see Warder p.12.

<sup>17</sup> *Rājagaha*, locative.

<sup>18</sup> A dvanda compound. Note that in this case the ending of the compound is plural (nominative), reflecting the fact that the compound contains two items. *Ime*, which qualifies and agrees with *caudinasurijā*, is therefore also plural. The sun and the moon were considered to be *devas*, beings (or gods) which exist in another world.

<sup>19</sup> Again note how the verb ‘to be’ is missing in the Pali and needs to be supplied on translation. The same is true of the next sentence.

<sup>20</sup> *Kisimīṇi*, locative of reference, (from *kiṇi*), see Warder p.102.

<sup>21</sup> *Vo*, genitive case.

<sup>22</sup> *Evaṇṇi 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, see NCRP VIII 3.

<sup>23</sup> *Rājānamacco* = *rājā* + *namacco* (‘minister’), genitive tappurisa compound.

<sup>24</sup> *Jvotabbāṇi* (‘to be lived’) + *bhavissati* (it will be) = ‘it will be lived’. This is a slightly complicated example of the future passive participle + the verb ‘to be’ forming a ‘periphrastic’ construction, see Warder pp.107 and 236.

<sup>25</sup> *Karaṇīyo*, ‘should be done’, future passive participle, see Warder p.106. An idiom expressing that the King need not feel remorse.

<sup>26</sup> Or ‘should not be regarded (thus)’. *Daṭṭhabbaṇi*, future passive participle, see Warder p.105.

<sup>27</sup> *Karaṇīyaṇṇi*, again a future passive participle but here used as a neuter noun, see Warder p.106.

<sup>28</sup> *Kiṇ cid eva*, ‘some ... or other’, see DP.

<sup>29</sup> *Uppajji* is the aorist of *uppajjati*. A common alternative aorist form of *uppajjati* is *udapādi*.

<sup>30</sup> Referring to right practices and wrong practices, i.e. according to the Buddha’s teachings.



*Ahaṇi ce va kho pana samaṇaṇi Gotamaṇi paṇhaṇi puccheyyaṇi, tatra<sup>1</sup> ce maṇi samaṇo Gotamo evaṇi vadeyya<sup>2</sup>: “Na c’esa<sup>3</sup> brāhmaṇa paṇho evaṇi pucchitabbo, evaṇi nāma’esa brāhmaṇa paṇho pucchitabbo”ti, tena maṇi ayaṇi parisā paribhaveyya: “Bālo Soṇadaṇḍo brāhmaṇo avyatto, nāsakku<sup>4</sup> samaṇaṇi Gotamaṇi yoniso paṇhaṇi pucchitun”-ti.*

*Maṇi ce va kho pana samaṇo Gotamo paṇhaṇi puccheyya, tassa cāhaṇi paṇhassa veyyākaraṇena cittaṇi na ārādheyyaṇi. Tatra ce maṇi Samaṇo Gotamo evaṇi vadeyya: “Na c’esa brāhmaṇa paṇho evaṇi vyākātabbo, evaṇi nāma’esa brāhmaṇa paṇho vyākātabbo”ti, tena maṇi ayaṇi parisā paribhaveyya: “Bālo Soṇadaṇḍo brāhmaṇo avyatto, nāsakku samaṇassa Gotamaṇi paṇhassa veyyākaraṇena cittaṇi ārādhetun”-ti.*

## Exercise 17

### Passage for reading (D II 342,20 - 343,7)

Once upon a time a great caravan of carts<sup>5</sup> which had a thousand carts<sup>6</sup> went from the eastern country to the western country. Wherever<sup>7</sup> it went<sup>8</sup> it quickly exhausted grass, sticks, and water<sup>9</sup>, (and) the greenery<sup>10</sup>. Now in that caravan were two caravan-merchants, one had five hundred carts<sup>11</sup>, (and) one<sup>12</sup> had five hundred carts. Then those caravan-merchants thought this:<sup>13</sup> “This is a great caravan of carts which has a thousand carts. Wherever we<sup>14</sup> go, it quickly exhausts the grass, sticks, and water, (and) the greenery. What if (*yaṇi nūna*) 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 124,19)

I breathe in long<sup>15</sup>. (D II 291,7)

Do not go two by one (way)<sup>16</sup>. (D II 45,32)

Only<sup>17</sup> having seen that Blessed One Gotama,<sup>18</sup> will we go.<sup>19</sup> (D I 151,4-5)

The gods are seated together<sup>20</sup> in the assembly hall. (D II 225,10-11)

Didn’t he hear<sup>21</sup> sounds<sup>22</sup> which were really (*eva*) existing<sup>23</sup>, or which were non-existing?<sup>24</sup> (D I 152,25-28)

<sup>1</sup> Same as *tattha*.

<sup>2</sup> *Vadeyya* means ‘were to say’ rather than Warder’s ‘were to ask’.

<sup>3</sup> *Esa* is equivalent to *eso*. It is a ‘deictic’ pronoun, i.e. a pronoun of presence, see Warder p.29.

<sup>4</sup> *Na + asakkuhi*. *Asakkuhi* is aorist of *sakkoti*.

<sup>5</sup> *Sakaṭasattho* = *sakaṭa* (‘cart’) + *sattho* (‘caravan’), tappurisa compound, see Warder pp.77-78. Note how the first word in the compound is in its stem form but the meaning may be either singular or plural depending on the context.

<sup>6</sup> *Sakaṭasahaṇaṇi*, genitive tappurisa compound, lit. ‘a thousand of carts’, see Warder p.117. Note that this word is not an adjective to *sakaṭasattho* because they don’t agree in gender. Rather the two words are nouns in apposition, i.e. qualifying each other. This is similar to noun + adjective except that the two nouns retain their own genders.

<sup>7</sup> *Yena yena*, see Warder p.73.

<sup>8</sup> *Gacchati*, and below *pariyādiyati* etc., is historic present tense. See Warder p.12.

<sup>9</sup> *Tiṇakatṭhodakaṇi* = *tiṇa* + *katṭha* + *udakaṇi*, a three member (or double) dvanda compound, see Warder p.97.

<sup>10</sup> Lit. ‘the green colour’, *haritakavaṇṇaṇi* = *haritaka* (‘green’) + *vaṇṇaṇi* (‘colour’). *Haritaka* is an adjective qualifying *vaṇṇaṇi* and thus this is a kammadhāraya compound, see Warder p.108.

<sup>11</sup> Genitive denoting ownership or possession, see Warder p.55. For these numeral expressions see Warder p.117.

<sup>12</sup> I.e., the other.

<sup>13</sup> *Tesaṇi satthavāhānaṇi etad ahoṣi*, again the standard idiom to express thinking, see Warder p. 56.

<sup>14</sup> *Te maṇaṇi*, emphatic ‘we’, see Warder p.29.

<sup>15</sup> *Dīghaṇi* here functions as an adverb, i.e. it qualifies the verb. See Warder p.116.

<sup>16</sup> *Aganitttha* is the second person plural aorist of *gacchati* (see Warder p.64). Together with *mā* it forms a negative injunction or prohibition, see Warder p.31. *Dve*, ‘two’, is an adjective that agrees with the agent, ‘you’ plural. Possibly *dve* can be read as an adverb, i.e. it expresses ‘how’ they should (not) go (maybe ‘do not go as a pair’, see PED).

<sup>17</sup> *Va* = *eva*, emphatic.

<sup>18</sup> I.e., only when we have seen him.

<sup>19</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>20</sup> *Sannisinna* is the past participle of *sannisīdati*, ‘seated together’, see PED.

<sup>21</sup> *Nāssosi* = *na* + *assosi*, *assosi* being the aorist of *suṇāti*, see Warder p.70.

<sup>22</sup> Note that *saddāni* is neuter whereas Warder has *sadda* as a masculine noun. Sometimes nouns in Pali are not fully consistent as to gender. *Nāssosi* = *na* + *assosi*.

<sup>23</sup> *Santāni*, present participle of *atthi*, see Warder p.47. It agrees with *saddāni* like an adjective, i.e. ‘sounds which were existing’.

<sup>24</sup> I.e., the fact that he did not hear any sounds, was that due to there being no sounds to be heard?

But I will go forth from home<sup>25</sup> to homelessness. (D III 64,11-13)

Which five?<sup>22</sup> (D II 85,14)

In regard to sensual pleasures, wrong<sup>3</sup> should not be practised<sup>4</sup>. (D III 62,18)

If<sup>5</sup> your honour is happy, then<sup>6</sup> we are happy, if your honour is unhappy, then we are unhappy.<sup>7</sup> (D II 233,7-9)

### Re-translation into Pali (D I 120,10 -124,10)

*Pañcali aṅgeli samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpentī ...* (D I 120,10-11)

*Imesaṃ pañcannaṃ aṅgānaṃ vaṇṇaṃ tṭhapaṃyāma<sup>8</sup>. Kiṃ hi vaṇṇo karissati? ...* (D I 120,32-34)

*“Tittṭhatha tumhe, Soṇadaṇḍo brāhmaṇo mayā saddhiṃ mantetū” ti. Evaṃ vutte Soṇadaṇḍo brāhmaṇo Bhagavantaṃ etad avoca: “Tittṭhatu bhavaṃ Gotamo, tuṃhī bhavaṃ Gotamo hotu, ahaṃ eva tesāṃ saha dhanuṃna paṭivacanaṃ karissāmi” ti. Atha kho Soṇadaṇḍo brāhmaṇo te brāhmaṇe etad avoca: “Mā bhavanto evaṃ avacuttha: ‘Apavadat’eva bhavaṃ Soṇadaṇḍo vaṇṇaṃ, apavadati manta, ekaṃsena bhavaṃ Soṇadaṇḍo samaṇass’eva Gotamassa vādaṃ anupakkhandatī ti. “Nāhaṃ bho apavadāmi vaṇṇaṃ vā manta vā” ti. (D I 122,19 - 123,2)*

*Tena kho pana samayena Soṇadaṇḍassa brāhmaṇassa bhāgineyyo Aṅgako nāma mānavako tassaṃ pārisāyaṃ nisinna hoti. ...* (D I 123,3-5)

*“Passanti bhonto imaṃ Aṅgakaṃ mānavakaṃ aṃhākaṃ bhāgineyyaṃ”-ti? “Evaṃ bho”.* (D I 123,6-8)

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

*“Sīla-paññānaṃ<sup>9</sup> (-ca pana) lokasmiṃ aggaṃ akkhāyatī” ti. (D I 124,9-10)*

## Exercise 18

### Passage 1 (D II 348,19 - 349,7)

Once upon a time two gamblers gambled with dice. One gambler swallowed the unlucky die each time it came. The second gambler saw that gambler swallowing<sup>10</sup> the unlucky die each time it came. Having seen (it), he said this to the gambler: “Dear, you win conclusively; [130]<sup>11</sup> dear, give (me) the dice, I shall make a votive offering.” Saying<sup>12</sup> “yes dear”, that gambler handed over the dice to that gambler<sup>13</sup>. Then that gambler having treated the dice with poison, said this to that gambler: “Come dear, let us gamble<sup>14</sup> with dice.” Saying “yes, dear”, that gambler consented to that gambler<sup>15</sup>. Also (*pi*) a second time<sup>16</sup> those gamblers gambled with dice, (and) also a second time that gambler swallowed the unlucky die each time it came. The second gambler saw that gambler, also for the second time, swallowing the unlucky die each time it came. Having seen (it), he said this to that gambler:

“Smearred with the highest potency,  
The swallowing<sup>17</sup> man knows not the die,<sup>18</sup>

<sup>25</sup> *Agārasmā*, ablative.

<sup>2</sup> *Katame* is a pronominal adjective, see Warder p.74.

<sup>3</sup> *Kāmesu*, I read it as a locative of reference, therefore ‘in regard to sensual pleasures ...’, see Warder pp.100-101. Warder treats *micchā* as a noun, ‘wrong’, which I follow, but it is usually understood to be an adverb, ‘wrongly’.

<sup>4</sup> *Caritabbā*, future passive participle, see Warder pp.104-107.

<sup>5</sup> *Yaṃ* as indeclinable.

<sup>6</sup> *Taṃ* as indeclinable.

<sup>7</sup> Note that *sukha* and *dukkha* here are adjectives, not nouns, that qualify the pronouns *mayāṃ* and *bhavaṃ* which are in the nominative case.

<sup>8</sup> Imperative: ‘Let us except ...’.

<sup>9</sup> According to the Commentary *sīla-paññānaṃ* - which ending would be a genitive plural - is actually *sāla + paññānaṃ* where *paññānaṃ* 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 (*aggaṃ*, nominative) in the world’. According to Warder *agga* is a masculine noun, but according to DP, which I follow, it is neuter. Note that this is a passive sentence.

<sup>10</sup> *Gilantaṃ*, present participle accusative agreeing with *taṃ akkhāduṃtaṃ*, ‘that gambler’. *Kaliṃ*, ‘the unlucky die’, is here the patient of the present participle.

<sup>11</sup> The numbers in square brackets refer to the page numbers in Warder’s book and have been included for ease of reference.

<sup>12</sup> The *ti* of the Pali (in *evaṃ samuṃā ti*) indicates that something is being said, see Warder pp.35-36.

<sup>13</sup> Dative. The verb *padeti* (here the aorist *pādāsi*) takes the dative.

<sup>14</sup> Lit. ‘we will gamble’. Future expressing determination or decision, see Warder p.55.

<sup>15</sup> Dative. *Paccassosi* (aorist of *paṭisūṇāti*) takes the dative, see Warder p.68.

<sup>16</sup> *Dutiyaṃ*, when used adverbially in the accusative case, has the sense of ‘for the second time’ / ‘a second time’, see PED.

<sup>17</sup> *Gilaṃ*, present participle nominative agreeing with *puriso*, ‘man’.

<sup>18</sup> I.e., the man does not realise that the die is smearred with the highest potency (of poison).

Swallow, damn you, swallow evil gambler<sup>1</sup>,  
Afterwards there will be bitterness<sup>2</sup> for you<sup>3</sup>.“

**Passage 2<sup>4</sup>** (D III 59,1 - 63,16)

Once upon a time there was a king named Daḷhanemi, a wheel-turning monarch,<sup>5</sup> a just, law-abiding king<sup>6</sup> (D III 59,2) ... (D III 59,11) Then King Daḷhanemi, after the passage<sup>7</sup> of thousands of years<sup>8</sup>, addressed a certain man: “When, dear man, you should see (that)<sup>9</sup> the heavenly wheel-gem<sup>10</sup> has receded<sup>11</sup>, has fallen<sup>12</sup> from (its) place<sup>13</sup>, then you should inform me<sup>14</sup>.“ Saying “yes, Sire“, that man consented to King Daḷhanemi. After the passage of thousands of years that man saw (that) the heavenly wheel-gem had receded<sup>15</sup>, had fallen from (its) place. Having seen, he approached King Daḷhanemi,<sup>16</sup> (and) having approached said this to King Daḷhanemi<sup>17</sup>: “Hear Sire, you should know (that) your<sup>18</sup> heavenly wheel-gem has receded, has fallen from (its) place. Then King Daḷhanemi having summoned<sup>19</sup> the eldest son<sup>20</sup>, the prince, said this: “Now, dear prince, my heavenly wheel-gem has receded, has fallen from (its) place. But this has been heard<sup>21</sup> by me<sup>22</sup>: ‘Of which wheel-turning monarch<sup>23</sup> the heavenly wheel-gem recedes, falls from place, by that king it is now not long to be lived<sup>24</sup>.<sup>25</sup> Human sensual pleasures (*kāma*) have been enjoyed<sup>26</sup> by me, (it is) time to search for heavenly pleasures<sup>27</sup>. Come, dear prince, you be intent on<sup>28</sup> this earth. But I, having shaved off hair and beard, [131] having put on (*acchādetvā*) the brown robes<sup>29</sup>, will go forth from home<sup>30</sup> to homelessness.“ Then King Daḷhanemi, having properly<sup>31</sup> installed the eldest son, the prince, in the kingdom, having shaved off hair and beard, having put on the brown robes, went forth<sup>32</sup> from home to

<sup>1</sup> *Pāpadhuttaka*, kammadhāraya compound, *pāpa* being an adjective qualifying *dhuttaka*, see Warder p.108.

<sup>2</sup> Or ‘severity’, *kaṭṭhakaṇṭhi*. The point made seems to be that his actions will have severe results.

<sup>3</sup> *Te*, dative. This is a dative of disadvantage parallel to the dative of advantage, see Warder p.67.

<sup>4</sup> Note that this passage is slightly abridged in Warder’s book compared to the PTS version. These abridgements are generally not shown.

<sup>5</sup> Or ‘emperor’. *Cakkavatti* = *cakka* (‘wheel’) + *vatti* (‘turning’). This is an adjective (in fact a bahubbhīhi compound, see Warder p.137) qualifying *rājā*, thus ‘a wheel-turning king/monarch’.

<sup>6</sup> *Dhannarājā* = *dhanu* + *rājā*. I read the compound as a kammadhāraya (see Warder p.108) with *dhanu* being an adjective qualifying *rājā*, thus ‘righteous king’ or ‘law-abiding king’.

<sup>7</sup> *Accayena*, takes the genitive, see Warder p.45.

<sup>8</sup> See Warder p.117 for the use of the numeral *sahasāṇi*.

<sup>9</sup> Sometimes it is necessary to insert pronouns or other words, which are not there in the Pali, to make the English translation at least reasonably smooth. I always use parentheses in such cases.

<sup>10</sup> *Cakkaratanaṇṭhi* = *cakka* (‘wheel’) + *ratanaṇṭhi* (‘jewel’/‘gem’), a kammadhāraya compound. It can be interpreted as two nouns in apposition, i.e. qualifying each other, ‘a wheel which is a gem’, or as a comparison, ‘a wheel like a gem’, see Warder pp.108-109.

<sup>11</sup> *Osakkitaṇṭhi*, past participle. These participles usually have the sense of ‘present perfect’ (see Warder p.40), thus ‘has receded’ rather than just ‘receded’.

<sup>12</sup> *Cutaṇṭhi*, another past participle.

<sup>13</sup> *Thānā*, ablative.

<sup>14</sup> *Me*, dative. Required by the verb *āroceti*, see Warder p.68.

<sup>15</sup> *Osakkhitaṇṭhi*. Here the past participle is translated as the past perfect (or pluperfect, i.e. ‘had receded’) because the sentence verb *addasā* is already an aorist. How the past participle should be translated in any given instance will usually be self-evident, but see also Warder pp.233-240.

<sup>16</sup> *Yena rājā Daḷhanemi ten’ upasaṅkami*, lit. ‘towards King Daḷhanemi that way he approached’. Note that in this construction the person/thing approached (here *rājā Daḷhanemi*) is in the nominative due to *yena* taking the nominative, see Warder p.14. *Yena* and *tena* are here indeclinables.

<sup>17</sup> Note how proper names take case endings just like any other nouns.

<sup>18</sup> *Te*, genitive or dative. If dative one could translate “... the heavenly wheelgem has receded for you“, dative of disadvantage.

<sup>19</sup> *Ānantāpetvā*, lit. ‘having caused to be addressed’.

<sup>20</sup> *Jeṭṭhaputtaṇṭhi* = *jeṭṭha* (‘eldest’) + *puttaṇṭhi* (‘son’), a kammadhāraya compound with *jeṭṭha* qualifying *puttaṇṭhi*, ‘the son who was eldest’.

<sup>21</sup> *Sutaṇṭhi*, ‘has been heard’. ‘Has been’ is required because of the passive construction of this sentence. Again, the present perfect aspect of the action is stressed, i.e. that it has been completed see Warder p.40.

<sup>22</sup> *M’etaṇṭhi* = *me* (‘by me’) + *etaṇṭhi*.

<sup>23</sup> *Yassa rañño cakkavattissa*, again genitive or dative.

<sup>24</sup> For this construction see exercise 16.

<sup>25</sup> Note the relative/demonstrative construction. The relative clause starts with *yassa rañño* and the demonstrative clause with *na dāni tena raññā*, *tena raññā* being the demonstrative correlative. See Warder pp.70-72.

<sup>26</sup> *Bluttā*, normally means ‘have been eaten’ but here is used idiomatically with *kāma*.

<sup>27</sup> *Dibbe kame pariyesituṇṭhi*. *Pariyesituṇṭhi* is an infinitive, see Warder pp.134-136. It takes *dibbe kame*, accusative plural, as its patient/object, see NCRP II 4.2.

<sup>28</sup> *Patipajja*, imperative second person singular, see PED. I.e. ‘I will focus on heaven, but you must focus on earthly matters’.

<sup>29</sup> *Vattāni*, lit. ‘clothes’.

<sup>30</sup> *Agārasmā*, ablative.

<sup>31</sup> *Sādhukaṇṭhi*, indeclinable acting as an adverb, see Warder p.116.

<sup>32</sup> *Pabbaji*, aorist third person singular.

homelessness. But when the royal sage<sup>1</sup> was seven days gone forth,<sup>2</sup> the heavenly wheel-gem disappeared. Then a certain man approached the noble warrior king<sup>3</sup>, (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>4</sup> the noble warrior king was disturbed. He approached the royal sage, (and) having approached, said this to the royal sage: “Hear, Sire, you should know (that) the heavenly wheel-gem has disappeared.” When this had been said<sup>5</sup> the royal sage said this to the noble warrior king: “Be not<sup>6</sup> disturbed, dear, when<sup>7</sup> the heavenly wheel-gem has disappeared. For the heavenly wheel gem, dear, is not your (*te*) paternal inheritance. Here, dear, conduct yourself<sup>8</sup> in the noble conduct of a wheel-turning monarch<sup>9</sup>. It is possible<sup>10</sup> that (*yaṇi*)<sup>11</sup> the heavenly wheel gem will appear to you<sup>12</sup>.” “But what (*katamaṇi*), Sire, is this noble conduct of the wheel-turning monarch?” “Now dear, you, dependent on Dhamma, honouring Dhamma, worshipping Dhamma, arrange<sup>13</sup> righteous safety, shelter, and protection, with reference to subordinate<sup>14</sup> noble warriors, brahmins and householders,<sup>15</sup> city-dwellers and country-folk, ascetics and brahmins, animals and birds<sup>16</sup>. And dear, may the doing of the unlawful<sup>17</sup> not proceed<sup>18</sup> in your kingdom. And who (*ye*), dear, in your (*te*) kingdom might be without wealth, to them you should grant money. And who, dear, in your kingdom are ascetics and brahmins who abstain<sup>19</sup> from the carelessness of intoxication<sup>20</sup>, having approached them (*te*)<sup>21</sup> from time to time<sup>22</sup>, you should ask: ‘What, Venerable Sir, is wholesome, what is unwholesome; what being done<sup>23</sup> by me would be for misfortune (and) suffering for a long time<sup>24</sup>, or what being done by me would be for benefit (and) happiness for a long time?’ Having heard (it) of them<sup>25</sup>, what<sup>26</sup> is unwholesome, that you should avoid; what is wholesome, having undertaken that (*taṇi*), you should conduct yourself (in it)<sup>27</sup>. This, dear, is that noble conduct of a wheel-turning monarch.” Saying<sup>28</sup> “yes Sire”, the noble warrior king having consented to the royal sage, conducted

<sup>1</sup> *Rājisi* = *rājā* (‘king’) + *isi* (‘sage’). Two nouns in apposition, i.e. qualifying each other, ‘the king who was a sage’.

<sup>2</sup> I.e. ‘when it was seven days since the king went forth’, locative absolute, see Warder p.103. *Sattāhapabbajite* = *satta* (‘seven’) + *aha* (‘days’) + *pabbajite* (‘gone forth’, past participle). The compound is of the bahubbhīhi type, see Warder pp.137-138.

<sup>3</sup> *Rājā khattiyo*, referring to the son. Again two nouns in apposition, ‘the king who was a noble warrior’.

<sup>4</sup> Locative absolute.

<sup>5</sup> *Evaṇi vutte*. Considered a locative absolute despite there being no agent in the locative case agreeing with *vutte*. *Evaṇi* often has the sense of referring either to something which has just been said or to something about to be said. In these cases it is usually best translated with ‘this’ or ‘that’, see DP.

<sup>6</sup> *Mā ... ahoṣi*. *Mā* usually takes the aorist (see Warder p.31) but the sense is usually present tense rather than past.

<sup>7</sup> I.e. ‘because’. A locative absolute clause follows.

<sup>8</sup> *Vattāhi*, imperative.

<sup>9</sup> *Cakkavattivatte* = *cakkavatti* (‘wheel-turning monarch’) + *vatte* (‘conduct’), a genitive tappurisa compound (‘conduct of’), the overall compound being locative (‘in the conduct of’).

<sup>10</sup> *Ṭhānaṇi kho paṇ’etaṇi vijjati*, lit. ‘now this case exists’.

<sup>11</sup> *Yaṇi*, being a junction form of *yaṇi* (here used as an indeclinable), occurs due to the following word *te*, see Warder p.217.

<sup>12</sup> *Te*, dative. The verb *pātubhavaṇi*, ‘appear’, takes the dative of the person to whom, see Warder’s vocabulary.

<sup>13</sup> *Sanvōidahassu*, imperative second person singular of the ‘middle’ conjugation, see Warder pp.314-316.

<sup>14</sup> *Anuyuttesu*, see DP under *anuyūṇjati*. This is a locative of reference. It could also have been rendered ‘for’; this locative has a dative sense.

<sup>15</sup> *Brāhmanāgahapatikesu*. This is either a dvanda compound, as I read it, or it could be interpreted as a kammadhāraya compound, ‘householders who are brahmins’, i.e. ‘brahmin householders’. Note that *anuyuttesu*, ‘subordinate’ (a past participle functioning as an adjective), qualifies *kattiyesu* as well as this compound and the three following ones. See Warder pp.60-61 for how adjectives may qualify more than one noun.

<sup>16</sup> All locative of reference.

<sup>17</sup> *Adhanmakāro*, is a tappurisa compound where the latter half of the compound *kāro* is a ‘bound’ form, see Warder p.92. Note that it is in the nominative and therefore the agent of the sentence.

<sup>18</sup> *Mā ... pavattittha*, ‘may ... not proceed’. *Mā* + third person singular aorist (middle conjugation, see Warder p.315), here in the sense of a negative injunction or wish, see Warder p.31.

<sup>19</sup> *Paṭivirātā*, past participle functioning as an adjective, ‘who are abstaining from’, agreeing with *samaṇabrāhmanā*.

<sup>20</sup> Ablative. *Madappamādā* is either a tappurisa compound, i.e. ‘the carelessness of intoxication’, or a dvanda compound, i.e. ‘intoxication and carelessness’. The compound as a whole is in the ablative case (thus the *ā* ending) which is required by *paṭivirātā*, ‘abstain from’.

<sup>21</sup> Note that the relative pronoun *ye*, ‘who’, introducing the relative clause is in the nominative case agreeing with *samaṇabrāhmanā*, ‘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 p.71 and p.291. In ‘Thus have I heard’ this has been translated wrongly.

<sup>22</sup> *Kālena kālaṇi*, see Warder p.46.

<sup>23</sup> *Kaṇṇimānaṇi* is a passive present participle agreeing with *kiṇi*, ‘what’.

<sup>24</sup> *Dīgharattaṇi*, indeclinable used adverbially.

<sup>25</sup> I.e. ‘from them’.

<sup>26</sup> *Yaṇi*, relative pronoun agreeing with the demonstrative pronoun *taṇi*, ‘that’, which follows.

<sup>27</sup> Note that *taṇi* is the object of both *samādhāya* and *vattēyyāsi*.

<sup>28</sup> Since *ti* marks quoted speech, one can always use words like ‘saying’ etc. without adding to the Pali.

himself<sup>1</sup> in the noble conduct of a wheel-turning monarch. While he was conducting<sup>2</sup> himself<sup>3</sup> in the noble conduct of a wheel-turning monarch, the heavenly wheel-gem appeared. Having seen (it), the noble warrior king thought this<sup>4</sup>: ‘Now, this has been heard by me: ‘For which noble warrior king<sup>5</sup> the heavenly [132] wheel-gem appears, he<sup>6</sup> is a wheel-turning monarch’. Might I be a king who is a wheel-turning monarch?<sup>7</sup>’

Then that wheel-gem revolved<sup>8</sup> to the eastern direction, (and) just (*eva*) behind was the king who was a wheel-turning monarch together with<sup>9</sup> the fourfold<sup>10</sup> army. And (*pana*) in whichever<sup>11</sup> place the wheel-gem stationed itself, there the king who was wheel-turning monarch took up (*upagacchi*) camp, together with the fourfold army. And who were enemy kings in the eastern direction, they, having approached the king who was a wheel-turning monarch, said this: ‘Come great king, welcome to you<sup>12</sup> great king, it is your own<sup>13</sup> great king, instruct (us) great king.’ The king who was a wheel-turning monarch said this: ‘A being should not be killed. The non-given should not be taken. In regard to sensual pleasures wrong 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<sup>14</sup> by the king who was a wheel-turning monarch<sup>15</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 done a man with a man,<sup>16</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<sup>17</sup> spiritually learned<sup>18</sup> than the Blessed One<sup>19</sup>. (D III 99,8-9)

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

I should not eat rice or gruel<sup>20</sup>. (D III 9,21-22)

I am the supreme of 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>21</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 Pali (M I 387,8-21 + 27-28 + 388,2-9)

<sup>1</sup> *Vatti*, aorist.

<sup>2</sup> *Vattamānassa*, present participle. The action of the present participle takes place simultaneously with the main action *pāturahosi*, which is in the aorist, thus ‘was conducting’, see Warder p.46.

<sup>3</sup> *Tassa ... vattamānassa*, genitive absolute.

<sup>4</sup> Lit. ‘of the noble warrior king there was this’, standard idiom to express thinking, see Warder p.56.

<sup>5</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>6</sup> Again, note the relative/demonstrative construction. The relative pronoun *yassa* introduces the relative clause and the demonstrative pronoun *so* the demonstrative clause. The two pronouns agree in number and gender but not in case, see Warder pp.70-72.

<sup>7</sup> *Rājā cakkavatti*. Two nouns in apposition (i.e., qualifying each other) with *cakkavatti* qualifying *rājā* by being predicated of it, thus ‘who is ...’, see Warder p.61. This sort of construction is practically equivalent to noun + adjective, the main difference being that a noun qualifying another noun usually retains its own gender.

<sup>8</sup> *Pavatti*, aorist.

<sup>9</sup> *Saddhiṇi*, ‘together with’.

<sup>10</sup> *Caturaṅginīyā = catu(r)* (‘four’) + *aṅginīyā* (‘factored’). *Aṅginīyā* is derived from *aṅga* (‘factor’/‘limb’), adding the suffix *-in* (thus *aṅgin*) to make a possessive adjective ‘factored’ or just ‘fold’ (see Warder p.122), adding *ī* (thus *aṅginī*) to make a feminine stem, and finally *yā* is the instrumental ending.

<sup>11</sup> *Yasmiṇi*. For the meaning ‘(in) whichever’ see PED.

<sup>12</sup> *Te*, dative. *Svāgataṇi* takes the dative, see Warder p.68.

<sup>13</sup> *Sakan te*. Presumably they are giving up their kingdom to the wheel-turning monarch. *Sakan* (ending in *n* rather than *ṇi* due to the close junction with *te*, see Warder p.217) is presumably an adjective to the agent of the implied verb *hoti*, thus ‘it is your own ...’.

<sup>14</sup> *Anuyutto*, see DP under *anuyujjati*.

<sup>15</sup> *Rañño cakkavattissa*. This seems to be an example of the subjective genitive, thus ‘by the king ...’, see Warder p.57. Alternatively it could be a dative of advantage, ‘subordinated to’.

<sup>16</sup> I.e. ‘having done a comparison of a man with a man’, see Warder p.44. Maybe *karitvā* could be translated as ‘having compared’.

<sup>17</sup> Note ‘*bhiyyo*’ + ‘*-taro*’, lit. ‘more more’, perhaps emphatic.

<sup>18</sup> *Abhiññataro*. Not just learned, but learned in a wise, spiritual sense. *Tara* is the comparative suffix ‘more’, see Warder pp.123-124.

<sup>19</sup> *Bhagavatā*, ablative. The ablative is used in comparison when the meaning is comparative (rather than superlative when the genitive is used), see Warder pp.123-124.

<sup>20</sup> For *kummāsani* see MLDB, p.1213, note 278. The dvanda compound *odanakummāsani* literally translates as rice and gruel.

<sup>21</sup> *Paṭhamāṇi*. The ordinal numerals are usually used like adjectives (see Warder p.125) but here it is an indeclinable adverb see PED.

## Exercise 19

### Passage 1 (D II 343,8 - 346,18)

They divided that caravan in two, (with) five hundred carts<sup>1</sup> on one side (and) five hundred carts on one side<sup>2</sup>. First (*tāva*), one caravan-merchant<sup>3</sup>, having put much grass and stick and water on top<sup>4</sup> (of the caravan), caused the caravan to set out<sup>5</sup>. That caravan, which was two or three days set out,<sup>6</sup> saw<sup>7</sup> a man who was black, who had red eyes,<sup>8</sup> who had a quiver tied behind,<sup>9</sup> who had a garland of white water lilies,<sup>10</sup> who had wet clothes,<sup>11</sup> who had wet hair, coming<sup>12</sup> in the opposite direction with a donkey cart<sup>13</sup> which had wheels<sup>14</sup> smeared with mud<sup>15</sup>. Having seen, he<sup>16</sup> said this: “Sir, from where<sup>17</sup> do you come?.” “From such and such a country.” “Where are you going?”<sup>18</sup> “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 roads are showered over with water<sup>19</sup>, there is<sup>20</sup> much grass and stick and water; throw away,<sup>21</sup> Sirs,<sup>22</sup> the old grasses, sticks, (and) waters; go very fast<sup>23</sup> with light-loaded<sup>24</sup> carts, do not tire the draught animals.”

Then that caravan-merchant addressed the caravan-travellers<sup>25</sup>: “Sirs, this man says<sup>26</sup> this: ‘In the wilderness in front a great cloud has poured down, the roads are showered over with water, there is much grass and stick and water; throw away, Sirs, the old grasses, sticks, (and) waters; [146] go very fast with light-loaded carts, do not tire the draught animals.’ Throw away, Sirs, the old grasses, sticks, (and) waters, (and) cause the caravan to set out with light-loaded carts.” Saying “yes, Sir”, those caravan-travellers, having consented to the caravan-merchant, having thrown away the old grasses, sticks, (and) waters, caused the caravan to set out<sup>27</sup> with light-loaded carts. At the first caravan-camp<sup>28</sup> they saw no grass or stick or water, at the second caravan-camp too (*pi*) ... at the third

<sup>1</sup> *Sakaṭasatāni*, lit. ‘cart-hundreds’, see Warder p.117.

<sup>2</sup> I.e., the other side.

<sup>3</sup> *Satthavāho* = *sattha* (‘caravan’) + *vāho* (‘merchant’), a tappurisa compound, ‘merchant of the caravan’.

<sup>4</sup> *Āropetvā*, ‘having put ... on top’.

<sup>5</sup> *Pāyāpesi*, causative aorist. Note the aorist ‘augment’ changing the first *a* into *ā*.

<sup>6</sup> I.e., when it was two or three days since the caravan had set out (see Warder p.212). *Dvītatīhapāyāto* = *doi* (‘two’) + *aha* (‘day’) + *ti* (‘three’) + *aha* + *pāyāto* (‘set out’, past participle). This is a bahubbīhi compound (i.e., it acts like an adjective, see Warder pp.137-138) qualifying *sattho*, thus ‘that caravan which was ...’.

<sup>7</sup> Note the Pali idiom, ‘the caravan saw’.

<sup>8</sup> *Lohitakkhiṇi* = *lohita* (‘red’) + *akkhiṇi* (‘eye’), a bahubbīhi compound qualifying *purisaṇi*, ‘man’. The internal structure of the compound is that of a kammadhāraya, *lohita* being an adjective qualifying *akkhiṇi*, ‘red eye’.

<sup>9</sup> *Apanaddhakalāpaṇi* = *apanaddha* (‘tied behind’, past participle) + *kalāpaṇi* (‘quiver’), another bahubbīhi compound qualifying *purisaṇi* and again with kammadhāraya structure, ‘quiver which was tied behind’.

<sup>10</sup> *Kumudamālaṇi* = *kumuda* (‘white water lilies’) + *mālaṇi* (‘garland’), another bahubbīhi compound but this time with tappurisa structure, ‘garland of white water lilies’. The first member of a compound can be plural or singular dependent on context, here the plural is required, see Warder p.77.

<sup>11</sup> *Allavattthaṇi* = *alla* (‘wet’) + *vattthaṇi* (‘clothes’), bahubbīhi compound with kammadhāraya structure, as is the next.

<sup>12</sup> *Āgacchantaṇi*, present participle agreeing with *purisaṇi*.

<sup>13</sup> *Gadrabharathena* = *gadrabha* + *rathena*, tappurisa compound, ‘a cart with a donkey’.

<sup>14</sup> *Cakkhi* is a noun in apposition to *gadrabharathena*, i.e. one noun qualifies the other. Note the agreement in case but not in number or gender.

<sup>15</sup> *Kaddanamakkhitehi* = *kaddama* (‘mud’) + *makkhitehi* (‘smeared’, past participle) + instrumental plural ending, a bahubbīhi compound (qualifying *cakkhi*) with tappurisa structure.

<sup>16</sup> I.e., the caravan-merchant.

<sup>17</sup> *Kuto*, ablative interrogative pronoun, see Warder p.90.

<sup>18</sup> Lit. ‘where will you go?’

<sup>19</sup> *Āsittodakāni* = *āsitta* (‘showered over’, past participle) + *udakāni* (‘water’, note the plural of the Pali), a bahubbīhi compound qualifying *vaṭṭumāni*, ‘roads’. The structure is that of a tappurisa compound, ‘showered over with water’, but the two elements are reversed compared to a proper tappurisa compound, something which is common with bahubbīhi compounds, see Warder p.138. The ending is plural to agree with *vaṭṭumāni*.

<sup>20</sup> The verb ‘to be’ is missing in the Pali but seems to be implied.

<sup>21</sup> *Chadḍetha*, presumably imperative.

<sup>22</sup> *Bho*. Note that *bho* can be plural as well as singular. Here it must be plural because the verb *chadḍetha* is plural. See also PED.

<sup>23</sup> *Sighaṇi sighaṇi*, repetition for emphasis, see Warder p.171.

<sup>24</sup> *Lalubhārehi*, bahubbīhi compound (qualifying *sakaṭehi*) with kammadhāraya structure.

<sup>25</sup> *Satthike*, lit. ‘the caravaners’.

<sup>26</sup> *Āha*, see Warder p.170.

<sup>27</sup> Three verbs (*paṭissutvā*, *chadḍetvā*, and *pāyāpesuṇi*) all taking the same agent, *te satthikā*.

<sup>28</sup> *Satthavāse* = *sattha* (‘caravan’) + *vāsa* (‘camp’) + *e* (locative), probably a dative tappurisa compound, ‘camp for caravans’. The locative ending here expresses ‘the place where’ (see Warder p.100), thus translating with ‘at’.

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>1</sup> met with<sup>2</sup> misfortune and disaster<sup>3</sup>. And who were in that caravan, people or domestic animals, that non-human spirit devoured all<sup>4</sup>, he left only the bones.

When the second caravan-merchant knew: “much-departed<sup>5</sup> now is that caravan”, having put much grass and stick and water on top, he caused the caravan to set out. This<sup>6</sup> caravan, which was two or three days set out, saw a man who was black, 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 which had wheels smeared with mud. Having seen, he said this: “Sir, from where do you come?” “From such and such a country.” “Where are you going?” “To a country named such and such.” “Perhaps, Sir<sup>7</sup>, in the wilderness in front (of us) a great cloud has poured down?” “Yes, Sir, in the wilderness in front (of you) a great cloud has poured down, the roads are showered over with water, there is much grass and stick and water; throw away, Sirs,<sup>8</sup> the old grasses, sticks, (and) waters; go very fast with light-loaded carts, do not tire the draught animals.”

Then that caravan-merchant addressed the caravan-travellers: “Sirs, this man says this: ‘In the wilderness in front a great cloud has poured down, the roads are showered over with water, there is much grass and stick and water; throw away, Sirs, the old grasses, sticks, (and) waters; go very fast with light-loaded carts, do not tire the draught animals.’ (But) sirs, this man is not even (*eva*) a friend, relative, or blood-relation of ours<sup>9</sup>, how can we act<sup>10</sup> out of faith<sup>11</sup> in him<sup>12</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>13</sup>, we will not throw away our<sup>14</sup> old<sup>15</sup>.” Saying “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 saw no 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 they saw no grass or stick or water, but<sup>16</sup> they saw that caravan which had met with<sup>17</sup> misfortune and disaster. Who were in that caravan, people or domestic animals, of those - who had been devoured<sup>18</sup> by that non-human spirit - they saw just the bones.<sup>19</sup>

Then that caravan-merchant addressed the caravan-travellers: “This, Sirs, is that caravan which met with<sup>20</sup> misfortune and disaster, as it is<sup>21</sup> with that foolish caravan-merchant as leader<sup>22</sup>. 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.<sup>23</sup>” Saying “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

<sup>1</sup> *Sabbe va*. *Va* is a side form of *eva*, it functions here to emphasise *sabbe*.

<sup>2</sup> *Āpajjīṇṇsu*, see PED.

<sup>3</sup> *Anāyavyasanaṇi* = *anāya* (‘misfortune’) + *vyasanaṇi* (‘disaster’), a dvanda compound being the patient of *āpajjīṇṇsu*.

<sup>4</sup> Again note the relative/demonstrative construction. The relative clause starts with *ye* and the related demonstrative clause with *sabbe*. *Ye* and *sabbe* must agree in gender and number but not necessarily in case: in this instance *ye* is nominative and *sabbe* is accusative.

<sup>5</sup> I.e., far gone. *Bahuṇikkhanto* = *bahu* (‘much’/‘plenty’) + *nikkhanto* (‘left’/‘departed’, past participle). A bahubbhīhi compound qualifying *sattlo*. In this compound *bahu* seems to be an adverb qualifying *nikkhanto*.

<sup>6</sup> *Eso*. Note that the other caravan was called *so* (*sattlo*), ‘that (caravan)’.

<sup>7</sup> *Bho*, Warder’s book has the misprint *kho*.

<sup>8</sup> *Bho*, again vocative plural, see PED.

<sup>9</sup> *Aṇhākaṇi*, genitive.

<sup>10</sup> *Gaṇissāma*, lit. ‘(how) will we go’. The verb *gaṇchati* is used very broadly, see PED. The future tense here has the sense of disapproval, see Warder p.55.

<sup>11</sup> *Saddhāya*, ablative of cause, lit. ‘from/due to faith’.

<sup>12</sup> *Inassa*. This apparently is a dative equivalent to the English ‘in him’, see PED under *saddhāya*.

<sup>13</sup> *Yathākatena*. Lit. ‘as (previously) done’, bahubbhīhi compound qualifying *bhaṇḍena*, ‘(with) the goods’.

<sup>14</sup> Warder’s book reads *vo*, ‘your’. However, there is an alternative reading *no* in the PTS edition of the Dīgha Nikāya. This reading fits better with the verb *chaddessāma*, first person plural.

<sup>15</sup> I.e., our old grass, sticks, and water.

<sup>16</sup> *Ca*. See PED for the disjunctive meaning (i.e. ‘but’).

<sup>17</sup> *Āpannaṇi* is a past participle agreeing with *sattlaṇi*. According to Warder the past participle normally has the present perfect sense (see Warder p.40), i.e. ‘has met’. Here, however, the past perfect sense, ‘had met’, is required due to the sentence verb *addasaṇisu* being aorist.

<sup>18</sup> *Tesaṇi ... bhakkhītānaṇi*. Note the relative clause/demonstrative clause construction. The relative clause starts with *ye*, a relative pronoun, and the demonstrative clause with *tesaṇi*, the demonstrative correlative. The relative clause in effect functions to qualify (similar to an adjective) the correlative. Thus ‘who were in that caravan’ refers to ‘those who were devoured’.

<sup>19</sup> I.e., they saw just the bones of those people and domestic animals in the previous caravan who had been devoured.

<sup>20</sup> *Āpanno*, ‘met with’. Note that this time I translate the past participle just with the simple past tense, as this seems to fit the context best.

<sup>21</sup> I.e., as it is to be expected. *Yathā taṇi* seems to be one indeclinable expression, see PED under *yathātaṇi* (one word). Alternatively it refers back to the first part of the sentence: ‘as that is ...’

<sup>22</sup> *Pariṇāyakena*, a noun in apposition to *sattthavāhena* (‘caravan merchant’), lit. ‘(with that foolish) caravan-merchant who was the leader’.

<sup>23</sup> Again note the relative/correlative construction (used twice).

in that caravan were commodities which had great value, having taken those, they crossed that wilderness safely<sup>1</sup>, as it is with a wise caravan-merchant as leader.

