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 25.10) means the Dīgha Nikāya (PTS ed.), volume 1, page 25, line 10.

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

- DP: The Pali Text Society’s Dictionary of Pali by Margaret Cone.
- MLDB: Middle Length Discourses of the Buddha; Ven. Ānāmodi’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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Exercise 7

Translate into English

We have been created1 by him. (D I 18.16)
We have been created by Brahmā.2 (D I 18.16)
Ānanda, the Dhamma has been taught by me. (D II 100.2)
You, man,3 make a living4 with this money5! (D III 66.2-3)
The Tathāgata has been freed. (D I 29.31)
And asked6 thus by me, they said7 ‘yes’. (Cf. D III 28.16 & D I 194.1)
This seat has been prepared. (D III 39.22-23)
These people are entering8 a house. (D I 83.7-8)
You are9 refuted10! (D III 117.13-14)
I’m tired11. (D II 128.18)
Give12 alms! (D II 357.15)

Translate into Pali13

Sukhaṃ paṭisamvedenti. (Cf. D I 175.7-9)
Mayā dhammo paññatto. (D II 154.6)
Paribbajako santuṭṭho hoti. (Cf. D I 171.3)
Maranaṃ dukkhāṃ. (D II 305.3)
Sutaṃ (kho pana) me taṃ.14 (D I 128.29)
Aham15 (kho) kampanaṃ akāśitaṃ. (D III 257.1-2)
Danaṃ deti. (D III 258.16)
Kāya kilanto. (D III 255.16)

Exercise 8

Translate into English

At that time,16 I was17 King Mahāsudassana. (D II 196,11-12)

1 Nimmitā. Note the nominative plural ending å to agree with naññu. 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.
2 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.
3 Purisa, vocative.
4 Iethi, ‘make a living’, imperative second person singular, see Warder pp.34-35.
5 Note that although iññita and dhanetau are separated, they still relate to each other on account of being in the same case.
6 Pettha 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 ...’.
7 Vaddanti is here the historical present tense, see Warder p.12.
8 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.
9 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.
10 The agent here is ‘you’, implied by the verb asi. Niggahito agrees with this ‘you’, thus the nominative singular ending. (The fact that the ending is masculine because the person spoken to is a man. The normal ‘default’ gender, i.e. if no gender is provided by the context, is neuter.)
11 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’.
12 Detha, imperative second person plural. Whether it is imperative or present tense must be decided by the context.
13 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’.
14 Me is here the enclitic form of maññu, ‘by me’. An alternative rendering would be the well know phrase evam me sutaṃ. In the original Pali text kho pana, ‘but’, is inserted to indicate continuation from the previous text.
15 Aham is optional, see Warder p.13.
16 For this use of the instrumental see Warder p.45. This is a common expression.
17 Ahosin, first person singular aorist of hoti, see Warder p.26.
There is no merit (to be gained) with a gift.¹ (D I 53,1)
I, having approached them, said² thus³. (D III 28,13-14)
He, having bowed to me, left.⁴ (Cf. D I 222,18 and D I 85,53)
We, having seen,⁵ said⁶ this⁷. (D III 39,31 - 40,1)
It’s wonderful, honourable (bho) being,⁸ (that) you live!⁹ (D III 73,18)
Winning,¹⁰ he generates hatred.¹¹ (D III 183,17)
The brahmin takes council with Brahmadeva.¹² (D II 237,4-5)
‘“Yes,¹³ Sir.”¹⁴ (D I 236,20)
Well surely, Sir, we are going¹⁵! (D III 16,18)
Dying,¹⁶ he said: ... (D III 181,3)
Being a King,¹⁷ he obtains this.¹⁸ (D III 146,24-25)
He meditates jhāna¹⁹. (D II 238,11)
We go for refuge to the Blessed One²⁰, and to the Teaching. (D II 43,27-28)
I give life²¹. (D I 148,3)