**Passage 2<sup>2</sup>** (DI 127,1 - 135,28)

This<sup>3</sup> has been heard<sup>4</sup> by me. At one time the Blessed One, proceeding on a journey among the Māghadhans with a large group (*saṅgha*) of monks, approached a brahmin village of the Māghadhans called Khānumata<sup>5</sup>. There in Khānumata the Blessed One dwelt<sup>6</sup> in Ambalaṭṭhikā. At that time the brahmin Kūṭadanta lived on Khānumata which had an abundance of creatures<sup>7</sup>, which was possessing grass, sticks, and water,<sup>8</sup> which was grain-bearing,<sup>9</sup> which was a crown property,<sup>10</sup> which was given<sup>11</sup> by the Māghadhan King Seniya Bimbisāra, which was a royal gift,<sup>12</sup> which was the highest gift<sup>13</sup>. (DI 127,9)

(DI 128,10) At that time the brahmin Kūṭadanta had gone to the day-bed<sup>14</sup> on top (of) the mansion (*pāsāda*). The brahmin Kūṭadanta saw the brahmin householders<sup>15</sup> of Khānumata<sup>16</sup>, having exited from Khānumata<sup>17</sup>, clustered in groups,<sup>18</sup> approaching<sup>19</sup> Ambalaṭṭhikā. Having seen (it) he addressed the steward<sup>20</sup>: “Why, honourable steward, do the brahmin householders of Khānumata, having exited from Khānumata, clustered in groups, approach Ambalaṭṭhikā?” “There is, your honour, the ascetic Gotama, a member of the Sakyān clan,<sup>21</sup> who has gone forth from the Sakyān clan<sup>22</sup>. Proceeding on a journey among the Māghadhans with a large group of monks, arrived at Khānumata, he dwells in Khānumata in Ambalaṭṭhikā. They are approaching<sup>23</sup> for the purpose of seeing<sup>24</sup> that Blessed One Gotama. Then the brahmin Kūṭadanta thought this.<sup>25</sup> “By me this has been heard: ‘The ascetic Gotama knows success in the threefold offering<sup>26</sup>.’ However (*pana*) I do not know [148] success in the threefold offering, but<sup>27</sup> I wish to perform<sup>28</sup> a great sacrifice<sup>29</sup>. What now if I, having approached the ascetic Gotama, should ask about success in the threefold offering.”

<sup>1</sup> *Sotthinā*, lit. ‘with safety’. Instrumental of manner here used adverbially, thus ‘safely’. See Warder p.45.

<sup>2</sup> Again, there are a number of abridgements in Warder’s text. I have indicated the main ones.

<sup>3</sup> Again, *evaṃ* often has the sense of referring back to something just mentioned or forward to something about to be mentioned. In these cases ‘this’/‘that’ is usually the best translation.

<sup>4</sup> Again translating as present perfect, i.e. ‘has been heard’, see Warder p.40.

<sup>5</sup> Lit. ‘towards (*yena*) ... there (*tad*) he approached’. This construction is parallel to the *yena ... tena upasaṅkamati* construction with *tad* replacing *tena*. The meaning of the verbs *avasarati* and *upasaṅkamati* is much the same, as is that of *tad* and *tena* when used in this construction.

<sup>6</sup> *Viharati*, historic present tense, see Warder p.12.

<sup>7</sup> *Sattussadaṇi* = *satta* (‘creatures’) + *ussadaṇi* (‘abundance’), bahubbīhi compound structured like a tappurisa compound qualifying Khānumata, see Warder pp.137-138.

<sup>8</sup> *Satiṇakāṭṭhodakaṇi* = *sa* (‘with’) + *tiṇa* (‘grass’) + *kaṭṭha* (‘sticks’, i.e. firewood) + *udakaṇi* (‘water’), a three member dvanda compound within a bahubbīhi compound, qualifying Khānumata. It is the *sa-* at the beginning of the compound which makes it a bahubbīhi, i.e. an adjective.

<sup>9</sup> *Sadhāññaṇi* = *sa* (‘with’) + *dhaññaṇi* (‘grain’). Again the noun *dhaññaṇi* is transformed into an adjective/bahubbīhi compound by the *sa-*.

<sup>10</sup> *Rājabhoggaṇi* = *rāja* (‘king’) + *bhoggaṇi* (‘property’), lit. ‘the property of a king’, a bahubbīhi compound with tappurisa structure.

<sup>11</sup> *Dinnaṇi*, past participle agreeing with Khānumataṃ. Note how this phrase (i.e., past participle with 4 instrumentals as agent) is inserted into the series of bahubbīhi compounds qualifying Khānumata.

<sup>12</sup> *Rājadhāyaṇi* = *rāja* + *dāyaṇi* (‘gift’), bahubbīhi compound with tappurisa structure, ‘gift of a king’.

<sup>13</sup> *Brahmadeyyaṇi* = *brahma* (‘God’/‘the highest’) + *deyyaṇi* (‘gift’). The exact meaning of *brahmā* here is disputed. If it is a reference to the Brahminical god, then the compound is structured like a tappurisa, ‘gift to God’. If, however, *brahmā* here is used as an adjective (or as a noun in apposition to *deyyaṇi*) in the sense of ‘(the) best’/‘(the) highest’, then the compound has a kammadhāraya structure, ‘gift which is the highest’.

<sup>14</sup> I.e., day-time rest. *Divāseyyaṇi* = *divā* (‘day’) + *seyyaṇi* (‘bed’).

<sup>15</sup> *Brāhmaṇagahapatike* = *brāhmaṇa* + *gahapatike* (‘householders’), a kammadhāraya compound, i.e. *brāhmaṇa* qualifies *gahapatike*, ‘the householders who were brahmins’, (see Warder p.108).

<sup>16</sup> *Khānumatake*, adjective qualifying *brāhmaṇagahapatike*, i.e. ‘the brahmin householders inhabiting Khānumata’ (see Warder p.254). Note how it is sometimes convenient to use prepositions when translating adjectives: such as the ‘of’ in this sentence which does not stand for the genitive.

<sup>17</sup> Ablative.

<sup>18</sup> *Saṅghasaṅghaṇi*, a bahubbīhi compound qualifying *brāhmaṇagahapatike*. See Warder pp.212-213 for a deconstruction of this complex compound.

<sup>19</sup> *Upasaṅkammaṇte*, present participle accusative plural agreeing with *brāhmaṇagahapatike*.

<sup>20</sup> I.e., his steward.

<sup>21</sup> *Sakyaṇputto*, lit. ‘a son of the Sakyans’, a tappurisa compound.

<sup>22</sup> *Sakyaṇkūla*, a kammadhāraya compound with *Sakya* qualifying *kūla*, ‘the clan which is Sakyān’.

<sup>23</sup> Translating the present tense using the English ‘continuous’ present, ‘-ing’.

<sup>24</sup> *Dassanāya*, dative of purpose.

<sup>25</sup> Again the standard Pali idiom to indicate thinking, see Warder p.56.

<sup>26</sup> *Tividhayaññaṇipadaṇi* = *tividha* (‘threefold’) + *yañña* (‘sacrifice’) + *sampadaṇi* (‘success’), a kammadhāraya compound within a tappurisa: *tividha* is an adjective to *yañña*, ‘sacrifice which is threefold’, a kammadhāraya compound; this in turn is related to *sampadaṇi* by the locative of reference, ‘success in relation to (or just ‘in’) the threefold sacrifice’, a tappurisa compound.

<sup>27</sup> *Ca*, sometimes has a disjunctive meaning, see PED.

<sup>28</sup> *Yaṅgitaṇi*, infinitive, see Warder pp.134-136.



Then the brahmin Kūṭadanta addressed that steward: “Now, honourable steward<sup>1</sup>, approach the brahmin householders of Khānumata, (and) having approached, say this to the brahmin householders of Khānumata: ‘Sirs, the brahmin Kūṭadanta says<sup>2</sup> this: “Now (*kira*), wait Sirs, also the brahmin Kūṭadanta will approach for the purpose of seeing the ascetic Gotama.”’ “Saying “yes, Sir”, that steward, having consented to the brahmin Kūṭadanta, approached the brahmin householders of Khānumata, (and) having approached, he said this to the brahmin householders of Khānumata: “The brahmin Kūṭadanta, your honours, says this: ‘Now, wait Sirs, also the brahmin Kūṭadanta will approach for the purpose of seeing the ascetic Gotama.’” “At that time many hundreds of brahmins were dwelling<sup>4</sup> in Khānumata thinking: “We will observe the great sacrifice of the brahmin Kūṭadanta.”<sup>5</sup> Those brahmins heard: “They say (*kira*) 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 really (*kira*) true, (that) the honourable Kūṭadanta will approach for the purpose of seeing the ascetic Gotama?” “Your honours, I am indeed (*kho*) thinking this<sup>6</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>7</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. Also,<sup>8</sup> since<sup>9</sup> the reputation of the honourable Kūṭadanta will decrease, (and) the reputation of the ascetic Gotama will increase, also for this reason<sup>10</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.” (D I 130,1) ... (D I 131,11) When this had been said, the brahmin Kūṭadanta said this to those brahmins: “Now, your honours, you must also listen<sup>11</sup> to me, just why<sup>12</sup> we ought to approach for the purpose of seeing that honourable Gotama but (*tv eva*) that honourable Gotama ought not [149] to approach for the purpose of seeing us<sup>13</sup>. (D I 131,16) ... (D I 133,11) Indeed (*khalu*) Sirs, the ascetic Gotama has arrived at Khānumata, (and) he dwells in Khānumata in Ambalaṭṭhikā. And (*kho pana*) whatever ascetics or brahmins come to our village and fields<sup>14</sup>, they are our guests. And guests should be entertained, respected, revered, and honoured<sup>15</sup> by us. Also, your honours, since (*yaṇi*) 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, respected, revered, and honoured by us. Also for this reason that honourable Gotama ought not to approach for the purpose of seeing us, but<sup>16</sup> surely (*eva*) we ought to approach for the purpose of seeing that honourable Gotama.” (D I 133,22)

(D I 133,33) Then the brahmin Kūṭadanta approached Ambalaṭṭhikā (and) the Blessed One together with a large group of brahmins<sup>17</sup>, (and) having approached, he exchanged greetings (*saṇṇodi*) with the Blessed One, (and) having made<sup>18</sup> agreeable (*saṇṇodanīyaṇi*) and polite (*sārāṇīyaṇi*) conversation (*kathaṇi*), he sat down to one side. (D I 134,2) ... (D I 134,10) 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.’ However I do not know

<sup>29</sup> *Yajituṇi* literally means ‘to sacrifice’, yielding the clumsy translation ‘to sacrifice a great sacrifice’. This type of construction, where the verb and its object are from the same root and thus closely related in meaning, is quite common in Pali.

<sup>1</sup> *Khatte*, vocative.

<sup>2</sup> *Āha*, past tense called ‘perfect’, see Warder p.170.

<sup>3</sup> I.e., he will go and see him.

<sup>4</sup> *Paṭivasanti*, historical present tense, see Warder p.12.

<sup>5</sup> That this is a thought or an idea is implied by the *ti* which ends the sentence, see Warder p.36. Whether a particular instance of *ti* refers to speech or to thought must be decided by the context.

<sup>6</sup> *Evaṇi kho me bho hoti*. Note that this is the usual idiom to indicate thinking, i.e. *evaṇi* + the genitive of the person thinking + the verb ‘to be’. See Warder p.56.

<sup>7</sup> *Upasaṅkamissati*, future tense used to express the hypothetical, see Warder p.55.

<sup>8</sup> *Pi*, ‘also’, is here used to connect a series of statements explaining why Kūṭadanta should not visit the Buddha. The fact that there is a series of statements is lost in Warder’s book because the actual sutta text has been abbreviated, with only one such statement remaining.

<sup>9</sup> *Yaṇi*, used as indeclinable.

<sup>10</sup> *Iminā p’āṅgena*, lit. ‘by this factor too’, see Warder p.44. Again, a number of reasons are given in the actual sutta.

<sup>11</sup> *Suṇātha*, possibly imperative, thus ‘you must (also) listen ...’.

<sup>12</sup> Or ‘how it is that’, *yathā*. This meaning is not given by Warder or PED but seems required here.

<sup>13</sup> *Anthākaṇi*, accusative of *mayāṇi*, not mentioned in Warder.

<sup>14</sup> I.e. ‘our land’ or ‘our territory’. I take *gāṇakkhettāṇi* to be a dvanda compound, collective neuter, see Warder p.97. Thus although the overall compound is singular, the individual members can still be plural, thus ‘fields’.

<sup>15</sup> A series of future passive participles agreeing with *atitthi*, ‘guest’ (i.e., masculine nominative plural).

<sup>16</sup> *Atha kho*, see DP for this meaning.

<sup>17</sup> *Brāhmaṇagahaṇena* = *brāhmaṇa* + *gaṇa* (‘group’) + instrumental ending, tappurisa compound.

<sup>18</sup> *Vītisāretvā*, lit. ‘having conversed’.

success in the threefold sacrifice, but I desire to perform a great sacrifice. Please,<sup>1</sup> let the honoured Gotama teach<sup>2</sup> success in the threefold sacrifice to me<sup>3</sup>.“ “Then, brahmin, listen, I will speak.“ Saying “yes, your honour“, the brahmin Kūtadanta consented to the Blessed One. The Blessed One said this: “Once upon a time, brahmin, there was a king named Mahāvijita, who was rich, who had great wealth,<sup>4</sup> much property, much gold and silver,<sup>5</sup> much resources for pleasure,<sup>6</sup> much money and grain, and a full treasury and storehouse.<sup>7</sup> Then, brahmin, while King Mahāvijita was withdrawn (and) secluded,<sup>8</sup> he thought this<sup>9</sup>: ‘Much human<sup>10</sup> property has been gained by me, (and) having conquered (it), I live on a great circle of earth<sup>11</sup>. Perhaps I should perform a great sacrifice, which would be for my long-lasting benefit and happiness<sup>12</sup>.’ Then, brahmin, King Mahāvijita, having summoned the brahmin minister, said this: ‘Here, brahmin, while I was withdrawn in seclusion, I thought this: “Much human property has been gained<sup>13</sup> by me, (and) having conquered (it), I live on a great circle of earth. [150] Perhaps I should perform a great sacrifice, which would be for my long-lasting benefit and happiness.“ Brahmin, I desire to perform a great sacrifice. Let the honourable one instruct me so that (*yaṇi*)<sup>14</sup> it might be for my long-lasting benefit and happiness.’

When this had been said, brahmin, the brahmin minister said this to King Mahāvijita: ‘The honourable King’s country has rebels (and) oppression<sup>15</sup>, village-attacks<sup>16</sup> are seen<sup>17</sup>, town-attacks are seen, city-attacks are seen, highway robberies<sup>18</sup> are seen. And (*pana*) if the honourable King were to collect a tax in such (*evañi*) a country with rebels (and) with oppression, by (doing) that the honourable King would be doing what should not be done<sup>19</sup>. And it could be (that) the honourable King might think this: “I will abolish (*samūhanissāmi*) this brigand territory<sup>20</sup> by execution, by jail, by confiscation, by threat, or by banishment“; but the full (*samūnā*) abolishment<sup>21</sup> of this brigand territory is not thus. Those who will be the survivors of the killed<sup>22</sup>, they will harass the country of the King afterwards. Nevertheless, dependent on this policy,<sup>23</sup> there is the full abolishment of this rebel territory thus: Now, honoured King, who in the country of the honourable King make an effort (*ussahanti*) in agriculture and husbandry<sup>24</sup>, to them let the honourable King grant<sup>25</sup> seed and fodder; who in the country of the honourable King make an effort in trade, to them let the honourable King grant capital; who in the country 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,

<sup>1</sup> *Sādhu*, see PED.

<sup>2</sup> *Desetu*. Imperative expressing a polite invitation, ‘let ... teach’, see Warder p.35.

<sup>3</sup> *Me*, dative of advantage.

<sup>4</sup> *Mahadhano* = *maha* (‘great’) + *dhana* (‘wealth’), bahubbīhi compound qualifying *rājā*. The compound has a kammadhāraya structure with *maha* being an adjective qualifying *dhana*.

<sup>5</sup> *Pahūtajātārūparajato* = *pahūta* (‘much’) + *jātārūpa* (‘gold’) + *rajato* (‘silver’), a bahubbīhi compound. The structure is that of a dvanda compound (*jātārūparajato*), within a kammadhāraya, i.e. *pahūta* is an adjective qualifying *jātārūparajato*.

<sup>6</sup> *Pahūtāvittūpakaraṇo* = *pahūta* + *vitti* (‘pleasures’) + *upakaraṇo* (‘resources’), again a bahubbīhi. The relation between *vitti* and *upakaraṇa* is either that of a dvanda compound (pleasures and resources) or that of a tappurisa, which is how I have read it. This then forms a kammadhāraya structure with *pahūta*.

<sup>7</sup> *Paripuṇṇakosakoṭṭhāgaro* = *paripuṇṇa* (‘full’, past participle used as adjective) + *kosa* (‘treasury’) + *koṭṭhāgaro* (‘storehouse’), bahubbīhi compound structured as a dvanda compound (*kosakoṭṭhāgaro*) within a kammadhāraya. (*Koṭṭhāgaro* is in fact also a compound.) The foregoing words are a series of adjectives (most of them bahubbīhi compounds) all predicated of the noun *rājā*, ‘king’. Thus I translate ‘who was’/‘who had’, see Warder p.61.

<sup>8</sup> Genitive absolute. *Rahogata* (‘withdrawn’) and *paṭisallīna* (‘secluded’) are both past participles.

<sup>9</sup> Lit. ‘a thought of the mind arose thus’. Another idiomatic expression for thinking.

<sup>10</sup> *Mānūsaka*, adjective, i.e. (property) belonging to humans.

<sup>11</sup> I.e., area of land. *Paṭhavimaṇḍalaṇi* = *paṭhavi* (‘earth’) + *maṇḍalaṇi* (‘circle’), is a tappurisa compound. Note that *mahantaṇi paṭhavimaṇḍalaṇi* is the object of two verbs: *abhivijīya* (‘having conquered’), a gerund, and *ajjhāvasāmi* (‘live on’).

<sup>12</sup> *Hitāya* and *sukhāya* are datives of purpose, *manu* is dative of advantage. *Dīgharattaṇi* is an indeclinable, i.e. it is not an adjective to *hitāya/sukhāya*. A quite literal translation might read: ‘... which would be (*assa*) for (the purpose of) benefit (and) happiness for me for a long time’.

<sup>13</sup> *Adhigato* is a misprint in both Warder and in the PTS edition of the Dīgha Nikāya. It should read *adhigatā*, as it does a few lines before. *Adhigatā* is a past participle that must agree with *bhogā*, thus the *ā* ending.

<sup>14</sup> Note the broad range of meanings for *yaṇi*, especially when used as an indeclinable as here, see Warder p.72 and PED.

<sup>15</sup> *Sakaṇṭako* = *sa* + *kaṇṭako* and *saupapīlo* = *sa* + *upapīlo*, bahubbīhi compounds qualifying *janapado*, lit. ‘(the country) is with rebels, with oppression’.

<sup>16</sup> *Gāmaghātā* = *gāma* (‘village’) + *ghātā* (‘attack’), tappurisa compound, ‘attacks on villages’.

<sup>17</sup> *Dissanti*, passive.

<sup>18</sup> *Panthaduhanā* = *pantha* (‘road’/‘highway’) + *duhanā* (‘robbery’), tappurisa compound, ‘robbery on highways’.

<sup>19</sup> *Kiccakārī* = *a* (‘not’) + *kicca* (‘what should be done’), future passive participle used as a noun, see Warder p.106) + *kārī* (‘doing’), bahubbīhi compound qualifying *rājā* structured like a tappurisa, ‘doing of what should not be done’.

<sup>20</sup> *Dassukhīla* = *dassu* (‘brigand’) + *khīla* (‘stake’), tappurisa compound, lit. ‘the stake of the brigands’. Apparently a stake or stakes marking brigand territory.

<sup>21</sup> *Samuggahāto*. According to the PED this is a noun, probably an action noun, see Warder p.138.

<sup>22</sup> *Hatāvasesakā* = *hata* (‘the killed’, past participle used as noun) + *avasesaka* (‘one who remains’/‘survivor’), tappurisa compound.

<sup>23</sup> I.e., the one he is about to explain.

<sup>24</sup> *Kasigorakkha* = *kasi* (‘agriculture’) + *gorakkha* (‘husbandry’), dvanda compound. (*Gorakkha* = *go* (‘cattle’) + *rakkha* (‘guarding’)).

<sup>25</sup> *Anuppadetu*, ‘let ... grant’, imperative.

intent on their own work<sup>1</sup>, will not harass the King's country, and there will be a great revenue<sup>2</sup> for the King, the countries<sup>3</sup> (will be) established in safety<sup>4</sup>, without rebels, without oppression, and joyful people rejoicing<sup>5</sup>, causing their own<sup>6</sup> sons to dance<sup>7</sup>, will certainly<sup>8</sup> dwell with open houses<sup>9</sup>. ' ... ' "

**Passage 3**<sup>10</sup> (D II 16 + 19 + 21)

And monks, when Prince Vipassī had been born,<sup>11</sup> they announced to King Bandhumant<sup>12</sup>: "Sire, a son has been born to you<sup>13</sup>, let His Majesty (*devo*) see him<sup>14</sup>." (And), monks, King Bandhumant saw Prince Vipassī, (and) having seen (him), having summoned the prophesier brahmins<sup>15</sup>, he said this: "Let the honourable prophesier brahmins see the prince." The prophesier Brahmins, monks, 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. (D II 16,1-9) ... If he inhabits (*ajjhāvasati*) a house, [151] he will be<sup>16</sup> a king, a wheel-turning monarch, a just (*dhammiko*), law-abiding king. (D II 16,13-14) ... But if he goes forth from home to homelessness, he will be<sup>17</sup> an arahant, a fully Awakened One." (D II 16,22-23) ... Then, monks, King Bandhumant having dressed the prophesier brahmins in new clothes<sup>18</sup>, he satisfied (them) with all sensual pleasures. (D II 19,20-22) ... Then, monks, King Bandhumant, for Prince Vipassī<sup>19</sup>, constructed<sup>20</sup> three palaces, one rains (palace), one winter (palace), one summer (palace), (and) provided<sup>21</sup> the five strands of sensual pleasure<sup>22</sup> (for him). (D II 21,6-9)

**Re-translation into Pali** (M I 134,30 - 135,26)

## Exercise 20

**Passage 1** (D II 21,13 - 22,21)

Then, monks, Prince Vipassī, after the passage of many years, of many hundred years, many thousand years,<sup>23</sup> addressed the charioteer: "Yoke, dear charioteer, the very good<sup>24</sup> carriages, let us go<sup>25</sup> to the park ground for the purpose of seeing the place." Saying "yes, Sir (*deva*)" (and), monks, the charioteer having consented to Prince

<sup>1</sup> *Sakanmapasutā* = *sa* ('one's own') + *kanma* ('work') + *pasuta* ('intent on'), bahubbīhi compound qualifying *manussā*. Note that *sa* here means 'one's own' not 'with', see Warder p.137.

<sup>2</sup> *Rāsiko*, see PED.

<sup>3</sup> For some reason there is a sudden change to the plural here.

<sup>4</sup> *Khemaṭṭhitā* = *khema* ('safety', reading it as a noun, see DP) + (*ṭ*)*ṭhitā* ('established'), bahubbīhi compound with tappurisa structure.

<sup>5</sup> *Modamānā*, present participle.

<sup>6</sup> *Ure*, means breast. Thus *ure putte* could be rendered as 'bosom son/child' and thus 'their own sons'.

<sup>7</sup> *Naccentā*, I take it to be a causative present participle, 'causing ... to dance'. Note that for the causative present participle the '-ing' ending (of the translation) goes with 'cause' rather than the main verb 'dance'.

<sup>8</sup> *Maññe*, see PED.

<sup>9</sup> *Apārutaḡharā* = *apāruta* ('open') + *ḡhara* ('house'), adjective + noun, thus a kammadhāraya compound. Note that the 'with' here is not due to the use of the instrumental case in the Pali. Rather it is used for an adjective: '*manussā ... apārutaḡharā*', 'people ... who have open houses', and thus 'people ... with open houses'.

<sup>10</sup> This passage has been highly abridged in Warder's book.

<sup>11</sup> Locative absolute. I use the past perfect, 'had been born', because the verb of the main clause is aorist.

<sup>12</sup> Dative, probably required by the verb *paṭivedeti*.

<sup>13</sup> *Te*, dative.

<sup>14</sup> *Taṇi devo passatu*. *Passatu* is imperative, 'let ... see'; *devo* is the agent.

<sup>15</sup> I.e., brahmins who make a prognosis based on certain bodily features.

<sup>16</sup> *Hoti*, present tense used for an eternal truth, i.e. true if the given condition is satisfied (here the condition is 'if he inhabits a house ...'). See Warder p.295 for this use of the present tense.

<sup>17</sup> Again, *hoti* used in a future sense for an eternal truth.

<sup>18</sup> Lit. 'with new clothes'.

<sup>19</sup> *Vipassissa kumārassa*, dative. Note how this dative relates to two verbs *kārāpesi* and *upaṭṭhāpesi*. As we have seen the accusative (patient) can also relate to more than one verb (see the immediately preceding sentence), as can the nominative (agent).

<sup>20</sup> *Kārāpesi*, causative aorist third person singular of *karoti*, see Warder p.80.

<sup>21</sup> *Upaṭṭhāpesi*, causative aorist from *upaṭṭhāti*, see DP under *upaṭṭhāti*.

<sup>22</sup> *Kāmaguṇāni* = *kāma* + *guṇa* ('quality'/'strand'), tappurisa compound.

<sup>23</sup> *Accayena*, 'after the passage of', takes the dative, see Warder p.45.

<sup>24</sup> Or 'very best', *bhaddāni bhaddāni*. The repetition of a word is either emphatic or distributive, see Warder p.171. Here it must be emphatic.

<sup>25</sup> *Gacchāma*, is either imperative (see Warder pp.34-35), as I read it, or present tense relating to the immediate future, see Warder p.12. In fact, these two uses may in practice often not be distinguishable.

Vipassī, having yoked the very best carriages, announced to Prince Vipassī<sup>1</sup>: “Yoked for you, sir, are the very best carriages,<sup>2</sup> you may go at your own convenience<sup>3</sup>. Then, monks, Prince Vipassī, having mounted a good carriage, went out to the park ground with the very best carriages. Monks, going (*niyyanto*) to the park ground, Prince Vipassī saw a man walking<sup>4</sup>, who was aged,<sup>5</sup> crooked like a roof bracket,<sup>6</sup> bent, depending on a (walking-) stick,<sup>7</sup> trembling,<sup>8</sup> afflicted, with youth gone<sup>9</sup>.<sup>10</sup> Having seen (him), he addressed the charioteer: “But (*pana*) dear charioteer, what has been done to this man,<sup>11</sup> his (*assa*) hair is not as (that) of others<sup>12</sup>, also (*pi*)<sup>13</sup> 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<sup>14</sup>. “But, dear charioteer, am I also subject to old age (*jarādhanmo*), not-passing old age<sup>15</sup>?<sup>16</sup> “You, Sir, and we all<sup>17</sup> are subject to old age, not having passed beyond old age.” “Now then (*tena hi*), dear charioteer, enough now (*dāni*) today of the park ground,<sup>18</sup> from here just (*va*) return<sup>19</sup> to the palace.” Saying “yes, Sir”, 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>20</sup> was consumed with regret: “Truly (*kira*), your honour, let there be shame (*dhira*) on (this thing) called birth,<sup>21</sup> in as much as for the one who has been born<sup>22</sup> old age will be discerned!”

### Passage 2 (D III 80,1 - 86,10)

Thus has been heard by me. One time the Blessed One was dwelling in Sāvattihī, in the east park<sup>23</sup>. And (*pana*) at that time Vāseṭṭha and Bhāradvāja<sup>24</sup> lived among the monks<sup>25</sup> desiring the state of a monk<sup>26</sup>. Then the Blessed One who, at the time of evening,<sup>27</sup> had arisen<sup>28</sup> from seclusion, (and) having descended from the mansion (*pāsādā*), walked up and down<sup>29</sup> in the open in the shade of the mansion<sup>30</sup>. [165] Vāseṭṭha saw the Blessed One who, at the time of evening, had arisen from seclusion, (and) having descended from the mansion, was walking up and down<sup>31</sup> in the open in the shade of the mansion. Having seen (him), he addressed Bhāradvāja: “Friend Bhāradvāja,

<sup>1</sup> *Vipassissa kumārassa paṭivedesi*, *paṭivedesi* takes the dative.

<sup>2</sup> Alternatively *te* could be read as genitive ‘your’, i.e. ‘your very best carriages are yoked’.

<sup>3</sup> *Yassa dāni kālaṃ maññasi*, lit. ‘for which now you think it is time’. For this expression see CDB, pp.334 and 498, note 650. Also cf. Warder p.69.

<sup>4</sup> *Gacchantaṇi*, present participle.

<sup>5</sup> *Jiṇṇaṇi*, past participle used as an adjective.

<sup>6</sup> *Gopānasīvaṅkaṇi* = *gopānāsī* (‘roof bracket’) + *vaṅkaṇi* (‘crooked’) bahubbīhi compound qualifying *purisaṇi*, ‘man’, expressing a metaphor, see Warder p.155.

<sup>7</sup> *Daṇḍaparāyaṇaṇi* = *daṇḍa* (‘(walking) stick’) + *parāyaṇaṇi* (‘depending on’), a bahubbīhi compound.

<sup>8</sup> *Pavedhamānaṇi*, present participle.

<sup>9</sup> I.e., whose youth was gone. *Gatayobbanāṇi* = *gata* (‘gone’) + *yobbanāṇi* (‘youth’), a bahubbīhi compound.

<sup>10</sup> A series of six adjectives, three of which are bahubbīhi compounds and two present participles, all agreeing with *purisaṇi*; ‘man’. 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>11</sup> I assume a passive construction due to the past participle *kato*, ‘has been done’. Thus the patient *yaṇi puriso*, ‘this man’, is in the nominative case, see Warder p.40.

<sup>12</sup> I.e., his hair is not like other people’s hair.

<sup>13</sup> Note how *pi* is present in both clauses, following the first word of each clause it connects, see Warder pp. 32 & 27.

<sup>14</sup> I.e., he will not live much longer.

<sup>15</sup> Or ‘not having passed beyond’. *Anatīta*, lit. ‘not past’, see DP under *acceti*.

<sup>16</sup> Note how *kiṇi* here simply makes the sentence interrogative.

<sup>17</sup> *Mayaṇi c’ ... sabbe*. This presumably is a reference to all humans or all beings.

<sup>18</sup> *Alaṇi*, ‘enough’, takes the dative, lit. ‘enough ... for the park ground’.

<sup>19</sup> *Paccāniyyāhi*, imperative.

<sup>20</sup> Three adjectives predicated of ‘Prince Vipassī’.

<sup>21</sup> A literal, word for word translation of this phrase is difficult due to its idiomatic nature.

<sup>22</sup> *Jātassa*, ‘for the one who has been born’, is a dative past participle used as a noun, referring to the doer of the action of the past participle, see NCRP V 5.2.

<sup>23</sup> Or ‘east monastery’, *pubbārāme* = *pubba* + *ārāme*. In addition to ‘before’ and ‘former’, *pubba* also has the meaning ‘east’.

<sup>24</sup> Note the plural ending of *VāseṭṭhaBhāradvājā*. It is a dvanda compound where the two elements are regarded as individual items, thus the plural ending, see Warder p.97.

<sup>25</sup> Locative plural meaning ‘among’, see Warder p.102.

<sup>26</sup> I.e., desiring to become monks.

<sup>27</sup> *Sāyaṇihasamayaṇi* = *sāyaṇi* + *samayaṇi*, genitive tappurisa compound.

<sup>28</sup> *Vuṭṭhito*. Note how the past participle sometimes is best translated with the past perfect, i.e. ‘had ...’, because the whole narrative is historic present. (Maybe this could be called the ‘historic present perfect’.)

<sup>29</sup> *Caṅkamati*, historic present tense, see Warder p.12.

<sup>30</sup> *Pāsādapacchāyāyaṇi* = *pāsāda* + *pacchāyāyaṇi*, another genitive tappurisa compound, with the overall compound in the locative case.

<sup>31</sup> *Caṅkanantaṇi*, present participle accusative singular, agreeing with *Bhagavantaṇi*. Again, because of the historic present of the Pali (see Warder p.12) ‘was walking’ is the most appropriate translation.

this<sup>1</sup> Blessed One, at the time of evening, has arisen<sup>2</sup> from seclusion, (and) having descended from the palace, he walks up and down in the open in the shade of the mansion. Let us go,<sup>3</sup> friend Bhāradvāja, let us approach<sup>4</sup> the Blessed One. Perhaps (*app eva nāma*) we might get to hear<sup>5</sup> a Dhamma<sup>6</sup> talk from the Blessed One.<sup>7</sup> Saying “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>8</sup> the Blessed One who was walking up and down.

Then the Blessed One addressed Vāseṭṭha: “Vāseṭṭhas,<sup>9</sup> you who are brahmins by birth<sup>10</sup>, brahmins by clan,<sup>11</sup> have<sup>12</sup> gone forth from home to homelessness from a Brahmin clan<sup>13</sup>. I hope (*kacci*), Vāseṭṭhas, the brahmins don’t abuse (and) slander you<sup>14</sup>?” “Certainly (*taggha*), Venerable Sir, the brahmins abuse (and) slander us<sup>15</sup> with complete (*paripuṇṇāya*) personal slander, not incomplete.” “But in what way, Vāseṭṭhas, do the brahmins abuse (and) slander you with complete personal slander, not incomplete?” “Venerable Sir, the brahmins say thus: ‘Just (*va*) the brahmin caste is best, (any) other caste is inferior; just the brahmin caste is white, (any) other caste is black; just the brahmins become pure, not non-brahmins; just the brahmins are sons, the true sons<sup>16</sup> of Brahma, born from the mouth,<sup>17</sup> born from Brahma,<sup>18</sup> created by Brahma,<sup>19</sup> heir to Brahma<sup>20</sup>. You,<sup>21</sup> having abandoned the best caste, have (*attha*) joined an inferior caste, that is the shaven-headed, vassal-like (*ibbhā*), black, little-ascetics,<sup>22</sup> who are offsprings of the Kinsman’s feet<sup>23</sup>.’ Thus, Venerable Sir, the brahmins abuse us ...” “Certainly, Vāseṭṭhas, the Brahmins (only) say thus (due to) not recalling<sup>24</sup> your (*vo*) history (*porāṇaṇi*). Vāseṭṭhas, the brahmin ladies<sup>25</sup> of the brahmins are seen pregnant and (*pi*) giving birth; and those brahmins, being merely (*eva*) born from a womb<sup>26</sup>, say thus. Surely (*eva*) they slander Brahma, speak falsehood, and generate much demerit.<sup>27</sup> Vāseṭṭhas, there are these four castes: the noble warriors, the brahmins, the merchants, the helots. Here (*idha*) Vāseṭṭhas, some noble warrior is a killer of living beings<sup>28</sup>, is a taker of the ungiven, is one who possesses wrong conduct<sup>29</sup> with reference to sensual pleasures<sup>30</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. Vāseṭṭhas, also (*pi*) (some) brahmin etc. (*pe*) also (some)

<sup>1</sup> Or simply ‘the’, *ayaṇi*. Sometimes the demonstrative pronoun is used where one would use the definite article ‘the’ in English, see Warder p.30.

<sup>2</sup> *Vuṭṭhito*. Now translating as present perfect, ‘has ...’, because of the quoted speech. I.e., this is no longer the historic present of the narrative.

<sup>3</sup> *Āyāma*, seems to be an imperative.

<sup>4</sup> *Upasaṅkhamissāma*, lit. ‘we will approach’, future expressing determination, see Warder p.55. It is similar to the imperative.

<sup>5</sup> *Savanāya*, dative action noun used like the infinitive, see Warder p.138.

<sup>6</sup> *Dhammiṇi* is here a feminine adjective qualifying *kathaṇi*, a feminine noun. Note how *dhamma* changes to the *i/i-*stem in the feminine (rather than the *ā-*stem).

<sup>7</sup> *Bhagavato santikā*, lit. ‘from the presence of the Blessed One’.

<sup>8</sup> *Anuṅkhamissu*, the prefix *anu* has the sense of ‘along with’, ‘following’, etc.

<sup>9</sup> Plural, addressing both using the name of one.

<sup>10</sup> *Brāhmaṇajaccā* is a bahubbīhi compound qualifying *tumhe*, ‘you’. The internal structure of the compound is that of a kammadhāraya compound, with *jaccā*, ‘by birth’, being an adjective qualifying *brāhmaṇa*, see Warder pp.137-138.

<sup>11</sup> Another bahubbīhi compound with similar structure to the previous one.

<sup>12</sup> *Attha*, lit. ‘are’. Again, sometimes, as in this case, verbs meaning ‘to be’ in Pali are best translated with ‘to have’, for which there is no direct equivalent in Pali.

<sup>13</sup> *Brāhmaṇakulā*, ablative kammadhāraya compound with *brāhmaṇa* qualifying *kula*.

<sup>14</sup> *Vo*, dative of disadvantage (parallel to dative of advantage, see Warder p.67).

<sup>15</sup> *No*, again dative of disadvantage.

<sup>16</sup> *Orasā*, see DP.

<sup>17</sup> I.e. ‘from his mouth’. Note the ablative ‘-to’ ending.

<sup>18</sup> *Brāhmaṇajā*, bahubbīhi compound formally resembling an ablative tappurisa compound (i.e. ‘born from ...’) and qualifying *brāhmaṇa*, see Warder pp.137-138. *Jā* is a ‘bound’ form, see Warder p.92.

<sup>19</sup> *Brāhmaṇinimittā*, another bahubbīhi compound, here formally resembling an instrumental tappurisa compound, i.e. ‘created by ...’.

<sup>20</sup> A third bahubbīhi compound, here formally like a genitive tappurisa compound, i.e. ‘brahma’s heir’.

<sup>21</sup> *Te tumhe*, lit. ‘those you’.

<sup>22</sup> *Samaṇake*, apparently a pejorative reference to a *samaṇa*, see PTS dict. Note the accusative plural, i.e. the same case as *hīṇam ... vaṇṇaṇi* just before.

<sup>23</sup> *Bandhuṇpādāpacce*, a bahubbīhi compound qualifying *samaṇake*, formally resembling a three member tappurisa compound: ‘offspring’ (*apacce*) + ‘of the feet’ (*pāda*) + ‘of the kinsman’ (*bandhu*). *Bandhu* (‘kinsman’) is a synonym for *Brāhmaṇa*.

<sup>24</sup> *Assarantā*, present participle agreeing with *brāhmaṇā*.

<sup>25</sup> *Brāhmaṇiyo*, feminine form of *brāhmaṇa*.

<sup>26</sup> *Yonijā*, ablative tappurisa compound.

<sup>27</sup> Note the three *cas*, connecting the three phrases.

<sup>28</sup> *Pānātipātī*, can be regarded as a noun (a tappurisa compound) in apposition to *klattiyo* or as a bahubbīhi compound (i.e., an adjective) qualifying the same, see Warder pp.188 and 122. So also for the following compounds.

<sup>29</sup> *Micchācārī*. These *in-*stem nouns can be regarded as possessive (see Warder p.122), thus ‘one who possesses wrong conduct’.

<sup>30</sup> *Kāmesu*, here refers to sexuality but this word usually pertains to all the five senses.

merchant etc. also (some) helot etc. has wrong view. Here, Vāsetṭhas, also some noble warrior is abstaining<sup>1</sup> from the killing of living beings<sup>2</sup>, is abstaining from the taking of the ungiven etc. also (some) helot etc. has (*hoti*) right view. Vāsetṭhas, when these four castes, which are thus (*evaṇṇi*) mixed with both,<sup>3</sup> are conducting themselves<sup>4</sup> in things (*dhammesu*) which are black and white, which are indeed (*eva*) blamed by the wise and praised by the wise<sup>5,6</sup> if<sup>7</sup> in this case (*ettha*) the brahmins say thus: “Just the brahmin caste is best etc. heirs to Brahmā”, that the wise do not allow them<sup>8</sup>. Why is that?<sup>9</sup> Since, Vāsetṭhas, of these four castes, he who is a monk who is an arahant, who has exhausted the outflowings,<sup>10</sup> who has lived<sup>11</sup> (the holy life), who has done the duty,<sup>12</sup> who has put down the burden,<sup>13</sup> who has attained the true goal,<sup>14</sup> who has eliminated the fetter of being,<sup>15</sup> is freed through right knowledge,<sup>16</sup> he is declared the foremost<sup>17</sup> of them<sup>18</sup>, just through Dhamma, not through non-Dhamma<sup>19</sup>. For (*hi*), Vāsetṭhas, in the case of people,<sup>20</sup> Dhamma is the best, in this very (*eva*) life<sup>21</sup> and in the next life<sup>22</sup>.”

“Vāsetṭhas, there is that time when<sup>23</sup>, some time or other,<sup>24</sup> after the passage of a long time,<sup>25</sup> this world contracts (*samvaṭṭati*). When the world is contracting,<sup>26</sup> beings are for the most part (*yebhuyyena*) contracting to (*saṇṇvaṭṭanika*) the world of radiance<sup>27</sup>. There they are mind-made, feeding on joy, self-luminous, living in the sky, remaining in glory,<sup>28</sup> (and) they stay (thus) for a long (*ciraṇṇi*), long (*dīghaṇṇi*) time. (And) Vāsetṭhas, there is that time when, 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 group (*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 (thus) for a long, long time. At that time, Vāsetṭhas, (the world) is consisting entirely (*eva*) of water, (and) there is

<sup>1</sup> *Paṭivirato*, past participle functioning as an adjective, see PTS dict.

<sup>2</sup> *Pāṇātipātā*, a genitive tappurisa compound (‘the killing of ...’) in the ablative case, i.e. ending in *ā*. The ablative is required by *paṭivirato*, ‘abstaining from’.

<sup>3</sup> I.e., a mixture of good and bad qualities. *Ubhayavokiṇṇesu* is a bahubbīha compound qualifying *vaṇṇesu*, ‘castes’.

<sup>4</sup> *Vattamānesu*, present participle, locative plural to agree with *vaṇṇesu*, ‘castes’.

<sup>5</sup> *Kaṇhasukkesu dhammesu viññūgarahitesu c’eva viññūpasatthesu ca*. It is not clear whether this is to be regarded as qualifying *vaṇṇesu* or whether it should be seen as the locative ‘object’ of *vattamānesu*. Judging from exercise 18, passage 2 (towards the bottom of p.131), the verb *vattati* does indeed take ‘objects’ in the locative (*ariye cakkavattivatte vatti*, ‘he conducts himself in the noble conduct of a wheel-turning monarch’). Thus I assume that is the case also in the present exercise. *Dhammesu*, then, is the object of *vattamānesu* and *kaṇhasukkesu*, *viññūgarahitesu*, and *viññūpasatthesu* are bahubbīhi compounds (formally resembling a dvanda, a tappurisa, and another tappurisa compound respectively) qualifying *dhammesu*.

<sup>6</sup> The whole clause, *imesu ... viññūpasatthesu ca*, is a locative absolute. Note that the locative absolute construction may include objects/patients of the absolute participle in whatever case relevant (here the locative), see Warder p.103.

<sup>7</sup> *Yad*, here used as an adverb which meaning is very broad, see Warder pp.72 and 291.

<sup>8</sup> *Tesaṇṇi*, here probably dative of advantage.

<sup>9</sup> *Taṇṇi kissa hetu*, lit. ‘of what is that the cause’.

<sup>10</sup> *Khīṇāsavo* = *khīṇa* (‘exhausted’) + *āsava* (‘outflowing’), is a bahubbīhi compound qualifying *bhikkhu*, ‘monk’. It is formally similar to a kammadhāraya compound where the past participle *khīṇa* functions as an adjective to *āsava*, i.e. ‘(who has) outflowings which are exhausted’. (Alternatively this could be regarded as an accusative tappurisa structure with *āsava* being the patient of *khīṇa*, ‘(a monk) who has exhausted the taints’). Note that although *khīṇāsavo* is singular to agree with *bhikkhu*, still the plural ‘outflowings’ must be understood, see Com.

<sup>11</sup> *Vusitavā*, possessive adjective in *-vant*, see Warder pp.158 and 252.

<sup>12</sup> *Katakaraṇṇiyo* = *kata* (‘done’) + *karaṇṇiya* (‘duty’).

<sup>13</sup> *Ohitabhāro* = *ohita* (‘put down’, past participle) + *bhāra* (‘burden’).

<sup>14</sup> *Anupattasattho* = *anupatta* (‘attained’) + *sad* (= *sant*, ‘true’) + *attho* (‘goal’).

<sup>15</sup> *Parikkhīṇābhavasamīyojano* = *parikkhīṇa* (‘eliminated’) + *bhava* (‘being’) + *samīyojano* (‘fetter’).

<sup>16</sup> *Sanmadaiññāvīnuttō* = *sanmad* (= *sanma*, ‘right’) + *aññā* (‘knowledge’) + *vīnuttō* (‘freed’).

*Katakaraṇṇiyo* to *sanmadaiññāvīnuttō* are five bahubbīhi compounds all qualifying *bhikkhu*.

<sup>17</sup> *Aggaṇṇi*, lit. ‘peak’.

<sup>18</sup> Or ‘among them’, *tesaṇṇi*. Here the genitive is similar to the locative.

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

<sup>20</sup> *Jane*, seems to be a locative of reference, see Warder pp.100-102.

<sup>21</sup> *Dīṭṭhe ... dhamme*, lit. ‘in the visible ... phenomenon/state’. It has the contextual meaning of ‘in this life’ in the suttas.

<sup>22</sup> *Abhisaṃparāyaṇi*, according to DP it is an indeclinable. Indeclinables can have a sense different from the case they appear in. Thus here the accusative case has a locative sense.

<sup>23</sup> *Yaṇṇi*, again taking it as an indeclinable. See also PED under *ya*.

<sup>24</sup> *Kadā ci karaha ci*, see DP.

<sup>25</sup> For the use of *accayena*, see Warder p.45. For *addhuno*, genitive singular of *addhan*, see Warder p.154.

<sup>26</sup> Locative absolute.

<sup>27</sup> *Ābhassarasamvaṭṭanikā*, bahubbīhi compound qualifying *sattā*, ‘beings’. Note that *saṇṇvaṭṭanikā* is derived from the same root and prefix as *saṇṇvaṭṭanāne* just before and thus the meaning must be closely related. (The compound can be regarded as similar to an accusative tappurisa compound, i.e. *saṇṇvaṭṭanikā* being an action noun taking *ābhassara* as its patient, see Warder p.138).

<sup>28</sup> Five bahubbīhi compounds qualifying *te*, ‘they’. (The last one, *subhaṭṭhāyino*, is a nominative plural in the *in*-stem.) Note the ‘bound form’ at the end of each compound, see Warder p.92.

darkness, pitch-darkness<sup>1</sup>. The moon and the sun are not discerned<sup>2</sup>, the lunar mansions<sup>3</sup> and the constellations<sup>4</sup> are not discerned, nights and days<sup>5</sup> are not discerned, months and half-months are not discerned, seasons and years are not discerned, female and male<sup>6</sup> are not discerned. Beings go to classification simply (*eva*) (as) ‘beings’<sup>7</sup>. Then, Vāsetṭhas, some time or other, after a long time, for those beings<sup>8</sup> tasty-earth<sup>9</sup> stretched out<sup>10</sup> on the water. Just as, while hot milk<sup>11</sup> is being cooled<sup>12</sup>, there is a film<sup>13</sup> on top, just so it appeared. It was endowed with colour, endowed with odour, [167] endowed with taste; just as ghee is endowed<sup>14</sup> or butter (*uavanītam*) is endowed, it had such colour<sup>15</sup>; and (*pi*) just as honey which is sweet (and) pure, it had such enjoyment<sup>16</sup>. Then, Vāsetṭhas, a certain wanton-natured<sup>17</sup> being thinking<sup>18</sup>: “Hey,<sup>19</sup> just what might this be<sup>20</sup>?”, tasted<sup>21</sup> tasty-earth with a finger. While it was tasting<sup>22</sup> tasty-earth with a finger,<sup>23</sup> it<sup>24</sup> enveloped (the being)<sup>25</sup> and craving descended into it<sup>26</sup>. Also certain (other) beings, Vāsetṭhas, following the view<sup>27</sup> of that being, tasted tasty-earth with a finger. While they were tasting<sup>28</sup> tasty-earth with a finger,<sup>29</sup> it enveloped (the beings) and craving descended into them. Then, Vāsetṭhas, those beings fell upon tasty-earth making pieces<sup>30</sup> with the hands to enjoy<sup>31</sup>. When,<sup>32</sup> Vāsetṭhas, beings fell upon tasty-earth making pieces with the hands to enjoy, then the self-luminosity<sup>33</sup> of those beings disappeared. When the self-luminosity disappeared,<sup>34</sup> moon and sun appeared. When moon and sun appeared, the lunar mansions and the constellations appeared. When the lunar mansions and the constellations appeared, nights and days were discerned. When nights and days were being discerned,<sup>35</sup> months and half-months were discerned. When months and half-months were being discerned, seasons and years were discerned. To that extent, Vāsetṭhas, this world was again expanded<sup>36</sup>.“

<sup>1</sup> *Andhakāratinīsā*, see DP.

<sup>2</sup> *Paññāyanti*, passive plural of *paññāti*.

<sup>3</sup> *Nakkhattāni*, this seems to refer to the particular constellation that the moon passes through during the year, see Com.

<sup>4</sup> *Tārakarūpāni*, lit. ‘the forms of the stars’, seems to refer to the constellations apart from the lunar mansions, see Com.

<sup>5</sup> *Rattindivā*, dvanda compound with plural inflection. The meaning is either ‘nights and days’ or ‘night and day’. In the latter case the plural is due to there being two ‘items’, see Warder p.97. Note that *diva* is an *as*-stem noun, see Warder p.158.

<sup>6</sup> *Itthipumā*, see DP. *Pumā* is an *an*-stem noun, see Warder p.154.

<sup>7</sup> I.e., they are considered simply as beings. For the idiom *sañkhaṇi gacchati*, see Warder p.161.

<sup>8</sup> *Tesaṇi ... sattānaṇi*, probably dative.

<sup>9</sup> *Rasapaṭṭhāvī*, seems to be a kammadhāraya compound, lit. ‘the earth which has taste’.

<sup>10</sup> *Samatāni*, aorist of *santanoti*.

<sup>11</sup> *Payaso*, genitive of *as*-stem, see Warder p.154.

<sup>12</sup> *Nibbāyamānassa* is the genitive present participle passive of *nibbāti*. The whole phrase is a genitive absolute.

<sup>13</sup> *Santānakaṇi*, lit. ‘a stretching’.

<sup>14</sup> *Sampannaṇi vā sappi*, where *sappi* is an *i*-stem neuter noun and *sampannaṇi* is a past participle agreeing with *sappi*, but retaining the *a*-stem (i.e. the nominative neuter of the *i*-stem is *i*, while the nominative neuter of the *a*-stem is *ani*).

<sup>15</sup> *Evaṇvaṇṇiṇā*, bahubbīhi compound starting with an indeclinable, qualifying *sā*, ‘it’, at the beginning of the sentence.

<sup>16</sup> I.e. ‘it was that enjoyable’. *Evaṇṇā* is another bahubbīhi compound qualifying *sā*.

<sup>17</sup> Or ‘of a restless nature’, *lolajātiko*, a bahubbīhi compound.

<sup>18</sup> ‘Thinking’ is implied the *ti* marking a quote, see Warder pp.35-36.

<sup>19</sup> *Ambho* - see DP.

<sup>20</sup> *Bhavissati*, future expressing surprise or wonder, see Warder p.55.

<sup>21</sup> *Sāyi*, third person singular aorist of *sāyati*.

<sup>22</sup> *Sāyato*, present participle genitive singular, agreeing with *tassa*.

<sup>23</sup> Genitive absolute.

<sup>24</sup> I.e., the taste. See next footnote.

<sup>25</sup> I.e., the being was consumed by the taste. *Acchādesi* might be interpreted in two ways: as the aorist of *chādeti* or as the aorist of *acchādeti*. *Chādeti* has the sense of ‘to be pleased’ and the agent would in this context be *aññatāro satto*. Three lines further down in Warder’s text *acchādesi* occurs again and, if it is taken to mean ‘to be pleased’, the agent would have to be *aññatāro sattā*. This is not possible because of the lack of agreement between the verb (singular) and potential agent (plural). Thus it seems *acchādesi* must be the aorist of *acchādeti*, ‘to cloth’, ‘to cover’, or ‘envelope’, see PED. In this case, although not explicit, the implied agent is ‘the taste’. (This seems to be supported by the Com.).

<sup>26</sup> *Assa okkami*. Although the English translation has a locative sense, *okkami* may take the genitive, see DP under *okkami*.

<sup>27</sup> *Diṭṭhānugatim āpajjānānā*. The Pali idiom is difficult to translate word for word into English.

<sup>28</sup> *Sāyataṇi*, present participle genitive plural of *sāyati*.

<sup>29</sup> Again, genitive absolute.

<sup>30</sup> *Ālumpakārakaṇi*, adverb. It seems to be a verbal compound (see Warder p.156) containing a noun, *ālumpa*, ‘piece(s)’, and a gerund/absolute, *kārakaṇi* (so-called *ṇanul* absolute), see DP under *karoti*. Note how the gerund here is best translated as a present participle, cf. Warder p.48, ‘ādāya’. (Note that whereas Warder uses the term ‘gerund’, the equivalent term ‘absolute’ is most commonly used nowadays.)

<sup>31</sup> I.e. ‘for the purpose of enjoyment’. The infinitive is interchangeable with the dative of purpose, see Warder p.134.

<sup>32</sup> *Yato*, see PED.

<sup>33</sup> *Sayampabhā*, here a kammadhāraya compound, i.e. it is used as a noun. In the previous paragraph *sayampabhā* is a bahubbīhi compound and used as an adjective (*te tattha honti manomayā pītibhakkhā sayampabhā ...*).

<sup>34</sup> Locative absolute. And four more in the following text.

<sup>35</sup> *Paññāyamānesu*, present participle passive.

<sup>36</sup> *Vivaṭṭo*, past participle of *vivaṭṭati*.

## Exercise 21

### Passage 1 (D I 52,21 - 53,4)

When this had been said, Venerable Sir, Pūraṇa Kassapa said this to me: [177] “Great King, when doing,<sup>1</sup> when causing to do,<sup>2</sup> when cutting, when causing to cut, when torturing,<sup>3</sup> when causing to torture, when causing to grieve, when causing to distress,<sup>4</sup> when shaking, when causing to shake, when causing to kill a living being, when taking the ungiven, when cutting a break,<sup>5</sup> when taking plunder,<sup>6</sup> when doing<sup>7</sup> burglary, when standing in ambush<sup>8</sup>, when going to the wife of others, when speaking falsehood; when doing,<sup>9</sup> no evil is done<sup>10</sup>. Also, if with a razor-rimmed wheel, who should make<sup>11</sup> the living beings of this earth (into) one mash of flesh<sup>12</sup>, one heap of flesh, there is no evil<sup>13</sup> from that source<sup>14</sup>, there is no coming of evil.<sup>15</sup> Also, if one should come along the southern bank of the Ganges, killing, causing to kill, cutting, causing to cut, torturing, (and) causing to torture<sup>16</sup>, 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 gifts,<sup>17</sup> by restraint, by self-control, by speech which is truthful,<sup>18</sup> there is no merit, there is no coming of merit.” Thus, Venerable Sir, Pūraṇa Kassapa, being asked by me (*me*) (about) the fruit of recluseship in this life (*sandiṭṭhikaṇi*),<sup>19</sup> explained inaction<sup>20</sup>.

### Passage 2 (D III 86,11 - 93,21)

Then, Vāsetṭhas, those beings, who were enjoying tasty-earth, who were feeding on it,<sup>21</sup> who were having it as nutriment,<sup>22</sup> remained for a long, long time. Just as,<sup>23</sup> Vāsetṭhas, those beings who were enjoying tasty-earth, who were feeding on it, who were having it as nutriment, remained for a long, long time, just so<sup>24</sup> a coarseness

<sup>1</sup> *Karato*, genitive present participle singular, as is the whole list following *karato*. This is presumably a genitive absolute construction despite the absence of a pronoun, see NCRP VIII,3 and X,1.

<sup>2</sup> *Kārayato*, from *kāreti* (causative), *aya* and *e* being interchangeable, see Warder pp.79-80 + 82.

<sup>3</sup> *Pacato*, lit. ‘(when) cooking’.

<sup>4</sup> *Kilamayato*, see DP under *kilamati*.

<sup>5</sup> *Sandhiṇi chindato*, apparently this means ‘robbing houses’, see PED.

<sup>6</sup> I.e., when plundering.

<sup>7</sup> *Karoto*, alternative form of *karato*.

<sup>8</sup> *Parīpanthe*, locative.

<sup>9</sup> It is slightly curious that *karoto* occurs here since it has already appeared at the beginning of the sentence. Maybe here it is meant as a summing up of all the previous actions.

<sup>10</sup> *Karīyati*, passive of *karoti*.

<sup>11</sup> *Kareyya*, here seems to take two patients, i.e. to make something (‘living beings’)(1) into something (‘one mash of flesh’)(2).

<sup>12</sup> *Ekamaṇṇisa-khalanaṇi* = *eka* (‘one’) + *maṇṇisa* (‘flesh’) + *khalanaṇi* (‘threshing’ or ‘mash’, see DP). A tappurisa compound (*maṇṇisa-khalanaṇi*) within a kammadhāraya, *eka* being an adjective (see Warder p.116) qualifying the rest of the compound.

<sup>13</sup> *Pāpaṇi* is here a synonym for *apuññāṇi*, ‘demerit’, i.e. bad *kamma*, because the opposite of *pāpaṇi* (further down the paragraph) is *puññāṇi*.

<sup>14</sup> *Tatonidānaṇi* = *tato* (‘from that’) + *nidānaṇi* (‘source’) is probably to be read as a bahubbhīhi compound acting as an adjective qualifying *pāpaṇi*, lit. ‘(evil) which has a source from that’. It seems that *nidānaṇi* here has much the same function as the ablative ending of *tato*. The compound can perhaps best be translated simply as ‘from that’, see PED under *nidāna*. Also note that *tato* retains its ablative ending even as the first member of the compound due to its adverbial sense, i.e. it does not qualify any noun.

<sup>15</sup> Note that there is no demonstrative pronoun in the main clause here, e.g. ‘for him’, to agree with the relative pronoun *yo*, ‘who’, in the relative clause immediately preceding it. See Warder pp.71 and 291.

<sup>16</sup> Six present participles nominative singular, agreeing with the subject of *āgaccheyya*.

<sup>17</sup> Or ‘by giving’. *Dāna* is a collective singular noun, thus ‘gifts’ despite the singular *-ena* ending.

<sup>18</sup> *Saccavaṇṇaṇi*, kammadhāraya compound with *sacca* qualifying *vaṇṇaṇi*.

<sup>19</sup> *Sandiṭṭhikaṇi sāmāññaphalaṇi*, lit. ‘the visible fruit of recluseship’.

<sup>20</sup> I.e., the doctrine of inaction.

<sup>21</sup> *Tambhakkhā* = *tam* (‘it’) + *bhakkhā* (‘feeding on’), bahubbhīhi compound qualifying *sattā*, ‘beings’. The compound is formally like a tappurisa compound, with *bhakkhā* being a ‘bound form’.

<sup>22</sup> *Tadāhārā* = *tad* (‘it’) + *āhārā* (‘nutriment’). Another bahubbhīhi compound qualifying *sattā*, but this time formally like a kammadhāraya compound. *Tad* is a demonstrative pronoun relating to *āhārā*, ‘that nutriment’ or ‘the nutriment which is that’ or ‘that as nutriment’. Converting the kammadhāraya into a bahubbhīhi, i.e. into an adjective, one gets: ‘having that/it as nutriment’.

<sup>23</sup> I.e., in accordance with. *Yathā yathā*, repetition to give distributive meaning (‘as-ever’), see Warder p.171.



descended into the body of those beings, and a discolouration of (their) beauty<sup>1</sup> was discerned. Some (*eke*) beings there<sup>2</sup> were beautiful, some there were ugly. There, those beings who were beautiful, they despised the ugly beings: “We are more beautiful<sup>3</sup> than them<sup>4</sup>, they are uglier than us.” Due to the condition of beauty-conceit,<sup>5</sup> tasty-earth disappeared for those<sup>6</sup> who had a nature of pride and conceit<sup>7</sup>. When the tasty earth disappeared,<sup>8</sup> they assembled, (and) having assembled they lamented: “Oh the taste, oh the taste!”<sup>9</sup> So,<sup>10</sup> also now, people having obtained some good<sup>11</sup> taste<sup>12</sup>, say thus: “Oh the taste, oh the taste.” They just (*eva*) follow that ancient, original expression, but (*tv ev*) they don’t understand the meaning of it (*assa*).

Then, Vāseṭṭhas, when the tasty earth had disappeared for those beings,<sup>13</sup> a ground-fungus<sup>14</sup> appeared. Just like a mushroom<sup>15</sup>, 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. And 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 (*taṇṇi*), who were feeding on it, who were having it as nutriment, remained for a long, long time. Just as, Vāseṭṭhas, those beings who were enjoying the ground-fungus, who were feeding on it, who were having it as nutriment, remained for a very long time, just so to a still greater degree<sup>17</sup> coarseness descended into the body of those beings, and a discolouration of (their) beauty was discerned. Some beings there were beautiful, some beings there were ugly. There, those beings who were beautiful, they despised the ugly beings: “We are more beautiful than them, they are uglier than us.” Due to the condition of beauty-conceit, the ground-fungus disappeared for those who had a nature of pride and conceit. When the ground-fungus disappeared, a creeper appeared. Just like the Kalambukā (creeper), just so it appeared. It was endowed with colour, endowed with odour, endowed with taste. Just as ghee is endowed or butter is endowed, it had such colour. And just as honey which is sweet (and) pure, it had such enjoyment.

Then, Vāseṭṭhas, those beings fell upon the creeper to enjoy. They, enjoying it, feeding on it, having it as nutriment, remained for a very long time. Just as, Vāseṭṭhas, those beings, enjoying the creeper, feeding on it, having it as nutriment, etc. When the creeper disappeared,<sup>18</sup> they assembled, (and) having assembled they lamented: “Alas, it was<sup>19</sup> ours<sup>20</sup>! Alas, our creeper has disappeared<sup>21</sup>!” So (*tad*), also now, people who are touched by some painful thing<sup>22</sup>, say thus: “Alas, it was ours! Alas, (what was) ours has disappeared!” They just follow that ancient, original expression, but they do not understand its (*assa*) meaning.

<sup>24</sup> *Tathā tathā* (‘so-ever’), demonstrative relating to *yathā yathā*, introducing demonstrative and relative clauses respectively. Because *yathā* is repeated (distributive meaning), so is *tathā*.

<sup>1</sup> *Vaṇṇavevaṇṇatā* = *vaṇṇa* + *vevaṇṇatā*, a tappurisa compound. It cannot be a dvanda compound because it would then not agree with the singular verb, *paññāyittva* (third person singular aorist passive of the middle conjugation, see Warder p.315).

<sup>2</sup> *Idaṇṇi*, here an indeclinable.

<sup>3</sup> *Vaṇṇavavantatārā*, note the comparative ending *-tarā*. The word acts like an adjective agreeing with *maṇaṇi* (nominative plural), see Warder p.123.

<sup>4</sup> *Etehi*, ablative of comparison, thus the translation ‘than them’, see Warder p.124.

<sup>5</sup> *Vaṇṇātīmānapaccayā*, a three member tappurisa compound, lit. ‘(from) the condition (*paccayā*) of conceit (*atimāna*) from/duo to beauty (*vaṇṇa*)’. The whole compound being in the ablative case (*-paccayā*), i.e. ablative of cause, thus ‘due to’.

<sup>6</sup> *Tesaṇi*, dative of disadvantage, complimentary to dative of advantage, see Warder p.67.

<sup>7</sup> I.e., for those who had become proud and conceited. *Mānātīmānaṇāṭikānaṇi* is a dvanda compound within a tappurisa within a bahubbibhi compound: ‘(for those) who had a nature (*ṇāṭikānaṇi*) of pride (*māna*) and conceit (*atimāna*)’. The whole thing qualifies *tesaṇi*.

<sup>8</sup> Genitive absolute.

<sup>9</sup> *Aho*, here expressing disappointment, but the same phrase expresses wonder just below, see Warder p.171.

<sup>10</sup> *Tad*, adverb.

<sup>11</sup> *Sādhu* is a *u*-stem adjective qualifying *rasaṇi*. One would have expected *sādhuṇi* so as to agree with the masculine accusative *rasaṇi*. Maybe *sādhu* is an alternative accusative singular, not mentioned by Warder, cf. Warder p.134. Or maybe *rasaṇi* is a neuter noun, in which case *sādhu* would be neuter accusative..

<sup>12</sup> I.e., having obtained something nice to eat.

<sup>13</sup> Locative absolute.

<sup>14</sup> *Bhūmipappaṭṭako*, tappurisa compound, ‘a fungus of the ground’.

<sup>15</sup> Lit. ‘a shade for a snake’. *Alicchatako* = *ali* (‘snake’) + (*c*)*chattako* (‘shade’), a tappurisa compound.

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

<sup>17</sup> *Bhīyyoso mattāya*, ablative according to Warder’s vocabulary.

<sup>18</sup> Locative absolute.

<sup>19</sup> *Ahu*, root aorist of *hoti*, see Warder p.353.

<sup>20</sup> *No*, enclitic genitive of *maṇaṇi*, ‘we’, see Warder p.115.

<sup>21</sup> *Āhāyi*, aorist passive of *āhā*.

<sup>22</sup> *Dukkhadhammena*, a kammadhāraya compound, ‘(by) a thing (*dhamma*) which is painful (*dukkha*)’.

Then, Vāseṭṭhas, when the creeper had disappeared for those beings, rice appeared which ripened in uncultivated (ground)<sup>1</sup>, without bran,<sup>2</sup> without husk, which had pleasant smell,<sup>3</sup> (and) which had rice-grain-fruit<sup>4</sup>. That which they collected in the evening for the evening meal<sup>5</sup>, in the morning that was ripe (and) grown again<sup>6</sup>. 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<sup>7</sup>. Then, Vāseṭṭhas, those beings, enjoying the rice which ripened in uncultivated (ground), feeding on it, having it as nutriment, etc. and a discolouration of (their) beauty was discerned. For female<sup>8</sup> the female characteristic<sup>9</sup> arose, and for male the male characteristic. And female thought excessively about male, [179] and male (about) female. While they were thinking<sup>10</sup> excessively about each other<sup>11</sup>, lust arose, a fever (of lust) arose in the body. They, due to the condition of fever<sup>12</sup>, indulged in sex<sup>13</sup>. But which beings<sup>14</sup>, Vāseṭṭhas, at that time, saw them (*te*) indulging in sex, some<sup>15</sup> (of them) threw dirt, some threw ash, some threw cowdung, saying: “Perish, impure one!<sup>16</sup> Perish, impure one!” “For how could a being do<sup>17</sup> such to a being<sup>18</sup>?” So, also now, people, when in some countries the bride is being lead out,<sup>19</sup> some<sup>20</sup> throw dirt, some throw ash, some throw cow-dung. They just follow that ancient, original expression, but they do not understand its meaning.

So (*kho pana*), Vāseṭṭhas, at that time it was considered improper (*adhamma*), (but) now that is considered proper. And (*kho pana*), Vāseṭṭhas, which beings at that time indulged in sex, they did not get (*labhanti*) to enter the village or town for a month or (*pi*) two months. Because (*yato*), Vāseṭṭhas, at the time, those beings indulged excessively in the improper (*asaddhamma*), they then (*atha*) went into houses to carry out (*kātuṃ*) the aim (*atthaṃ*) of concealment of that very (*eva*) immorality (*asaddhammassa*).

Then, Vāseṭṭhas, a certain lazy-natured being thought this:<sup>21</sup> “I say (*ambho*), just why am I troubled<sup>22</sup> collecting<sup>23</sup> rice in the evening for the evening meal (and) in the morning for the morning meal. What if I were to collect rice just (*eva*) once for the morning and evening meal<sup>24</sup>.” Then, Vāseṭṭhas, that being collected<sup>25</sup> 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, let’s go<sup>26</sup> to the rice-collecting<sup>27</sup>.” “Enough, honoured being, rice has been collected by me just once for the morning and evening meal.” Then, Vāseṭṭhas, that being, following the view (*ditṭhānugatiṃ āpajjanāno*) of that being, collected rice just (*eva*) once for two days<sup>28</sup> thinking: “Indeed (*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, let’s go to the 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,

<sup>1</sup> Or ‘which ripened without cultivation’. *Akaṭṭhapāko* is an adjective according to DP and thus a bahubbhīhi compound qualifying *sāli* (*sāli* must then be a masculine noun in this case). *Akaṭṭha* is the negative past participle of *kasati*, ‘plows’.

<sup>2</sup> *Akaṇṇo*, see DP.

<sup>3</sup> *Sugandho* = *su* + *gandho*, see Warder p.98.

<sup>4</sup> *Tañḍulaphalo* = *tañḍula* + *phala*, a kammadhāraya compound, lit. ‘fruit which was rice-grains’. It is a noun in apposition to *sāli* (i.e., they qualify each other but retain their own gender). The other nouns in this sentence are similarly in apposition to *sāli*.

<sup>5</sup> *Sayamāsāya* = *sayam* + *āsāya*, kammadhāraya compound in the dative case (dative of purpose see Warder p.67).

<sup>6</sup> *Paṭivirūlhaṇi*, past participle of *paṭiviruhati*.

<sup>7</sup> I.e., could not be discerned.

<sup>8</sup> *Itthiyā*, seems to be dative.

<sup>9</sup> *Itthilīṅgaṇi* = *itthi* + *līṅga*, a kammadhāraya compound (‘the characteristic which is female’ or ‘the female characteristic’) or a tappurisa compound (i.e. ‘the characteristic of females’).

<sup>10</sup> *Upanijjhāyatanī*, present participle genitive plural. The whole phrase is a genitive absolute.

<sup>11</sup> *Aññam aññāṇi*, see DP.

<sup>12</sup> *Parilāhapaccayā*, a kammadhāraya compound, ‘the condition which is lust’. The compound as a whole is an ablative of cause, thus ‘due to ...’, see Warder p.89.

<sup>13</sup> *Methunaṇi dhanmaṇi*, accusative not locative. The Pali idiom here is slightly different from the English.

<sup>14</sup> I.e., those beings which.

<sup>15</sup> *Aññe* is here the correlative pronoun relating to the relative *ye*, ‘which’. Note the relative clause/demonstrative clause construction.

<sup>16</sup> *Asuci*, here seems to be a vocative noun rather than an adjective, cf. Warder’s vocabulary.

<sup>17</sup> *Kathaṇi hi nana ... karissati*, indignation expressed by future tense, see Warder p.55.

<sup>18</sup> Dative.

<sup>19</sup> Genitive absolute. *Nibbuyhamānāya* is a present participle passive locative.

<sup>20</sup> I.e., some people. Note that *aññe* here agrees with *manussā*, both being nominative plural.

<sup>21</sup> The standard idiomatic construction to indicate thinking, see Warder p.56.

<sup>22</sup> *Vihāññāmi*, passive.

<sup>23</sup> *Āharanto*, agreeing with *ahaṇi*.

<sup>24</sup> *Sāyapātarāsāya*, a dvanda compound (*sāyapātar*) within a tappurisa compound, the whole compound being singular dative.

<sup>25</sup> *Āhasi*, aorist of *āharati*.

<sup>26</sup> *Gamissāma*, the future here (future of ‘decision’) is almost imperative, see Warder p.55.

<sup>27</sup> *Sālāhāraṇi* = *sāli* + *āhāraṇi*, tappurisa compound, ‘the collecting of rice’.

<sup>28</sup> I.e., for two days’ consumption. *Dvīhāya* = *dvi* + *aha* (+dative ending), is a so-called digu compound, see Warder p.274.

Vāseṭṭhas, a certain being approached that being, (and) having approached, said this to that being: “Come, honoured being, let’s go to the rice-collecting.” “Enough, honoured being, rice has been collected by me just once for four days.” “Then, Vāseṭṭhas, that being following the view of that being, collected rice just once for eight days thinking: “Indeed, your honour, thus also it is good.” Because (*yato*), [180] Vāseṭṭhas, those beings, making a store,<sup>1</sup> fell upon the rice to enjoy (it), then (*attha*) bran enveloped the rice-grain, and (*pi*) husk enveloped the rice-grain, and the reaped<sup>2</sup> (rice) was not re-grown ((*p*)*paṭivirūlhaṇi*) the harvest was discerned<sup>3</sup>, (and) rice (plants) remained in thick clusters<sup>4</sup>.

Then, Vāseṭṭhas, those beings assembled, (and) having assembled, they lamented: “Alas, your honour, evil ways (*dhammā*) have appeared among beings, for (*hi*) formerly we were (*ahumhā*) mind-made, feeding on joy, self-luminous, living in the sky, remaining in glory, (and) we remained for a very long time. At some time or other, after the passage of a long time, tasty-earth stretched out on the water for us<sup>5</sup>. It was endowed with colour, endowed with odour, endowed with taste. We<sup>6</sup> fell upon tasty-earth making pieces with the hands to enjoy, (and) when we were falling upon tasty-earth making pieces with the hands<sup>7</sup> to enjoy, the self-luminosity disappeared. When the self-luminosity disappeared<sup>8</sup>, moon and sun appeared. When moon and sun appeared, the lunar mansions and the constellations appeared. When the lunar mansions and the constellations appeared, nights and days were discerned. When nights and day were being discerned, months and half-months were discerned. When months and half-months were being discerned, seasons and years were discerned. We, who were enjoying tasty-earth, feeding on it, having it as nutriment, remained for a very long time, but<sup>9</sup> due to the appearance<sup>10</sup> of evil unwholesome ways (*dhammā*), tasty-earth disappeared for us (*tesaṇi no*). When tasty-earth disappeared, a ground-fungus appeared. It (*so*) was endowed with colour, endowed with odour, endowed with taste. We fell upon the ground-fungus to enjoy. We, enjoying it (*taṇi*), feeding on it, having it as nutriment, remained for a very long time. But due to the appearance of evil unwholesome ways, 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, having it as nutriment, remained for a very long time. But due to the appearance of evil unwholesome ways, the creeper disappeared for us. When the creeper disappeared, rice appeared which ripened in uncultivated (ground), without bran, without husk, pure, which had pleasant odour, (and) which had rice-grain-fruit. That which we collected<sup>11</sup> in the evening for the evening meal, in the morning that was ripe (and) grown again. That which we collected in the morning for the morning meal, in the evening that was ripe (and) grown again, the harvest was not discerned<sup>12</sup>. [181] We, enjoying the rice which ripened in uncultivated ground, feeding on it, having it as nutriment, remained for a very long time. But due to the appearance of evil unwholesome ways, bran enveloped our rice-grain, husk too (*pi*) enveloped our rice grain, also (*pi*) the reaped did not re-grow, the harvest was discerned, the rice (plants) 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<sup>13</sup> (it). They took hold of him (*tam evaṇi*), (and) having taken hold, they said this: “Indeed (*vata*) honoured being, you are doing 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.” Saying “yes (*evaṇi*), your honours”, Vāseṭṭhas, that being consented to those beings. Also for a second time,<sup>14</sup> Vāseṭṭhas, that being ... etc ... also for a third time, Vāseṭṭhas, that being guarding his own share, having taken a certain ungiven share, ate (it). They took hold of him, (and) having taken hold, they said this: “Indeed honoured being, you are doing 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 again.” Some (*aññe*) beat (it) with the hand, some beat (it) with a clod, some beat (it) with a stick. And

<sup>1</sup> *Sannidhukārakaṇi*. *Kārakaṇi*, according to the Com., should here be understood as a gerund. According to Warder the gerund is sometimes equivalent to the English present participle (see Warder p.48, ‘*ādāya*’). See also DP under *karoti*.

<sup>2</sup> *Līnaṇi* past participle used as noun, i.e. ‘what had been reaped’.

<sup>3</sup> I.e., could not be discerned. *Paññāyittha*, passive aorist of the middle conjugation, see Warder p.316.

<sup>4</sup> *Sandasandā*, see Warder p.171. The compound is masculine nominative plural agreeing with *sāliyo* to which it is in apposition.

<sup>5</sup> *Tesaṇi no amhākaṇi*, lit. ‘for those us us’. The combination of a demonstrative with a personal pronoun, here *tesaṇi no*, ‘for those us’, is quite common in Pali and used for emphasis, see Warder p.29. The significance of repeating the personal pronoun is unclear.

<sup>6</sup> *Te mayaṇi*, again emphatic ‘we’.

<sup>7</sup> Genitive absolute, *tesaṇi + upakkamataṇi*, *upakkamataṇi* being a present participle genitive plural.

<sup>8</sup> Again, locative absolute.

<sup>9</sup> *Ñeva*, junction form of *eva*, see Warder p.218.

<sup>10</sup> *Pātubhāvā*, ablative of cause, see Warder pp.88-89. *Pātubhāvō* is a noun.

<sup>11</sup> *Āharāma*, historical present tense, Warder p.12.

<sup>12</sup> *Paññāyittha*, again middle conjugation aorist passive, see Warder p.316.

<sup>13</sup> Or ‘enjoyed’, *paribhuñji*, aorist. Note how the Pali *aññataraṇi bhāgaṇi adinnaṇi*, ‘a certain ungiven share’, is the patient of both *ādyitvā* (‘having taken’) and *paribhuñji* (‘ate’).

<sup>14</sup> *Dutiyam pi*, adverbial form of *dutiya*, ‘second’, i.e. ‘secondly’ or ‘for a second time’.

(*kho pana*) since then, Vāseṭṭhas, stealing<sup>1</sup> is discerned, blame is discerned, false speech is discerned, punishment<sup>2</sup> 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>3</sup>, blame is discerned, false speech is discerned, punishment is discerned; perhaps (*yan nūna*) we should elect<sup>4</sup> one being. He should denounce (*khīyeyya*) the one of us (*no*) who rightly should be denounced<sup>5</sup>, he should blame the one who rightly should be blamed, he should banish the one who rightly should be banished. And (*pana*) we will grant him<sup>6</sup> a share of the rice.” Then, Vāseṭṭhas, those beings, which being<sup>7</sup> was the most handsome, the most beautiful, the most lovely, the most powerful of them<sup>8</sup>, having approached that being, they said this: “Come honoured being, denounce the one who rightly should be denounced, blame the one who rightly should be blamed, banish the one who rightly should be banished. And we will grant you<sup>9</sup> a share of the rice.” Saying “yes, your honours”, that being, Vāseṭṭhas, having consented to those beings, denounced the one who rightly should be denounced, [182] blamed the one who rightly should be blamed, banished the one who rightly should be banished. And (*pana*) they granted him a share of the rice.

“Elected by the people (*mahājana*)”, thus (*ti*), Vāseṭṭhas, there was the great-elected<sup>10</sup>; just thus<sup>11</sup> a first expression “the great-elected” came into being<sup>12</sup>. “The lord of the fields”, thus Vāseṭṭhas, there was the noble warrior (*khattiyō*); just thus a second expression “noble warrior” came into being. “He delights others with Dhamma”, thus Vāseṭṭhas, there was the king; just thus a third expression “king” came into being. Just<sup>13</sup> thus (*iti*), Vāseṭṭhas, was the origin of this circle of noble warriors<sup>14</sup> by an ancient, original expression. It was 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, Vāseṭṭhas, in the case of this people<sup>15</sup> Dhamma is the best, in this very life and in the next life.

### Passage 3 (D I 215,21 - 216,19)

Formerly, in this very group (*saṅgha*) of monks, a certain monk thought this<sup>16</sup>: “Where do these four great elements cease without remainder<sup>17</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 (*yathū*) in the concentrated mind<sup>18</sup> the path leading to the gods<sup>19</sup> appeared.

Then that monk approached the gods belonging to (the realm of) the four great kings<sup>20</sup>, (and) having approached, said this to the gods belonging to the realm of the four great kings: “Where, friends,<sup>21</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 this had been said, the gods belonging to the realm of the four great kings said this to that monk: “We too, monk, do not know where these four great elements cease without remainder, to wit, the earth element,

<sup>1</sup> Lit. ‘the taking of the ungiven’, *adinmāḍānaṇi* = *adinnā* + *āḍānaṇi*, tappurisa compound.

<sup>2</sup> *Danḍāḍānaṇi* = *danḍa* + *āḍānaṇi*, another tappurisa compound, lit. ‘the taking (up) of sticks’.

<sup>3</sup> *Paññāyissati*, lit. ‘will be discerned’. This use of the future tense may be what Warder calls future of ‘acquired habit’, see Warder p.55.

<sup>4</sup> Or ‘should agree on’, *saṇṇamneyyāna*.

<sup>5</sup> I.e. ‘those (of us) who rightly should be denounced’, *saṇṇākhīyitabbaṇi*. I take it to be a future passive participle acting as a noun denoting the doer of the action, thus ‘the one who ...’, see NCRP VII 2.2 and III 6.2.

<sup>6</sup> *Assa*, dative.

<sup>7</sup> I.e., that being which.

<sup>8</sup> Note that the comparative suffix *-taro* when used with the genitive, as here (i.e., *nesaṇi*, ‘of them’), has the superlative meaning. When used with the ablative the meaning is comparative, see Warder pp.123-124.

<sup>9</sup> *Te*, dative.

<sup>10</sup> *Mahāsammato*, maybe equivalent to ‘headman’ or even ‘prime minister’.

<sup>11</sup> *Tv eva* from *ti* + *eva*.

<sup>12</sup> *Upanibbattaṇi*, past participle.

<sup>13</sup> *Evam*, I take this to be a junction form of *eva*, the *m* being due to the closely following vowel, see Warder p.255.

<sup>14</sup> *Khattiyamaṇḍalassa*, presumably refers to the noble warrior caste.

<sup>15</sup> *Jan’ etasmiṇi*, equivalent to *etasmiṇi jane*, locative of reference.

<sup>16</sup> *Aññatarassa bhikkhuṇo evaṇi cetaso parivattakko udapādi*, lit. ‘of a certain monk a thought of the mind arose thus:’. This is another Pali idiom that expresses thinking.

<sup>17</sup> *Aparisesā* is apparently an adjective qualifying *mahābhūtā*. In translation it gets an adverbial sense, i.e. ‘ceases without remainder/remainderlessly’.

<sup>18</sup> This could also be taken as locative absolute, i.e. ‘when the mind was concentrated’.

<sup>19</sup> *Devayāniyo* = *deva* + *yāniyo* (‘leading to’), a bahibbhihi compound with tappurisa structure qualifying *maggo*, *yāniyo* being a dependent word, see Warder p.92.

<sup>20</sup> *Cātummahārājikā devā*, lit. ‘the four-great-kings gods’. The *-ika* ending makes *cātummahārājikā* into an adjective (i.e., a bahubbhihi compound qualifying *devā*), see Warder p.187, thus ‘belonging to the four great kings’. ‘The realm of’ is then added to make the phrase more intelligible in English.

<sup>21</sup> *Āvuso*, despite the singular form this word is used for both the singular and the plural, see DP.

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 exalted (*paṇītatarā*) than us<sup>2</sup>. They might know this:<sup>3</sup> 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 this had been said, the four great kings said this to that monk: “We too, 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 Tāvatisā<sup>4</sup> who are more excellent and more exalted than us. They might know this: where these four great elements cease without remainder.“

**Re-translation into Pali** (Vin I 269,11 - 270,25)

## Exercise 22

**Passage for reading**<sup>5</sup> (D I 12,19 - 38,24)

Indeed (*eva*), monks there are<sup>6</sup> other things (*dhammā*), profound, hard to see,<sup>7</sup> hard to awaken to, peaceful, sublime, outside the sphere of reason,<sup>8</sup> subtle, to be known by the wise,<sup>9</sup> which the Tathāgata, having realised (*sacchikatvā*), having himself (*sayanī*) directly known (*abhiññā*), 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, sublime, outside the sphere of reason, subtle, to be known by the wise, which the Tathāgata, having realised, having himself directly known, proclaims, (and) by which, rightly speaking, they would speak the Tathāgata’s real praise?

There are, monks, some<sup>10</sup> ascetics and brahmins who are past-order-ers<sup>11</sup>, who have views about the past,<sup>12</sup> (and) with reference to (*ārabbhā*) the past they proclaim manifold<sup>13</sup> words of description<sup>14</sup> through eighteen grounds<sup>15</sup>. And those honoured ascetics and brahmins, who are past-order-ers, who have views about the past, depending on what, with reference to 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>16</sup>, (and) they declare an eternal<sup>17</sup> self and world through four grounds. And those honoured ascetics and brahmins, who have doctrines of eternity, depending on what, with reference to what, do they declare an eternal self and world through four grounds?

Here, monks, some ascetic or brahmin, in consequence of (*anvāya*) energy, in consequence of exertion, in consequence of practice, in consequence of diligence, in consequence of right attention<sup>18</sup>, touches<sup>19</sup> such a kind (of)

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

<sup>2</sup> *Anihehi*, ablative of comparison. The comparative words *abhikkantatarā* and *paṇītatarā* function as, and are inflected like, adjectives, see Warder pp.123-124.

<sup>3</sup> *Evaṇi*, ‘this’, has the sense of ‘the following’, thus the colon.

<sup>4</sup> Lit. ‘thirty-three’.

<sup>5</sup> Note that Warder’s text contains some abridgements compared to the PTS text.

<sup>6</sup> *Atthi*, see Warder pp.85 and 87 for plural meaning of this singular verb, similar to ‘there exists’.

<sup>7</sup> *Duddasā* = *du(r)* (‘hard’) + *dasā* (‘seeing’). For *du(r)* see Warder p.98.

<sup>8</sup> *Atakkāvacarā* = *a* + *takka* (‘reason’) + *avacarā* (‘sphere’).

<sup>9</sup> *Paṇḍitavedanīyā* = *paṇḍita* (‘a wise person’) + *vedanīyā* (‘to be known/experienced’), *vedanīyā* being a future passive participle of *vedeti* (*vedeti* is causative of *vindati*).

<sup>10</sup> *Eke*, plural of *eko*, see Warder p.116.

<sup>11</sup> I.e., they order or arrange the past in the sense that they have theories about it. *Pubbantakappikā* = *pubbanta* + *kappa* + *-ikā*.

<sup>12</sup> *Pubbantānudiṭṭhino* = *pubbanta* + *anudiṭṭhino*.

<sup>13</sup> *Anekavūhītāni* = *aneka* (‘many’, lit. ‘not one’) + *vūhītāni* (‘arranged’).

<sup>14</sup> *Adhivuttipadāni* = *adhivutti* + *padāni*, tappurisa compound. It seems to mean something like ‘theories’.

<sup>15</sup> I.e. ‘on eighteen grounds’, *aṭṭhādasahi vatthūhi*. An instrumental or ablative of cause, see Warder p.44 and p.89 respectively.

<sup>16</sup> *Sassatavādā*, bahubbhi compound qualifying *samaṇabrāhmaṇā*. Translate using who/which is/has, see Warder p.137.

<sup>17</sup> *Sassataṇi*, seems here to be an adjective qualifying both *attānaṇi* and *lokaṇi*. This is confirmed by the position of the *ca* which would otherwise have been between *sassataṇi* and *attānaṇi*. See Warder pp.60-61 how an adjective in the singular can qualify more than one noun.

<sup>18</sup> *Samūhāmanasikāraṇi* = *samūhā* (‘right’) + *manasikāraṇi* (‘attention’). *Manasikāra* literally means ‘work (*kāra*) in the mind (*manasi*)’, *manasi* is the locative of *manas*, used adverbially.

<sup>19</sup> I.e., attains, *plusati*.

concentration of mind<sup>1</sup> that (*yathā*), when the mind is concentrated<sup>2</sup>, he recollects manifold a past existence<sup>3</sup> - to wit: one birth, also two births ... also five births ... also a hundred births<sup>4</sup>, also a thousand births, also a hundred thousand births, also many hundred births, also many thousand births, also many hundred thousand births.

There I had (*āsiṇi*) such name, was (of) such clan, (of) such caste, had such food, was experiencing such happiness and suffering, (and) had such a limit of life<sup>5</sup>. I,<sup>6</sup> passed away from there, (and) arose there. Also there I had such 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<sup>7</sup>.“ Thus, with features<sup>8</sup> (and) with specifications<sup>9</sup>, he recollects manifold a past existence. He says thus: “The self is eternal and the world,<sup>10</sup> barren, standing like a mountain peak,<sup>11</sup> standing firm as a pillar,<sup>12</sup> and those beings transmigrate, transcirculate (*saṃsāraṇti*), pass away, (and) rearise; thus indeed (*tv eva*), it is the same for eternity<sup>13</sup>. Why is that? Because (*hi*) I, in consequence of exertion ... am recollecting (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 the same for 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>14</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 past existence - to wit: one (world) contraction and expansion, also two (world) contractions and expansions ... also four (world) contractions and expansions, also five (world) contractions and expansions, also ten (world) contractions and expansions. “There I had<sup>15</sup> such name ... I am recollecting. 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 the same for 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.