Translate into Pāli

_Te²² iminā dvārena pavisanti._ (D II 83,16)
Rāja Bhagavantaṃ abhivādetvā nisīdhi. (D I 50,33 - 51,1)
Upasankamitvā Bhagavantaṃ abhivādetvā nisīdhatu. (D II 84,16-17)
_Te aham²³ upasankamitvā ime parīte pucchami._ (D II 284,11-12)
_Aham niṇāsetvā patamā ādāya²ⁱ gāmanā pāvīsi_. (Cf. D III 6,5-8)
Mā bhavanto evam avacchātha. (D I 122,26)
Bhavam joti pālo²⁲ pabbajī. (D II 249,19-21)
_Gacchām (or gacchanto) passati._ (Cf. D III 126,18 & D III 257,13)
N’ahāni (or just na) brahmāṇāh manteni. (D II 237,10-12)
_Agārāṃ (or gehāṃ) pāvīsi_. (Cf. D II 85,5-4)

¹ Note that proper names also take case endings, like any other nouns.
² Or ‘by giving’, see PED. This was one of the (wrong) views of Pārāma Kassapa, one of the six non-Buddhist religious leaders famous at the time of the Buddha.
³ Again, note the historical present tense, here caudāmi. 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.
⁴ Note that aham is 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...’
⁵ 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. Pakkhami is third person singular aorist.
⁶ Disav here refers back to something previously seen, mentioned just before.
⁷ Aorist, see Warder p.32.
⁸ Evam. The general meaning of evam is ‘thus’, but here it refers to something just about to be said and therefore is best translated as ‘this’, see DP.
⁹ Bho satta, vocative.
¹⁰ 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.
¹¹ Jayati is the nominative (not accusative) singular of the present participle of jaya, see Warder p.46. It functions as an adjectival qualifying ‘he’ (‘he’ is not explicitly stated but implied by the verb), which it agrees with grammatically. The context is gambling.
¹² Or ‘he who is winning generates hatred’, since the present participle functions grammatically as an adjectival.
¹³ Evam. See Warder’s vocabulary at the end of the book.
¹⁴ This is the usual way to express consent. The quotation marks are the equivalent of the ti in the Pali.
¹⁵ Gacchhatu. The English idiom requires ‘we are going’ rather than ‘we go’. Gacchhatu could also be regarded as imperative, ‘we must go’, see Warder pp.34-35.
¹⁶ 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: ...’. Kalam karoti, lit. ‘does time’, is an idiomatic expression for dying. The context is Sigala’s father’s last words in the opening passages of the Sīlaśatukutta.
¹⁷ Santito, ‘being’, is the present participle nominative singular of atithi, agreeing with rājā. Note that the verbs meaning ‘to be’ (boti, 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 samāh (which is a form of ‘to be’).
¹⁸ Referring to a list royal benefits just mentioned.
¹⁹ Jhāna is a deep state of meditation not really translatable.
²⁰ Gacchhatu can here be understood as taking two objects, sarajāni and Bhagavantaṃ, see Warder p.18. This was said by the first disciples of the Buddha Vipassatī, so there was no sangha yet to take refuge in.
²¹ In context, it means ‘I grant (them) (their) life’.
²² Te is optional.
²³ The PTS text actually has the juncture form tayānām for te aham, see Warder p.215.
²⁴ Note that adāyā, lit. ‘having taken’, is rendered by Warder as ‘taking’. Aham is optional.
²⁵ The text actually has bho Mahā Goivindoro ... pabbajī. Both bho and bhavam can be used for the nominative singular.
Exercise 9

Translate into English

The bodies are diminished. (D II 221.15)
This, brahmin, is that wisdom. (D I 124.33–34)
This craving is given up. (D II 310.10–11)
Food is given. (D II 354.16)
Is it true, Nigrodha, (that) this speech has been spoken by you? (D III 53.28)
It is true, Venerable Sir, (that) this speech has been spoken by me. (D III 54.1)
This is called ‘mind’ or ‘consciousness’. (D I 212.22–23)
Those deities said this to me. (D II 51.24)
There is, Sir, an art called ‘Maniškā’. (D I 214.7)
Perception and feeling have stopped. (D III 266.16–17)
Venerable Sir, the female lay disciple named Suñjā has died. (D II 92.2–3)
Suñakkhatthi, even (pi) (when) being spoken to thus by me, left. (D III 61.2–3)
The ascetic Gotama comes to this assembly. (Cf. D I 179.8 and D III 38.17–18)

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1. Ahāna is optional.
2. Note how both ūhāna and padesa are in the nominative (ūhānaṃ/padesaḥ) when used with yena (see Warder p.14), but in the accusative (ūhānaṃ/padesaṃ) when not.
3. The full phrase is asura-kiyā hāyaṇti. The meaning being that the number of Asuras is decreasing.
4. Hāyaṇti is passive.
5. Brahmaṇa, vocative.
6. 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 apana, sā, and prthū 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.
7. Eṣa agrees with tanthā, both being feminine nominative singular. Eṣa is thus a demonstrative pronoun (see Warder p.30) qualifying tanthā: ‘this craving’.
8. Paṁṭaṇi is passive.
10. Bhāṣita 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 bhāṣita agrees with vācā (feminine nominative singular). Eṣa is a demonstrative pronoun qualifying and agreeing with vācā.
11. Te, instrumental agent of the past participle (passive construction), see Warder pp.41–42.
12. Idaṃ is the patient of the passive verb vuccati and thus appears in the nominative case.
13. Note how vā, ‘or’, is repeated for each word it connects. This is a typical feature of Pali.
14. Cītana and triṅīhāyaṇa are nominatives, which is the normal case for quoted words, see Warder p.14. The final ṇa is changed to na because of the following iti, see Warder p.217.
15. Devatā is nominative feminine, either plural or singular. But because devatā is nominative and thus the agent of the verb avocem (aorist third person plural), it must be plural. Tā is the feminine nominative plural demonstrative pronoun, qualifying and agreeing with devatā.
16. Avocem here takes two patients in the accusative, i.e. said something (etad, ‘this’) to someone (man, ‘me’), see Warder p.18.
17. Atthi at the beginning of a sentence often emphasizes the existence of something, see Warder p.31.
18. Vijñā, lit. ‘knowledge’.
19. Nāma, lit. ‘by name’, is an indeclinable not a verb. But I translate with a verb to improve the readability.
20. Vijñā and maniśkā are feminine nominative singulars. There can be no patient in a sentence where the only verb is atthi, ‘to be’.
21. Lit. ‘are stopped’. The construction is passive, and the past participle niruddhā is plural to agree with the sum of the two patients (saṁhā and vedaṇa), see Warder p.26. The auxiliary verb hoti is therefore also plural, see Warder p.54 note 2.
22. Kalakatā, ‘died’, is a past participle agreeing with upāśiṇa, ‘female lay disciple’. Note that here the past participle is active (kalakatā is intransitive, i.e. it does not take a direct patient) and that it therefore agrees with the agent, Suñjā ... upāśiṇa, rather than the patient. See Warder p.40.
23. Vuccamato, present participle of the passive verb vuccati. Being passive it agrees with its patient Sunakkhattho. 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.
24. Note that apakkami is the aorist of apakkamati, not pakkamati. (In any case, they are close in meaning.) Sunakkhattho is the object of vuccamato but the subject of apakkami.
Translate into Pali

Ime (or ete) dhāmmā pāhiyanti. (Cf. D I 195,32)
AJā haṅkānti. (D II 352,7)
Brāhmaṇaṃ dissati. (Cf. D III 81,28-29)
Avijjā pāhiyati. (D II 215,20)
Ayaṃ (or so) vuccati sanāna.¹ (D I 167,23)
Idam vuccati dukkhāṃ. (D II 307,21)
Mālaṇi ādāya yena sālā tena upasāṅkamiṃsu. (Cf. D I 265,9)

Exercise 10

Translate into English

The extinction of the Tathāgata² will be soon³. (D II 114,29-30)
Victory will be his⁴. (D I 10,3)
Brahmins are the sons of Brahmā.⁵ (D III 81,13)
They will make an end of suffering⁶. (D I 54,21)
Your⁷ argument has been disproved⁸. (D I 18,13)
This is the meaning⁹ of this saying¹⁰. (D I 137,28)
Do not stand¹¹ in front of me¹². (D II 139,4)
He,¹³ through a question to me,¹⁴ I will make clear with an explanation.¹⁵ (D I 105,19-20)
Now, at that time, Ānanda was standing¹⁶ behind the Blessed One¹⁷, fanning¹⁸ the Blessed One. (D II 73,22-23)
However, while I am doing the work,¹⁹ (my) body will become tired.¹⁰ (D III 255,9,10)