(DI 15,22) And concerning the third (case) ... also forty (world) contractions and expansions ... they declare. (DI 16,16)

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,<sup>16</sup> followed through by investigation,<sup>17</sup> (through) his own inspiration,<sup>18</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 the same for 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>19</sup> monks, those ascetics and brahmins, who have doctrines of eternity, declare an eternal self and world through four grounds. For, monks, whatever<sup>20</sup> ascetics or brahmins, who have doctrines of

<sup>1</sup> *Cetosamādhiṇi*, tappurisa compound.

<sup>2</sup> Locative absolute. Alternatively, ‘in the concentrated mind’.

<sup>3</sup> Note that *nivāsaṇi*, ‘existence’, is singular despite the ‘manifold’.

<sup>4</sup> See Warder p.117 for the use of *sataṇi* (‘a hundred’) and *sahasraṇi* (‘a thousand’).

<sup>5</sup> I.e., such was the length of my life. Five bahubbīhi compounds qualifying the ‘I’ implied by *āsiṇi*.

<sup>6</sup> So is presumably here to be understood as *so ahaṇi*, emphatic ‘I’, see Warder p.29. *Ahaṇi* is implied by the verb, *upapādiṇi*.

<sup>7</sup> *Idhūpapanno* = *idha* + *upapanno*.

<sup>8</sup> *Sākāraṇi* = *sa* (‘with’) + *akāraṇi* (‘feature’), a bahubbīhi compound qualifying *nivāsaṇi*, ‘past existence’, cf. Warder p.137. Note that the compound is singular because it qualifies (like an adjective) a singular noun (*nivāsaṇi*), but the meaning may still be plural.

<sup>9</sup> *Sauddesaṇi* = *sa* + *uddesaṇi*, again a bahubbīhi compound.

<sup>10</sup> Again, ‘eternal’, *sasato*, is qualifying both ‘self’ and ‘world’.

<sup>11</sup> I.e., immovable. *Kūṭaṭṭho* = *kūṭa* (‘peak’, ‘mountain-peak’ according to the Com.) + *-ṭṭho*, an adjectival ending meaning ‘standing’.

<sup>12</sup> Two bahubbīhi compounds, qualifying *attā* and *loko*, expressing metaphors, see Warder p.155.

<sup>13</sup> *Sassatisamaṇi* = *sasati* (‘eternity’) + *samaṇi* (‘the same’).

<sup>14</sup> *Dutiye*, locative of reference.

<sup>15</sup> *Anutrāsini* = *anutra* + *āsiṇi*.

<sup>16</sup> *Takkapariyāhataṇi* = *takka* (‘reason’ / ‘logic’) + *pariyāhataṇi* (‘deduced’), neuter tappurisa compound in apposition to *so*, ‘he’ (i.e., agreeing in number and case but retaining their individual genders).

<sup>17</sup> Another neuter tappurisa compound in apposition to *so*.

<sup>18</sup> *Sayampaṭibhānaṇi* = *sayam* (‘his own’) + *paṭibhānaṇi* (‘inspiration’), kammadhāraya compound in apposition to *so*.

<sup>19</sup> *Ime*, accusative of specification of state (see Warder p.17), referring to the preceding four cases.

<sup>20</sup> *Ye ... ke ci*, indefinite pronoun, see Warder p.85.

eternity, all those (*sabbe te*) declare an eternal self and world through just these four grounds or through a certain (one) of them<sup>1</sup>, there is none (*n'atthi*) apart from this.

With reference to this (*tayidaṇṇi*), monks, the Tathāgata understands: “These standpoints for views<sup>2</sup>, thus grasped, thus held on to,<sup>3</sup> will have such destiny, such future state<sup>4</sup>.” That the Tathāgata understands and he understands more (*uttaritarāṇi*) than that<sup>5</sup>, and he does not hold on to that understanding, and while he is not holding on,<sup>6</sup> the extinguishing is personally<sup>7</sup> known<sup>8</sup>, (and) having known as it actually is (*yathābhūtaṇṇi*) the origination, the ending, the enjoyment, the danger, and the leaving behind of feelings, the Tathāgata, monks, is freed due to non-attachment<sup>9</sup>.

These, monks, are those things, profound, hard to see, hard to awaken to, peaceful, sublime, outside the sphere of reason, subtle, to be known by the wise, which [198] the Tathāgata, having realised, 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>10</sup> (and) non-eternalists in some things<sup>11</sup>, (and) they declare a some-things-eternal (and) some-things-non-eternal self and world<sup>12</sup> 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 a some-things-eternal, (and) some-things-non-eternal self and world through four grounds?

There is, monks, that time when (*yaṇṇi*), some time or other (*kadā ci karaṇa ci*), after a long time,<sup>13</sup> this world contracts. In a contracting world beings are mostly<sup>14</sup> contracting to the world of radiance. There they are mind-made, feeding on joy, self-luminous, living in the sky, established in glory, (and) they remain for a very long time.

There is, monks, that time when, some time or other, after a long time, this world expands. In an expanding world an empty god-mansion appears. Then a certain being, due to the exhaustion of life or due to the exhaustion of merit, having fallen from the group of the world of radiance<sup>15</sup>, rears in the empty god-mansion<sup>16</sup>. There it is mind-made, feeding on joy, self-luminous, living in the sky, established in glory, (and) it remains for a very long time.

To it (being) alone<sup>17</sup> there for a long time, uneasiness, discontent, (and) agitation arises: “Oh (*aho vata*), may other beings also come here (*itthattaṇṇi*).” Then certain beings, due to the exhaustion of life or due to the exhaustion of merit, having fallen away from the group of the world of radiance, also (*pi*) rear in the god-mansion in the company of<sup>18</sup> that being. There they also are mind-made, feeding on joy, self-luminous, living in the sky, established in glory, (and) they remain for a very long time.

There, monks, that being which has rears first, it thinks this: “I am Brahmā, the great god, the overlord, the unconquered, the all-seeing,<sup>19</sup> the wielder of power,<sup>20</sup> the lord, the maker, the creator, the best, the ordainer, the master, the father of past, existing, and future beings<sup>21</sup>. These beings were created by me. Why is that? Because

<sup>1</sup> I.e., among them.

<sup>2</sup> *Diṭṭhiṭṭhānā* = *diṭṭhi* (‘view’) + (*ṭ*)*ṭhānā* (‘standpoints’), see PED.

<sup>3</sup> Two bahubbīhi compounds qualifying *diṭṭhiṭṭhānā*.

<sup>4</sup> Two further bahubbīhi compounds qualifying *diṭṭhiṭṭhānā*, being predicated of it by *bhaviṣṣati*.

<sup>5</sup> *Tato ... uttaritarāṇi*, comparative construction using the ablative *tato* and the ending *-tara*, ‘more’, see Warder pp.123-124. *Uttaritarāṇi* literally means ‘more beyond’.

<sup>6</sup> Genitive absolute. *Aparāmasato* is a negative present participle genitive.

<sup>7</sup> *Paccattaṇṇi*, seems to be an adverb (to *viditā*) (see PED) rather than an adjective (cf. Warder). If it were an adjective it would have to be feminine nominative to agree with *nibbuti*.

<sup>8</sup> *Viditā* is a past participle feminine nominative singular, agreeing with *nibbuti*.

<sup>9</sup> *Anupādā*, ablative of cause.

<sup>10</sup> *Ekaccasassatikā*, lit. ‘some-things-eternalists’. Bahubbīhi compound qualifying ‘ascetics and brahmins’. It is often difficult to know whether a particular bahubbīhi compound has tappurisa or kammadhāraya structure. In the present case the last member of the compound could be *sassata*, an adjective qualifying *ekacca*, making the whole compound a kammadhāraya (‘some things which are eternal’). Or the last member could be *sassati*, a noun, making the compound a tappurisa (‘eternity in some things’). Fortunately the meaning of these two structures is essentially the same. The ending *-ika/-ka* turns the kammadhāraya/tappurisa into a bahubbīhi compound.

<sup>11</sup> I.e., other things.

<sup>12</sup> I.e., a self and a world that in some respects are eternal and in some respects non-eternal.

<sup>13</sup> *Dīghassa addhuno accayena*, see Warder pp.56-57 + 45.

<sup>14</sup> *Yebhuyyena*, instrumental form used adverbially.

<sup>15</sup> *Ābhassarakāyo*. *Kāyo*, lit. ‘body’, here in its broadest sense. Thus ‘the body (of beings)/group of the Ābhassara world’.

<sup>16</sup> *Brahmavimānaṇṇi*, accusative. But on translation the locative ‘in’ is required. (This seems to be a case of ‘accusative of place where’, see SCPN, para. 45.)

<sup>17</sup> *Tassa ... ekakassa*, dative. This expression could also be regarded as a genitive, ‘of it’, similar to the English ‘it had agitation arising’.

<sup>18</sup> Or ‘together with’, *sahavyataṇṇi*.

<sup>19</sup> *Aññadattthudaso* = *aññadattthū* (‘universally’ or ‘all’) + *daso* (‘seeing’).

<sup>20</sup> *Vasavattī* = *vasa* (‘power’) + *vattī* (‘wielding’). The compound can be regarded as a noun (‘the one who is wielding power’ or ‘the wielder of power’) or as an adjective to *ahaṇṇi*, ‘I’ (‘who am wielding power’).

<sup>21</sup> According to the sub-commentary on this sutta, *bhūta* refers to past beings and *bhavya* to existing and future beings.

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 this: “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 Brahmā. Why is that? Because (*hi*) we saw (that) he<sup>1</sup> had arisen here first but (*pana*) we had arisen afterwards.”

There, monks, that being which has arisen first<sup>2</sup>, it is more long-lived, more beautiful, and more powerful<sup>3</sup>. But those beings which have arisen afterwards, they are more short-lived, more ugly, and have less power. And (*pana*), monks, this is possible<sup>4</sup>, that (*yam*) a certain being having fallen from that group (of beings), comes to this world. Having<sup>5</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 attains (*phusati*) 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 beyond that<sup>6</sup>. He says this: “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 have been created, he is permanent, fixed, eternal, not subject to change,<sup>7</sup> (and) he will remain just so, the same for eternity<sup>8</sup>. But we who were created by that god, we (*te mayam*) 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 a some-things-eternal (and) some-things-non-eternal self and world (D I 19,6) ...

(D I 22,13) There are, monks, some ascetics and brahmins who are finite-and-infiniter<sup>9</sup>, (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>10</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, attains such a kind (of) concentration of mind that (*yathā*), when the mind is concentrated, he dwells percipient of finiteness<sup>11</sup> with reference to the world. He says this: “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<sup>12</sup> 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, attains such a kind (of) concentration of mind that, when the mind is concentrated, he dwells percipient of infinity<sup>13</sup> with reference to the world. He says this: “This world is infinite (and) unbounded. Those ascetics and brahmins who say this: ‘This world is finite (and) limited’, it is falsehood of them.<sup>14</sup> This world is infinite (and) unbounded. Why is that? Because I, in consequence of energy ... etc ... attain such a kind (of) concentration of mind that, when the mind is

<sup>1</sup> *Imam*, note the accusative of the Pali, being the patient of *addasāma*. *Upapannam* agrees with *imam*.

<sup>2</sup> *Paṭhannam*, adverb to *upapanno*, contra Warder p.125.

<sup>3</sup> Three comparatives without the usually accompanying genitive, which here must be considered implied.

<sup>4</sup> Lit. ‘this case exists’, *ṭhānam etaṃ vijjati*, see Warder p.63.

<sup>5</sup> *Samāno*, present participle of *atthi*. Again note how the Pali verbs for ‘to be’ sometimes must be translated using the verb ‘to have’.

<sup>6</sup> *Tato paraṃ*, lit. ‘after from that’. *Paraṃ*, ‘after’ or ‘beyond’, takes the ablative, *tato*.

<sup>7</sup> *Avipariṇāmadhammo* = a (‘not’) + *vipariṇāma* (‘change’) + *dhamma* (‘subject to’).

<sup>8</sup> *Sassatisamam*, adverb.

<sup>9</sup> I.e., who hold views regarding the finiteness and infinitude of the world. *Antānantikā* = *anta* (‘end’) + *ananta* (‘no end’) + *-ikā*.

<sup>10</sup> *Lokam*. I follow Warder who in turn is following the PTS edition of the Pali text. However, according to DP the correct reading here should be *lokassa*, as it is above. The consequent use of *lokassa* is more convincing, otherwise *antānantam* must change from being a noun in the first instance to an adjective in the latter.

<sup>11</sup> *Antasāññī* = *anta* + *sāññī* (‘percipient’). *Sāññī* is a possessive adjective, i.e. ‘possessing perception’, see Warder p.122. The compound is a bahibbīhi qualifying *samaṇo/brāhmaṇo*.

<sup>12</sup> *Imināpānam* = *iminā pi aham*.

<sup>13</sup> *Anantasāññī*. *Ananta* literally means ‘no end’, and ‘limitlessness’ is probably a better translation than ‘infinity’. Infinity is in reality just a concept that cannot be directly experienced.

<sup>14</sup> Note the relative/demonstrative construction.



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.

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, attains such a 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 this: “This world is finite and infinite. Those ascetics and brahmins who say this: ‘This world is finite (and) limited’, it is falsehood of them. Also, those ascetics and brahmins who say this: ‘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 ... etc ... attain 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 logician, an investigator. He, deduced by logic, followed through by investigation, (through) his own inspiration, says this: “Indeed (*eva*), this world is not finite and (*pana*) not infinite<sup>2</sup>. Those ascetics and brahmins who say this: ‘This world is finite (and) limited’, it is falsehood of them. Also, those ascetics and brahmins who say this: ‘This world is infinite (and) unbounded’, it is falsehood also of them. Also, those ascetics and brahmins who say this: ‘This world is finite and infinite’, it is falsehood also 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 (DI 24,<sup>s</sup>) ...

(DI 24,<sup>26</sup>) There are, monks, some ascetics and brahmins, who are eel-wrigglers<sup>3</sup>, (and) being asked<sup>4</sup> a question about this or that<sup>5</sup>, 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 indeed (*eva kho pana*) if<sup>6</sup> I, not understanding as it actually is ‘this is wholesome’, (and) not understanding as it actually is ‘this is unwholesome’, were to explain ‘this is wholesome’ or were to explain ‘this is unwholesome’, in that case (*tattha*) there would be desire, lust, ill-will, or resistance for me (*me*). In which case (*yattha*) I would have<sup>7</sup> desire, lust, ill-will, or resistance, then (*taṃ*) there might be falsehood of me. When (*yaṃ*) there would be falsehood of me, that would be distress for me<sup>8</sup>. What (*yo*) would be distress for me, that would be an obstacle for me.” Thus, due to fear of false speech,<sup>9</sup> due to 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>10</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’.”

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.

<sup>1</sup> *Uddhamadho*, adverbial dvanda compound.

<sup>2</sup> *Panānanto* = *pana* + *ananto*. *Pana* seems here to mostly have a connective sense.

<sup>3</sup> *Amarāvikkhepikā* = *amarā* (‘eel’ (?)) + *vikkhepa* (‘wriggling’/‘equivocation’) + *-ikā*. I follow the commentary here (rather than Warder) which states that *amarā* is a kind of a slippery fish, see also DP.

<sup>4</sup> *Putthā samānā*, Warder translates as ‘having been asked’, see p.234.

<sup>5</sup> *Tattha tattha*, distributive meaning, see Warder p.171.

<sup>6</sup> *C’ = ce*. The *e* is elided due to the close junction with *eva*.

<sup>7</sup> I.e. ‘if I have desire ... then ...’. *Me assa*, genitive + optative.

<sup>8</sup> I.e., if what I say is false, I would be distressed.

<sup>9</sup> *Musāvādabhayā* = *musāvāda* + *bhayā*, ablative of cause.

<sup>10</sup> Lit. ‘of me there is no thus’, *evam pi me no*. (It seems a *ti* is missing after the *evam* (?)) This is similar to the ordinary idiomatic expression for thinking, except the verb *hoti* is missing, again see Warder p.56.

And concerning the second (case) ... due to fear of attachment ... (DI 25,19 - 26,11)

And concerning the third (case) (DI 26,11) ... “... (DI 26,19) and indeed if I, not understanding as it actually is ‘this is wholesome’, (and) not understanding 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 debates with others,<sup>1</sup> who are the hair-splitting kind,<sup>2</sup> (and) they fare (*caranti*) as it were (*maññe*) breaking<sup>3</sup> speculative views<sup>4</sup> with (their) attained wisdom<sup>5</sup> - in this connection (*tattha*) they might cross-question, cross-examine, (and) criticise me. Who there would cross-question, cross-examine, (and) criticise me, I would not be able to respond (*sampāyeyyaṃ*) to them<sup>6</sup>. To what<sup>7</sup> I would not be able to respond, that<sup>8</sup> would be distress for me. What would be distress for me, that would be an obstacle for me.” Thus, due to fear of examination, due to 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 a question about this or that, take to equivocation of speech (and) eel-wriggling?

Here, monks, some ascetic or brahmin is dull (and) stupid. He, due to dullness, due to stupidity, being asked a question about this or that, takes to equivocation of speech (and) eel-wriggling: “If you ask me this: ‘Is there another world?’, if I thought thus:<sup>9</sup> ‘There is another world’, I would explain it (*naṃ*) to you (*te*) 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 this:) ‘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>10</sup> 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<sup>11</sup> 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<sup>12</sup> after death<sup>13</sup>? Isn’t the Tathāgata after death? (Both) is and isn’t the Tathāgata after death?’ If you ask me this: ‘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 ‘it 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 (DI 27,36) ...

(DI 28,20) There are, monks, some ascetics and brahmins who are causeless-origination-ers<sup>14</sup>, (and) they declare a causelessly<sup>15</sup> originated self and world<sup>16</sup> through two grounds. And those honourable ascetics and brahmins who are causeless-originationers, dependent on what, with reference to what, do they declare a causelessly originated self and world?

<sup>1</sup> *Kataparappavādā* = *kata* (‘done’) + *para* (‘other’) + (*p*)*pavādā* (‘debate’), a bahubbīhi compound qualifying *samaṇabrāhmaṇā*.

<sup>2</sup> *Vālavedhirūpā* = *vāla* (‘hair’, contra Warder) + *vedhi* (‘piercing’/‘splitting’, see PED) + *rūpa* (‘sort’/‘kind’), another bahubbīhi compound.

<sup>3</sup> *Vobhīndantā*, present participle nominative, agreeing with *samaṇabrāhmaṇā*. *Caranti*, it seems, should here be regarded as an auxiliary verb to *vobhīndantā*, i.e. the verbs are acting together, thus ‘(they) fare ... breaking’, see Warder p.238.

<sup>4</sup> *Diṭṭhigatāni*, accusative patient of *vobhīndantā*.

<sup>5</sup> *Paññāgatenā* = *paññā* + *āgata* (‘attained’), see DP under *āgacchati*.

<sup>6</sup> *Tesaṇi* = *tesaṇi ahaṇi*, see Warder p.217 (bottom). *Tesaṇi* is probably dative.

<sup>7</sup> *Yesaṇi* = *yesaṇi* + *ahaṇi*.

<sup>8</sup> So. It would seem that *so* should be the correlative to *yesaṇi*. I am not sure why they do not agree in number.

<sup>9</sup> *Iti ce me assa*. Note the genitive *me* and the verb ‘to be’, lit. ‘if it were thus of me’, indicating thinking.

<sup>10</sup> Again, *atthi* can be used for both the plural and singular in these cases, see Warder pp.85 and 87.

<sup>11</sup> *Sukatadukkatānaṃ* = *su* (‘well’) + *kata* (‘done’) + *du(r)* (‘bad(ly)’) + *kata* + genitive plural ending to agree with *kammānaṃ*, i.e. it is a bahubbīhi compound.

<sup>12</sup> I.e., does he exist.

<sup>13</sup> *Maraṇā*, ablative to go with *paraṇi*.

<sup>14</sup> I.e., who hold doctrines of causeless origination. *Adhiccassamuppannikā* = *adhicca* (‘causeless’) *samuppanna* (‘originated’) + *-ikā*.

<sup>15</sup> Taking *adhicca* as an adverb, see DP.

<sup>16</sup> Again note how an adjective in the singular qualifies two nouns, see Warder pp.60-61.

There are, monks, gods called ‘beings-without-perception’<sup>1</sup>, and (*pana*) due to the arising of perception<sup>2</sup> those gods fall from that group<sup>3</sup>. And, monks, this is possible, that (*yaṇṇi*) a certain being having fallen from that group, comes to this world (*itthattaṇṇi*), (and) having come here (*itthattaṇṇi*) 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 attains such a kind (of) concentration of mind that (*yaṭṭhā*), when the mind is concentrated, he recalls the arising of perception, (but) he does not recall beyond that<sup>4</sup>. He says thus: “The self and the world are causelessly originated. Why is that? Because formerly I was not, (and) not having been (*ahutvā*), I have<sup>5</sup> now developed for the purpose of existence<sup>6</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 logician, an investigator. He, deduced by reason, followed through by investigation, (through) his own inspiration, says this: “The self and the world are causelessly originated.” (D I 29,13) ...

(D I 30,3) With reference to these<sup>7</sup>, monks, those ascetics and brahmins who are past-order-ers, who have views about the past, proclaim manifold [204] words of description with reference to the past through eighteen grounds. For, monks, whatever ascetics or brahmins, who are past-order-ers, who have views about the past, all those (*sabbe te*) proclaim manifold words of description with reference to the past through just these eighteen grounds or through a certain<sup>8</sup> (one) of them, there is none (*n’atthi*) apart from this.

With reference to this ... having known as it actually is, the Tathāgata, monks, is freed due to non-attachment.

These, monks, are those things (*dhammā*), profound ... (by which), rightly speaking, they would speak (the Tathāgata’s) real praise.

There are, monks, some ascetics and brahmins, who are arrangers of the future,<sup>9</sup> who have views about the future, (and) with reference to the future, they proclaim manifold words of description 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,<sup>10</sup> who have doctrines of percipience,<sup>11</sup> (and) they declare a percipient<sup>12</sup> self after death<sup>13</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>14</sup>”, (thus) they declare it<sup>15</sup>. “The self is formless, healthy, and percipient after death”, (thus) they declare it. “The self (both) has form and is formless ... etc ... does not have form nor is formless ... the self is limited ... unlimited ... limited and unlimited ... not limited nor unlimited ... the self is percipient of unity ... percipient of diversity ... has restricted perception ... has immeasurable perception ... the self is exclusively happy ... exclusively unhappy ... happy and unhappy ... the self is not 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 percipience, declare a percipient self after death through sixteen grounds (D I 31,18) ...

<sup>1</sup> *Asaññāsattā* = *a* + *sañña* + *satta*, kammadhāraya compound, ‘beings which are without perception’.

<sup>2</sup> *Saññūppādā* = *sañña* + *uppādā*, another ablative of cause.

<sup>3</sup> I.e., from that realm of existence, *tamhā kāyā*.

<sup>4</sup> *Tato paraṇṇi*, lit. ‘after from that’, see Warder p.91.

<sup>5</sup> *So’mhi* = *so amhi*, ‘that I am/have’, emphatic I.

<sup>6</sup> *Sattattāya*, lit. ‘for the purpose of beingness’, dative of purpose. Alternatively it could be rendered as a locative ‘changed into the state of a being’.

<sup>7</sup> *Ime*, again, accusative of specification of state, i.e. it refers back to the previous eighteen cases.

<sup>8</sup> *Aññātarena*, note the instrumental. This establishes that *atthādasahi vattthūhi* should be understood as instrumental rather than ablative. Contextually, it seems it could have been either.

<sup>9</sup> *Aparantakappikā* = *aparanta* (‘future’) + *kappa* (‘arrangement’) + *-ikā*.

<sup>10</sup> *Uddhamāghatanikā* = *uddhaṇṇi* (‘after’) + *āghatana* (‘death’) + *-ikā*.

<sup>11</sup> I.e., they have doctrines of percipient existence after death. *Saññīvādā* = *sañña* (‘percipience’) + *vādā* (‘doctrines’), the compound being a bahubbhīhi, thus ‘who have ...’.

<sup>12</sup> *Saññim*, adjective to *attānaṇṇi*. But note that just before, in *saññīvādā*, *sañña* is a noun.

<sup>13</sup> *Uddhaṇṇi āghatanā*, lit. ‘beyond from death’. *Uddhaṇṇi* takes the ablative.

<sup>14</sup> *Maranā*, note the ablative ending because *paraṇṇi* requires it.

<sup>15</sup> *Naṇṇi*, refers back to *attā*, ‘self’.

(DI 32,4) 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 ... does not have form nor is formless ... is limited ... is unlimited ... is limited and unlimited ... the self is not [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 (DI 32,18) ...

(DI 33,3) 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 ... does not have form nor is formless ... is limited ... is unlimited ... is limited and unlimited ... the self is not 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 (DI 33,19) ...

(DI 34,1) 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 being<sup>2</sup> 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 a being through seven grounds?

Here, monks, some ascetic or brahmin is thus-speaking, has such a view: “Because, your honour, this self - which is material, which is made of the four great elements,<sup>3</sup> which is a maternal-paternal-production<sup>4</sup> - due to the breaking up<sup>5</sup> of the body, is annihilated, perishes,<sup>6</sup> is not<sup>7</sup> after death; to this extent, your honour, this self is perfectly<sup>8</sup> annihilated.” In this way (*itthaṇi*) some declare the annihilation, the destruction, the non-existence of an existing being.

Another says this to him: “There is, your honour, this (*eso*) self about which<sup>9</sup> you speak. I do not say ‘there isn’t this (self)’<sup>10</sup>. But (*ca kho*), your honour, the<sup>11</sup> self is not to that extent<sup>12</sup> perfectly annihilated. There is, your honour, another self, which has form (*rūpī*), is heavenly, belonging to the sphere of sense pleasures,<sup>13</sup> feeding on solid nutriment<sup>14</sup>. You do not know it (*taṇi*), you do not see (it)<sup>15</sup>. (But) I know it, I see (it). That self, your honour, due to the breaking up<sup>16</sup> of the body, 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.

Another says this 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>17</sup> (and) is complete with respect to sense-

<sup>1</sup> Or ‘non-percipient’, *asaññī*.

<sup>2</sup> *Sato sattassa*. *Sato* is a genitive present participle agreeing with *sattassa*. Its inclusion here seems to be an error; it does not occur in the PTS text.

<sup>3</sup> *Catummahābhūtikā* = *catu* (‘four’) + (*m*)*mahā* (‘great’) + *bhūta* (‘existents’/‘elements’) + *-ikā* (‘having’/‘which is made of’).

<sup>4</sup> *Mātāpēttikasambhavo*. A bahubbīhi compound with dvanda structure (*mātāpēttika*, the *-ika* ending making it an adjective) within a larger bahubbīhi with kammadhāraya structure, i.e. ‘(this self) which is a production which is maternal and paternal’.

<sup>5</sup> *Bhedā*, ablative, see Warder p.91.

<sup>6</sup> *Vinassati*, verb of the third conjugation, or alternatively a passive verb, ‘is perished’.

<sup>7</sup> I.e. ‘exists not’, *na hoti*.

<sup>8</sup> Or ‘rightly’, *sammā*.

<sup>9</sup> *Yaṇi*, probably accusative of specification of state.

<sup>10</sup> It is not immediately obvious from the Pali, which only has a *ti* at the end of the phrase, where the initial quotation mark should go.

<sup>11</sup> *Ayaṇi*. There is a contrast here between the preceding *eso* and *ayaṇi* which does not come out if *ayaṇi* is rendered as ‘this’.

<sup>12</sup> Or simply ‘thus’, *ettāvātā*.

<sup>13</sup> *Kānāvācaro* = *kāma* + *avacaro*, bahubbīhi compound, using ‘belonging to’ to give the sense of an adjective.

<sup>14</sup> *Kabaliṅkārahārabhakkho* = *kabaliṅkāra* (‘solid’) + *āhāra* (‘nutriment’) + *bhakkho* (‘feeding’).

<sup>15</sup> Note how both *jānāsi* and *passasi* take *taṇi* as patient.

<sup>16</sup> *Yato ... bhedā*, *yato* + ablative which I translate simply as ‘due to’.

<sup>17</sup> *Sabbaṅgaṇṇapaccāṅgī* = *sabba* (‘all’) + *aṅga* (‘parts’) + *paccāṅgī* (‘limbs’), a possessive bahubbīhi, in structure like a dvanda compound within a kammadhāraya.

organs<sup>1</sup>. You do not know it, you do not see (it). (But) I know it, I see (it). That self, your honour, due to the breaking up of the body, 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 this 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, due to the complete (*sabbaso*) surmounting<sup>2</sup> of perceptions of form, due to the ending of perceptions of resistance, due to the non-attention to perceptions of diversity, perceiving ‘space is unlimited’,<sup>3</sup> is belonging to the sphere of unlimited space<sup>4</sup>. You do not know it, you do not see (it). (But) I know it, I see (it). That self, your honour, due to the breaking up of the body, 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 this 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’, is belonging to the sphere of unlimited consciousness. You do not know it, you do not see (it). (But) I know it, I see (it). That self, your honour, due to the breaking up of the body, 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 this 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’, is belonging to the sphere of nothingness. You do not know it, you do not see (it). (But) I know it, I see (it). That self, your honour, due to the breaking up of the body, 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 this 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 nothingness, perceiving ‘this is peaceful, this is sublime’, is belonging to the sphere of neither-perception-nor-nonperception<sup>6</sup>. You do not know it, you do not see (it). (But) I know it, I see (it). That self, your honour, due to the breaking up of the body, 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 (DI 35,38) ...

(DI 36,17) There are, monks, some ascetics and brahmins who have doctrines of Nibbāna in this life<sup>7</sup>, (and) they declare the highest Nibbāna in this life for an existing being<sup>8</sup> 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?

Here, monks, some ascetic or brahmin is thus-speaking, has such a view: “When (*yato*), your honour, this self enjoys itself (*paricāreti*), presented with<sup>9</sup> (and) provided with<sup>10</sup> 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 this to him (*taṇṇi*): “There is, your honour, this self about which you talk. I do not say ‘there isn’t this (self)’. But, your honour, the (*ayaṇṇi*) self has not to that extent attained the highest Nibbāna in this life. Why

<sup>1</sup> Lit. ‘non-inferior faculties’, *alīnindriyo* = *a* + *līna* (‘inferior’/‘incomplete’) + *indriya* (‘faculties’/‘senses’). It is explained by the commentary as *paripuṇṇindriyo*, ‘complete faculties’. Note the singular ending of *alīnindriyo* agreeing with the singular *attā*. The implied meaning, however, is plural.

<sup>2</sup> *Samatikamā*, ablative noun.

<sup>3</sup> *Ananto ākāso ti*. The *ti* here has the sense of ‘perceiving’ as these experiences are beyond thinking (i.e., *vitakka* and *vicāra* have been abandoned already in the second *jhāna*), cf. Warder p.36.

<sup>4</sup> *Ākāśānañcāyataniṭṭhapa* = *ākāsa* (‘space’) + *anañca* (‘unlimited’, alternative form to *ananta*) + *āyatana* (‘sphere’) + *upaga* (‘belonging to’), a bahubbhi compound qualifying *attā*.

<sup>5</sup> *Samatikamma*, gerund, compare with *samatikamā* just above.

<sup>6</sup> *Nevasaññānāsaññāyataniṭṭhapa* = *na* + *eva* + *saññā* + *na* + *asaññā* + *āyatana* + *upaga*, i.e. ‘belonging to the sphere of not-perception-and-not-nonperception’.

<sup>7</sup> *Diṭṭhadhanma* is contrasted with *samaparāyika*, ‘future life’, in the suttas.

<sup>8</sup> *Sato sattassa*. Here appears to be dative, as opposed to the above genitive.

<sup>9</sup> *Samappito*, agrees with *attā*.

<sup>10</sup> *Samañgībhūto*, also agrees with *attā*.

is that? Because, your honour, sensual pleasures (*kāma*) are impermanent, suffering, subject to change; (and) due to the change and alteration<sup>1</sup> of them, sorrow, lamentation, pain, grief, and despair arise. (But) when (*yato*), your honour, this self, having become separated from sensual pleasures, having become separated from unwholesome things, having entered, dwells in the first *jhāna* - which has joy and happiness born of separation, initial application (of mind), and sustained application (of mind)<sup>2</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 this 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 has not to that extent attained the highest Nibbāna in this life. Why is that? Just what (*yad*) in this case (*tattha*) is application-begun<sup>3</sup> (and) application-sustained, through that (*etena*) this<sup>4</sup> (*etaṇi*) is declared gross<sup>5</sup>. [208] (But) when, your honour, this self, due to the calming of initial application (of mind) and sustained application (of mind), having entered, dwells in the second *jhāna* - which has internal serenity, which is a state of unification (*ekodibhāvaṇi*) of mind, which is without initial application (of mind) (and) without sustained application (of mind), and which has joy and happiness born of concentration<sup>6</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 this 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 has not to that extent attained the highest Nibbāna in this life. Why is that? Just what in this case is connected with joy,<sup>7</sup> the elation of mind, through that this is declared gross. (But) when, your honour, this self, due to the fading away (*virāgā*) of joy, dwells equanimous, mindful, and clearly comprehending,<sup>8</sup> and experiences happiness with the body<sup>9</sup> - that (*taṇi*) about which (*yaṇi*) the noble ones (*ariyā*) declare: "the one who is equanimous and mindful<sup>10</sup> 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 this 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 has not to that extent attained the highest Nibbāna in this life. Why is that? Just what in this case is called (*iti*) happiness, the enjoyment of the mind, through that this is declared gross. (But) when, your honour, this self, due to the abandoning of happiness and due to the abandoning of suffering, (and) due to the former ending of joy and grief, having entered, dwells in the fourth *jhāna* - which is without suffering, without happiness, (and) which has purity of mindfulness and equanimity<sup>11</sup> - 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 ...

With reference to this, monks, the Tathāgata understands: "These standpoints for views, thus grasped, thus held on to, will have such destiny, such future state." That the Tathāgata understands, and he understands more (*uttaritarāṇi*) than that (*tato*); he does not hold on to that understanding, and while he is not holding on,<sup>12</sup> the extinguishing is personally known; (and) having known as it actually is the origination, the ending, the pleasure, the disadvantage, and the leaving behind of feelings, the Tathāgata, monks, is freed due to non-clinging.

These, monks, are those things, profound, hard to see, hard to awaken to, peaceful, sublime, outside the sphere of reason, subtle, to be known by the wise, [209] which the Tathāgata, having realised, having himself known, proclaims, (and) by which, rightly speaking, they would speak the Tathāgata's real praise. (DI 38,24)

<sup>1</sup> *Vipariṇāmaññathābhāvā* = *vipariṇāma* ('change') + *aññathā* ('otherwise') + *bhāvā* ('(from the) state'). Lit. 'from the change and otherwise-state'.

<sup>2</sup> *Savitakkaṇi savicāraṇi vivekaṇi pītisukhaṇi* all qualify *paṭhanaññānaṇi*. *Vitakkaṇi* and *vicāraṇi* elsewhere refer to 'thinking', but 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 the *Visuddhimagga* p.142.

<sup>3</sup> *Vitakkitaṇi*, past participle of *vitakketi*, the verbal form of *vitakka*. Thus if *vitakka* is 'initial application (of mind)' then *vitakketi* is 'to apply initially' and *vitakkitaṇi* 'initially applied'/'application-begun', all relating to the mind.

<sup>4</sup> *Etāṇi*, seems to refer back to the first *jhāna*. The same applies for the next two *jhānas* further down.

<sup>5</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>6</sup> The foregoing, back to 'second *jhāna*', are adjectives qualifying 'second *jhāna*'.

<sup>7</sup> *Yad eva tattha pītigataṇi*, i.e. the aspect of joy (*pīti*) in the second *jhāna*. For 'connected with' for *gata* see PED.

<sup>8</sup> *Upekkhako*, *sato*, and *sanupajāno* all qualify *attā*. In translation they get an adverbial sense.

<sup>9</sup> *Kāya* is again used in a broad sense, here referring to the 'mental body', *nāma-kāya*.

<sup>10</sup> *Upekkhako* and *satimā* are here nouns.

<sup>11</sup> *Upekkhāsati pārisuddhiṇi* = *upekkhā* + *sati* + *pārisuddhiṇi*. I have taken *upekkhāsati* to be a dvanda compound, but other relations between the two members are also possible.

<sup>12</sup> Genitive absolute.

## Exercise 23

### Passage 1<sup>1</sup> (D I 220,19 - 223,17)

When this had been said, the gods belonging to Brahmā's group<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, Brahmā, 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 excellent and exalted<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 Brahmā is, which way Brahmā is, or whereabouts Brahmā is. Nevertheless, monk, when (*yathā*) signs are seen, a light is produced, (and) a splendour appears, (then) Brahmā will appear. This is the portent<sup>6</sup> for the appearance of Brahmā, namely, (that) a light is produced (and) a splendour appears."

Then, sure enough (*eva*), that great god soon<sup>7</sup> appeared. Then that monk approached that great god, (and) having approached, said this to Brahmā: "Where, friend, do these four great elements cease without remainder, to wit the earth element ... etc ... the air element?"

When this<sup>8</sup> had been said, that great god said this to that monk: "I, monk, am Brahmā, 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>9</sup> that monk said this to that Brahmā: "I do not, friend, ask you this: 'Are you Brahmā, 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>10</sup> friend, I ask you (*taṃ*) this: '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 Brahmā ... etc ..."

Also for a third time ... etc ... the air element?"

Then that great god having taken that monk by the arm<sup>11</sup>, having led (him)<sup>12</sup> to one side, said this to that monk: "Here, monk, the gods belonging to Brahmā's group know this<sup>13</sup>: 'There is nothing<sup>14</sup> unseen by Brahmā<sup>15</sup>, there is nothing unknown by Brahmā, there is nothing unrealized by Brahmā.' Therefore I did not answer (*vyākāśiṃ*) in their (*tesaṃ*) presence. Also I, monk, do not know where these 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>16</sup>, just this was done wrongly (*aparaddhaṃ*) by you, that (*yaṃ*) you, having passed over that Blessed One, got into (*āpajjasi*) a search outside<sup>17</sup> 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 (*te*), so you should remember it (*naṃ*)."

Then that monk, just like (*seyyathā pi nāma*) a strong man might stretch out a bent arm or might bend a stretched arm, just so (he) disappeared in the world of Brahmā (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

<sup>1</sup> For further grammatical notes on words and phrases pertaining to this passage, see exercise 21, passage 3.

<sup>2</sup> *Brahmakāyikā* = *brahmā* + *kāya* + *-ikā*. Bahubbīhi compound, like a tappurisa compound in structure. 'Belonging to ...' gives the adjectival sense.

<sup>3</sup> Again, note that *aparisesā* is an adjective qualifying *mahābhūtā*, lit. 'the remainderless great elements'. On translation it gets an adverbial sense.

<sup>4</sup> Again note how these comparative words function as adjectives, see Warder pp.123-124.

<sup>5</sup> *Aṃheli*, ablative used for comparison, see Warder p.92.

<sup>6</sup> *Pubbenimittāṃ*, lit. 'before-sign'.

<sup>7</sup> *Na cirass'eva* = *na cirassaṃ eva*. *Na cirassaṃ* literally means 'not after a long time'.

<sup>8</sup> Again note that *evaṃ* often refers back to something just mentioned or forward to something about to be stated. Thus it is often best translated with 'this' or 'that'.

<sup>9</sup> *Dutiyaṃ*, used as an adverb, see PED, rather than an adjective, cf. Warder p.125.

<sup>10</sup> *Ca* sometimes has a disjunctive meaning, see PED.

<sup>11</sup> *Bāhāyaṃ*, locative of place (see Warder p.100), lit. 'on the arm'.

<sup>12</sup> *Taṃ bhikkhuṃ* is the patient of both *gahetvā* and *apanetvā*.

<sup>13</sup> I.e., such is their (wrong) understanding.

<sup>14</sup> *N(a) kinci*, indefinite pronoun, see Warder p.86.

<sup>15</sup> *Brahmuno*, lit. 'of Brahmā'. This is an example of subjective genitive, see Warder p.57.

<sup>16</sup> *Tuṃhi*, I take it as a junction form of *tumhaṃ*, second person genitive singular of 'you', here a subjective genitive.

<sup>17</sup> I.e., outside the Buddha's teaching. *Bahiddhā* often has this sense.

Sir, do these four great elements cease without remainder, to wit the earth element, the water element, the heat element, the air element?"

When this had been said, I said this to that monk: "Once upon a time, monk, ocean merchants, having taken a shore-sighting bird, put out to sea in a boat. They released the shore-sighting bird from the non-shore-seeing<sup>1</sup> boat. It went<sup>2</sup> in the eastern direction<sup>3</sup>, it went in the southern direction, it went in the western direction, it went in the northern direction, it went up, it went in all directions<sup>4</sup>. If it saw the shore anywhere, just (*va*) so it was a goer<sup>5</sup>. But if it didn't see the shore anywhere, it came back to just that boat. Just so, monk, because (*yato*) you, seeking as far as<sup>6</sup> the world of Brahmā<sup>7</sup>, [225] did not get<sup>8</sup> an explanation to this question, then (you) came back into just my presence<sup>9</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 kho*), monk, this question should be asked thus:

'Where does water, and earth, fire, air, not stand firm<sup>10</sup>?  
Where does long and short, small, large, beauty and ugliness,  
Where does name and form cease without remainder?'<sup>11</sup>.

There the explanation 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**<sup>12</sup> (D II 22,22 - 24,17)

Then monks, King Bandhumā, having sent for<sup>13</sup> the charioteer, said this: "I hope, dear charioteer, (that) the Prince took pleasure<sup>14</sup> in the park-ground; I hope, dear charioteer, (that) the Prince was delighted (*attamano*) 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?"

"Your Majesty, going to the park-ground, the Prince saw an aged man ... (and) your Majesty, the (*so*) Prince, gone to the palace, sad, and dejected, was overcome with regret: 'Truly, your honour, let there be shame on (this thing) called birth, in as much as for the one who has been born, old age will be discerned.' "

Then, monks, King Bandhumā thought this: "Indeed (*h'eva*) let not [226] Prince Vipassī not rule the kingdom,<sup>15</sup> indeed let not Prince Vipassī go forth from home to homelessness, indeed let not the speech of the prophet brahmins be<sup>16</sup> true."

Then monks, King Bandhumā provided for Prince Vipassī, to a still greater extent, the five strands of sense pleasure, so that (*yathā*) Prince Vipassī would rule the kingdom, so that Prince Vipassī would not go forth from

<sup>1</sup> *Ātiradakkhīniyā* = *a* + *tīra* ('shore') + *dakkhīnī* ('seeing') + *-yā*, (the ablative case seems likely).

<sup>2</sup> *Gacchati*, historical present tense.

<sup>3</sup> *Purattthīmaṇi disaṇi*, accusative, lit. 'to the eastern direction'.

<sup>4</sup> *Anudisaṇi*, here seems to be an indeclinable, see DP.

<sup>5</sup> I.e., it would go just there.

<sup>6</sup> *Yāva*, takes the ablative, thus *brahmalokā*.

<sup>7</sup> *Yāva yato yāva brahmalokā*, I cannot make any sense of the initial *yāva* here and in some of the Pali manuscripts it is in fact missing.

<sup>8</sup> *Nājjhagā* = *na ajjhagā*. *Ajjhagā* is the root aorist of *adhigacchati*, see Warder pp.353-354.

<sup>9</sup> *Maṇi santike*. *Santike* takes the genitive or the accusative (here *maṇi*) whereas the English word 'presence' only takes the genitive (i.e., in the presence of somebody).

<sup>10</sup> Or 'no footing find', *gādhati*. Note that the verb is singular. It either agrees only with air or it is a collective singular, see Warder p.26.

<sup>11</sup> Again the verb, *uparujjhati*, is singular. Probably name and form should be regarded as one entity and therefore singular.

<sup>12</sup> For further grammatical notes on words and phrases pertaining to this passage, refer to exercise 19, passage 3, and exercise 20, passage 1.

<sup>13</sup> *Ānantāpetvā*, lit 'having caused to be addressed'.

<sup>14</sup> *Abhīranittha*, third person singular aorist of the middle conjugation, see Warder p.315. This verb usually takes the locative.

<sup>15</sup> I.e., he must rule the kingdom.

<sup>16</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 (see NCRP VII 4.1).



home to homelessness, so that the speech of the prophesier brahmins would be wrong. Then (*tatra sudanū*) monks, Prince Vipassī enjoyed himself<sup>1</sup> presented with (and) provided with the five strands of sense pleasure.

Then monks, Prince Vipassī, (after) many years ... etc ...

(And) monks, going to the park-ground, Prince Vipassī saw a man who was ill, afflicted, who had a strong illness,<sup>2</sup> who was lying<sup>3</sup> fallen in urine and excrement, being lifted by some (*aññehi*) and being taken home<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 diseased.”

“But why, dear charioteer, is he called diseased?”

“Sire, he is called diseased (because): perhaps he will arise<sup>6</sup> from that sickness.”<sup>7</sup>

“But, dear charioteer, am I also subject to sickness, not passed beyond<sup>8</sup> sickness?”<sup>9</sup>

“You Sire, and we all are subject to sickness, not passed beyond sickness.”

“Well then (*tena hi*), dear charioteer, enough now today of the park-ground, from here just return to the palace.”

### Passage 3<sup>10</sup> (D III 64-68)

Then, monks, a certain man approached the noble warrior, head-anointed<sup>11</sup> king, (and) having approached, said this to the noble warrior, head-anointed king:

“Hear, Sire, you should know (that) the heavenly wheel-gem has disappeared.”

Then, monks, when the heavenly wheel-gem had disappeared,<sup>12</sup> the noble warrior, head-anointed king was dejected, and he experienced dejection, but (*ca kho*) he did not approach the royal sage (and) ask<sup>13</sup> about the noble conduct (*vattaṇṇi*) of a wheel-turning monarch. He governed the country just through his own opinion<sup>14</sup>, (and) while he was governing<sup>15</sup> the country through his own opinion,<sup>16</sup> [227] the countries<sup>17</sup> did not prosper before (and) after as<sup>18</sup> (they had) while the old kings were conducting themselves in the noble conduct of a wheel-turning monarch<sup>19</sup>.

Then, monks, ministers, councillors, treasurers and great ministers, soldiers, gatekeepers, (and) those leading a life of<sup>20</sup> prayer (*mantassa*), having assembled, having approached the noble warrior, head-anointed king, said this:

“Sire, while you are governing the country through your own opinion, the countries do not prosper before (and) after as (they did) while the old kings were proceeding in the noble conduct of a wheel-turning monarch. There are, Sire, in your kingdom, ministers, councillors, treasurers and great ministers, soldiers, gatekeepers, (and) those leading a life of prayer, we and others, who<sup>21</sup> remember the noble conduct of a wheel-turning monarch; here,

<sup>1</sup> *Paricāreti*, historical present tense.

<sup>2</sup> *Bāḷhagilānaṇi* = *bāḷha* (‘strong’) + *gilānaṇi* (‘illness’), bahubbhīhi compound with kammadhāraya structure qualifying *purisaṇi*.

<sup>3</sup> *Senānaṇi*, present participle of *seti*.

<sup>4</sup> *Vuṭṭhāpiyamānaṇi* and *saṇṇivesiyamānaṇi* are passive causative present participles, lit. ‘being caused to rise’ and ‘being caused to go home’.

<sup>5</sup> I take the sentence to be passive due to the presence of the past participle *kato*, see Warder p.40. Thus *ayaṇi puriso*, being the object, is in the nominative case.

<sup>6</sup> Lit. ‘may arise’, *vuṭṭhahēyya*.

<sup>7</sup> I.e., he may get well or he may not.

<sup>8</sup> *Anatīta*, lit. ‘not past’.

<sup>9</sup> *Kiṇi* not translated apart from the question mark.

<sup>10</sup> For further grammatical notes on words and phrases pertaining to this passage, refer to exercise 18, passage 2.

<sup>11</sup> Lit. ‘head-sprinkled’, *muddhāvossitto* = *muddha* (‘head’) + *avasitta* (‘sprinkled’), a bahubbhīhi compound with tappurisa structure (‘sprinkled on the head’) qualifying *rājā*. *Muddha* is an *an*-stem noun (see Warder p.154), *avasitta* is the past participle of *avasiṅcati*.

<sup>12</sup> Locative absolute.

<sup>13</sup> In the Pali the *no* (‘not’) relates to both *upasaṅkamitvā* and *pucchi* but this does not come out if one translates with ‘having approached’. Rather, both verbs are best rendered in the past tense, ‘did approach ... (and) ask’.

<sup>14</sup> *Samatena* = *sa* + *matena*, see Warder p.187.

<sup>15</sup> *Pasāsato*, genitive present participle.

<sup>16</sup> Genitive absolute.

<sup>17</sup> Or maybe ‘countrysides’. There is a change in the text from the singular (just before) to the plural.

<sup>18</sup> *Yathā taṇi*, seems to be one indeclinable expression, see PED.

<sup>19</sup> Genitive absolute. Note that a locative expression is included within the genitive absolute.

<sup>20</sup> Or ‘living by means of’, *ājīvino*. Here a possessive noun, see Warder p.122. See also PED.

<sup>21</sup> *Ye mayaṇi*, lit. ‘we who’.

Sire, you ask us (about) the noble conduct of a wheel-turning monarch, (and) asked by you<sup>1</sup> (about) the noble conduct of a wheel-turning monarch, we will explain<sup>2</sup>.”

Then, monks, the noble warrior, head-anointed king, having caused the ministers, councillors, treasurers and great ministers, soldiers, gatekeepers, (and) those leading a life of prayer to assemble<sup>3</sup>, asked (about) the noble conduct of a wheel-turning monarch. Asked<sup>4</sup> by him<sup>5</sup> (about) the noble conduct of a wheel-turning monarch, they explained. Having listened to them, he arranged<sup>6</sup> proper (*dhanmikaṇṇi*) safety, shelter, and protection, but<sup>7</sup> he did not grant wealth to those without wealth<sup>8</sup>, (and) when wealth was not being granted<sup>9</sup> to those without wealth,<sup>10</sup> poverty became<sup>11</sup> abundant. When poverty became abundant<sup>12</sup>, a certain man took the ungiven (property) of others in the manner of theft<sup>13</sup>. Then<sup>14</sup> they took hold of him (*enaṇṇi*), (and) having taken hold, they showed<sup>15</sup> (him) to the noble warrior, head-anointed king: “This man, Sire, took the ungiven (property) of others in the manner of theft.”

When this had been said, monks, the noble warrior, head-anointed king said this to that man: “Is it really (*kira*) true, dear man, (that) you took the ungiven (property) of others in the manner of theft?” “It is true, Sire.” “Due to what cause?<sup>16</sup>” “Because (*hi*), Sire, I am not making a living.” Then, monks, the noble warrior, head-anointed king granted wealth to that man: “Through this wealth, dear man, by yourself<sup>17</sup> you must make a living, look after (your) mother and father, look after (your) children and wife, and undertake work, (and) set up an uplifting donation with reference to ascetics and brahmins, which is heavenly, which has a happy result<sup>18</sup>, (and) which is leading to heaven<sup>19</sup>.”

Saying<sup>20</sup> “yes Sire”, monks, that man consented to the noble warrior, head-anointed king.

Again (*pi*), monks, a certain man took the ungiven (property) of others in the manner of theft. Then they took hold of him, (and) having taken hold, they showed (him) to the noble warrior, head-anointed king: “This man, Sire, took the ungiven (property) of others in the manner of theft.”

[228] When this had been said, monks, the noble warrior, head-anointed king said this to the man:

“Is it really (*kira*) true, dear man, (that) you took the ungiven (property) of others in the manner of theft?” “It is true, Sire.” “Due to what cause?” “Because, Sire, I am not making a living.”

Then, monks, the noble warrior, head-anointed king granted wealth to that man: “Through this wealth, dear man, by yourself you must make a living, look after (your) mother and father, look after (your) children and wife, 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.”

Saying “yes, Sire”, monks, that man consented to the noble warrior, 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 wealth.” Having heard (this), they thought this: “What now if we also were to take the ungiven (property) of others in the manner of theft?”

Then, monks, a certain man took the ungiven (property) of others in the manner of theft. Then they took hold of him, (and) having taken hold, they showed (him) to the noble warrior, head-anointed king: “This man, Sire, took the ungiven (property) of others in the manner of theft.”

<sup>1</sup> *Tassa te*, subjective genitive, see Warder p.57. The construction here seems to be an emphatic ‘you’, parallel to *so’haṇṇi*, ‘that I’, see Warder p.29.

<sup>2</sup> Again, note how *puṭṭhā* and *vyākariṣṣāmi* appear to have the same patient.

<sup>3</sup> *Sannipātāpetvā*, ‘having caused ... to assemble’.

<sup>4</sup> *Puṭṭhā*, past participle agreeing with implied agent ‘they’ (i.e., implied by *vyākariṣṣu*).

<sup>5</sup> Again, subjective genitive.

<sup>6</sup> *Sanvidahi*, aorist from *saṇṇavidahati*.

<sup>7</sup> *Ca*, see PTS dictionary.

<sup>8</sup> *Adhanānaṇṇi*, dative. Note how this noun, which usually means ‘non-wealth’, here means ‘those without wealth’.

<sup>9</sup> *Ananuppadīyamāṇe* is a passive present participle locative.

<sup>10</sup> Locative absolute.

<sup>11</sup> Lit. ‘went’, *agamāsi*.

<sup>12</sup> Lit. ‘gone to abundance’, *vepullagate*.

<sup>13</sup> Lit. ‘theft-reckoned’, *theyyasaṅkhātāṇṇi*. I understand it as a bahubbīhi compound used as an adverb, see Warder footnote p.212, and qualifying *ādiyi*.

<sup>14</sup> *Taṇṇi*. Seems to be an indeclinable here or possibly an accusative of specification of state, i.e. ‘with reference to this’.

<sup>15</sup> Lit. ‘caused to see’, *dassesuṇṇi*, causative of ‘to see’. Takes the dative.

<sup>16</sup> *Kiṇṇi kāraṇā*. One might have expected *kiṇṇi* to also appear in the ablative. Probably *kiṇṇi* is to be regarded as an indeclinable simply making the phrase a question: ‘is it from/due to a cause?’, i.e. ‘what is the cause?’. Thus, according to DP, the whole expression is adverbial, meaning ‘why?’. See DP under *ka*.

<sup>17</sup> *Attanā*. Presumably as opposed to stealing.

<sup>18</sup> I.e., which is good *kanṇa*, *sukhavipākaṇṇi*. A bahubbīhi compound structured like a kammadhāraya and qualifying *dakkhiṇaṇṇi*, ‘donation’.

<sup>19</sup> *Saggasaṇṇivattāṇṇi*, another bahubbīhi compound.

<sup>20</sup> ‘Saying’ is implied by the quotation marker *ti*.

When this had been said, monks, the noble warrior, head-anointed king said this to that man: “Is it really true, dear man, (that) you took the ungiven (property) of others in the manner of theft?” “It is true, Sire.” “Due to what cause?” “Because, Sire, I am not making a living.”

Then, monks, the noble warrior, 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 an efficient prevention<sup>2</sup>, were to do a destruction of the root, (and) were to cut off the head.”

Then, monks, the noble warrior, 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<sup>4</sup>, having led (him) with a harsh-sounding<sup>5</sup> drum from street to street, from crossroads to crossroads<sup>6</sup>, having left by the southern gate, to the south<sup>7</sup> of the city, prevent (him) through an efficient prevention, do a destruction of the root, (and) cut off his head.”

[229] Saying “yes, Sire”, monks, those men having consented to the noble warrior, head-anointed king, having bound that man with a strong rope, with his arms behind his back, with a strong binding, having done 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 (him) with an efficient prevention, did a destruction of the root, (and) 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 an efficient prevention, he does a destruction of the root, he cuts off their heads.” Having heard, they thought this: “What now if we were to have sharp swords made<sup>8</sup>, (and) having had sharp swords made, whose ungiven (property) we take<sup>9</sup> in the manner of theft, we will prevent them with an efficient prevention, we will do the destruction of the root, we will cut off their heads.”

(And) they had sharp swords made, (and) having had sharp swords made, they attacked to do village-slaughter<sup>10</sup>, they also attacked to do town-slaughter, they also attacked to do city-slaughter, they also attacked to do road-robbery. Whose ungiven (property) they took in the manner of theft, they prevented them with an efficient prevention, they did the destruction of the root, they cut off their heads.

Thus, monks, when wealth was not being granted to those without wealth,<sup>11</sup> poverty became abundant, when poverty became abundant, the taking of the ungiven became abundant, when the taking of the ungiven became abundant, swords became abundant, when swords became abundant, the killing of living beings became abundant, when the killing of living beings became abundant, the speaking of falsehood became abundant, when the speaking of falsehood became abundant, the lifespan (*āyū*) of those beings declined, and (*pi*) (their) beauty declined; (and) when they were declining<sup>12</sup> in lifespan<sup>13</sup> and declining in beauty,<sup>14</sup> (then) the sons of the people who had a lifespan of eighty thousand years had a lifespan 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 took hold of him, (and) having taken hold (of him), they showed (him) to the noble warrior, head-anointed king: “Sire, this man took the ungiven (property) of others in the manner of theft.”

When this had been said, monks, the noble warrior, head-anointed king said this to that man: “Is it really 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>15</sup>.

<sup>1</sup> *Ādiyissati*, see Warder p.55 for this ‘optative’ use of the future tense.

<sup>2</sup> *Sunisedhaṇi*, seems to be an adverb to *nisedhuyyaṇi*. *Su* gives a positive/reinforced sense of the word it qualifies, thus ‘efficient prevention’. Note the idiomatic Pali construction where the adverb has the same basic meaning as the sentence verb, lit. ‘were to prevent well-preventedly’.

<sup>3</sup> *Pacchābāhaṇi* and *gāḷhabandhanaṇi*, both apparently bahubbīhi compounds used as adverbs. *Pacchābāhaṇi*, ‘arms which are behind’, has the structure of an avyayībhāva compound, see Warder p.255f. *Gāḷhabandhanaṇi*, ‘binding which is strong’, has kammadhāraya structure, see Warder p.108.

<sup>4</sup> *Khuramuṇḍaṇi* = *khura* (‘razor’) + *muṇḍaṇi* (‘shaving’), here taking *muṇḍaṇi* to be a noun. The compound is a tappurisa and it is the patient of *karitvā*.

<sup>5</sup> *Kharassarena* = *khara* (‘rough’) + *sara* (‘sound’), a bahubbīhi compound qualifying *paṇavena*, ‘drum’.

<sup>6</sup> Two ablative type constructions using the instrumental, see Warder p.46.

<sup>7</sup> *Dakkhiṇato*, ablative, lit. ‘from the south ...’. See Warder p.90.

<sup>8</sup> *Kārāpeyyāma*, causative, lit. ‘we were to cause to be made’.

<sup>9</sup> *Ādiyissāma*, lit. ‘we will take’. Future expressing habit, see Warder p.55.

<sup>10</sup> *Gāmaḡhātaṇi*, tappurisa compound, ‘slaughter of villages’.

<sup>11</sup> Locative absolute.

<sup>12</sup> *Parihāyamaṇānaṇi* is a passive present participle genitive plural.

<sup>13</sup> *Āyūnā*, lit. ‘(declining) with life’.

<sup>14</sup> Probably a genitive absolute.

<sup>15</sup> *Saṇṇajānamsū*, seems to be an adverb to *abhāsi*, lit. ‘(he spoke) deliberate-falsely’.

## Translate into English

But,<sup>1</sup> Vāseṭṭha, (those) who are the old sages<sup>2</sup> of the brahmins who have the three knowledges, the makers<sup>3</sup> of the hymns, the proclaimers<sup>4</sup> of the hymns - whose (*yesaṇi*) ancient prayerword, song, proclamation, (and) collection, the brahmins<sup>4</sup> who have the three knowledges here<sup>5</sup> at present (*etarāhi*), they sing along with that<sup>6</sup>, they speak along with that, they speak along with what was spoken<sup>7</sup> (by them), they recite along with what was recited (by them) - to wit: Aṭṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgiraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagu<sup>8</sup> - did even (*pi*) they<sup>9</sup> say<sup>10</sup> this: “We know this, we see this: where Brahmā is, or which way Brahmā is, or whereabouts Brahmā is?” (D I 238,16-25)

There will be understanders<sup>11</sup> of the Dhamma.<sup>12</sup> (D II 37,17-18)

Well then, honourable Govinda, wait seven days while (*yāva*) we instruct our own (*sake*) sons and brothers<sup>13</sup> in kingship<sup>14</sup>. (D II 248,1-2)

This is the Teacher’s<sup>15</sup> 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 Pali** (D II 340,3 - 341,2)

## Exercise 24

**Passage 1** (D II 72,1 - 81,12)<sup>16</sup>

This has been heard by me. At one time the Blessed One dwelt in Rājagaha on the mountain Vulturepeak. Now at that time the Magadhan<sup>17</sup> King Ajātasattu Vedehiputto was desiring to attack<sup>18</sup> the Vajjians<sup>19</sup>. He said this: “I will strike<sup>20</sup> these Vajjians who have such great power<sup>21</sup>, 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 Magadhan King Ajātasattu Vedehiputto addressed the brahmin Vassakāra, the chief minister of Magadha: “You go, brahmin, (and) approach the Blessed One, (and) having approached, in my name<sup>22</sup>, pay respect with the head<sup>23</sup> at the feet<sup>24</sup> of the Blessed One, (and) ask (whether he is) free from illness<sup>25</sup>, free from fever, remaining light,<sup>26</sup> strong, (and) dwelling in comfort<sup>27</sup>: “Venerable Sir, the Maghadan King Ajātasattu Vedehiputto

<sup>1</sup> *Kim pana*. *Kim* is not translated apart from making the sentence interrogative.

<sup>2</sup> *Isayo*, masculine plural *i*-stem noun.

<sup>3</sup> *Kattāro*, agent noun, nominative plural, see Warder pp.209-210.

<sup>4</sup> *Pavattāro*, another agent noun.

<sup>5</sup> *Idaṇi*, I take it to be an indeclinable.

<sup>6</sup> *Tad*, refers back to ‘prayerword’ etc.

<sup>7</sup> *Bhāsitaṇi*, here a noun.

<sup>8</sup> These are the names of those ancient brahmins.

<sup>9</sup> *Te*, demonstrative pronoun referring to the relative pronoun *yesaṇi*, ‘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>10</sup> *Āhaṇisu*, perfect tense, see Warder p.170.

<sup>11</sup> *Aññātāro*, agent noun.

<sup>12</sup> I.e., there will be those who understand the Dhamma.

<sup>13</sup> *Puttabhātaro*, plural accusative relationship noun (see Warder p.210) and dvanda compound.

<sup>14</sup> *Rajje*, see PED.

<sup>15</sup> *Sattlu*, genitive agent noun.

<sup>16</sup> Again there are some abridgements in Warder’s text compared to the PTS edition.

<sup>17</sup> Adjective qualifying ‘king’, *rājā*, see Warder p.254.

<sup>18</sup> *Abhiyātukāmo* is a bahubbīhi compound, see Warder pp.231-232.

<sup>19</sup> *Vajji*, appears to be an accusative masculine plural *i*-/*i*-stem noun, being the patient of *abhiyātu*, ‘attack’.

<sup>20</sup> *Āhañchi(ṇi)*, future tense, see Warder p.232.

<sup>21</sup> *Evaṇimahliddhike* = *evaṇi* + *mahā* + *iddha* + *-ike*.

<sup>22</sup> *Mama vacanena*, lit. ‘through my speech’, see PED.

<sup>23</sup> I.e., your head.

<sup>24</sup> *Pade*, probably accusative plural.

<sup>25</sup> *Appābādhaṇi* = *appa* + *ābādhaṇi*, lit. ‘little illness’.

<sup>26</sup> *Lahuṭṭhāṇaṇi* = *lahu* + (*ṭ*)*ṭhāṇaṇi*. Apparently this is another way to ask whether someone is in good health, see PED.

<sup>27</sup> The foregoing five accusatives are patients of *pucchā*, lit. ‘ask about little illness ...’.

pays respect with the head at the feet of the Blessed One (and) asks (whether the Blessed One is) free from sickness, free from fever, remaining light, strong, (and) dwelling in comfort.” And say this: “Venerable Sir, the Magadhan King Ajātasattu Vedehiputto is desiring to attack the Vajjians. He says this: ‘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>1</sup>, for Tathāgatas do not speak untruth.”

Saying “yes, your honour”, the brahmin Vassakāra, the chief minister of Magadha, having consented to the Māgadhan King Ajātasattu Vedehiputto, having caused the very best carriages to be yoked, having mounted a good carriage, went out from Rājagaha with the very best carriages, (and) proceeded to Vulture-peak mountain,<sup>2</sup> (and) having gone with the carriage as far as the ground was suitable for a carriage<sup>3</sup>, having descended from the carriage, approached the Blessed One only on foot<sup>4</sup>, (and) having approached, exchanged greetings with the Blessed One, (and) having made agreeable and polite conversation, (he) sat down to one side. Seated to one side the brahmin Vassakāra, the chief minister of Magadha, said this to the Blessed One: “Honourable Gotama, the Māgadhan King Ajātasattu Vedehiputto pays respect with the head at the feet of the Honourable Gotama, (and) 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 this: ‘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<sup>5</sup> the Blessed One, fanning the Blessed One. Then the Blessed One addressed Venerable Ānanda: “Indeed,<sup>6</sup> Ānanda, has (it) been heard by you: ‘the Vajjians frequently have<sup>7</sup> assemblies (and) are devoted to assemblies<sup>8</sup>?’” “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>9</sup> assemblies frequently (and) are devoted to assemblies, just growth, Ānanda, is to be expected<sup>10</sup> for the Vajjians<sup>11</sup>, not decline. Indeed, Ānanda, has (it) been heard by you: ‘the Vajjians assemble in harmony<sup>12</sup>, rise up (from the meeting) in harmony, (and) do the business of the Vajjians<sup>13</sup> in harmony?’” “That has been heard by me Venerable Sir: ‘the Vajjians assemble in harmony, rise up in harmony, (and) do the business of the Vajjians in harmony.’” “Ānanda, as long as the Vajjians assemble<sup>14</sup> in harmony, rise up in harmony, (and) do the business of the Vajjians in harmony, just growth, Ānanda, is to be expected for the Vajjians, not decline. Indeed, Ānanda, has (it) been heard by you: ‘the Vajjians do not authorise the unauthorised, they do not abolish the authorised<sup>15</sup>, (and) having undertaken (them) they proceed<sup>16</sup> according to (*yathā*) 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.” “Indeed, Ānanda, has (it) been heard by you: ‘the Vajjians esteem, respect, revere, (and) honour those who are the Vajjī-elders of the Vajjians,<sup>17</sup> and they think (that) to them (it) should be listened?’” “That has been heard by me Venerable Sir: ‘the Vajjians esteem, respect, revere, (and) honour those who are the Vajjī-elders of the Vajjians, and they think (that) to them (it) should be listened.’” “Ānanda, as long as the Vajjians esteem, respect, revere, (and) honour those who are the Vajjī-elders of the Vajjians, and they think (that) to them (it)

<sup>1</sup> *Mamaṃ āroceyyāsi*. *Āroceti* takes the dative, see Warder p.68.

<sup>2</sup> Note the *yena ... tena* construction here with the verb *payāti*, with *yena* taking the nominative, see Warder p.14.

<sup>3</sup> *Yānassa*, dative. This usage is sometimes called ‘dative of suitability’, see SCPN para. 108c.

<sup>4</sup> *Pattiko*, qualifying ‘he’, the implied agent of the verb, see PED.

<sup>5</sup> *Piṭṭhito*, takes the genitive.

<sup>6</sup> *Kin ti*, emphasising the interrogative meaning, see DP.

<sup>7</sup> The verb ‘to be’, *honti*, is implied. Again, on occasion it is best translated with ‘to have’. Note that *sannipātā* and *sannipātabalulā* both are adjectives qualifying *Vajjī* by being predicated of it, Warder p.61.

<sup>8</sup> *Sannipātabalulā* = *sannipāta* + *balulā* (‘devoted to’).

<sup>9</sup> *Bhāvissanti*. See Warder p.55 for this ‘law of nature’ use of the future tense.

<sup>10</sup> *Pāṭīkaikkhā*, future passive participle of *pāṭīkaikhatī* in the function of an adjective. It agrees with *vuddhi*, ‘increase’/‘growth’, and is therefore feminine singular.

<sup>11</sup> *Vajjīnaṃ*, dative.

<sup>12</sup> *Sannaggā* is a masculine plural adjective agreeing with *Vajjī*, lit. ‘the harmonious Vajjians’.

<sup>13</sup> *Vajjīkaraṇiyāni*. *Karaṇiyāni* is a neuter future passive participle used as a noun, see Warder p.106.

<sup>14</sup> Again, and also below, the future tense is used to express ‘law of nature’.

<sup>15</sup> This seems to refer to laws and customs. The commentary says, ‘tax, offering, and punishment’.

<sup>16</sup> *Sannādāya vattanti*. Again, note that *paññatte porāṇe Vajjīdhamme* is the patient of both *sannādāya* and *vattanti*. If taken as a periphrastic or auxiliary verb construction (see Warder p.238) then translate ‘they go on conforming ...’.

<sup>17</sup> Lit. ‘the Vajjians, those **who** are the Vajjī-elders of the Vajjians, **those** (they) esteem, respect, revere, (and) honour ...’. A typical Pali construction with a relative clause preceding a demonstrative clause, see Warder pp.70-72 and 291-299.

should be listened, just growth, Ānanda, is to be expected for the Vajjians, not decline.” “Indeed, Ānanda, has (it) been heard by you: ‘those who are family-women (and) family-girls, the Vajjians do not<sup>1</sup> make them<sup>2</sup> live with (them), having dragged them<sup>3</sup> away, having forced them?’” “That has been heard by me Venerable Sir: ‘those who are family-women (and) family-girls, the Vajjians do not make them live with (them), having dragged them away, having forced them’.” “Ānanda, as long as the Vajjians do not make those who are family-women (and) family-girls live with (them), having dragged them away, having forced them, just growth, Ānanda, is to be expected for the Vajjians, [245] not decline.” “Indeed, Ānanda, has (it) been heard by you: ‘those which are the Vajji-shrines of the Vajjians, internal and external,<sup>4</sup> those the Vajjians esteem, respect, revere, (and) honour, and they do not rescind the formerly given, formerly done, lawful religious contribution<sup>5</sup> to them?’” “That has been heard by me Venerable Sir: ‘those which are the Vajji-shrines of the Vajjians, internally and externally, those the Vajjians esteem, respect, revere, (and) honour, and they do not rescind the formerly given, formerly done, lawful religious contribution to them’.” “Ānanda, as long as the Vajjians esteem, respect, revere, (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.” “Indeed, Ānanda, has (it) been heard by you: ‘by the Vajjians<sup>7</sup> proper (*dhammika*) safety, shelter, and protection has been well-arranged with reference to the arahants<sup>8</sup>, thinking<sup>9</sup> ‘how then (*kin ti*) may unarrived (*anāgatā*) arahants come to the country, and (how) may arrived arahants dwell at ease<sup>10</sup> in the country?’” “That has been heard by me, Venerable Sir: ‘by the Vajjians proper safety, shelter, and protection has been well-arranged with reference to the arahants, thinking ‘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 safety, shelter, and protection is well-arranged by the Vajjians with reference to the arahants, thinking ‘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 chief minister of Magadha: “Now<sup>11</sup> at one time, brahmin, I was dwelling in Vesālī at the Sāranda shrine, (and) there I taught these seven non-decline practices<sup>12</sup> to the Vajjians, and brahmin as long as these seven non-decline practices remain among the Vajjians, and the Vajjians are seen<sup>13</sup> among these seven non-decline practices,<sup>14</sup> just growth, brahmin, is to be expected for the Vajjians, not decline.” When this had been said, the brahmin Vassakāra, the chief minister of Magadha, said this to the Blessed One: “Honourable Gotama, just growth is to be expected for the Vajjians, not decline, even (*pi*) (if) endowed with just one<sup>15</sup> non-decline practice, not to speak of with seven non-decline practices. Honourable Gotama, the Vajjians are not to be dealt with<sup>16</sup> by King Magadha Ajātasattu Vedehiputta, that is (*yad idaṇi*) through war<sup>17</sup>, except through propaganda, except through the breaking apart of the opposition<sup>18</sup>. Well now, honourable Gotama, we must go,<sup>19</sup> we have many duties, much business.” “[246] Brahmin, you may go at your convenience.<sup>20</sup> Then the brahmin Vassakāra, the chief minister of Magadha, having delighted in the speech of the Blessed One, having expressed appreciation, having got up from (his) seat, left.

<sup>1</sup> Note that the negative particle *na* relates to the whole of the last part of the sentence.

<sup>2</sup> *Tā*, accusative.

<sup>3</sup> *Tā* is the patient of all three verbs.

<sup>4</sup> *Abbhantarāni* and *bāhirāni*, adjectives to *Vajjicetiyaṇi*. Presumably refers to internal and external to Vajjian territory.

<sup>5</sup> This seems to be a case of a string of three adjectives, two of which are bahubbīhi compounds, coming before the noun they qualify, ‘*balinī*’, cf. Warder p.61.

<sup>6</sup> *Tesaṇi*, refers back to the shrines.

<sup>7</sup> *Vajjīnaṇi*, agent genitive, see Warder p.57.

<sup>8</sup> *Arahantesu*, locative of reference, see Warder pp.100-101.

<sup>9</sup> ‘Thinking’ stands for the *ti* at the end of the sentence.

<sup>10</sup> *Phāsuṇi*, adverb.

<sup>11</sup> *Idāhaṇi* = *idaṇi* + *ahaṇi*, see Warder p.217 (bottom). *Idaṇi* is here used adverbially (i.e., an indeclinable).

<sup>12</sup> I.e., practices (*dhammā*) that do not lead to decline. *Aparihāniye* is an adjective qualifying *dhamme*.

<sup>13</sup> *Sandissanti*, third person plural passive present tense.

<sup>14</sup> *Inesu (ca) sattu aparihāniyesu dhammesu*, locative plural. This seems to be a metaphorical use of the locative of ‘place where’, see Warder p.100. Apparently the meaning is that the Vajjians are seen practising these seven things.

<sup>15</sup> *Ekamekēna*, see DP.

<sup>16</sup> I.e., are not to be defeated, *akaraṇīyā*.

<sup>17</sup> *Yuddhassa*, seems to be an agent genitive, see Warder p.57. The sentence is passive due to the future passive participle *akaraṇīyā* and thus requires an agent in the instrumental or genitive.

<sup>18</sup> *Mīthu*. ‘Opposition’ is presumably a reference to the Vajjians. I differ from Walshe here.

<sup>19</sup> *Gacchāma*, present tense expressing immediate future (see Warder p.12) or imperative.

<sup>20</sup> Lit. ‘for which, brahmin, you now think (it is) time’, see CDB p.334 and p.498 note 650.

Then the Blessed One, when the brahmin Vassakāra, the chief minister of Magadha, had recently (*acira*) left,<sup>1</sup> addressed Venerable Ānanda: “You go, Ānanda, (and) as many monks as live in dependence on Rājagaha, assemble all those in the attendance-hall.” Saying “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: “Venerable Sir, the sangha of monks is assembled; Venerable Sir, you may come at your own convenience<sup>2</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 practices, listen to that, attend properly (*sādhukaṇṇi*), I will speak.” Saying “yes, Venerable Sir”, those monks consented to the Blessed One. The Blessed One said this: “Monks, as long as monks have<sup>3</sup> 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, rise up in harmony, (and) do the sangha-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 conduct themselves (*vattissanti*) 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 the fathers of the sangha, who are leaders of the sangha, those they esteem, respect, revere, (and) honour, and they think (that) 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 come<sup>4</sup> (under) the control of arisen craving which is leading to rebirth<sup>5</sup>, just growth, monks, is to be expected for the monks, not decline. And, monks, as long as monks are desirous with reference to forest abodes, 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 for the monks, not decline. And, monks, as long as these seven non-decline practices remain among monks, and monks are seen among these seven non-decline practices, just growth, monks, is to be expected for the monks, not decline.” (D II 77,26)

(D II 79,8) “... and (*pi*) monks, I will teach you another seven non-decline practices, listen to that, attend carefully, I will speak.” Saying “yes, Venerable Sir”, those monks consented to the Blessed One, (and) the Blessed One said this: “Monks, as long as monks develop<sup>6</sup> the awakening factor of mindfulness<sup>7</sup>, develop the awakening factor of discrimination of mental states (*dhammā*), develop the awakening factor of energy, develop the awakening factor of joy, 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 for the monks, not decline. And, monks, as long as these seven non-decline practices remain among the monks, and monks are seen among these seven non-decline practices, just growth, monks, is to be expected for the monks, not decline (D II 79,24) ...”

(D II 81,5) There the Blessed One, dwelling in Rājagaha on the Vulture-peak mountain, often<sup>8</sup> indeed (*eva*), made this Dhamma<sup>9</sup> 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 outflowings (*āsavehi*), to wit, from the outflowing of sensuality, from the outflowing of existence, from the outflowing of views, from the outflowing of ignorance.” (D II 81,12)

### Passage 2<sup>10</sup> (D II 25,31-26,28 + 28,23-29,30)

Going out to the park-ground, monks, Prince Vipassī saw a large group<sup>11</sup> of people assembled, and a litter of multi-coloured cloths being made<sup>12</sup>. Having seen he addressed the charioteer: “Why, dear charioteer, has that

<sup>1</sup> Locative absolute.

<sup>2</sup> See note above.

<sup>3</sup> *Bhavissanti*, future expressing habit, see Warder p.55.

<sup>4</sup> Lit. ‘go’, *gacchanti*.

<sup>5</sup> *Ponobhavika*, lit. ‘again existence’. Adjective to *taṇhā*.

<sup>6</sup> Future expressing ‘habit’, see Warder p.55.

<sup>7</sup> *Satisambojjhaṅgaṇi* = *sati* + *sambodhi* (‘awakening’) + *aṅgaṇi* (‘factor’).

<sup>8</sup> *Bahulaṇi*, adjective to *kaṭṭhaṇi*, ‘frequent (dhamma) talk’.

<sup>9</sup> *Dhammiṇi*. *Dhamma* takes the *i*-stem when acting as an adjective qualifying a feminine noun, here *kathā*.

<sup>10</sup> For further grammatical notes on words and phrases pertaining to this passage, refer to exercise 20, passage 1 and exercise 23, passage 2.

<sup>11</sup> *Mahājānakāyaṇi* = *mahā* + *jāna* + *kāyaṇi* (‘group’, lit. ‘body’).

<sup>12</sup> *Kayiramānaṇi*, passive present participle agreeing with *milātanaṇi*, ‘litter’.

large group of people assembled, and (why) is a litter of multi-coloured cloths made?" "Sire, he<sup>1</sup> is called dead." "Well then, dear charioteer, drive<sup>2</sup> the chariot to that dead one<sup>3</sup>." Saying "yes, Sire", monks, the charioteer, having consented to Prince Vipassī, drove that chariot to that dead one. 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 (*ayaṃ*) called dead?" "Sire, he is called dead (because): mother, father, or other relatives and blood-relations will now not see<sup>4</sup> him, and (*pi*) he will not see<sup>5</sup> [248] mother, father, or other relatives and blood-relations." "But<sup>6</sup>, dear charioteer, am I also subject to death, not passed beyond 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>7</sup> Sire, and we all are subject to death, not passed beyond death. The King, the Queen, or other relatives and blood-relations will not see you (*taṃ*). And (*pi*) you will not see the King, the Queen, or other relatives and blood-relations." "Well then, dear charioteer, enough now today of the park-ground, from here just return to the palace." Saying "yes, Sire", monks, the charioteer, 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: "Truly, your honour, let there be shame on (this thing) called birth, in as much as for the one who has been born old age will be discerned, illness will be discerned, death will be discerned." (D II 26,28)

... (D II 28,23) Going to the park-ground, monks, Prince Vipassī saw a man who was shaven-headed, who had gone forth, (and) who was wearing brown (robes). Having seen, he addressed the charioteer: "But, dear charioteer, what has been done to this man<sup>8</sup>? - 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>9</sup>." "But why, dear charioteer, is he called one gone forth?" "Sire, he is called one gone forth (because) he thinks<sup>10</sup>: 'good is conduct in accordance with Dhamma<sup>11</sup>, good is even conduct, good is wholesome action, good is meritorious action, good is harmless, good is compassion for beings'." "Good, dear charioteer, is he who 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 harmless, good is compassion for beings. Now, dear charioteer, drive the carriage to the (*so*) one gone forth." Saying "yes, Sire", monks, the charioteer, having consented to Prince Vipassī, drove the chariot to the one gone forth. Then, monks, Prince Vipassī said this to the<sup>12</sup> 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." "But why, dear, are you called one gone forth?" "Sire, I am called one gone forth (because) I think: 'good is conduct in accordance with Dhamma, good is even conduct, good is wholesome action, good is meritorious action, good is harmless, good is compassion for beings'." "Good, dear, are you who 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 harmless, good is compassion for beings." Then, monks, Prince Vipassī addressed the charioteer: "Now, dear charioteer, [249] having taken the chariot, from here just return to the palace. But I, just here having shaven off hair and beard, having donned the brown robes, will go forth from home to homelessness." Saying "yes, Sire", the charioteer, having consented to Prince Vipassī, having taken the chariot, from there just returned to the palace. But Prince Vipassī, just there having shaven off hair and beard, having donned the brown robes, went forth from home to homelessness.

### Passage 3 (D III 255,7-27)

<sup>1</sup> Or 'this one', *eso*.

<sup>2</sup> Note the *yena ... tena* construction, here with the verb *pesehi*, and with *yena* taking the nominative.

<sup>3</sup> *Kālakato*, past participle functioning as a noun, see NCRP V 5.22. 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.

<sup>4</sup> *Dakkhinti*, future tense active.

<sup>5</sup> *Dakkhissati*, future with double form, see Warder p.233.

<sup>6</sup> *Pana*, taking *kiṃ* simply to mean the sentence is interrogative.

<sup>7</sup> *Tvaṃ*, Warder's text has misprinted *evaṃ*.

<sup>8</sup> I.e., what happened to this man. Again, note the passive construction with the patient *ayaṃ ... puriso*, 'this ... man', in the nominative.

<sup>9</sup> *Pabbajito*, again a past participle used as a 'personified' noun, see NCRP V 5.22.

<sup>10</sup> The *ti* at the end of this sentence certainly marks the end of direct speech by the charioteer. But it may also mark the end of the thinking of the 'one gone forth', I take it as such and thus translate 'he thinks'.

<sup>11</sup> *Dhammacariyā*. This word can be understood as an ablative *tappurisa* compound, lit. 'conduct from dhamma', i.e. conduct with Dhamma as its source, based on Dhamma (ablative of cause). The compound as a whole is feminine nominative singular.

<sup>12</sup> *Taṃ*. To make the demonstrative pronoun more explicit one could translate '(said this to) that gone-forth one'.



Here, friend(s),<sup>1</sup> there is work to be done by a monk. He thinks this: “Work will have to be done<sup>2</sup> by me, but while I am doing the work,<sup>3</sup> the body will become tired; well let me lie down<sup>4</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 this: “I did (some) work, but while I was doing<sup>5</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 is to be travelled (*gantabbo*) by a monk. He thinks this: “The road will have to be travelled by me, but while I am travelling (along) the road, the body will become tired; well let me lie down.” He lies down, he does not arouse energy ... This the third basis for laziness. And again, friend, a road has been travelled by a monk. He thinks this: “I travelled (along) the road, but while I was travelling (along) the road, the body became tired; well let me lie down.” He lies down, he does not arouse energy ... This is the fourth basis for laziness.

**Re-translation into Pali** (Vin I 270,33 - 271,23)

## Exercise 25

**Passage 1** (D II 81,32 - 88,15)

Then the Blessed One, with a large<sup>6</sup> group (*saṅgha*) of monks, approached Nālandā<sup>7</sup>. There the Blessed One dwelt at Nālandā in Pāvārika’s mango wood.<sup>8</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>9</sup> in the Blessed One: ‘there was not, and there will not be, and there exists not now another ascetic or brahmin more learned<sup>10</sup> than the Blessed One<sup>11</sup>, that is,<sup>12</sup> with reference to awakening<sup>13</sup>’.”

“Mighty, Sāriputta, is this bold<sup>14</sup> speech spoken by you, a definitive categorical lion’s roar<sup>15</sup> has been roared (by you): ‘Venerable Sir, I have such confidence in the Blessed One: ‘there was not, and there will not be, and there 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>16</sup>, are all those Blessed Ones known<sup>17</sup> by you<sup>18</sup>, having encompassed mind with mind<sup>19,20</sup> ‘Those Blessed Ones had<sup>21</sup> such virtue, such qualities,<sup>22</sup> such wisdom, such dwelling,<sup>23</sup> and (*iti pi*) those Blessed Ones were thus-freed?’ “ “No,<sup>24</sup> Venerable Sir.” “Sāriputta, those who will be arahants, fully awakened Buddhas in the future, are all those Blessed Ones known by you, having encompassed mind with mind: ‘Those Blessed Ones will have such virtue, such qualities, such wisdom, such dwelling, and those Blessed Ones will be thus-freed?’ “ “No, Venerable Sir.” “Sāriputta, the

<sup>1</sup> *Āvuso*, can be plural or singular.

<sup>2</sup> *Kātabbaṇi bhavissati*, see Warder p.236.

<sup>3</sup> Genitive absolute.

<sup>4</sup> *Nipajjāmi*, imperative or present tense expressing immediate future, see Warder p.12.

<sup>5</sup> *Karontassa*. The action of the present participle is simultaneous with that of the main verb *kilanto*, ‘became tired’ (note that *kilanto* is a past participle). It must therefore refer to the past, thus ‘was doing’. See NCRP VIII,3 and X,1.

<sup>6</sup> *Mahatā*, instrumental singular of the *ant*-stem, see Warder p.153.

<sup>7</sup> *Yena ... tad*, parallel to *yena ... tena* construction, with *yena* taking the nominative (*Nalandā* being feminine). *Tad* is used adverbially like *tena*.

<sup>8</sup> For the next three paragraphs, also see Bhikkhu Bodhi’s translation in CDB pp.1640-1641.

<sup>9</sup> *Evamāpasanno*, bahubbhīhi compound functioning as an adjective or noun qualifying *ahaṇi*, ‘I’.

<sup>10</sup> *Bhīyyo abhiññātarō*, both *bhīyyo* and the comparative suffix *-tarō* mean ‘more’. ‘More learned’, that is, in a spiritual sense.

<sup>11</sup> *Bhagavatā*, ablative used for comparison.

<sup>12</sup> *Yad idaṇi*, lit. ‘this which’.

<sup>13</sup> *Sambodhiyaṇi*, locative of reference.

<sup>14</sup> *Āsabhi*, lit. ‘bull-like’.

<sup>15</sup> *Ekaṇuso gahito sīha-nādo*. See CDB p.1641,6 and p.1923, note 152.

<sup>16</sup> *Attāni addhānaṇi*, lit ‘past time’.

<sup>17</sup> Also note that *viditā*, ‘known’, is plural agreeing with *te bhagavanto*, ‘those Blessed Ones’.

<sup>18</sup> ‘By you’, *tayā*, is implied according to the Commentary.

<sup>19</sup> I.e., encompassing their mind with your mind.

<sup>20</sup> I do not translate *kiṇi* as I take it simply to be an interrogative particle that makes the sentence into a question.

<sup>21</sup> *Ahesuṇi*. Again, in some instances where the Pali has the verb ‘to be’, English uses the verb ‘to have’.

<sup>22</sup> *Evam-dhammā*. This may refer to *samādhi* and/or the stages of awakening.

<sup>23</sup> *Evam-vihārī*. Again this may refer to various attainments of *samādhi*.

<sup>24</sup> *No h’etaṇi*, lit. ‘definitely not this’.

arahant, the fully awakened Buddha at present, am I known by you<sup>1</sup>, having encompassed mind with mind: ‘The Blessed One has such virtue, such qualities,<sup>2</sup> such wisdom, such dwelling, and (*iti pi*) the Blessed One is thus-freed?’ “ ‘No, Venerable Sir.’ “For just here, Sāriputta, you don’t have<sup>3</sup> knowledge from encompassing with the mind<sup>4</sup> about past, future, and present arahants, fully awakened Buddhas<sup>5</sup>. Why then (*atha kiñ carahi*), Sāriputta, has this mighty, bold speech been spoken by you, (why have you) roared a definitive, categorical lion’s roar: ‘Venerable Sir, I have such confidence in the Blessed One: “there was not, and there will not be, and there exists not now another ascetic or brahmin more learned than the Blessed One, that is, with reference to awakening” ‘?’”

[262] “Venerable Sir, I do not have<sup>6</sup> knowledge from encompassing with the mind about past, future, and present arahants, fully awakened Buddhas. Nevertheless, inference according to Dhamma<sup>7</sup> is known by me<sup>8</sup>. Just like, Venerable Sir, a king’s border city which has a strong foundation, a strong city wall and gateway,<sup>9</sup> and (just) one gate<sup>10</sup>; (and) there, there would be a gatekeeper, who is wise, discerning, (and) intelligent, who is a hinderer<sup>11</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 escaping of a cat<sup>12</sup>. He might think this: ‘Whatever gross animals enter or leave this city, they all enter or leave just (*va*) through this gate.’ Just so, Venerable Sir, inference according to 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 effecting weakness in wisdom,<sup>13</sup> had minds which were well-established<sup>14</sup> in the four establishments of mindfulness<sup>15</sup>, (and) having truly<sup>16</sup> developed the seven factors of awakening, were 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 ... has awakened.” (D II 83,32) ...

(D II 83,8) Then the Blessed One, having dwelt as-desired<sup>17</sup> in Nālandā, addressed Venerable Ānanda: “Let’s go,<sup>18</sup> Ānanda, we will approach Pāṭaligāma.” Saying “yes Venerable Sir”, Venerable Ānanda consented to the Blessed One. Then the Blessed One, with a large group of monks, approached Pāṭaligāma. The lay-disciples of Pāṭaligāma<sup>19</sup> heard: “Indeed, the Blessed One has arrived at Pāṭaligāma.” Then the lay-disciples of Pāṭaligāma approached the Blessed One, (and) having approached, having bowed to the Blessed One, they sat down to one side. Seated to one side the lay-disciples of Pāṭaligāma 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 lay-disciples of Pāṭaligāma, having understood the consent of the Blessed One, having arisen from the seat, having bowed to the Blessed One, having done reverence,<sup>20</sup> approached the rest-house, (and) having approached, having spread the rest-house completely with spreads<sup>21</sup>, 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>22</sup> to one side the lay-disciples of Pāṭaligāma said this to the Blessed One: “Venerable Sir,

<sup>1</sup> *Te*. This sentence does not exactly parallel the ones above and *te* has a different meaning here.

<sup>2</sup> *Evam-dhammo*. This compound is singular because it qualifies a singular word, *bhagavā*, but the meaning may still be plural (depending on context).

<sup>3</sup> *Te ... n’atthi*. *Te* is genitive.

<sup>4</sup> *Cetopariyāññāṇi*. This compound can be deconstructed in several ways.

<sup>5</sup> Locative of reference.

<sup>6</sup> *Na kho me ... atthi*. *Me* is genitive.

<sup>7</sup> *Dhammanvayo*, ablative tappurisa compound, lit. ‘inference from Dhamma’.

<sup>8</sup> *Me*, does not occur in the text at this point but has been added by me because the same passage occurs below and in the Sampasādanīya-Sutta (D28) with a reading that includes *me*, ‘by me’. This seems preferable.

<sup>9</sup> *Daḷhapākātorāṇi* = *daḷha* (‘strong’) + *pākāra* (‘city wall’) + *torāṇi* (‘gateway’), a dvanda compound (*pākārorāṇi*) within a kammadhāraya (*daḷha* being an adjective), the whole being a bahubbhihi compound qualifying *nagarāṇi*.

<sup>10</sup> Three bahubbhihi compounds qualifying *nagarāṇi*.

<sup>11</sup> *Nivāretā*, agent noun (see Warder pp.209-212), nominative singular agreeing with *dovāriko*.

<sup>12</sup> *Bilāranissakkananattāṇi* = *bilāra* (‘cat’) + *nissakkana* (‘escaping’) + *nattāṇi* (‘measure’/‘size’), double tappurisa structure. It is a bahubbhihi compound qualifying *pākārasandhiṇi* and *pākārovarāṇi*. See Warder pp.60-61 for how an adjective may qualify more than one noun.

<sup>13</sup> *Dubbalikaraṇe* = *du(r)* (‘bad’) + *balī* (‘strength’) + *karāṇe* (‘making’/‘effecting’).

<sup>14</sup> *Supatīḥṭhacittā*. It is a bahubbhihi compound with kammadhāraya structure, qualifying *bhagavanto*.

<sup>15</sup> *Satipatṭhāna*. In the suttas *sati* often occurs together with *upatṭhāna*, rather than *patṭhāna*, and thus I understand it here.

<sup>16</sup> *Yathābhūtaṇi*. Here an adverb to *bhāvetvā*.

<sup>17</sup> I.e., having dwelt there as long as he desired, *yathābhūraṇi* = *yathā* + *abhūraṇi*, *abhūraṇi* being a past participle accusative of *abhūramati*. It is an avyayībhāva compound (see Warder pp.255-256), an adverb to *viharitvā*.

<sup>18</sup> *Āyamā*, first person plural imperative.

<sup>19</sup> *Pāṭaligāmiyā* is a secondary noun derived from *Pāṭaligāma* meaning ‘inhabitant of Pāṭaligāma’, see Warder p.254.

<sup>20</sup> *Padakkhināṇi*, lit. ‘right’. Because keeping someone on the right is considered respectful, it also means to ‘revere’.

<sup>21</sup> Lit. ‘fully-spread rest-house’.

<sup>22</sup> *Ṭṭhitā*, past participle but difficult to translate as such (maybe ‘stationed (on one side)’), thus ‘standing’.

the rest-house is spread completely with spreads, [263] the seats are prepared, a water-jar has been set out, an oil-lamp has been set 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 facing<sup>2</sup> the Blessed One. Also the lay-disciples of Pāṭaligāma, having washed the feet, having entered the rest-house, leaning on the eastern wall, sat down facing the west, just facing the Blessed One. Then the Blessed One addressed the lay-disciples of Pāṭaligāma: “Householders, there are these five disadvantages for the immoral<sup>3</sup>, for the one who is a failure in virtue<sup>4</sup>. Which five? Here, householders, the immoral, the one who has failed in virtue<sup>5</sup>, in consequence of negligence<sup>6</sup> incurs a great loss of property. This is the first disadvantage for the immoral, for the one who is a failure in virtue. And furthermore (*pīna ca paraṇi*), householders, for the immoral, for the one who has failed in virtue, a bad fame-report<sup>7</sup> is disseminated<sup>8</sup>. This is the second disadvantage for the immoral, for the one who is a failure in virtue. And furthermore, householders, the immoral, the one who has failed 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>9</sup>. This is the third disadvantage for the immoral, for the one who is a failure in virtue. And furthermore, householders, the immoral, the one who has failed in virtue, dies bewildered<sup>10</sup>. This is the fourth disadvantage for the immoral, for the one who is a failure in virtue. And furthermore, householders, the immoral, the one who has failed in virtue, from the breaking up of the body,<sup>11</sup> after death,<sup>12</sup> is reborn in misery, in a bad destination, in ruin, in hell. This is the fifth disadvantage for the immoral, for the one who is a failure in virtue. Householders, these are the five disadvantages for the immoral, for the one who is a failure in virtue.

Householders, there are these five benefits for the virtuous<sup>13</sup>, for the one who has success in virtue. Which five? Here, householders, the virtuous, the one endowed with virtue, in consequence of diligence acquires a great mass of property<sup>14</sup>. This is the first benefit for the virtuous, for the one who has success in virtue. And furthermore, householders, for the virtuous, for the one endowed with virtue, a good fame-report<sup>15</sup> is disseminated. This is the second benefit for the virtuous, for the one who has 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) confident, without shame. This is the third benefit for the virtuous, for the one who has success in virtue. And furthermore, householders, the virtuous, the one endowed with virtue, dies unbewildered. This is the fourth benefit for the virtuous, for the one who has success in virtue. And furthermore, householders, the virtuous, the one endowed with virtue, from the breaking up of the body, after death, is reborn in a good destination, in a heaven world. This is the fifth benefit for the virtuous, for the one who has success in virtue. These<sup>16</sup>, householders, are the five benefits for the virtuous, for the one who has success in virtue.” Then the Blessed One, having instructed, having inspired, having exhorted, and having delighted the lay-disciples of Pāṭaligāma for much (of) the night<sup>17</sup> with Dhamma talk, dismissed (them): “Householders, the night is advanced<sup>18</sup>, you may go at your own convenience.” Saying “yes, Venerable Sir”, the lay-disciples of Pāṭaligāma, having consented to the Blessed One,

<sup>1</sup> *Nissāya ... nisīdi* might also be regarded as a periphrastic construction, i.e. ‘he sat down leaning ...’, see Warder p.239.

<sup>2</sup> *Purakkhatvā* = *pura* (‘in front’) + (*k*)*khatvā* (‘having made’). *Khatvā* is a compound form of *katvā*.

<sup>3</sup> *Dussīlassa*, dative of disadvantage.

<sup>4</sup> *Sīlavipattiyā*, lit. ‘for the virtue failure’, personalised use.

<sup>5</sup> *Sīlavipanno*. The past participles can in some contexts be translated as ‘the one who has (done the action of the past participle)’, again see NCRP V 5.2. Compare with *sīlavipattiyā* above.

<sup>6</sup> *Pamādādhīkaraṇaṇi* = *pamāda* + *adhīkaraṇaṇi* (‘in consequence of’), *adhīkaraṇaṇi* is an indeclinable according to DP.

<sup>7</sup> *Pāpako kittisaddo*, lit. ‘a bad sound of fame’, i.e. disrepute.

<sup>8</sup> *Abbhugacchati*. The verb is actually not passive, so a more literal translation might be ‘spreads about’.

<sup>9</sup> *Avīsārado* and *maṅkubhūto*, adjectives qualifying *dussīlo*.

<sup>10</sup> *Sanmūlho*, seems like an adverb when translated but it is in fact an adjective to *dussīlo*.

<sup>11</sup> *Kāyassa bheda*. *Bheda* is ablative describing the starting point from which something happens, see Warder pp.88-89.

<sup>12</sup> *Parani maraṇā, paraṇi* takes the ablative, thus *marāṇā*.

<sup>13</sup> *Sīlavato*, dative of advantage see Warder p.69. According to Warder *sīlavant* is an adjective, see p.260, but here it is used as a noun meaning ‘the one who is virtuous’ or simply ‘the virtuous’.

<sup>14</sup> I.e., belongings.

<sup>15</sup> I.e., a good reputation.

<sup>16</sup> *Ime*, can be understood either to refer back to the previous text, i.e. the explanation of the five benefits, or it can be understood as a pronoun referring to *ānīsamsā*, i.e. ‘these (five) benefits’.

<sup>17</sup> *Bahud eva rattiṇi*. *Bahud* is here a junction form of *bahuṇi* and thus an adjective qualifying *rattiṇi*, ‘night’.

<sup>18</sup> *Abhikkantā*, past participle agreeing with *ratti*.

having arisen from the seat, having bowed to the Blessed One, having done reverence, left. Then the Blessed One, when the lay-disciples of Pāṭaligāma had just left,<sup>1</sup> entered an empty house<sup>2</sup>.

Now at that time Sunīdha and Vassakāra, the chief ministers of Magadha, were building a fortified city<sup>3</sup> at Pāṭaligāma for the repelling<sup>4</sup> of the Vajjians. At that time, many deities, even a thousand, were occupying sites (*vatthūni*) in Pāṭaligāma. In which place powerful (*mahesakkhā*) deities occupied sites, there the minds of powerful kings<sup>5</sup> (and) chief ministers of kings<sup>6</sup> inclined to build houses. In which place middling deities were occupying sites, there the minds of middling kings (and) chief ministers of kings inclined to build houses. In which place lower deities were occupying sites, there the minds of lower kings (and) chief ministers of kings inclined to build houses.

The Blessed One saw, with the divine, purified, super-human<sup>7</sup> eye, those deities, even a thousand, occupying sites in Pāṭaligāma. Then the Blessed One, having arisen<sup>8</sup> at night at the time of dawn, addressed Venerable Ānanda: “Who, Ānanda, is building a fortified city in Pāṭaligāma?” “Venerable Sir, Sunīdha and Vassakāra, the chief ministers of Magadha are building a fortified city in Pāṭaligāma for the repelling of the Vajjians.”

“As if (*seyyathū pi*), Ānanda, having taken council with the gods of the thirty-three, just so, Ānanda, Sunīdha and Vassakāra, the chief ministers of Magadha, are building a fortified city in Pāṭaligāma for the repelling of the Vajjians. Here, Ānanda, I saw, with the divine, purified, super-human eye, many deities, even a thousand, occupying<sup>9</sup> sites in Pāṭaligāma ... to build houses. As far as, [265] Ānanda, the noble sphere,<sup>10</sup> as far as the path of commerce, this Pāṭaliputta will be the package-opening chief (*agga*) city<sup>11</sup>. Ānanda, there will be three obstacles for Pāṭaliputta<sup>12</sup>, from fire, from water, or<sup>13</sup> from division by the enemy.”

Then Sunīdha and Vassakāra, the chief ministers of Magadha, approached the Blessed One, (and) having approached, exchanged greetings with the Blessed One, (and) having engaged in<sup>14</sup> pleasant (and) agreeable talk, (they) stood to one side. Standing (*ṭhitā*) to one side, Sunīdha and Vassakāra, the chief 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.

Then Sunīdha and Vassakāra, the chief 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 (*bhojaniyaṇi*) 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,<sup>19</sup> - 35,<sup>13</sup>)

Then, monks, Vipassī the Bodhisattva, after some time, dwelt alone, withdrawn from the group (*gaṇasmā*). Those eighty-four thousand ascetics (*pabbajita*) went by one route<sup>15</sup>, (and) Vipassī the Bodhisattva by another. Then, monks, while Vipassī the Bodhisattva, who had taken up camp, was alone (and) secluded,<sup>16</sup> he thought this: “Alas, this<sup>17</sup> world<sup>18</sup> has got into difficulty, it is born, it ages, it dies, it falls away, and it rears. But it does not know the liberation from this suffering<sup>19</sup>, from old age and death; when indeed will the liberation from this suffering be discerned, from old age and death?”

<sup>1</sup> Locative absolute.

<sup>2</sup> *Suññāgāraṇi*, kammadhāraya compound with *suñña* qualifying *agāraṇi*.

<sup>3</sup> *Nagaraṇi*, see PED.

<sup>4</sup> *Paṭibāhāya*, dative of purpose see Warder p.67.

<sup>5</sup> *Raṇiṇi*, genitive plural of *rājā*.

<sup>6</sup> It seems that an ‘and’ has to be understood between *raṇiṇi* and *rājanahānattānaṇi*. This is supported by the Com. *Mahesakkhānaṇi* seems to qualify both *raṇiṇi* and *rājanahānattānaṇi* (see following text).

<sup>7</sup> *Atikkantamānusakena* = *atikkanta* (‘surpassing’, thus ‘super-’) + *mānusaka* (‘human’). *Mānusaka* is an adjectival form of *manussa*, the whole compound being a bahubhihi qualifying *cakkhuma*, ‘eye’, see also DP.

<sup>8</sup> *Paccuṭṭhāya*, gerund.

<sup>9</sup> *Pariggaṇhantiyo*, present participle feminine nominative plural, agreeing with *devatāyo*.

<sup>10</sup> *Ariyaṇi āyatanaṇi*. According to the Commentary this seems to refer to the extent, geographically, in which there are ‘noble ones’, i.e. those who have attained the stages of awakening.

<sup>11</sup> This seems to imply it will be a large commercial centre.

<sup>12</sup> Dative of disadvantage.

<sup>13</sup> *Vā*. In this case ‘and’ would actually seem a better translation.

<sup>14</sup> *Vītisāretvā*, lit. ‘having conversed’.

<sup>15</sup> *Aññena*, lit. ‘by another’. The Pali uses the construction *aññena ... aññena* which is not directly replicable on translation. Thus I translate ‘by one route ... by another’.

<sup>16</sup> Probably a genitive absolute.

<sup>17</sup> *Vatāyaṇi* = *vata* + *ayaṇi*.

<sup>18</sup> *Loko*, here seems to refer to (the world of) beings.

<sup>19</sup> *Dukkhasa*, genitive but cannot be translated as such into English.

Then, monks, Vipassī the Bodhisattva thought this: “When what exists<sup>1</sup> is there<sup>2</sup> old age and death, from what condition<sup>3</sup> is there old age and death?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by wisdom: “When birth exists, there is old age and death, from the condition of birth<sup>4</sup> there is old age and death.” Then, monks, Vipassī the Bodhisattva thought this: “When what exists is there birth, from what condition is there birth?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by wisdom: “When existence exists, there is birth, from the condition of existence there is birth.” Then, monks, Vipassī the Bodhisattva thought this: “When what [266] exists is there existence, from what condition is there existence?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by wisdom: “When clinging exists, there is existence, from the condition of clinging there is existence.” Then, monks, Vipassī the Bodhisattva thought this: “When what exists is there clinging, from what condition is there clinging?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by wisdom: “When craving exists, there is clinging, from the condition of craving there is clinging.” Then, monks, Vipassī the Bodhisattva thought this: “When what exists is there craving, from what condition is there craving?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by wisdom: “When feeling exists, there is craving, from the condition of feeling there is craving.” Then, monks, Vipassī the Bodhisattva thought this: “When what exists is there feeling, from what condition is there feeling?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by wisdom: “When contact exists, there is feeling, from the condition of contact there is feeling.” Then, monks, Vipassī the Bodhisattva thought this: “When what exists is there contact, from what condition is there contact?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by 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 Bodhisattva thought this: “When what exists is there the sixfold sense base, from what condition is there the sixfold sense base?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by 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 Bodhisattva thought this: “When what exists is there name-and-form, from what condition is there name-and-form?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by wisdom: “When consciousness exists, there is name-and-form, from the condition of consciousness there is name-and-form.” Then, monks, Vipassī the Bodhisattva thought this: “When what exists is there consciousness, from what condition is there consciousness?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by wisdom: “When name-and-form exists, there is consciousness, from the condition of name-and-form there is consciousness.”

Then, monks, Vipassī the Bodhisattva thought this: “This consciousness turns back again from name-and-form, it goes no further<sup>5</sup>. To this extent it would be born, it would age, it would die, it would fall away, or it would rearise<sup>6</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 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, old age and death<sup>7</sup> (and sorrow, lamentation, pain, grief, and despair are produced, thus there is the origination of this whole (*kevalassa*) mass of suffering. Perceiving (*ti*) “origination, origination<sup>8</sup>”, monks, for Vipassī the Bodhisattva, with reference to previously unheard things (*dhammesu*), the eye<sup>9</sup> arose, knowledge arose, wisdom arose, understanding arose, light arose.

Then, monks, Vipassī the Bodhisattva thought this: “When what does not exist, is there no old age and death, from the cessation of what is there the cessation of old age and death?” Then, monks, due to the methodical attention of Vipassī the Bodhisattva there was a breakthrough by 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 Bodhisattva thought this: “When what does not exist, is there no birth (D II 33,16) ... (D II 35,1) from the cessation of name-and-form there is the cessation of consciousness, from the cessation of consciousness there is the cessation of

<sup>1</sup> Locative absolute, lit. ‘when what is existing’.

<sup>2</sup> *Nu ... hoti*, ‘it is’ in question form, thus ‘is there’.

<sup>3</sup> *Kimpaccaṃ*, a kammadhāraya compound.

<sup>4</sup> *Jātipaccayā*, probably a kammadhāraya compound, ‘the condition which is birth’, ‘the birth-condition’.

<sup>5</sup> *Nāparaṇi* = *na* + *paraṇi*.

<sup>6</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, see note above.

<sup>7</sup> *Jāramaraṇaṇi* appears to be an agent of *sambhavanti*. See next paragraph where the parallel construction with *nirujjhanti* is more clear-cut.

<sup>8</sup> Probably repetition for emphasis.

<sup>9</sup> I.e., a metaphorical eye of wisdom.

name-and-form, from the cessation of name-and-form there is the cessation of the sixfold sense base, from the cessation of the sixfold sense base there is the cessation of contact, from the cessation of contact there is the cessation of feeling, from the cessation of feeling there is the cessation of craving, from the cessation of craving there is the cessation of clinging, from the cessation of clinging there is the cessation of existence, from the cessation of existence there is the cessation of birth, from the cessation of birth, old age and death (and) sorrow, lamentation, pain, grief, and despair cease, thus is the cessation of this whole mass of suffering. Perceiving “cessation, cessation”, monks, for Vipassī the Bodhisattva, with reference to previously unheard things, the eye arose, knowledge arose, wisdom arose, understanding arose, light arose. (D II 36,13)

**Re-translation into Pali** (Vin I 276,22 - 277,16)

## Exercise 26

**Passage 1** (D II 88,16-91,5 + 95,15-101,4)

(D II 88,16) Then the Blessed One, at the time of morning, having dressed, having taken bowl and robe, together with a group of monks, approached the dwelling of Sunīdha and Vassakāra, the chief ministers of Magadha, (and) having approached, he sat down on a prepared seat. Then Sunīdha and Vassakāra, the chief ministers of Magadha, with (their) own hand<sup>1</sup> satisfied (and) served the group of monks headed by the Buddha with delicious non-staple and staple food. Then Sunīdha and Vassakāra, the chief ministers of Magadha - when the Blessed One had eaten<sup>2</sup> (and) removed the hand from the bowl<sup>3</sup> - having taken a certain low seat, sat down to one side. The Blessed One expressed appreciation (*anumodī*) to Sunīdha and Vassakāra, the chief ministers of Magadha, who were seated to one side, with these verses:

“In which place the wise-natured arranges a dwelling place,  
Here, having caused the virtuous, restrained, livers of the Holy Life to eat,<sup>4</sup>

[280] Whatever (*yā*) gods might be there, to them he should dedicate the offering,  
Honoured, they honour him (*naṇṇi*), revered, they revere.

Because of that<sup>5</sup> they have compassion (*anukampanti*) for him as a mother for her own (*orasaṇi*) son,  
A man who is treated with compassion by the gods<sup>6</sup> always sees good luck<sup>7</sup>.

Then the Blessed One, having expressed appreciation to Sunīdha and Vassakāra, the chief ministers of Magadha, with these verses, having arisen from the seat, left.

At that time Sunīdha and Vassakāra, the chief ministers of Magadha, were following<sup>8</sup> closely behind<sup>9</sup> 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>10</sup> drinkable by a crow. Some<sup>11</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>12</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) reappeared<sup>13</sup> on the further shore together with the group of monks. The Blessed One saw those people, some

<sup>1</sup> *Sahatthā*, this appears to be ablative but apparently is instrumental, see Com and SCPN paras. 6 and 66a. Note the singular, which on translation sounds a bit peculiar.

<sup>2</sup> *Bluttāvīn*, past participle active, see Warder pp.274-275.

<sup>3</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.

<sup>4</sup> I.e., having given them food.

<sup>5</sup> *Tato*, ablative of cause.

<sup>6</sup> *Devānukampito* is a bahubbhīhi compound qualifying *poso*. Because compassion is not a verb in English, I add the verb ‘treated’, see DP.

<sup>7</sup> I.e., obtains good luck, see PED. Note the use of the plural in the Pali.

<sup>8</sup> *Anubaddhā honti*, historical present continuous action, see Warder p.235 for this type of construction.

<sup>9</sup> *Piṭṭhito piṭṭhito*, repetition for emphasis.

<sup>10</sup> *Samatitthikā*, see PED.

<sup>11</sup> *App’ ekacce*. *App* does not seem to add much to the meaning when used in this context.

<sup>12</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>13</sup> *Paccuṭṭhāsi*, see PED.

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 understood this matter (*attīhaṇi*), on that occasion uttered this inspired utterance:

“Whoever (*ye*) cross the flood, the lake<sup>1</sup>; having made a bridge, getting over 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.” Saying “yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large group of monks, approached Koṭigāma. There the Blessed One dwelt in Koṭigāma. There the Blessed One addressed the monks: “Monks, due to the non-awakening to, due to the non-penetration of the four noble truths, thus this long [281] time has been transmigrated, has been trans-circulated by me and by you<sup>2</sup>. Of which four? Monks, due to the non-awakening to, due to the non-penetration of the noble truth of suffering<sup>3</sup>, thus this long time has been transmigrated, has been trans-circulated by me and by you. Monks, due to the non-awakening to, due to the non-penetration of the noble truth of the origin of suffering<sup>4</sup>, thus this long time has been transmigrated, has been trans-circulated by me and by you. Monks (due to the non-awakening to, due to the non-penetration of) the noble truth of the cessation of suffering ... etc. ... due to the non-awakening to, non-penetration of the noble truth of the path leading to the cessation of suffering, thus this long time has been transmigrated, has been trans-circulated by me and by you. With reference to this (*tayidaṇi*), monks, the noble truth of suffering has been awakened to, has been penetrated, the noble truth of the origin of suffering has been awakened to, has been penetrated, the noble truth of the cessation of suffering has been awakened to, has been penetrated, the noble truth of the path leading to the cessation of suffering has been awakened to, has been penetrated, craving for existence has been annihilated, the conduit (*netti*) to existence has been exhausted, now there is no again-existence.” The Blessed One said this, (and) the Well-gone having said this<sup>5</sup>, the Teacher then further (*athāparaṇi*) said this:

“Due to the non-seeing according to reality (*yathābhūtaṇi*) of the four noble truths, A long time has been transmigrated in these and those<sup>6</sup> births.

Those these are seen,<sup>7</sup> abolished is the conduit to existence, The root of suffering has been annihilated, now there is no again-existence.” (D II 91,5)

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(D II 95,15) The courtesan Ambapālī heard: “Indeed (*kira*) the Blessed One has arrived at Vesālī, he dwells in Vesālī in my mango-grove.” Then Ambapālī the courtesan, having caused the very best carriages to be yoked, having mounted a good carriage, went out from Vesālī with the very best carriages, (and) she set out<sup>8</sup> to her own park. 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. Then the courtesan Ambapālī, instructed, inspired, gladdened, and delighted because of the Dhamma talk<sup>9</sup> by the Blessed One, said this to the Blessed One:

“Venerable Sir, let the Blessed One, together with the group 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 reverence, left.

The Licchavīs of Vesālī heard: “Indeed the Blessed One has arrived at Vesālī, (and) he dwells in Vesālī in Ambapālī’s grove.” Then those Licchavīs, having caused the very best carriages to be yoked, having mounted a good carriage, went out from Vesālī with the very best carriages. There some Licchavīs were blue, blue-coloured,

<sup>1</sup> I.e., the river, says Com.

<sup>2</sup> *Manuñi c’eva tumhākañ ca*, subjective genitive, see Warder p.57.

<sup>3</sup> *Dukkhaṣṣa ariyasaccassa*, seems to be two nouns in apposition, i.e. ‘the suffering noble truth’ or ‘suffering which is a noble truth’.

<sup>4</sup> *Dukkhaṣṣanūdayassa ariyasaccassa*, again two nouns in apposition, ‘(of) the origin of suffering which is a noble truth’.

<sup>5</sup> *Sugato* seems to go with the verb *vatvā*.

<sup>6</sup> *Tāsu tāsu*, repetition with distributive meaning, see Warder p.171.

<sup>7</sup> This seems to refer back to the four noble truths. The construction ‘those these’ is possibly an emphasis.

<sup>8</sup> *Pāyāsi*, aorist. Note the lengthening of the first *ā* between the root and the prefix due to the presence of the aorist augment *a*, see Warder pp.23-26.

<sup>9</sup> *Dhammiyā kathūya*, reading it as an ablative of cause. Again note that *dhammiyā* is here a feminine adjective to *kathūya*.

blue-clothed, blue-ornamented,<sup>1</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>2</sup> with axle to the axle, with wheel to the wheel, with yoke to the yoke of the very young Licchavīs<sup>3</sup>. Then the Licchavīs said this to Ambapālī the courtesan: “Why, Ambapālī, do you cause (your carriage) to turn back<sup>4</sup> with axle to the axle, with wheel to the wheel, with yoke to the yoke of the very young Licchavīs?” “Because (*tathā hi pana*), gentlemen, the Blessed One, together with the group of monks, has been invited by me to a meal for tomorrow.” “Ambapālī, for a hundred thousand<sup>5</sup> give (us) this meal.” “Even (*pi*), gentlemen, if you would give<sup>6</sup> me Vesālī with (its) district, I would not give (you) a thus-great meal.” Then those Licchavīs snapped the fingers saying: “Sirs (*bho*) we have been beaten by the mango woman, sirs we have been cheated by the mango woman.” Then those Licchavīs set out to Ambapālī’s grove.

The Blessed One saw those Licchavīs coming even from afar, (and) having seen he addressed the monks: “Monks, by which monks<sup>7</sup> the Tāvātimsā gods have not been seen<sup>8</sup>, you must look,<sup>9</sup> monks, at the assembly of Licchavīs, behold, monks, the assembly of Licchavīs, visualise (*upasaṅgharati*), monks, the assembly of Licchavīs as the assembly of the Tāvātimsā (gods)<sup>10</sup>.” Then those Licchavīs, having gone with a carriage as far as the ground was suitable for a carriage<sup>11</sup>, 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 because of the Dhamma talk by the Blessed One, said this to the Blessed One: “Venerable Sir, let the Blessed One, together with the sangha of monks, consent to a meal by us for tomorrow [283].” “Licchavīs, a meal for tomorrow by the courtesan Ambapālī has been consented to by me.” Then those Licchavīs snapped the fingers: “Indeed, sirs, we have been beaten by the mango woman, indeed, 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>12</sup> of that night, having caused fine non-staple (and) staple food to be prepared in her own park (*ārāme*), caused the time to be announced to the Blessed One: “It is time, Venerable Sir, the meal is ready (*niṭṭhitaṇi*).” Then the Blessed One, having dressed at the time of morning, having taken bowl and robe, approached the food-serving (*parivesanā*) of the courtesan Ambapālī together with the sangha of monks, (and) having approached, he sat down on a prepared seat. Then the courtesan Ambapālī, with (her) own hand, served and satisfied the sangha of monks headed by the Buddha with fine non-staple (and) staple food. Then the courtesan Ambapālī - when the Blessed One had eaten (and) removed the hand from the bowl<sup>13</sup> - 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<sup>14</sup> park to the sangha of monks headed by the Blessed One.” The Blessed One accepted the park. Then the Blessed One, having instructed, having inspired, having gladdened, (and) having 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, often<sup>15</sup> indeed gave<sup>16</sup> this Dhamma talk to the monks: “Thus is virtue, thus is concentration, thus is wisdom, concentration supplied with virtue has great fruit, great benefit<sup>17</sup>, wisdom supplied with concentration has great fruit, great benefit, (and) the mind supplied with wisdom is perfectly liberated<sup>18</sup> from the outflowings (*āsavelhi*), that is, from the outflowing of

<sup>1</sup> Or ‘had blue jewelry’. *Nīlavaiṇṇā nīlavatthā nīlālāṅkārā* are three bahubbhihi compounds qualifying *Licchavī*.

<sup>2</sup> Or ‘around’. Note the causative *paṭivattesi* which seems to refer to Ambapālī causing her carriage to turn back. ‘Carriage’, *yāna*, is understood.

<sup>3</sup> The meaning seems to be that she drove her carriage wheel to wheel with the carriage(s) of the Licchavīs.

<sup>4</sup> Note that *paṭivattesi* is here rendered as the second person present tense, whereas above it is rendered as third person aorist.

<sup>5</sup> *Satasahassena*, instrumental, see Warder p.45.

<sup>6</sup> *Dassatha*, future tense of *deti*. See Warder pp.87-88 for this optative use of the future tense.

<sup>7</sup> *Yesaṇi bhikkhūnaṇi*, agent genitive, Warder p.57.

<sup>8</sup> *Adiṭṭhā*, ‘unseen’.

<sup>9</sup> *Oloketha*, probably imperative.

<sup>10</sup> I.e., to get an idea of what the Tāvātimsā gods look like.

<sup>11</sup> *Yānassa*, dative of suitability, see SCPN para. 108c.

<sup>12</sup> *Accayena*, see Warder p.45.

<sup>13</sup> Again reading it as an accusative absolute, see note above.

<sup>14</sup> *Imāhaṇi* = *imaṇi ahaṇi*, *imaṇi* agreeing with *ārāmaṇi*.

<sup>15</sup> *Bahulanaṇi* is an adjective to *kathaṇi*, ‘frequent (Dhamma) talk’. When translated with ‘often’ it gets an adverbial sense.

<sup>16</sup> *Karoti*, lit. ‘made’ (historic present tense).

<sup>17</sup> Three bahubbhihi compounds.

<sup>18</sup> *Vinnucati*, passive.



sensual desire, from the outflowing of existence, from the outflowing of views, from the outflowing of ignorance.”

Then the Blessed One, having dwelt as desired<sup>1</sup> in Ambapālī’s grove, addressed Venerable Ānanda: “Let us go, Ānanda, let us approach Beluvagāmaka.” Saying “yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large sangha of monks, approached Beluvagāmaka. There the Blessed One dwelt in Beluvagāmaka.

There the Blessed One addressed the monks<sup>2</sup>: “Monks, you go all around (*samantā*) Vesālī (and) enter<sup>3</sup> the rainy season (residence)<sup>4</sup> according to friends<sup>5</sup>, according to acquaintances, according to [284] companions, but (*pana*) I will enter<sup>6</sup> the rainy season just here in Beluvagāmaka.” Saying “yes, Venerable Sir”, those monks, having consented to the Blessed One, entered the rainy season all around Vesālī according to friends, according to acquaintances, according to companions, but the Blessed One entered the rainy season just there in Beluvagāmaka.

Then a harsh illness occurred to the Blessed One<sup>7</sup> who had entered the rains<sup>8</sup>, strong feelings persisted bordering on death. The Blessed One, mindful (and) clearly comprehending, endured them (*tā*), without being distressed<sup>9</sup>. Then the Blessed One thought this: “It (*taṃ*) would not be proper<sup>10</sup> for me, that<sup>11</sup> I, not having addressed the attendants, not having taken leave of the sangha of monks, should attain extinction. What now if I, having checked this illness through energy, should dwell having resolved<sup>12</sup> on the life-force<sup>13</sup>.” Then the Blessed One, having checked that illness through energy, dwelt having resolved on the life-force. Then, for the Blessed One, that illness abated.

Then the Blessed One, arisen from illness<sup>14</sup>, 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 (*ditṭhā*) by me, Venerable Sir, there is comfort<sup>15</sup> for the Blessed One, it is seen by me, Venerable Sir, there is contentment for the Blessed One. Although (*api hi*), Venerable Sir, because of the illness<sup>16</sup> of the Blessed One, my body was as if (*viya*) become drunk<sup>17</sup>, the directions were not clear to me, and (*pi*) the teachings did not occur (*paṭibhanti*) to me, nevertheless, Venerable Sir, for me there was still (*eva*) some (*kā cid*) measure of reassurance<sup>18</sup>: So long the Blessed One will not attain extinction, as long as the Blessed One has not declared (*udāharati*) something concerning the sangha of monks.”

“But what, Ānanda, does the sangha of monks expect from me<sup>19</sup>? The Dhamma has been taught by me, Ānanda, without omission, without having made an exclusion; in this case, Ānanda, the Tathāgata has no teacher’s fist<sup>20</sup> with reference to the teachings. Whom, Ānanda, might think thus: “I will look after (*pariharissāmi*) the sangha of monks” or “the sangha of monks is referring to me (as authority)”, he, Ānanda, should declare something concerning the sangha of monks. The Tathāgata, Ānanda, does not think thus: “I will look after the sangha of monks” or “the sangha of monks is referring to me (as authority)”. Why, Ānanda, should the Tathāgata declare<sup>21</sup> something concerning the sangha of monks? Ānanda, I am now old, aged, an elder, gone to time, attained to age, my age is<sup>22</sup> eighty. Just as, Ānanda, [285] an old cart is caused to go through binding with straps, just so, Ānanda,

<sup>1</sup> *Yathābhirantaṃ*, avyayibhāva compound.

<sup>2</sup> From here to the end of this passage see also Bhikkhu Bodhi’s translation at CDB pp.1636-1637.

<sup>3</sup> *Upetha*, following CDB.

<sup>4</sup> I.e., the three months of the year, during the monsoon season, when the monks could not travel.

<sup>5</sup> I.e. ‘according to where you have friends’. Avyayibhāva compound, see Warder p.256.

<sup>6</sup> *Upagacchāmi*. Present tense used to express immediate future, as in the English ‘I am entering’, see Warder p.12.

<sup>7</sup> *Bhagavato*. I read 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>8</sup> *Vassūpagatassa*, bahubbīhi compound.

<sup>9</sup> *Avihaññamāno*, negative present participle passive.

<sup>10</sup> *Na patirūpaṃ*. There is no verb here but we can assume the verb ‘to be’ in the optative tense, i.e. ‘would be’, through assimilation with *parinibbāyeyyaṃ*, 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), contra to normal Pali usage.

<sup>11</sup> *Yo*. This is a relative pronouns referring back to ‘that’, *taṃ*.

<sup>12</sup> *Adhiṭṭhāya vihareyyaṃ*, may also be interpreted as a periphrastic construction, i.e. ‘I should dwell resolving ...’, see Warder p.239.

<sup>13</sup> *Jvitasāṅkhāraṃ*, sometimes translated as ‘life-formation’.

<sup>14</sup> *Gilānā*, used as a noun, and thus indistinguishable from *gelaññā*.

<sup>15</sup> *Phāsu*, seems to be a feminine noun, not an adjective, with which *ditṭhā* agrees.

<sup>16</sup> *Gelaññena*, this is an instrumental of cause, see Warder p.44.

<sup>17</sup> *Madhuurakajāto* = *madhuuraka* (‘drunk’) + *jāto* (‘become’), bahubbīhi compound qualifying *kāyo*.

<sup>18</sup> *Assāsamatā* = *assāsa* (‘breathing’/‘breathing easy’/‘comfort’/‘reassurance’, see DP) + *matta* (‘measure’/‘amount’).

<sup>19</sup> Lit. ‘expect with reference to me’, *mayi paccāsiṃsati*. A locative with ablative sense, see SCPN para. 173a.

<sup>20</sup> *Ācariyaṃuttli*. I.e., no (closed) fist of a teacher; he does not hold anything back.

<sup>21</sup> *Udāharissati*. Note the future tense, see Warder p.55.

<sup>22</sup> *Vattati*. This verb often has the sense of ‘to be’, see PED.

the Tathāgata's body is caused to go as if (*maññe*) through binding with straps. At which time, Ānanda, the Tathāgata, due to the non-attention<sup>1</sup> to all signs<sup>2</sup>, due to 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.

Therefore, Ānanda, in this case you should dwell<sup>3</sup> with yourselves as islands<sup>4</sup>, with yourselves as refuges, with no other refuges, with Dhamma as an island,<sup>5</sup> with Dhamma as a refuge, with no other refuge. 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>6</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>7</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>8</sup>, should dwell<sup>9</sup> with themselves as islands, with themselves as refuges, with no other refuges, with Dhamma as an island, with Dhamma as a refuge, with no other refuge, whoever is desiring of training (*ye keci sikkhākāma*), Ānanda, those monks will be my topmost<sup>10</sup>.

### Passage 2 (D II 41,9-21)

To them, the Blessed One Vipassī, the arahant, the fully awakened Buddha, discoursed a gradual discourse<sup>11</sup>, that is, he revealed (*pakāsesi*) a discourse on giving, a discourse on morality, a discourse on heaven, the disadvantage, meanness, (and) defilement of sensual pleasures, (and) the benefit in renunciation. When the Blessed One knew (that) they had pliant minds<sup>12</sup>, soft minds, minds without hindrances, elated minds, confident minds, then, which (*yā*) is the exalted Dhamma-teaching of Buddhas, that he revealed: suffering, origination, cessation, (and) path. Just as a clean cloth without stain would properly (*sammod*) take the dye, just so, in that very seat, the dustless, stainless eye of the Dhamma arose for prince Khaṇḍa and the minister-son Tissa: "Whatever is subject to origination, all that is subject to cessation."

### Re-translation into Pali (Vin I 277,22 - 278,8)

## Exercise 27

### Passage 1 (D II 102,1-19 + 118,27-121,2)

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, (he) returned<sup>13</sup> 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>14</sup>."

<sup>1</sup> *Amanasikārā*, ablative.

<sup>2</sup> *Sabbanimittānaṃ*, genitive as the relation here is between two nouns, lit. 'of all signs'.

<sup>3</sup> *Viharatha*, probably imperative second person plural.

<sup>4</sup> *Attadīpā*, a bahubbīhi compound 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 *attadīpā* etc. of 'you', cf. SCPN para. 20a.

<sup>5</sup> *Dhammadīpā*. The plural *-ā*-ending is due to agreement with the plural pronoun, but I understand the meaning to be singular.

<sup>6</sup> *Kāye kāyānupassī*, possibly meaning a part within the whole of the body, the same can be understood for the other three *satipaṭṭhānas*. Alternatively the reduplication of *kāya* (as well as the other three *satipaṭṭhānas*) could be understood as a Pali idiom that should be read as if *kāya* (etc.) is only mentioned once.

<sup>7</sup> *Dhammā*. See CDB p.1504 for a brief discussion of this term in this context.

<sup>8</sup> *Manañi accayena*, see Warder p.45.

<sup>9</sup> *Viharissanti*, future tense used to express 'habit', see Warder p.55. Note that the future, *bhaviṣanti*, is also used for the demonstrative clause immediately following, see Warder p.295.

<sup>10</sup> *Tamatagge*, the meaning is uncertain, cf. CDB, p.1921, note 143.

<sup>11</sup> *Ānupubbikathaṃ*, kammadhāraya compound. Note how the verb *kathesi* and its object (*anupubbi-*)*kathaṃ* are from the same root, thus 'discoursed a (gradual) discourse'.

<sup>12</sup> *Kallacitte*, bahubbīhi compound qualifying 'they'.

<sup>13</sup> *Paṭikkanto*, past participle of *paṭikkamati*.

<sup>14</sup> I.e., to stay there during the day to meditate etc., *divāvihārāya*. The overall compound is dative (of purpose) and the internal structure genitive.

Saying “yes, Venerable Sir”, Venerable Ānanda, 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 the 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.” (D II 102,<sup>19</sup>)

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(D II 118,<sup>27</sup>) “Ānanda, has not this (*evaṃhi*) been declared by me as a precaution: with all (that is) dear (and) pleasing there is diverse-becoming<sup>1</sup>, without-becoming, otherwise-becoming<sup>2</sup>? Therefore, Ānanda, how could this be possible:<sup>3</sup> ‘That which is born, become, produced, subject to decay, let that not decay!’ - this is not possible. Since, Ānanda, this has been abandoned, vomited, released, thrown away, (and) renounced by the Tathāgata, (therefore) the life-force has been dispelled. A statement (*vācā*) has been definitively<sup>4</sup> spoken by the Tathāgata: ‘Soon will be the extinction of the Tathāgata, after the passage of three months from now (*ito*), the Tathāgata will become extinct.’ This is not possible: ‘(that) the Tathāgata should swallow back<sup>5</sup> again that speech because of life<sup>6</sup>. Let us go, Ānanda, let us approach the great wood (and) the house with the peaked roof.” Saying “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 are dwelling in dependence on Vesālī, assemble all those in the attendance hall.” Saying “yes, Venerable Sir”, Venerable Ānanda, having consented to the Blessed One, as far as monks were dwelling in dependence on Vesālī, having assembled all those (monks) in the attendance hall, he 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 sangha 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<sup>7</sup> have been taught by me to you from direct knowledge<sup>8</sup>, those, having been well learned by you, should be practised, should be developed, should be made much of, so that<sup>9</sup> the holy-life may be enduring (and) long-standing, (and) that (*tad*) it may be for the benefit of the multitude (*bahujana*), for the happiness of the multitude, for the sake of compassion for the world,<sup>10</sup> for the welfare, benefit, (and) happiness of gods and humans. And, monks, which are those things that have been taught by me from direct knowledge, 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) that 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 noble eight-factored path; these things, monks, have been taught by me from direct knowledge, 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) that 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.”

Then the Blessed One addressed the monks: “Well now, monks, I address<sup>11</sup> you: formations (*saiṅkhārā*) are subject to decay, strive on with diligence, soon will be the extinction of the Tathāgata, the Tathāgata will become extinct after the passing of three months from now (*ito*).” The Blessed One said this, (and) the Well-gone having said this, the Teacher then further said this:

<sup>1</sup> *Nānābhāvo*, seems to mean ‘separation’.

<sup>2</sup> I.e., change, *aññathābhāvo*.

<sup>3</sup> Lit. ‘from what here is that obtainable’. *Labbhā*, indeclinable.

<sup>4</sup> *Ekaṃsena*, adverb.

<sup>5</sup> I.e., take back/withdraw, *pacāvaniissati*. Hypothetical future tense, Warder p.55.

<sup>6</sup> I.e., to live.

<sup>7</sup> I.e., those things which.

<sup>8</sup> *Abhiññāya*, I read it as ablative.

<sup>9</sup> *Yathayidaṃhi*, lit. ‘as this’.

<sup>10</sup> *Lokānukampāya*, dative of purpose, see Warder p.67.

<sup>11</sup> *Āmantayāmi*. Normally this would be *āmantemi* but here *-aya-* is used for *-e-*, see Warder p.21.

“My age is ripe, my life is short,<sup>1</sup>  
Having abandoned you<sup>2</sup> I will go, a refuge has been made by me for myself.

Monks, be diligent, mindful, well-conducted,  
Have well-concentrated intentions, guard your own mind.

Who should dwell<sup>3</sup> diligent<sup>4</sup> in this teaching and discipline,  
Having abandoned the transmigration of births, he will make an end of suffering.”

**Passage 2** (D II 290,1-292,24 + 298,8-305,5 + 308,1-5 + 310,4-7 + 311,28-313,27)

(D II 290,1) 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>5</sup> the Blessed One. The Blessed One said this: “Monks, this is the one-way<sup>6</sup> path for the purification of beings, for the overcoming of sorrow and lamentation, for the ending of pain and dejection, for the attaining of the method, for the realisation of Nibbāna, that is, the four establishing of mindfulness<sup>7</sup>. Which four? Here, monks, a monk dwells contemplating a body in the body<sup>8</sup>, energetic, clearly comprehending, (and) mindful, having eliminated covetousness and dejection with reference to the world - he dwells contemplating a feeling among feelings, energetic, clearly comprehending, (and) mindful, having eliminated covetousness and dejection with reference to the world - he dwells contemplating a mental state in the mind<sup>9</sup>, energetic, clearly comprehending, (and) mindful, having eliminated covetousness and dejection with reference to the world - he dwells contemplating a phenomenon among phenomena, energetic, clearly comprehending, (and) mindful, having eliminated covetousness and dejection 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>10</sup> having folded the legs cross-wise, having held the body straight<sup>11</sup>, having established mindfulness in front, sits down. He, ever (*va*) mindful<sup>12</sup>, 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<sup>13</sup>”, he trains: “I will breath out experiencing the whole body”. He trains: “I will breath in calming<sup>14</sup> the body formation<sup>15</sup>”, he trains: “I will breath out calming the body formation”.

Just as, monks, a skilled spin-maker<sup>16</sup>, or the apprentice of a spin-maker<sup>17</sup>, turning long<sup>18</sup> understands: “I am turning long”, or 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>19</sup> dwells

<sup>1</sup> *Parittañi*, lit. ‘limited’.

<sup>2</sup> *Vo*, accusative.

<sup>3</sup> *Vihessati* and below *karissati*, future tense used for optative sense where the result is considered certain. See Warder p.295 for this use of the future tense.

<sup>4</sup> *Appamatto*, an adjective qualifying *yo*, ‘who’. The verb *vihessati* (poetic form of *viharissati*) functions much in the same way as the verb ‘to be’.

<sup>5</sup> *Paccassosunī*, not following Warder.

<sup>6</sup> *Ekāyano*. See CDB p.1915, note 123, for a discussion of this term.

<sup>7</sup> Following CDB.

<sup>8</sup> See note above in exercise 26.

<sup>9</sup> *Citta* can both denote mind generally and the mind at a particular time, i.e. a state of mind.

<sup>10</sup> Three bahubbīhi 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.

<sup>11</sup> *Ujjuṇi kāyaṇi*. *Ujjuṇi* is an adjective to *kāyaṇi*, ‘straight body’.

<sup>12</sup> *Sato*, qualifies *so*, ‘he’.

<sup>13</sup> *Sabbakāyapaṭṭisaṇvedī*, a bahubbīhi compound qualifying ‘I’, the agent of *assasissāmi*. The structure of the compound is a kammadhāraya (*sabbakāya*) within a tappurisa.

<sup>14</sup> *Passambhayaṇi*, present participle nominative.

<sup>15</sup> *Kāyasaṅkhāraṇi*, is a reference to the breath, see Com.

<sup>16</sup> I.e., a turner.

<sup>17</sup> *Bhanakāraṇtevaṣī*. I read it as a tappurisa compound, but it could also be understood as a kammadhāraya, i.e. ‘an apprentice spin-maker’.

<sup>18</sup> I.e., on a lathe.

<sup>19</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.

contemplating the arising-nature<sup>1</sup> of the body<sup>2</sup>, or he dwells contemplating the vanishing-nature (*vayadhamma*) of the body, or he dwells contemplating the arising-and-vanishing-nature of 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>3</sup>. He dwells independent, and he is not attached<sup>4</sup> 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”, or 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 (D II 292,24) ...

(D II 298,8) And how, monks, does a monk dwell contemplating a feeling among 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<sup>10</sup> 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 among feelings internally, or he dwells contemplating a feeling among feelings externally, or he dwells contemplating a feeling among feelings internally and externally. He dwells contemplating the arising-nature of feelings, or he dwells contemplating the vanishing-nature of feelings, or he dwells contemplating the arising-and-vanishing-nature of feelings. Or his mindfulness is established: “there is feeling”,<sup>11</sup> 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 among 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>12</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 understands an elevated mind<sup>13</sup>: “it is an elevated mind”, or he understands a non-elevated mind: “it is a non-elevated mind”, or he understands a surpassable (*sauttaraṇi*) 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, or 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 of the mind, or he dwells contemplating the vanishing-nature of the mind, or he dwells contemplating the arising-and-vanishing-nature of 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.

<sup>1</sup> *Samudayadhamma*. See CDB p.1927 note 178.

<sup>2</sup> Lit. ‘in the body’ or ‘with reference to the body’.

<sup>3</sup> The use of ‘measure’ here could mean that the highest forms of *nāṇa* and *sati* are not intended.

<sup>4</sup> *Upādiyati*, passive verb.

<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’. Because the relative pronoun is double (i.e., distributive in meaning), so is the correlative demonstrative pronoun.

<sup>8</sup> *Vedayāmi*. Normally this would be *vedemi* but here it appears with the fuller suffix *-aya*, see Warder p.21.

<sup>9</sup> *Adukkhamasukhaṇi*, dvanda compound with *-m-* as junction consonant, i.e. ‘neither unpleasant nor pleasant’.

<sup>10</sup> *Nirāmisāṇi*, lit. ‘non-carnal’.

<sup>11</sup> *Atthi vedanā ti*. It is not clear whether this is singular or plural as *atthi* in these constructions can mean both ‘there is’ and ‘there are’. *Vedanā* being a feminine noun, the *ā* ending could either be singular or plural.

<sup>12</sup> Note that *paṇānāti*, ‘understands’, here has a direct object (in contrast to the section above), i.e. *sarāgaṇi cittaṇi*, ‘a mind with lust’.

<sup>13</sup> *Mahaggataṇi (vā) cittaṇi*, lit ‘(or) a mind gone great’.

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<sup>1</sup>. And how, monks, does a monk dwell contemplating a phenomenon among phenomena, among the five hindrances?

Here, monks, a monk understands internally existing sensual desire<sup>2</sup>: “I have<sup>3</sup> sensual desire internally<sup>4</sup>”, or he understands internally non-existing sensual desire: “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.

He understands internally existing ill-will: “I have ill-will internally”, or he understands internally non-existing ill-will: “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.

He understands internally existing sloth and torpor: “I have sloth and torpor internally” ... (how) there is the non-arising in future of (abandoned) sloth and torpor that too he understands.

He understands internally existing restlessness and worry: “I have [310] restlessness and worry internally” ... (how) there is the non-arising in future of (abandoned) restlessness and worry that too he understands.

He understands internally existing doubt: “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, or 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 of phenomena, or he dwells contemplating the vanishing-nature of phenomena, or he dwells contemplating the arising-and-vanishing-nature of 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<sup>5</sup>: “thus is form, thus is the origination of form, thus is the passing away of 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 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 bases (*āyatanesu*). And how, monks, does a monk dwell contemplating a phenomenon among phenomena, among the six internal and external sense bases? Here, monks, a monk understands the eye, and he understands forms<sup>6</sup>, and which fetter (*saṃyojana*) arises dependent on (*paṭicca*) that duality<sup>7</sup> that too (*ca*) he understands, and how there is the arising of an unarisen fetter that too he understands, and how there is the abandonment of an arisen fetter that too he understands, and how there is the non-arising in future of an abandoned fetter that too he understands ... he understands the ear, and he understand 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<sup>8</sup> ... etc ... and he understands the mind, and he understands phenomena<sup>9</sup>, and which fetter arises dependent on that duality that too he understands, and how there is the arising of an unarisen fetter that too he understands, and how there is the abandonment of an arisen

<sup>1</sup> Note that *pañcasu nīvaraṇesu* agrees with *dhammesu, nīvaraṇesu* being a noun in apposition to *dhammesu*, the two qualifying each other. Thus one could translate ‘(a phenomenon) among phenomena which are the five hindrances’ or ‘(a phenomenon) among the phenomena of the five hindrances’.

<sup>2</sup> *Santaṇi (vā) ajjhantaṇi kāmaccandaṇi*. This phrase can be interpreted in several ways: 1. It is the direct object of *pañānāti* (this is how I read it); 2. It is an accusative of specification of state, ‘concerning internally existing sensual desire, he understands: ...’ (see Warder p.17); 3. It is an accusative absolute construction, ‘when sensual desire is existing, he understands: ...’. The third possibility is unlikely as this is a rare construction in Pali. These possibilities also apply to the following text concerned with the other four hindrances and the factors of awakening.

<sup>3</sup> *Atthi me*, lit. ‘there is of me’.

<sup>4</sup> Note that *ajjhantaṇi* does not agree with *kāmaccando* and thus it must be an adverb rather than an adjective.

<sup>5</sup> Again, the *ti* at the end (*viññāṇassa atthagamo ti*) signifies thinking, perceiving, or knowing (see Warder p.36).

<sup>6</sup> *Rūpe*. I take this as an accusative plural, although the usual form is *rūpāni*.

<sup>7</sup> *Tadubhayaṇi*, kammadhāraya compound.

<sup>8</sup> I.e., objects.

<sup>9</sup> *Dhamme*, here refers to things knowable by the mind.

fetter that too he understands, and how there is non-arising in future of an abandoned fetter that too he understands. Thus he dwells contemplating a phenomenon among phenomena internally, or 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 of phenomena, or he dwells contemplating the vanishing-nature of phenomena, or he dwells contemplating origination-and-vanishing-nature of 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 sense bases.

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 understands the internally existing mindfulness factor of awakening<sup>1,2</sup>: “I have the mindfulness factor of awakening internally”. Or he understands the internally non-existing mindfulness factor of awakening: “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 the internally existing investigation of phenomena factor of awakening ... etc ... or the internally existing energy factor of awakening ... etc ... or the internally existing joy factor of awakening ... etc ... or the internally existing tranquillity factor of awakening ... etc ... or the internally existing concentration factor of awakening ... etc ... or he understands the internally existing equanimity factor of awakening: “I have the equanimity factor of awakening internally”. Or he understands the internally non-existing equanimity factor of awakening: “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, or 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 of phenomena, or he dwells contemplating the vanishing-nature of phenomena, or he dwells contemplating the origination-and-vanishing-nature of 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 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>3</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 what (*katamañ*), monks, is the noble truth of suffering? Birth is suffering, old age is suffering, illness is suffering, and (*pi*) death is suffering; sorrow, lamentation, pain, grief, and despair too (*pi*) are suffering; also, which he is desiring<sup>4</sup> (that) he does not obtain,<sup>5</sup> that too is suffering; in brief the five groups of attachment are suffering (D II 305,5) ...

(D II 308,1) And what, monks, is the noble truth of the origin of suffering? This craving which is leading to again-existence<sup>6</sup> ... that is, craving for sensuality, craving for existence, craving for non-existence (D II 308,5) ...

(D II 310,4) And what, monks, is the noble truth of the cessation of suffering? Which<sup>7</sup> is the remainderless fading away and cessation, the abandoning, the relinquishment, the freeing, the non-clinging to that very (*yeva*) craving (D II 310,7) ...

(D II 311,28) And what, monks, 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.

<sup>1</sup> *Satisambojjhaṅgaṇi*, is a tappurisa compound (*sambojjhaṅgaṇi*) within a kammadhāraya, lit. ‘the factor of awakening which is mindfulness’.

<sup>2</sup> For the grammatical understanding of *santaṇi* (*vā*) *ajjhantaṇi* *satisambojjhaṅgaṇi* see note above pertaining to the five hindrances.

<sup>3</sup> *Yathābhūtaṇi*, adverb.

<sup>4</sup> I.e., that which he desires. *icchaṇi*, present participle.

<sup>5</sup> I.e., he does not obtain what he desires.

<sup>6</sup> *Taṇhā ponobhavikā*, lit. ‘again-existence craving’, *ponobhavikā* being an adjective to *taṇhā*.

<sup>7</sup> I.e., that which.

And what, monks, is right view? What (*yaṇṇi*), monks, is the knowledge about suffering<sup>1</sup>, 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 what, monks, 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 what, monks, is right speech? The abstention from false speech, the abstention from malicious speech, the abstention from harsh speech, the abstention from frivolous chatter<sup>2</sup>, this monks, is called right speech.

[313] And what, monks, is right action? The abstention from the killing of living beings, the abstention from the taking of the ungiven, the abstention from wrong conduct with reference to sensual pleasures, this, monks, is called right action.

And what, monks, 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 what, monks, is right effort? Here, monks, a monk produces desire, makes an effort (*vāyamaṇti*), initiates energy, applies the mind, (and) strives (*padahati*) 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>3</sup>

And what, monks, is right mindfulness? Here, monks, a monk dwells contemplating a body in the body, energetic, clearly comprehending, mindful, having eliminated covetousness and dejection 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 dejection with reference to the world. This, monks, is called right mindfulness.<sup>4</sup>

And what, monks, is right concentration? Here, monks, a monk, having become completely (*eva*) separated from sensuality, having become separated from unwholesome states, having entered, dwells in the first jhāna, which has initial application, sustained application, and joy and happiness born of separation. Due to the calming<sup>5</sup> 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, which is without initial application, which is without sustained application, (and) which has joy and happiness born of concentration. Due to the fading of joy, he dwells equanimous, mindful and clearly comprehending, and he experiences happiness with the body, (and) having entered, he dwells in the third jhāna, that about which<sup>6</sup> the noble ones declare: “The equanimous and mindful one has a happy abiding.” Due to the abandonment of happiness and due to the abandonment of suffering, (and) due to the previous passing away of joy and dejection, having entered, he dwells in the fourth jhāna, which is without suffering, which is without happiness, (and) which has purity of mindfulness by equanimity<sup>7</sup>. This, monks, is called right concentration.<sup>8</sup>

This, monks, is called the noble truth of the path leading to the cessation of suffering. (D II 313,27)

**Re-translation into Pali** (Vin I 278,9-14) and (D I 118,2-4)

## Exercise 28

**Passage 1** (D II 122,1-129,35 + 134,19-136,24)

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>9</sup> after the meal<sup>10</sup>, (and) having looked at

<sup>1</sup> Locative of reference.

<sup>2</sup> *Samphappalāpā*. This compound can be understood in several ways. It could be regarded as a dvanda compound, ‘(from) frivolity and chatter/nonsense’, or as a tappurisa compound, ‘(from) the nonsense of frivolity’, or as a kammadhāraya, which is how I have read it.

<sup>3</sup> See also CDB p.1709.

<sup>4</sup> See also CDB p.1627.

<sup>5</sup> *Vīpasanā*, ablative of cause.

<sup>6</sup> *Yaṇṇi*, patient of *ācikkhanti*, ‘declare’.

<sup>7</sup> *Upekkhāsati* *pārisuddhiṇi* = *upekkhā* + *sati* + *pārisuddhiṇi*. This compound can be deconstructed in several ways. One alternative translation would be ‘purity of equanimity and mindfulness’.

<sup>8</sup> See also CDB p.1762.

<sup>9</sup> *Piṇḍapāṭapaṭīkanto* = *piṇḍapāṭa* + *paṭīkanta* (‘returned’, past participle), bahibbīhi compound structured like a tappurisa, agreeing with *Bhagavā*.

<sup>10</sup> *Pacchābhattaṇi*, seems to be an adverb to *piṇḍapāṭapaṭīkanto*.



(*apaloketvā*) Vesālī with the elephant look<sup>1</sup>, he addressed Venerable Ānanda: “This, Ānanda, will be the Tathāgata’s last<sup>2</sup> seeing of Vesālī. Let us go, Ānanda, let us approach<sup>3</sup> Bhaṇḍagāma.” Saying “yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large group of monks, approached Bhaṇḍagāma. There the Blessed One dwelt in Bhaṇḍagāma.

There the Blessed One addressed the monks: “Monks, due to the non-awakening to, due to the non-penetration of four things, thus indeed (*eva*) this long time has been transcirculated, transmigrated, by me and by you<sup>4</sup>. Of which four? Monks, due to the non-awakening to, due to the non-penetration of noble virtue, thus indeed this long time has been transcirculated, transmigrated, by me and by you. Monks, due to the non-awakening to, due to the non-penetration of noble concentration, thus indeed this long time has been transcirculated, transmigrated, by me and by you. Monks, due to the non-awakening to, due to the non-penetration of noble wisdom, thus indeed this long time has been transcirculated, transmigrated, by me and by you. Monks, due to the non-awakening to, due to the non-penetration of noble liberation, thus indeed this long time has been transcirculated, transmigrated, by me and by you. With reference to this, monks, noble virtue has been awakened to, has been penetrated, noble concentration has been awakened to, has been penetrated, noble wisdom has been awakened to, has been penetrated, noble liberation has been awakened to, has been 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:

“Virtue, concentration, wisdom, and unsurpassed liberation<sup>5</sup>,  
These things have been awakened to by the famous Gotama.

Thus the Buddha, having directly known<sup>6</sup> (it), declared the Dhamma to the monks,  
The end-maker of suffering, the teacher, the seer, has become extinct<sup>7</sup>.”

Also there the Blessed One, dwelling in Bhaṇḍagāma, often indeed gave (*karoti*) this Dhamma talk<sup>8</sup> 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, the mind supplied with wisdom is even (*eva*) rightly freed from the outflowings, that is, from the outflowing of sensuality, from the outflowing of existence, from the outflowing of views, from the outflowing of ignorance.”

Then the Blessed One having dwelt as-desired<sup>9</sup> in Bhaṇḍagāma, addressed Venerable Ānanda: “Let us go Ānanda, let us approach Hatthigāma ... etc ... Ambagāma ... Jambuḡāma ... Bhoganagara.” (Saying) “yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large group of monks, approached Bhoganagara.

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>10</sup> four great standards<sup>11</sup>, listen to it, attend well, I will speak.” Saying “yes, Venerable Sir”, those monks consented to the Blessed One. The Blessed One said this: “Here, monks, a monk might say this (*evaṃ*): ‘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 statement<sup>12</sup> of that monk should not be delighted in, should not be criticized. Not having delighted, not having criticized, (but) having well learned<sup>13</sup> those words and expressions, (they) should be checked in the text, reviewed in the discipline. If they, being checked in the text, being reviewed in the discipline<sup>14</sup>, neither have a place<sup>15</sup> in the text nor are seen in the discipline, here a conclusion should be arrived at<sup>16</sup>: ‘Surely, this is not the speech of that Blessed One, and it has been badly grasped

<sup>1</sup> *Nāgāpalokitaṇi* = *nāga* (‘elephant’) + *apalokitaṇi* (‘look’). *Apalokitaṇi* is a neuter noun according to DP and thus here is a noun in apposition to *bhagavā* and therefore part of the agent. Note how the root *apa-lok* occurs in both the sentence verb and in the agent.

<sup>2</sup> *Pacchimakaṇi*, seems to mean much the same as *pacchimaṇi*.

<sup>3</sup> *Upasaṅkhamissāma*, future tense used to express determination or decision, see Warder p.55.

<sup>4</sup> *Manuñ c’eva tumhākañ ca*, agent genitive, see Warder p.57.

<sup>5</sup> I read *anuttarā* as an adjective qualifying *vimutti*. Alternatively it could qualify all four nouns, see Warder pp.60-61.

<sup>6</sup> *Abhiññāya*, following CDB.

<sup>7</sup> I.e., has attained the extinction of defilements, see Com.

<sup>8</sup> For this expression see notes to exercise 24, at the end of passage 1.

<sup>9</sup> *Yathābhīraṇṭaṇi*, past participle functioning as adverb to *viharitvā*.

<sup>10</sup> Me should read ‘*me* = *ime*, the apostrophe is missing in Warder’s text.

<sup>11</sup> *Mahāpadese*, lit. ‘great places’.

<sup>12</sup> *Bhāsitaṇi*, past participle used as noun.

<sup>13</sup> *Uggaḥetvā*, lit. ‘having (well) grasped’.

<sup>14</sup> *Oṭāriyamānāni* and *sandissiyamānāni* are passive causative present participles.

<sup>15</sup> *Otarati*, here active. See DP for meaning.

<sup>16</sup> *Gantabbaṇi*, lit. ‘should be gone to’, see PED.

by this monk<sup>1</sup>; thus, monks, verily (*hi*) this you should reject. (But) if they, being checked in the text, being reviewed in the discipline, do (*eva*) have a place in the text and are seen in the discipline, here a conclusion should be arrived at: [324] ‘Surely, this is the speech of that Blessed One, and it has been well grasped by this monk.’ Monks, you should remember this first great standard. But here, monks, a monk might say this: ‘In a dwelling named such and such (*amukasmiṇi*) a group (of monks) dwells with elders, with leaders<sup>2</sup>. (This) has been heard by me in the presence of that group, received in (its) presence: “This is Dhamma, this is Vinaya (D II 124,23) ... (D II 125,1) ‘Surely this is the speech of that Blessed One, and it has been well grasped by that group.’ Monks, you should remember this second great standard. But here, monks, a monk might say this: ‘In a dwelling named such and such many senior monks dwell who are learned<sup>3</sup>, who have mastered the tradition<sup>4</sup>, who are memorizers of the Dhamma, who are memorizers of the Vinaya, who are memorizers of the matrix<sup>5</sup>. (This) has been heard by me in the presence of those seniors, received in (their) presence: “This is Dhamma, this is Vinaya (D II 125,9) ... (D II 125,22) Monks, you should remember this third great standard. But here, monks, a monk might say this: ‘In a dwelling named such and such one senior monks dwells who is learned, who has mastered the tradition, who is a memorizer of the Dhamma, who is a memorizer of the Vinaya, who is memorizer of the matrix. (This) has been heard by me in the presence of that senior (monk), received in (his) presence: “This is Dhamma, this is Vinaya (D II 125,27) ... (D II 126,2) Monks, you should remember this fourth great standard<sup>6</sup>.” “Monks, you should remember these four great standards.” (D II 126,5) ...

(D II 126,14) Then the Blessed One having dwelt in Bhoganagara as-desired, addressed Venerable Ānanda: “Let us go, Ānanda, let us approach Pāvā. Saying “yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large group of monks, approached Pāvā. 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 (*kirā*) 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>7</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 by 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, including (*ca*) much tender pork<sup>8</sup>, caused the time to be announced to the Blessed One: “Venerable Sir, it is time; the meal is ready<sup>9</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 a 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>10</sup>, with that serve<sup>11</sup> me, but which other non-staple (and) staple food has been prepared, with that serve the group of monks.” Saying “yes, Venerable Sir”, Cunda the son of a smith, having consented to the Blessed One, which was the prepared tender pork, with that he served the Blessed One, but 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 leftover tender pork, bury that in a pit; Cunda, I do not see anyone<sup>12</sup>, in the world with gods<sup>13</sup>, with Māra, with brahmas, in the generation (*pajāya*) with ascetics and brahmins<sup>14</sup>, with (its) kings and people<sup>15</sup>, for whom that food<sup>16</sup> would be properly digested<sup>17</sup>

<sup>1</sup> *Imassa bhikkhuno*, subjective genitive.

<sup>2</sup> *Sapāṇmokkho*. Note the singular forms of *satthero* and *sapāṇmokkho* to agree with *saṅgha*, but I take the meaning to be plural.

<sup>3</sup> *Balussutā*, lit. ‘who have heard much’.

<sup>4</sup> *Āgatāgamā = āgata* (‘come’ / ‘learnt’ / ‘mastered’) + *āgama* (‘tradition’).

<sup>5</sup> *Mātikadhara*. *Mātika* may refer to the *Pātimokkha*, see introduction to the *Kaṅkhāvitaraṇī*.

<sup>6</sup> It is not clear to me why there is a *ti* here when the Buddha continues to speak in the next sentence.

<sup>7</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>8</sup> *Sūkaramaddava*, the exact meaning of this compound has been much debated.

<sup>9</sup> In effect two separate sentences.

<sup>10</sup> I.e. ‘that tender pork which ...’, this is not a question but rather the typical Pali way of starting a sentence with a relative clause.

<sup>11</sup> *Parivisa*, imperative.

<sup>12</sup> *Taṇi*, lit. ‘him’.

<sup>13</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>14</sup> Note the feminine *brāhmanīyā* here to agree with *pajāya*. It seems *pajāya* here is a reference to the *present* generation.

<sup>15</sup> See PED.

<sup>16</sup> *Paribhuttaṇi*, lit. ‘the eaten’, is past participle and here seems to be used as a noun, see Warder p.41.

<sup>17</sup> *Sannūpariṇāmaṇi gaccheyya*, lit. ‘would go to perfect digestion’.

except for the Tathāgata.“ Saying “yes, Venerable Sir“, Cunda the son of a smith, having assented to the Blessed One, which was the leftover tender pork, having burried that in a pit, approached the Blessed One, (and) having approached, having bowed to the Blessed One, he sat down to one side.<sup>1</sup> The Blessed One, having instructed, having inspired, having gladdened, and having delighted Cunda the son of a smith, who was seated to one side, with Dhamma talk, having arisen from the seat, left.

Then a harsh illness occurred to the Blessed One who had eaten<sup>2</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>3</sup> them (*tā*) without being distressed. Then the Blessed One addressed Venerable Ānanda: “Let us go, Ānanda, let us approach Kusinārā.“ Saying “yes, Venerable Sir“, Venerable Ānanda assented to the Blessed One. (D II 128,5) ...

(D II 128,14) Then the Blessed One, having descended from the path, approached a certain root of a tree<sup>4</sup>, (and) having approached, he addressed Venerable Ānanda: “Here, Ānanda, you prepare a fourfold<sup>5</sup> outer robe for me, I am tired Ānanda, I will sit down<sup>6</sup>.“ [326] Saying “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>7</sup> for me, I am thirsty, Ānanda, I will drink.“ When this (*evaṇi*) had been said, Venerable Ānanda said this to the Blessed One: “Now (*idāni*), Venerable Sir, an amount (*matta*) of five hundred carts<sup>8</sup> have passed over, (and) that little water, which has been cut by the wheels, flows stirred up and muddy<sup>9</sup>. Venerable Sir, this river, Kakutthā, not far away, has clear water, has sweet water, has cool water, is clear, has good beaches, is delightful. Here the Blessed One may drink<sup>10</sup> drinking-water and make the limbs cool<sup>11</sup>.“ Also a second time the Blessed One addressed Venerable Ānanda: “Here, Ānanda, you fetch drinking-water for me (D II 129,5) ... (D II 129,13) and 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.“ Saying “yes, Venerable Sir“, Venerable Ānanda, having assented to the Blessed One, having taken a bowl, approached that stream<sup>12</sup>. Then that flowing (*sandamānā*) stream, which had been cut by wheels, which was small, stirred-up, (and) muddy, when Venerable Ānanda was approaching,<sup>13</sup> flowed<sup>14</sup> bright, very clear, (and) un-muddy<sup>15</sup>. Then Venerable Ānanda thought this: “Indeed (*vata*) it is wonderful Sir, indeed it is remarkable Sir, the great powerfulness<sup>16</sup>, the great mightiness of the Tathāgata. For here<sup>17</sup> that flowing stream, which had been cut by wheels, which is small, stirred-up, (and) muddy, when I am approaching,<sup>18</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 had been cut by wheels, which is small, stirred-up, (and) muddy, when I was approaching,<sup>19</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. (D II 129,35)

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<sup>1</sup> Again, it seems that a full stop is required here - contrary to Warder’s text - as the subject of the sentence changes.

<sup>2</sup> *Bhuttāvōissa*, part participle active, see Warder p.275.

<sup>3</sup> *Adhivāsesi*, translated as ‘accepted’ above.

<sup>4</sup> I.e., the foot of a tree, *rukhamūlaṃ*.

<sup>5</sup> I.e., folded twice, *catugguṇaṃ*.

<sup>6</sup> Again, future of decision, Warder p.55.

<sup>7</sup> *Pānīya*. In Pali there are a number of words for water. Here it can be noted that *udaka* means water in general, whereas *pānīya* specifically refers to drinking water - derived from *pāna*, ‘drink’. *Paribhojanīya* refers to water for washing - derived from *paribhūñjati*, ‘to use’.

<sup>8</sup> Lit. ‘a five hundred cart amount’, there is no genitive in the Pali.

<sup>9</sup> *Lulītaṃ āvilaṃ*. The translation here may give the impression that these are adverbs but they are probably adjectives qualifying *udakaṃ*, ‘water’, lit. ‘water which is stirred up and muddy’. See parallel construction below.

<sup>10</sup> *Pivissati* (and immediately following, *karissati*), lit. ‘will drink’.

<sup>11</sup> *Karissati* here seems to take two objects *gattāni* and *sitaṃ* see Warder p.18. Alternatively, *sitaṃ* could be regarded as an adverb.

<sup>12</sup> *Nadikā*, lit. ‘small river’.

<sup>13</sup> Locative absolute.

<sup>14</sup> *Sandittha*, aorist of middle conjugation, see Warder p.315.

<sup>15</sup> *Acchā vipasanna anāvīlā*, adjectives qualifying *nadikā*, the subject of the verb *sandati*, ‘flows’.

<sup>16</sup> *Mahiddhikatā* = *mahnā* + *iddhi*, then adding the suffix *-ka* which converts a noun to an adjective, finally adding the suffix *-tā* which makes the adjective into an abstract noun. See Warder pp.187 and 252-253.

<sup>17</sup> *Ayaṃ*, reading it as an indeclinable.

<sup>18</sup> Locative absolute.

<sup>19</sup> *Mayi upasaikamante*, locative absolute with a present participle verb. Note that I here translate using the past tense, to agree with *sandittha* (aorist), whereas above I translate the exact same phrase in the present tense to agree with *sandati* (present tense).

(D II 134,<sup>19</sup>) 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, having drunk, and 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.” Saying “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. (D II 135,<sup>2</sup>)

(D II 135,<sup>17</sup>) 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: ‘Friend Cunda it is ill-gained for you<sup>4</sup>, it is badly gained for you, (that) the Tathāgata having eaten your almsfood last<sup>5</sup>, became extinct.’ Ānanda, the remorse of Cunda the son of a smith should be dispelled thus: ‘Friend, it is a gain for you, it is well-gained for you, (that) the Tathāgata having eaten the your almsfood last, became extinct. This (*taṇṇi*), friend Cunda, has been heard by me in the presence of the Blessed One, has been 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 (*ativiya*) more great fruit, more great benefit,<sup>7</sup> than other almsfoods<sup>8</sup>. Which two? The almsfood, having eaten which (*yaññi*) the Tathāgata awakens to the unsurpassed perfect awakening, and the almsfood, having eaten which, the Tathāgata becomes extinct in the remainderless Nibbāna-element. These two almsfoods, which have the very same fruit, which have the very same result, have very much more great fruit, more great benefit, than other almsfoods. An action leading to long life<sup>9</sup> has been accumulated by Venerable Cunda<sup>10</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 matter, on that occasion uttered this inspired utterance<sup>11</sup>:

For one giving<sup>12</sup> merit increases, for the self-controlled animosity accumulates not,

And the wholesome one abandons evil; due to the exhaustion of passion and anger, he<sup>13</sup> is extinguished. (D II 136,<sup>24</sup>)

### Passage 2 (D III 221,<sup>23</sup> - 222,<sup>3</sup>)

The four bases for spiritual power<sup>14</sup>. Here, friend, a monk develops the basis for spiritual power endowed with concentration due to desire and volitional formations of striving<sup>15</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,<sup>16-18</sup>)

<sup>1</sup> *Sīhaseyyaṇṇi*. I read it as a kammadhāraya compound expressing comparison, cf. Warder pp.108-109.

<sup>2</sup> *Dakkhineṇa passeva*, this seems to be a case of what Warder calls instrumental of ‘manner’, i.e. the manner of lying down, see p.45.

<sup>3</sup> *Upadaheyya*, see PED.

<sup>4</sup> Dative of disadvantage. *Tassa* and *yassa* simply seem to serve to emphasise *te*, ‘you’, lit. ‘of that you’, ‘of which you’.

<sup>5</sup> This translation gives the impression that *pacchimaṇṇi*, ‘last’, is an adverb, when it actually is an adjective to *piṇḍapātaṇṇi*, lit. ‘having eaten the last almsfood of you’.

<sup>6</sup> *Samasama*, probably repeated to emphasize the equality.

<sup>7</sup> Comparatives in *-tara*, see Warder p.123f.

<sup>8</sup> *Aññehi piṇḍapātelhi*, ablative of comparison.

<sup>9</sup> *Āyu*, see DP.

<sup>10</sup> Note here how *āyasmā*, ‘Venerable’, is used for a lay-person.

<sup>11</sup> *Imaṇṇi udānaṃ udānesi*. Another example of a Pali 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.

<sup>14</sup> *Iddhipāda* = *iddhi* (‘spiritual power’) + *pāda* (‘basis’).

<sup>15</sup> *Chandasamādhīpadhānasaiṅkhīrasamannāgataṇṇi* = *chanda* (‘desire’) + *samādhī* (‘concentration’) + *padhāna* (‘striving’) + *saiṅkhāra* (‘volitional formation’) + *samannāgataṇṇi* (‘endowed with’). Following CDB, p.1939 note 246, I read the compound as two tappurisa compounds (*chandasamādhī* + *padhānasaiṅkhāra*) forming a dvanda compound within a tappurisa compound (... *samannāgataṇṇi*), the whole compound being a bahubbhīhi functioning as an adjective to *iddhipādaṇṇi*.

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 229,16-17)

The four strengths. The strength of energy, the strength of mindfulness, the strength of concentration, the strength of wisdom.

**Passage 5** (D III 253,6-8)

The seven strengths. The strength of faith, the strength of energy, the strength of shame, the strength of fear of wrongdoing<sup>1</sup>, the strength of mindfulness, the strength of concentration, the strength of wisdom.

**Passage 6** (D I 62,24 - 63,18)

Here, great king, a Tathāgata arises in the world, an arahant, a fully awakened Buddha, endowed with true knowledge and conduct, well-gone, a knower of the worlds,<sup>2</sup> an unsurpassed charioteer of trainable men,<sup>3</sup> a teacher of gods and humans,<sup>4</sup> an awakened one, a Blessed One. He makes known this world, with gods,<sup>5</sup> with Māra, with brahmās, with the generation of ascetics and brahmins,<sup>6</sup> with people and kings, having himself directly known (it), 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, with meaning, with phrasing,<sup>7</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 acquisition of faith, reflects thus: "Living in a house is confined, a path of dust, the going forth is open<sup>8</sup>. It (*idaṇi*) is not easy by one inhabiting<sup>9</sup> a house to practise the holy-life fully perfected, fully purified, polished-as-a-shell<sup>10</sup>. What now if I, having shaved off hair and beard, having put on the brown robes<sup>11</sup>, 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 robes, goes forth from home to homelessness.

Having thus gone forth, he dwells restrained by the restraint of the Pātimokkha, endowed with conduct and range<sup>12</sup>, seeing danger in the slightest faults<sup>13</sup>, (and) having undertaken (them) he trains in the training rules; he is endowed with action of body and action of speech<sup>14</sup> which is wholesome<sup>15</sup>, he has a purified livelihood,<sup>16</sup> he is endowed with virtue, he has guarded doors with reference to the senses,<sup>17</sup> he is endowed with mindfulness and clear comprehension, he is contented.<sup>18</sup>

<sup>1</sup> *Ottappa*, see CDB.

<sup>2</sup> *Lokavidū*. *Loka* is here usually considered to refer to the sensual realm, the form realm, and the formless realm. Thus the plural, 'knower of the worlds', is required.

<sup>3</sup> *Purisadannuśārathi* = *purisa* ('men') + *dannu* ('tamable'/'trainable') + *śārathi* ('charioteer'), is a kammadhāraya compound (*purisadannu*) within a tappurisa, the compound as a whole being a bahubbīhi qualifying Tathāgata. Note that the normal order of a kammadhāraya (adjective then noun) here is reversed as sometimes happens in bahubbīhi compounds, see Warder p.138.

<sup>4</sup> *Devamanussānaṇi*, genitive plural. It is not immediately obvious which word this genitive relates to. According to normal usage it should relate to the word it follows (see Warder p.56), i.e. *buddho*. But here the accepted interpretation is that it relates to *satthā*.

<sup>5</sup> *Sadevakaṇi* = *sa-* ('with') + *deva* ('god') + *-ka* which changes the noun into an adjective, lit. 'the with-god(s) (world)'.

<sup>6</sup> Lit. 'with the ascetic-and-brahmin generation'. I translate the adjective using 'of', although there is no genitive in the Pali.

<sup>7</sup> Five bahubbīhi compounds qualifying *dhamma*. See Warder p.137 for bahubbīhi compounds beginning with *sa-*.

<sup>8</sup> *Abbhokāso pabbajjā*, 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 and 117.

<sup>9</sup> *Ajjhāvasatā*, present participle instrumental.

<sup>10</sup> *Saṅkhalikhitaṇi* = *saṅkha* + *likhitaṇi*, a bahubbīhi compound expressing a metaphor, see Warder p.155.

<sup>11</sup> *Vatthāni*, lit. 'clothes'.

<sup>12</sup> *Gocara*. This refers to the proper 'range' for a monk, i.e. where he 'hangs out'. The ideal range is the four *satipaṭṭhānās*.

<sup>13</sup> *Aṇumattesu vajesu*, lit. 'in faults which have a small measure'.

<sup>14</sup> Two tappurisa compounds within a dvanda compound, the whole construction being singular.

<sup>15</sup> Note that the adjective *kusalena* comes after the noun it qualifies, I therefore translate '... which is ...', see Warder p.61.

<sup>16</sup> *Parisuddhāṇvo*, bahubbīhi compound with kammadhāraya structure.

<sup>17</sup> I.e., his senses are guarded.

<sup>18</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.

**Passage 7** (D I 250,32 - 251,21)

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>1</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<sup>2</sup> the four directions,<sup>3</sup> thus, Vāseṭṭha, when the liberation of mind through loving-kindness is developed,<sup>4</sup> what (*yamhi*) action is limited<sup>5</sup>, that does not remain there, that is not left over there. Also, this, Vāseṭṭha, is the path for association with Brahmā<sup>6</sup>. And furthermore, Vāseṭṭha, a monk (dwells having pervaded one direction) 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, what action is limited, that does not remain there, that is not left over there. Also this, Vāseṭṭha, is the path for association with Brahmā.

**Re-translation into Pali** (Vin I 10,10-23) and (D I 53,24-33) and (D I 55,14-25 + 29-31)

**Exercise 29**

**Passage 1** (D II 137,1-18 + 140,11-141,11 + 148,28-156,34)

(D II 137,1) 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<sup>7</sup> grove of the Mallas.” Saying “yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One.

Then the Blessed One, together 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 a north-headed<sup>8</sup> bed for me between the twin sāla trees<sup>9</sup>, I am tired Ānanda, I will lie down.” Saying “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, clearly comprehending, arranged a bed like a lion<sup>10</sup> on the right side, having put foot on foot. (D II 137,18)

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(D II 140,11) “Formerly, Venerable Sir, monks, who had spent<sup>11</sup> the rains in the regions<sup>12</sup>, came for the purpose of seeing<sup>13</sup> the Tathāgata, (and) we obtained access<sup>14</sup> for the purpose of seeing,<sup>15</sup> we obtained access for the purpose of honouring<sup>16</sup> those (*te*) monks worthy of esteem<sup>17</sup>. But, Venerable Sir, after the passing away of the Blessed One<sup>18</sup> we will not obtain access for the purpose of seeing, we will not obtain access for the purpose of honouring monks worthy of esteem.” “Ānanda, there are these four beautiful, inspiring places for a clansman who has faith<sup>19</sup>. Which

<sup>1</sup> *Sabbattatāya* = *sabba* + *attatāya*, ‘to all as to oneself’ (see Vism. 308), kammadhāraya compound expressing a comparison (cf. Warder p.109).

<sup>2</sup> *Vīññāpeyya*, lit. ‘might cause to discern’.

<sup>3</sup> Presumably the conch blower is conveying a message.

<sup>4</sup> I read it as a locative absolute.

<sup>5</sup> *Pamāṇakataṇi*, lit. ‘limitmade’.

<sup>6</sup> *Brahmāṇaṃ sahaṃvatāya*. Warder says that *sahaṃvatāya* 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 *sahaṃvatāya*.

<sup>7</sup> Sāla is a type of tree.

<sup>8</sup> *Uttarasākaṇi* = *uttara* (‘north’) + *sākaṇi* (‘headed’). *Sākaṇi* is the adjective version of *sāsa*, ‘head’. It is a bahubbhi compound qualifying *mañcakāṇi*, meaning a bed whose head points to the north.

<sup>9</sup> *Antareṇa*, ‘between’, takes the genitive, see Warder p.58.

<sup>10</sup> *Sīhaseyyaṇi* = *sīha* + *seyya*, kammadhāraya compound used for comparison, cf. Warder pp.108-109.

<sup>11</sup> *Vutthā*. I take the meaning to be past perfect, thus ‘had’.

<sup>12</sup> *Disāsu*. The meaning seems to be ‘in various regions away from the Buddha’.

<sup>13</sup> *Dassanāya*, dative of purpose.

<sup>14</sup> *Labhāma*, ‘access’ or ‘permission’ seems to be understood, see PED.

<sup>15</sup> Or simply ‘we got to see’. And further on ‘we got to honour’.

<sup>16</sup> See PED.

<sup>17</sup> *Manobhūvanīyā*, lit. ‘to be cultivated in the mind’, i.e. monks that should be thought highly of. See also CDB p.1043, note 2.

<sup>18</sup> *Bhagavato ... accayena*, see Warder p.45.

<sup>19</sup> *Saddhā*, adjective.

four? ‘Here the Tathāgata was born’, Ānanda, is a beautiful, inspiring place for a clansman who has faith. ‘Here the Tathāgata awakened to the unsurpassed supreme awakening’, Ānanda, is a beautiful, 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, inspiring place for a clansman who has faith. ‘Here the Tathāgata became extinct in the remainderless<sup>1</sup> Nibbāna element’, Ānanda, is a beautiful, inspiring place for a clansman with faith. Ānanda, these are the four beautiful, inspiring places for a clansman with faith. [340] Ānanda, faithful 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 in the remainderless Nibbāna element’. For whoever should die<sup>2</sup>, Ananda, (while) wandering with a mind of faith<sup>3</sup> (on) a tour of shrines, all those, from the breaking up<sup>4</sup> of the body, after death, will arise in a good destination, a heaven world. (D II 141,11)

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(D II 148,28) Now at that time a wanderer named Subhadda<sup>5</sup> dwelt in Kusinārā. The wanderer Subhadda heard: “Indeed, this very day,<sup>6</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>7</sup> were speaking<sup>8</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 (and then) 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 (D II 149,14) ... (D II 149,21) that I might abandon this mental state of doubt. Sir Ānanda, may I<sup>9</sup> obtain access for the purpose of seeing the ascetic Gotama.” When this had been said, Venerable 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 (D II 149,28) ... (D II 150,7) 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<sup>10</sup> 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>11</sup> for the purpose of seeing the Tathāgata. [341] Whatever Subhadda will ask me, all that he will ask longing only (*va*) for knowledge<sup>12</sup>, not longing to trouble (me); and what I, (when) asked, will explain to him<sup>13</sup>, 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, agreeable talk, he sat down to one side. Seated to one side, the wanderer Subhadda said this to the Blessed One: “These<sup>14</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>15</sup> and who are considered (*sammata*) as saints (*sādhu*) by the many-folk<sup>16</sup>, to wit, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalī, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, Niṅgaṇṭha Nāthaputta, did all those, in

<sup>1</sup> *Anupādāsesāya*, I follow CDB, see p.1913 note 118.

<sup>2</sup> Future tense in optative sense, see Warder pp.295 and 333.

<sup>3</sup> *Pasannacittā*, bahubbīhi compound qualifying *ye (hi) ke ci*, ‘(for) whoever’. Here I use ‘with’ (in ‘with a mind of faith’) to create an adjectival expression, not as a translation of the instrumental.

<sup>4</sup> *Bhedā*. Note the ablative expressing the point from which a ‘motion’ begins. See Warder p.88.

<sup>5</sup> When translating a name it seems preferable to use the stem form as there is no distinction in English between the cases.

<sup>6</sup> *Ajj’eva* = *ajja* (‘today’) + *eva*, intensifier.

<sup>7</sup> Three adjectives qualifying ‘wanderers’ by being predicated of it, see Warder p.61.

<sup>8</sup> I read this phrase as a genitive absolute.

<sup>9</sup> *Svāhaṇi* = *so* + *ahaṇi*, emphatic ‘I’, see Warder p.216.

<sup>10</sup> *Kathāsallāpo*, see DP.

<sup>11</sup> *Labhataṇi*, 3rd person singular imperative of the middle conjugation, see Warder p.315.

<sup>12</sup> *Aññāpekho* = *aññā* + *apekho* (‘expectation’/‘longing’). Tappurisa compound in apposition to the agent ‘he’.

<sup>13</sup> *Assa*, dative.

<sup>14</sup> *Me*, junction form of *ime*.

<sup>15</sup> I.e., they help beings cross *samsāra* etc.

<sup>16</sup> I.e., by many or most people, *bahujaṇassa*; agent genitive.

accordance with their own claim,<sup>1</sup> know directly,<sup>2</sup> did all not know directly, did some know directly (and) some not know directly?’ “Enough, Subhadda. Let this be:<sup>3</sup> ‘did all those, in accordance with their own claim, know directly, did all not know directly, or did some know directly (and) some not know directly?’ Subhadda, I will teach you the Dhamma, listen to it, attend well, I will speak.” Saying “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>4</sup>, also the (first) ascetic<sup>5</sup> is not obtained there, also the second ascetic is not obtained there, also the third ascetic is not obtained there, also the fourth ascetic 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>6</sup> are empty of ascetics<sup>7</sup>, and, Subhadda, should these<sup>8</sup> monks dwell rightly, the world would be non-empty of arahants.

Twenty-nine (years) with age, Subhadda,  
When (*yaṃ*) I went forth, seeking what is wholesome<sup>9</sup>.  
More than fifty years  
Since I went forth, Subhadda,  
Engaged in the range<sup>10</sup> of the Dhamma method<sup>11</sup>.  
Outside of here<sup>12</sup> there is no (first) ascetic.

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 of ascetics, and, Subhadda, should these monks dwell rightly, the world would not be empty of arahants.

When this had been said, the wanderer Subhadda said this to the Blessed One: “Excellent Venerable Sir, excellent Venerable Sir. It is as if, Venerable Sir, one should set upright the overturned, should disclose the hidden, should describe the path to the lost, or should hold an oil lamp in the dark thinking: ‘those who have eyes will see forms’; just so the Dhamma has been shown<sup>13</sup> in many ways<sup>14</sup> by the Blessed One. Venerable Sir, I<sup>15</sup> go for refuge to the Blessed One, to the Dhamma and to the sangha of monks. May I obtain the going forth in the presence of the Blessed One, may I obtain the full ordination.” “Subhadda, one previously from another sect, who desires the going forth in this Dhamma and discipline, who desires the full ordination, he must live on probation<sup>16</sup> 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>17</sup> into the state of a monk. Nevertheless, in this case a distinction of persons is known by me.<sup>18</sup>”

“If, Venerable Sir, those formerly of another sect,<sup>19</sup> desiring the going forth in this Dhamma and discipline, desiring the full ordination, must live on probation for four months, (and) after the passage of four months, monks who have satisfied minds will cause (them) to go forth, will cause (them) to fully ordain into the state of monks, (then) I will live on probation for four years, (and) after the passage of 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

<sup>1</sup> *Sakāya paṭiññāya*, probably ablative.

<sup>2</sup> *Abbhāññamsu*, third person plural aorist of *abhiññānti*.

<sup>3</sup> *Tiṭṭhat’etaṃ*, for this idiomatic use of *tiṭṭhati* see Warder p.35.

<sup>4</sup> *Upalabbhati*, passive.

<sup>5</sup> The first ascetic is a reference to the *sotāpanna*, the other three to the *sakadāgāmī*, *anāgāmī*, and the *arahant* respectively.

<sup>6</sup> Both *para* and *aññe* mean ‘others’, one of them being redundant in English.

<sup>7</sup> Lit. ‘empty with’, *suññā* requires the instrumental (cf. SCPN para. 85c).

<sup>8</sup> *Ime*, seems to be a reference to the Buddhist monks, contrasted with the ascetics of other sects.

<sup>9</sup> *Kinkusalānusesī*, adjective qualifying *ahaṃ*, ‘I’. The first person singular is implied by the verb, *pabbajīṃ*.

<sup>10</sup> *Padesavattī* = *padesa* (‘range’) + *vattī* (‘engaged in’), see PED. It is a bahubbhīhi compound qualifying *ahaṃ*, ‘I’.

<sup>11</sup> *Nāyassa dhammassa*. I take these as two nouns in apposition qualifying each other, ‘the method which is the Dhamma’. The overall meaning, apparently, is that since he went forth the Buddha has been concerned only with Dhamma.

<sup>12</sup> Lit. ‘outside from here’.

<sup>13</sup> *Pakāsito*, causative past participle.

<sup>14</sup> *Anekāpariyāyena*, lit. ‘through many courses’, instrumental of manner, see Warder p.45.

<sup>15</sup> *Esāhaṃ* = *eso/esa* + *ahaṃ*.

<sup>16</sup> *Parivāsati*. Present tense used for immediate future with imperative sense, see Warder p.12. It may be that the present tense is used here due to ‘attraction’ to *ākaṅkhati*, see Warder p.87 bottom.

<sup>17</sup> *Pabbājenti* and *upasampādentī*, causatives. Here the present tense is used to denote a fixed future time ‘when’, see Warder p.13.

<sup>18</sup> I.e., he had qualities that would allow the four month probation period to be waived.

<sup>19</sup> *Aññatitthiyapubbā*, noun, thus ‘those formerly ...’.



the Venerable Ānanda: “Now, Ānanda, you<sup>20</sup> cause Subhadda to go forth.” Saying “yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One.

[343] “Then the wanderer Subhadda said this to Venerable Ānanda: “Friend Ānanda, it is gain<sup>1</sup> for you<sup>2</sup>, friend Ānanda, it is well-gained by you, who here face to face with the teacher<sup>3</sup> have been consecrated with the apprentice-consecration<sup>4</sup>.” The wanderer Subhadda gained<sup>5</sup> the going forth in the presence of the Blessed One, he gained the full ordination. (Being) recently (*acira*) ordained, Venerable Subhadda was dwelling alone, secluded, diligent, energetic, resolute<sup>6</sup>. Soon (*na cirass’eva*), he dwelt, having entered upon, having realized, having himself (*sayanī*) directly known in this very life (*ditṭhe va dhamme*) that unsurpassed goal (*pariyosānaṇi*) of the holy-life for which purpose family-sons rightly go forth from home to homelessness, (and) he directly knew (*abbhaññāsi*): “Birth has been exhausted, the holy-life has been lived, what should be done<sup>7</sup> has been done, there is no further for this state of being<sup>8</sup>.” And Venerable Subhadda was one (*aññataro*) of the arahants<sup>9</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>10</sup>, we have no teacher.’ 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 (*aññamaññaṇi*) through the statement of friend<sup>11</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 the statement of friend; by a more junior monk a more senior monk should be spoken to (with) ‘*bhante*’ or ‘venerable’. Desiring,<sup>12</sup> Ānanda, let the sangha abolish the small and minor training rules after my passing away. After my passing away, Ānanda, the highest punishment (*brahmadanda*) should be imposed on<sup>13</sup> the monk Channa<sup>14</sup>.” “What, Venerable Sir, is the highest punishment?” “The monk Channa, Ānanda, what<sup>15</sup> he might desire, that he may speak,<sup>16</sup> (but) he should not be spoken to, should not be admonished, should not be instructed by the monks.”

Then the Blessed One addressed the monks: “Now, monks, one monk<sup>17</sup> might have doubt or perplexity concerning the Buddha, the dhamma, the sangha, the path, or the way. Ask monks. Be not<sup>18</sup> regretful<sup>19</sup> later, thinking: ‘the Teacher was in our presence<sup>20</sup>, (and) we were not able<sup>21</sup> to ask in the presence (of) the Blessed One.’” When this had been said those 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 sangha, 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<sup>22</sup> due to<sup>23</sup> respect for the Teacher. Let a friend, monks, inform a friend<sup>24</sup>.” When this had been said those monks were silent.

<sup>20</sup> Plural. The Buddha is speaking to venerable Ānanda but is, it seems, referring to the sangha.

<sup>1</sup> *Lābhā*. I read it as an adverb. Alternatively it could be a nominative plural ‘gains’, thus says the Com.

<sup>2</sup> Vo. Note the plural.

<sup>3</sup> *Satthārā*, instrumental, see Warder p.210.

<sup>4</sup> I.e., become a follower of the Buddha.

<sup>5</sup> *Alattha*, aorist of *labhati*.

<sup>6</sup> *Pahitatto*, following CDB. It seems it should be regarded as a compound, *pahita + attā*, lit. ‘self-exerted’.

<sup>7</sup> Or ‘the work’, or ‘the duty’.

<sup>8</sup> *Itthattāya*, following CDB.

<sup>9</sup> *Arahataṇi*, genitive plural.

<sup>10</sup> I.e., a teaching with a dead teacher. *Satthuka* is an adjective, ‘having a teacher’.

<sup>11</sup> I.e., by calling each other ‘friend’.

<sup>12</sup> I.e., if it desires.

<sup>13</sup> *Kātabbo*, lit. ‘should be done (to)’.

<sup>14</sup> Dative of disadvantage.

<sup>15</sup> *Yaṇi*, the sense here is ‘whatever’.

<sup>16</sup> It seems to mean something like ‘Ānanda, regardless of what the monk Channa says ...’.

<sup>17</sup> *Ekabhikkhussa*, digu compound, see Warder p.274.

<sup>18</sup> *Mā ... ahuvattha*, *mā* usually takes the aorist, see Warder p.31. *Ahuvattha* is the aorist second person plural of the verbal root *hu*, see Warder p.26.

<sup>19</sup> *Vippatisārino*, possessive adjective in *-in*, nominative masculine plural. See Warder p.122.

<sup>20</sup> Lit. ‘was being (*bhūto*) in the presence of us’.

<sup>21</sup> I.e., we did not take the opportunity.

<sup>22</sup> *Puccheyyātha*, optative, but cannot translate as such. In the Pali 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>23</sup> Instrumental of cause, see Warder p.44.

<sup>24</sup> *Sahāyakassa*. *Ārocetu* takes the dative, see Warder p.68.

Then Venerable Ānanda said this to the Blessed One: “It is surprising Venerable Sir, it is marvellous Venerable Sir. Venerable Sir, I am confident in this sangha of monks thus: ‘not one monk has doubt or perplexity concerning the Buddha, the dhamma, the sangha, the path, or the way.’” “Ānanda, you speak from confidence. (But) here, Ānanda, the Tathāgata has knowledge: ‘There is not in this sangha of monks,<sup>1</sup> not one monk has doubt or perplexity concerning the Buddha, the dhamma, the sangha, the path, or the way.’ For, Ānanda, of these five hundred monks, who is the last monk,<sup>2</sup> he is a stream-enterer, not subject to ruin, certain, destined for<sup>3</sup> awakening.” Then the Blessed One addressed the monks: “Well now, monks, I address<sup>4</sup> you: ‘Formations (*saiḅklhārā*) are subject to decay (*vaya*), strive on<sup>5</sup> with diligence.’” This was the last speech of the Tathāgata.

Then 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>6</sup>. Having arisen from the attainment of the sphere of unlimitedness of space, he attained the sphere of unlimitedness of consciousness<sup>7</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.

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<sup>8</sup>** (D II 55,1-58,28 + 62,3-64,2 + 68,4-71,29)

(D II 55,1) This has been heard by me. At one time the Blessed One was dwelling among the Kurus. There is a town of the Kurus called Kammāssadhamma.<sup>9</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, to what extent (*yāva*) this dependent origination, Venerable Sir, is profound and appears profound (*gambhīrāvabhāso*). Still to me it seems really shallow<sup>10</sup>.” “Do not say thus Ānanda. Do not say thus Ānanda. This dependent origination, Ānanda, is profound and appears profound. Ānanda, due to the non-awakening to, due to the non-penetration of this teaching (*dhamma*), thus this generation, which is like a tangled skein, which is like a knotted ball of thread, which is like (matted) rushes and coarse grass,<sup>11</sup> does not escape misery, a bad destination, ruin, the round of births and deaths.

‘Is old age and death from a specific condition<sup>12</sup>?’ By one being asked thus, Ānanda, it should be said<sup>13</sup>: ‘It is’. ‘From what<sup>14</sup> condition is there old age and death?’ If he should speak thus, it should be spoken thus: ‘From the

<sup>1</sup> This first phrase may seem a bit strange. It may simply be a reaffirmation of what Ven. Ānanda already is confident about, i.e. ‘there is no (such) monk in this sangha ...’.

<sup>2</sup> Last in the sense of least developed spiritually.

<sup>3</sup> *Parāyana*, see PED.

<sup>4</sup> *Āmantayāmi* = *āmantemi*, the suffix *-aya-* is equivalent to *-e-*, see Warder p.21.

<sup>5</sup> *Sampādettha*, see PED.

<sup>6</sup> *Ākāśānañcāyatanaṃ* = *ākāsa* + *ananta* + *āyatanaṃ*, a three member tappurisa compound, taking *ananta* as a noun, see PED.

<sup>7</sup> *Vīññānañcāyatanaṃ*, 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’.

<sup>8</sup> See Ven. Bhikkhu Bodhi’s ‘The Great Discourse on Causation’ for an alternative translation of this passage.

<sup>9</sup> I follow the punctuation at the start of passage 2 in exercise 27.

<sup>10</sup> *Uttānakuttānaka*, repeated for emphasis.

<sup>11</sup> I translate *-jāta* and *-bhūta* as ‘like’, see PED.

<sup>12</sup> *Idappaccayā*, ablative, following Ven. Bodhi’s translation.

<sup>13</sup> Here *‘ssa vacanīyaṃ* = *assa* + *vacanīyaṃ*. I read *assa* as an auxiliary verb, see Warder pp.233-238.

<sup>14</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

condition of birth there is old age and death'. 'Is birth from a specific condition?' By one being asked thus, Ānanda, 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?' By one being asked thus ... it should be spoken thus: 'From the condition of attachment there is existence'. 'Is attachment from a specific condition?' By one being asked thus ... it should be spoken thus: 'From the condition of craving there is attachment'. 'Is craving from a specific condition?' By one being asked thus ... it should be spoken thus: 'From the condition of feeling there is craving'. 'Is feeling from a specific condition?' By one being asked thus ... it should be spoken thus: 'From the condition of contact there is feeling'. 'Is contact from a specific condition?' By one being asked thus ... it should be spoken thus: 'From the condition of name-and-form there is contact'. 'Is name-and-form from a specific condition?' [346] By one being asked thus, Ānanda, 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 consciousness from a specific condition?' By one being asked thus, Ānanda, 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, dejection, 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, how (*yathā*) from the condition of birth there is old age and death, this should be understood also in this way<sup>1,2</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, if there were no birth 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> due to the cessation of birth, would perhaps (*api*) old age and death be discerned<sup>12</sup>?" "Definitely not, Venerable Sir." "Therefore, Ānanda, in this case (*īha*), 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." (D II 57,17) ... (D II 57,20) "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, due to the cessation of existence, would perhaps birth be discerned?" "Definitely not, Venerable Sir." "Therefore, Ānanda, in this case, just this is the cause, this is the source, this is the origin, this is the condition of birth, that is existence." (D II 57,27) ... (D II 57,30) "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 self,<sup>14</sup> when attachment is completely non-existing, due to the cessation of attachment, would perhaps existence be discerned?" "No (D II 58,5) ... (D II 58,10) "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, craving for mind objects, when craving is completely non-existing, from the cessation of craving, would perhaps attachment be discerned?" "No (D II 58,16) ... (D II 58,20) "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

as a kammadhāraya compound, *kiṃpaccaṃyā*, in which case *kiṃ* should be read as ablative after all.

<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> *Abhaviṣsa*, conditional tense, Warder p.331.

<sup>4</sup> *Sabbena sabbāṇi*, Warder p.46.

<sup>5</sup> *Sabbathā sabbāṇi*, see PED.

<sup>6</sup> I.e. 'if, of someone, there were no birth ...'

<sup>7</sup> Or 'into anything'. For *kassa ci* and *kiṃhi ci* see Warder pp.85-86. Note that *ko/kassa* often are personal pronouns, whereas *kiṃ/kiṃhi* tend to be 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 just before.

<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*.

tongue-contact, feeling born of body-contact, feeling born of mind-contact, when feeling is completely non-existing, due to the cessation of feeling, would perhaps craving be discerned?" "No (D II 58,28) ...

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(D II 62,3) "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, due to the cessation of contact, would perhaps feeling be discerned?" "No (D II 62,9) ...

(D II 62,12) " 'From the condition of name-and-form there is contact', thus this was said; now, Ānanda, how from the condition of name-and-form there is contact, this should be understood also in this way: 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 impingement-contact<sup>2</sup> 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 impingement-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, in this case, 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, how from the condition of consciousness there is name-and-form, this should be understood also in this way: For, Ānanda, if consciousness were not to descend<sup>3</sup> to the womb of the mother<sup>4</sup>, would perhaps name-and-form develop (*sannuucchissati*) 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 of a girl, would perhaps name-and-form come to increase, growth, (and) abundance?" "Definitely not, Venerable Sir." "Therefore, Ānanda, in this case, 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, how from the condition of name-and-form there is consciousness, this should be understood also in this way: For, Ānanda, if consciousness were not to gain support (*patitṭhanu*) in name-and-form, would perhaps the future arising and origination of birth, old age, death, and suffering<sup>5</sup> be discerned?" "Definitely not, Venerable Sir." "Therefore, Ānanda, in this case, 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, one might rearise<sup>6</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." (D II 64,2)

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(D II 68,4) "When (*yato*), Ānanda, a monk does not regard feeling as self<sup>7</sup>, and (*pi*) does not regard the self as without feeling, and he does not regard 'my self feels, for my self is subject to feeling'; he, thus non-regarding, does

<sup>1</sup> *Asati*. I assume this is another example of the verbal root *vas* in the singular being used for the plural, see Warder pp.85 and 87. The whole expression is a locative absolute.

<sup>2</sup> *Paṭighasanaphasso*. *Paṭigha* means 'resistance' / 'impingement'.

<sup>3</sup> *Okkamissatha*, conditional tense, middle conjugation, see Warder p.332.

<sup>4</sup> *Mātu*, genitive of *ar*-stem, see Warder p.210.

<sup>5</sup> I read this long compound as two dvandva compounds, with respectively two and four members, forming a tappurisa compound between them.

<sup>6</sup> Middle conjugation optative, see Warder p.315. Presumably the Buddha here uses the optative because he himself is no longer subject to these events.

<sup>7</sup> Lit. '(that) feeling is self'.

not attach to anything in the world,<sup>1</sup> not attaching he is not agitated<sup>2</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>3</sup> has been done, there is no further for this world<sup>4</sup>. Who might say this (*evam*), Ānanda, concerning a monk<sup>5</sup> whose mind is thus liberated: 'he 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*), the monk is liberated; the idea<sup>6</sup>: 'his<sup>7</sup> view is: "having directly known that, a liberated monk does not know (and) does not see", that is not proper.<sup>8</sup>

Ānanda, there are these seven stations of consciousness and two spheres.

Which seven? There are, Ānanda, beings who have diversity in body<sup>9</sup> (and) diversity of perception<sup>10</sup>, to wit, human beings, some gods, and some lower-realm beings<sup>11</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 Brahmās group, who have originated through the first<sup>12</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>13</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, due to the complete transcending of perceptions of form, due to the ending of perceptions of resistance, due to the non-attention to perceptions of diversity, perceiving: 'space is unlimited', belong to<sup>14</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, which has diversity of perceptions - to wit, human beings, some gods, and some lower-realm beings - who, Ānanda, understands it<sup>15</sup>, understands its origin, understands its ending, understands its enjoyment, understands its disadvantage, and understands the liberation from it<sup>16</sup>, is it proper for him<sup>17</sup> to delight there<sup>18</sup>?" "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 the liberation from it, is it proper for him [350] to delight there?" "Definitely not, Venerable Sir." "There, Ānanda, this which is the sphere of beings without perception, who, Ānanda, understands it ... and understands the liberation from it, is it proper for him to delight there?" "Definitely not, Venerable Sir." "There, Ānanda, this which is the sphere of neither-perception-nor-non-perception, who, Ānanda, understands it ... and understands the liberation from it, is it proper for him to delight there?" "Definitely not, Venerable Sir." "When, Ānanda, a monk, having known according to actuality the origination, ending, enjoyment, disadvantage, and the liberation from these seven stations of consciousness and

<sup>1</sup> Lit. 'attaches to nothing in the world'.

<sup>2</sup> *Paritassati*, note that the Pali form is active. See CDB p.765, note 137 for a discussion of this term.

<sup>3</sup> Or 'the duty'. Future passive participle functioning as a noun, see Warder p.104.

<sup>4</sup> I.e., there is no further existence.

<sup>5</sup> Accusative of specification of state, Warder pp.17-18.

<sup>6</sup> 'The idea' is the counterpart to the *ti* of the Pali.

<sup>7</sup> I.e., the liberated monk.

<sup>8</sup> I.e., the idea is not correct.

<sup>9</sup> *Nānattakāyā*, a bahubbīhi compound (with tappurisa structure) qualifying *sattā*, 'beings'. Note the reversal of the two elements of the compound compared to a proper tappurisa compound, see Warder p.138.

<sup>10</sup> *Nānattasaññīno*, another bahubbīhi with tappurisa structure.

<sup>11</sup> *Vinīpātikā*, lit. 'lower-realm-ers'.

<sup>12</sup> *Paṭhamābhīnibbattā*. The Commentary explains this to mean 'origination through the first jhāna'. I.e., born there on account of having attained the first jhāna.

<sup>13</sup> *Ābhassarā*, I read it as an adjective.

<sup>14</sup> *Ākāśānañcāyataniūpagā*, translating *upagā* simply as 'belong to', see DP. The compound is an adjective qualifying *sattā*, 'beings'.

<sup>15</sup> I.e., the first station of consciousness, *taṇhī*, accusative feminine.

<sup>16</sup> *Tassā nissaraṇaṇi*, more literally 'the leaving behind of it'.

<sup>17</sup> *Tena*, lit. 'by him'.

<sup>18</sup> *Tad*, here seems to function as an adverb. If it did refer back to the first station of consciousness it would have had to be in the feminine gender, i.e. *taṇhī*.

these two spheres, is liberated due to non-attachment<sup>1</sup>, he (*ayaṇṇi*), 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, one sees forms externally. This is the second freedom. One is intent on the perception<sup>3</sup> 'beautiful'. This is the third freedom. Due to the complete transcending of perceptions of form, due to the ending of perceptions of resistance, due to 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>4</sup> as-long-as-desiring,<sup>5</sup> (and) due to the exhaustion of the outflowings, he dwells, having entered upon, having realized, having himself directly known in this very life the release in mind, the release by wisdom, which is without outflowings - he (*ayaṇṇi*), Ānanda, is called a monk who is released in both ways<sup>6</sup>, and, Ānanda, there is no other release in both ways beyond<sup>7</sup> or more excellent than this release in both ways.<sup>8</sup> The Blessed One said this. Pleased, Venerable Ānanda delighted in the speech of the Blessed One. (D II 71,29)

**Re-translation into Pali** (D I 185,11 - 186,12)

## Exercise 30

(*Vatta* or *Anuṭṭhubha* in transition to *vatta*) (D III 199,25 - 200,2)

Towards the delightful Uttarakurū, the beautiful Mahā-Neru,  
There people are born who are unselfish, unpossessing.

They do not sow a seed and (*pi*) ploughs are not drawn,  
The people eat rice which is ripening without cultivation<sup>8</sup>.

Without bran,<sup>9</sup> huskless, pure, sweet-smelling rice-fruit,  
Having cooked (it) in a gourd, from that they eat a meal.

\* \* \* \* \*

(D III 201,20 - 202,14)

There, is a tree, which has constant fruit,<sup>10</sup> which is full of various groups of birds,<sup>11</sup>

<sup>1</sup> *Anupādā*, ablative of cause.

<sup>2</sup> *Rūpī*, possessive adjective, see Warder p.122.

<sup>3</sup> Again, I have added 'the perception' as a counterpart to the Pali *ti* (*t'eva = ti + eva*).

<sup>4</sup> I.e., which attainment he desires, cf. Com. *Yadicchikaṇṇi = yad + icchikaṇṇi*.

<sup>5</sup> Three *avyayībhāva* compounds (i.e., adverbs) qualifying 'attains' and 'emerges'.

<sup>6</sup> *Ubhatobhāgavimutto*, lit. 'released in both parts'.

<sup>7</sup> *Uttaritarā*, lit. 'more beyond' or simply 'superior'.

<sup>8</sup> *Akaṭṭha* *pākimāṇi = a + kaṭṭha* ('ploughed', past participle of *kasati*) + *pākimāṇi* ('ripening'), lit. 'unploughed-ripening'. Or one could read *akaṭṭha* as a noun (see DP) meaning 'unploughed ground', the compound then being a *bahubbīhi* with *tappurisa* structure, 'which is ripening in uncultivated ground'.

<sup>9</sup> *Akaṇṇi*, see DP.

<sup>10</sup> *Niccaphalā*, *bahubbīhi* compound with *kammadhāraya* structure.

<sup>11</sup> *Nānā-dīja-gaṇa-āyuta*. A *tappurisa* compound, *dijagaṇa*, 'groups of birds', within a *kammadhāraya* compound, *nānādijagaṇa*, 'various groups of birds', within a *tappurisa* compound, *nānādijagaṇāyuta*, 'full of various groups of birds', the whole construction being a *bahubbīhi*

Which is resounding with peacocks and herons,<sup>1</sup> together with pleasant (*vaggu*) cuckoos and so on<sup>2</sup>.

Here is the sound of partridges and also (*atho*) Oṭṭhvacittakas<sup>3</sup>,  
Wild cocks, Kuḷīrakas, (and) Pokkharasātakas in the grove.

Here is the sound of parrots and mynas<sup>4</sup> and Daṇḍamānavakas,  
All the time that Kuvera's lotus pond always shines.<sup>5</sup>

People<sup>6</sup> point it<sup>7</sup> out<sup>8</sup> thus: "From here, that northern region"  
Which region<sup>9</sup> he protects, he the famous great king -

The Lord of the Yakkhas, Kuvera thus he is named,  
He delights,<sup>10</sup> honoured<sup>11</sup> by dancing and singing Yakkhas.

(*Vatta*) (D II 265,16 - 267,13)

Lady Suriyavaccasā,<sup>12</sup> I revere<sup>13</sup> your father, Timbaru,  
By whom, you, O beautiful Lady, who are a producer of joy<sup>14</sup> for me, were born.

Like a pleasant (*kanto*) wind to one who is perspiring<sup>15</sup>, like water for the thirsty<sup>16</sup>,  
You are radiant (and) dear to me, like the Dhamma of the arahants<sup>17</sup>.

Indeed (*eva*) medicine for one who is afflicted, like food for one who is hungry<sup>18</sup>,  
Extinguish<sup>19</sup>, lady, as (*iva*) with water that which is burning<sup>20</sup>.

Like an elephant scorched by the heat<sup>21</sup> (plunges into) a cool-watered lotus pool furnished with stamen and pollen<sup>22</sup>,  
I plunge into<sup>23</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>24</sup> thigh, I do not understand the proper action<sup>25</sup>.

compound qualifying *rukkhā*.

<sup>1</sup> *Mayūra-koṅca-abhirudā*, dvanda (*mayūraḥkoṅca*) within *tappurisa* (*mayūraḥkoṅcābhirudā*), functioning as a bahubbīhi.

<sup>2</sup> The correct reading here according to DP is *kokilādīhi vagguhi*. *Kokilādīhi* = *kokila* ('cuckoo') + *ādīhi*, where *ādīhi* means 'beginning with', thus 'etc.'/'and so on'.

<sup>3</sup> A type of bird, as are the following.

<sup>4</sup> *Suka-sālika-sadd'*.

<sup>5</sup> *Kuvera* is one of the Four Great Kings.

<sup>6</sup> *Jano*, collective singular noun and thus a singular verb.

<sup>7</sup> *Naṇi*, refers back to *Uttarakurū*.

<sup>8</sup> *Ācikkhatī*, see DP. Note the irregular lengthening of the final *ī* due to the metre.

<sup>9</sup> Note the relative/demonstrative construction with the relative clause coming after the demonstrative clause. *Yaṇi disaṇi*, 'which direction', thus refers back to *sā uttarādisā*, 'that northern direction'. The full stop in Warder's text after *jano* is thus misleading.

<sup>10</sup> *Ramati*. It is possible that *yaṇi disaṇi*, 'which region', should be regarded as a patient of this verb as well, thus, 'he delights in which region', referring back to 'that northern region'.

<sup>11</sup> *Purakkhato*, see PED.

<sup>12</sup> *Bhadde suriyavaccase*, feminine vocative. *Vaccase* seems to be derived from a root *√vacc* meaning 'splendour'.

<sup>13</sup> *Vande*, present tense middle conjugation, see Warder p.315.

<sup>14</sup> *Ānandā-jananī*, feminine, qualifying 'you' (implied by '*si=asi*').

<sup>15</sup> *Sedakaṇi*, note the accusative where one might have expected the dative.

<sup>16</sup> *Pipāsino*, dative.

<sup>17</sup> *Arahatam*, genitive plural. This could also be read as a dative, 'like the Dhamma to the arahants'.

<sup>18</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>19</sup> *Parinibbāpaya*, causative imperative.

<sup>20</sup> *Jalantaṇi*, another present participle used as a noun. According to the Com. it is the poet's fever, lust, and desire (*parilāha*, *kama*, and *rāga*) that are to be extinguished.

<sup>21</sup> The first part of line two is placed first.

<sup>22</sup> I.e., lotus flowers with stamen and pollen, see Com.

<sup>23</sup> *Ogāhe*, middle conjugation, see Warder p.315.

<sup>24</sup> *Lakkhaṇa*, I read it as an adjective.

<sup>25</sup> *Kāraṇaṇi*, see DP.

Concerning you I have a tied mind<sup>1</sup>, the mind is altered<sup>2</sup>,  
I am not able to go back, like a fish<sup>3</sup> which has devoured a hook.

O Lady with lovely thigh<sup>4</sup>, embrace me<sup>5</sup>; 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<sup>7</sup> has come about<sup>8</sup> from the one who has wavy hair<sup>9</sup>,  
Like a gift to Arahants<sup>10</sup>.

Whatever (*yaṇi*) merit there is which has been made by me with regard to such kinds (of) arahants,  
Let that (*taṇi*) ripen<sup>11</sup> for me together with you, in all aspects beautiful Lady<sup>12</sup>.

Whatever merit there is which has been made by me with reference to this circle of earth<sup>13</sup>,  
Let that ripen for me together with you, in all aspects beautiful Lady.

Like the son of the Sakyans who, through jhāna, is concentrated, wise, mindful,  
A Sage wishing for<sup>14</sup> the deathless, (so) I (am desiring)<sup>15</sup> you (*taṇi*), Suriyavaccasā.

And (*pi*) as the sage would delight, having attained the supreme awakening,  
So I would delight, O beautiful Lady, (when) gone to sexual union<sup>16</sup> with you.

And if Sakka the lord of the Tāvātimsa (Gods) were to grant<sup>17</sup> me a boon,  
Ah! Lady I would (still) choose you<sup>18</sup> (*taṇi*), so strong is my desire.

Like (*va*) a Sāla (tree) soon (*na ciraṇi*) blossoming, O very intelligent Lady,  
Revering, I honour<sup>19</sup> your father, who has (*yassa*) this<sup>20</sup> kind (of) offspring (*pajā*).<sup>21</sup>

(*Tuṭṭhubha*) (D II 241,8-16)

‘I, who have doubt,<sup>22</sup> ask Sanaṅkumāra the Brahmā,  
Who is free from doubt (*akaṅkhiṇi*), concerning things known by another<sup>23</sup>:  
Where standing<sup>24</sup> and training in what,

<sup>1</sup> Lit. ‘I am one who has a tied mind’.

<sup>2</sup> *Vipariṇāmitaṇi*, past participle of a denominative verb (see Warder p.316), or past participle causative.

<sup>3</sup> *Ambujo* = *ambu* (‘water’) + *-ja* (‘born’), i.e. one born in water.

<sup>4</sup> *Vāmūru* = *vāma* + *ūru*. *Vāmūru* and *bhadda* are vocatives, *vāmūru* being an adjective to *bhadda*, ‘lady who has a lovely thigh’.

<sup>5</sup> *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., many types of sensual pleasure.

<sup>8</sup> *Sampādi*. I read it as a passive aorist formed directly from the root, see Warder pp.155-156.

<sup>9</sup> *Vellitakesiyā*. *Kesi(n)* is apparently a possessive adjective/noun, ‘(one who is) having (wavy) hair’, see DP.

<sup>10</sup> I.e., a gift to an arahant can bear kammic fruit in terms of sensual pleasures. Note the accusative plural where one might have expected the dative.

<sup>11</sup> *Vipaccataṇi*, middle conjugation third person singular imperative, see Warder p.315.

<sup>12</sup> *Sabba-aṅga-kalyāṇi*, vocative.

<sup>13</sup> I.e., on this earth.

<sup>14</sup> *Jigimsāno*, a contracted form of *jigimsanūno*, see NCRP IV 4.2. The verb is of the desiderative conjugation, see Warder pp.352-353.

<sup>15</sup> Supplied by the Com.

<sup>16</sup> *Missibhāvaṇi*, lit. ‘mixed-state’.

<sup>17</sup> *Dajjā*, ‘if ... were to grant’, third person singular optative of *dā*, see Warder p.357.

<sup>18</sup> The point seems to be that he would prefer her to a boon from Sakka.

<sup>19</sup> *Namassāmi*, present tense.

<sup>20</sup> I read *s’* as *sā* agreeing with *pajā*.

<sup>21</sup> According to DP, and perhaps it is preferable, this last phrase should read, *yassās’ etādisī pajā*, ‘of whom you are (*yassa* + *asi*) such a kind (of) offspring’, i.e. someone special.

<sup>22</sup> *Kaṅkhi*, possessive adjective qualifying ‘I’, Warder p.122.

<sup>23</sup> Presumably referring to Sanaṅkumāra the Brahmā.

<sup>24</sup> The word is compounded in the PTS text, *katthaṭṭhito*, thus the double *ṭṭ* in *ṭṭhito*.



Does a mortal obtain<sup>1</sup> the immortal Brahmā-world?“

“Having abandoned possessiveness<sup>2</sup> among humans<sup>3</sup>, brahmin,  
Being concentrated, intent on compassion,  
Standing here and training here,  
A mortal obtains the immortal Brahmā-world.“

(*Opacchandāsaka*) (D II 49,22-25)

Patient<sup>4</sup> forbearance (*titikkhā*) is the highest asceticism<sup>5</sup>, Nibbāna is the highest, the Buddhas say;  
Because one gone forth who is harming another, harassing another, is not an ascetic.

(*Rathoddhata*) (D III 155,13-16)

If one who is such-kind<sup>6</sup> dwells in a house,  
He goes to pre-eminence of the ones<sup>7</sup> who indulge in sensuality,  
One who is superior<sup>8</sup> to him<sup>9</sup> is not found,  
He lives (*iriyati*) having conquered<sup>10</sup> Jambudīpa<sup>11</sup>.

(*Vamsaṭṭhā*) (D III 147,5-8 + 148,24-27)

In truth, Dhamma, taming, and restraint,  
And in observance days which are a shelter<sup>12</sup> of virtue and purity,<sup>13</sup>  
In giving, harmlessness, (and) non-violence he delights,<sup>14</sup>  
Having firmly<sup>15</sup> undertaken (these), he conducted himself perfectly<sup>16</sup>.

Before, formerly, in earlier births,  
A human being who was bringing happiness to many<sup>17</sup>,  
Who was driving away anxiety, terror, and fear,<sup>18</sup>  
Who was eager concerning protection, safety, and shelter<sup>19</sup>.

(*Pamūtakkhārā*) (D III 169,25-28)

The one delighting in conduct in accordance with Dhamma,<sup>20</sup>

<sup>1</sup> *Pappoti*, see Warder p.37.

<sup>2</sup> *Mamattaṇi*, lit. ‘mineness’.

<sup>3</sup> *Manujesu*. Could also be read as a locative of reference.

<sup>4</sup> *Khantī*, reading it as an adjective, see DP.

<sup>5</sup> *Paramaṇi tapo*. *Tapo* must be a nominative neuter noun of the *as*-stem (see Warder p.154), and *paramaṇi* a neuter adjective agreeing with it.

<sup>6</sup> *Tathāvidho*, here functions as a noun.

<sup>7</sup> I.e., among the ones.

<sup>8</sup> *Uttaritaro*, adjective qualifying *tathāvidho*.

<sup>9</sup> *Tena*, instrumental of comparison, see Warder pp.44-45.

<sup>10</sup> *Abhibhuyya*. Apparently a gerund, see DP.

<sup>11</sup> I.e., India.

<sup>12</sup> *Ālaya*, lit. ‘resting place’.

<sup>13</sup> *Socceyya-sīla-ālaya-uposathesu*. This compound can be read in many ways, but I take it to be a dvanda compound (*socceyya-sīla*) within a tappurisa (*socceyyasīla-ālaya*) within a kammadhāraya.

<sup>14</sup> *Rato*, lit. ‘the one who is delighted’, the agent of the following two verbs. *Rato* takes the locative, ‘delighted in’, and thus relates to the whole series of foregoing locatives.

<sup>15</sup> *Daḷhaṇi*, adverb.

<sup>16</sup> *Samattaṇi*, adverb.

<sup>17</sup> *Bahūnaṇi*, dative.

<sup>18</sup> *Ubbegauttāsabhayāpanūdanano* = *ubbeḡa + uttāsa + bhaya + apanūdanano*. A bahubhihi compound structured as a three member dvanda compound within a tappurisa compound.

<sup>19</sup> Locative of reference.

<sup>20</sup> *Dhammacariyābhirato* = *dhamma + cariya + abhirato*, a double tappurisa compound. In the sub-compound *dhammacariya* the case relation may be explained as ablative, ‘conduct coming from Dhamma’, thus ‘conduct in accordance with Dhamma’.

Was<sup>1</sup> leading in the habits (*dhammesu*) of good conduct,<sup>2</sup>  
 (And) the crowd which was his following<sup>3</sup>,  
 Experienced<sup>4</sup> the fruit of (their) merit in the heavens.<sup>5</sup>

(*Rucirā*) (D III 166,20-23)

Not with hand, and not with stick and clod,  
 Or with sword or again by striking (*vadha*) to death,  
 And not by imprisonment or by intimidation<sup>6</sup>:  
 He was (*alhu*) a non-harasser who did not harass<sup>7</sup> the people.

(*Pupphitagā*) (D III 153,19-22)

Having passed away, having (*samāno*) again come here,  
 The baby, the very delicate Prince (*susūkkumāro*) obtains<sup>8</sup>  
 Suppleness in hands and feet<sup>9</sup> and netlike<sup>10</sup>,  
 Exceedingly splendid (*atirucira*), very soft, and beautiful<sup>11</sup>.

(*Svāgatā*) (D II 254,17-20)

Having cut the stake, having cut the bar, having knocked out the royal stake, imperturbable<sup>12</sup>  
 They fare, pure, stainless, well-tamed<sup>13</sup> by the one with vision,<sup>14</sup> the young great beings<sup>15</sup>.

(*Upatthitappacupita*) (D III 159,28 - 160,6)

He resolved on<sup>16</sup> non-anger (*akkodhaṇi*) and gave gifts<sup>17</sup>,  
 And fine clothes pleasant to the skin;  
 Established in a former<sup>18</sup> existence<sup>19</sup>,  
 He dispensed<sup>20</sup> like a god raining on<sup>21</sup> the earth.

Having done that, he fell away from here; having arisen in heaven,  
 And having experienced the fruit and result of the good action<sup>22</sup>,  
 He who has a golden body and brilliant skin<sup>23</sup>,

<sup>1</sup> *Alhu*, root aorist, see Warder pp.353-354.

<sup>2</sup> *Sucaritesu* and *dhammesu* agree with each other, lit. 'habits which were good conduct', thus 'habits of good conduct'.

<sup>3</sup> *Anvāyiko*, adjective qualifying *baluujjano*, 'crowd'.

<sup>4</sup> *Vedayitha*, middle conjugation third person singular aorist, see Warder p.315.

<sup>5</sup> According to Maurice Walshe's translation 'the one delighting in conduct in accordance with Dhamma' (i.e., the Bodhisattva) is the one who 'experienced the fruit ... in the heavens'. Both meanings are possible as it is not clear who is the agent of the verb *vedayitha*, 'experienced'.

<sup>6</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>7</sup> *Heṭṭhayī*, aorist. Note the long *ī* for metrical reasons.

<sup>8</sup> *Paṭṭilabhatī*, note the metrically lengthened final *ī*.

<sup>9</sup> *Kara-caraṇā-nudutaṇi*. Note the long *ā* in *caraṇā*, presumably poetic licence to fit the metre. Usually the stem form *caraṇa* would be used in a compound.

<sup>10</sup> *Jāliṇo*. Accusative plural, apparently qualifying *kara*, 'hands', and *caraṇā*, 'feet', inside the previous compound.

<sup>11</sup> *Ati-rucira-suvaggu-dassaneyyaṇi*, again qualifying hands and feet it seems.

<sup>12</sup> *Anejā*, adjective qualifying *susunāgā* in the next line.

<sup>13</sup> *Sudantā*. Warder's book is missing the *su-*.

<sup>14</sup> Walshe's translation is wrong at this point.

<sup>15</sup> *Susunāga*. *Nāgā* has a sense beyond 'elephant': it is also a synonym for 'an arahant' and other great beings.

<sup>16</sup> *Adhiṭṭhahī*, aorist, see DP. Again note the lengthening of the final *ī* to fit the metre (*metri causa*).

<sup>17</sup> *Dānaṇi*, singular in the Pali but the meaning seems best conveyed by the English plural.

<sup>18</sup> *Purimatara*, lit. 'more former'.

<sup>19</sup> I.e., while he was living a previous life, *purimatara-bhava-ṭṭiito*.

<sup>20</sup> I.e., was generous.

<sup>21</sup> *Abhivassaṇi*, present participle agreeing with *suro*, 'god'.

<sup>22</sup> *Kataṇi*, used as a noun. *Sukataṇi phalavipākaṇi*, lit. 'the good action which has fruit and result'. The PTS edition has *sukataphalavipākaṇi* in one compound which might be preferable as it allows the genitive relation between *phalavipāka* and *sukata*.

<sup>23</sup> *Kanaka-tanu-nibha-taco*, noun or adjective qualifying the subject of *bhavati*. Reading *karaka* and *nibha* as adjectives.

He is here, like (*iva*) Inda the most excellent of gods<sup>1</sup>.

(*Uggatā*) (D III 168,10-13 + 168,18 - 169,2)

Not staring and not furtive,  
And not an inscrutable observer,  
Upright, thus frank with upright mind,<sup>2</sup>  
With a loving eye, he is an observer of the people. (D III 168,13) ...

(D III 168,18) People<sup>3</sup> who are proficient and subtle,  
And<sup>4</sup> much skilled in signs,<sup>5</sup>  
(And) skilled in the subtle eye,<sup>6</sup>  
They declare him<sup>7</sup>: "The one who is a lovely sight."<sup>8</sup>

The one who is a lovely sight, even (*pi*) being a householder,<sup>9</sup>  
He is held dear<sup>10</sup> by the many<sup>11</sup>,  
But if<sup>12</sup> he is not a householder, (but) an ascetic,  
He is<sup>13</sup> dear to the many, a destroyer of sorrow.

**Re-translation into Pali** (D I 186,13 - 189,10)

<sup>1</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>2</sup> A series of singular nominatives qualifying *udikkhitā*, 'observer', in the next line.

<sup>3</sup> *Manujā*, moved up from line three.

<sup>4</sup> *Pana*, also has a connective sense, see PED.

<sup>5</sup> Or 'skilled in many signs'.

<sup>6</sup> *Sukhuma-nayana-kusalā*. The first three lines have four adjectives qualifying 'people'.

<sup>7</sup> I.e., they declare that he is ...

<sup>8</sup> *Piyadassano*, noun.

<sup>9</sup> I.e., even if he is a householder.

<sup>10</sup> *Piyāyito*, past participle denominative from *piya*.

<sup>11</sup> *Bahūnaṇi*, dative, i.e. '(dear) to the many'. Note that *bahu* normally functions as an adjective but here is a noun. In the Pali adjectives and nouns are often used interchangeably.

<sup>12</sup> *Yadi ca*, disjunctive sense, see PED.

<sup>13</sup> *Bhavatī*, final *ī* metri causa.