¹ Note that vuccati is a passive verb and therefore it takes patients in the nominative. Thus both ‘āyaṃ’ and ‘sanāna’ are patients, and vuccati must be a verb that can take two patients, see Warder p.18.
² Or ‘the Tathāgata’s extinction ...’. The genitive usually relates to the word immediately following it (see Warder p.56), here parinibbāna.
³ Na cirāṃ, lit. ‘not long’.
⁴ Inmassa, the genitive of the idam 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.
⁵ Or ‘he will have victory’. Because the genitive usually relates to possession, it can often be translated with ‘have’.
⁶ 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 ‘brahmans=sons’ or ‘brahmans are sons’. The genitive relates to the word immediately following it, i.e. ‘sons’, thus ‘sons of Brahmā’.
⁷ Dukkhass’aanthāṇa = dukkhasa + antāṃ. The last a of dukkhasa has been elided due to the following a of antāṃ, see Warder p.214.
⁸ 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.’
⁹ Āropito is a past participle agreeing with its patient rādo. The sentence is passive.
¹⁰ Another equational sentence where the verb ‘to be’ is missing. Here the equation is between ayaṃ and atta, ‘this=meaning’ or ‘this is the meaning’.
¹¹ Two words in the genitive: inmassa, a pronoun, and bhāsitassa, 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 ‘-sa’, in English the preposition ‘of’, marking the genitive, only occurs, when it seems that this pronoun should be the patient of sobhissanti, i.e. ‘I will make clear to him’.
¹² Aṭṭhāsī is aorist, which is the usual tense with mā, see Warder p.31.
¹³ Me, genitive. Parato, ‘in front of’, takes the genitive, see Warder p.58.
¹⁴ Refers to someone just mentioned, see footnote below.
¹⁵ Many pathena. Pathena should perhaps be regarded as an action noun which takes the object man, ‘by questioning me’, see Warder p.138.
¹⁶ 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: ‘gassa kho pana Ambaṭṭha mayi kaṅkhā vat vimati vta, so many pathena, ahaṃ veyyapākaranayo sobhissathi’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 sobhissanti, i.e. ‘I will make clear to him’.
¹⁷ Thito 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’.
¹⁸ Pīṭṭhito takes the genitive, thus the genitive form Bhagavato. One could perhaps translate pīṭṭhito with ‘at the back of’ to make this relationship more clear.
¹⁹ Viṭṭhatī, present participle agreeing with Ānando. Bhagavatī is the patient of viṭṭhatī.
²⁰ Kammamṇa 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 ahaṃ, ‘I’, see Warder p.56). On translation the genitive absolute clause loses its genitive sense but is made to stand apart
The gems² are³ his.⁴ (D II 16,36)

Translate into Pali

Imesaṃ manussanāṃ puttā bhavissanti. (D III 71.14-15)
Ahaṃ assa (or tassa) dāsā anhi (or asmi).⁵ (D I 60.14)
Bhayaṃ bhavissati. (D I 69.4)
So dhammaṃ desessati (or desissati). (D III 76.13)
Samayaṃ bhavissāmi⁶. (D III 95.24)
Brāhmaṇassa putto hoti.⁷ (D II 231.11-12)
Rahāno sarīraṃ vattathena vettenthi.⁸ (D II 141.32-33)
Ayaṃ (or eso) lassa Bhagavato thūpo. (D II 142.59-62)
Mayāṃ Bhagavato sarīraṃmahāṃ bhāgaṃ arahāma.⁹ (D II 164.34-165.1)

Exercise 11

Translate into English

Friend, I did not see¹⁰. (D II 130.21)
This was¹¹ the last speech¹² of the Tathāgata. (D II 156.3)
There will be joy and a happy way of life.¹³ (D I 196.10-12)
The Blessed One saw those¹⁴ deities. (D II 87.11-12)
Thus, Sir, in this way,¹⁵ the young priest Jotipala’s¹⁶ designation, ‘Mahā-govinda’,¹⁷ came into being¹⁸. (D II 232.23-25)
The world is eternal.¹⁹ (D I 187.22)
It²⁰ goes to the southern²¹ direction. (D I 222.27-28)
There will not even (pi) be the concept ‘good’²², let alone a doer of good. (D III 71.27-28)
I travelled²³ the road. (D III 255.23)
It is beautifully²⁴ said¹, brahmin. (D I 110.34)

from the rest of the sentence by introducing it with ‘while’ or ‘when’ etc. Note that kammā kho pana is also part of the absolute construction, with kammā being the patient of karontassa, see Warder p.58.
¹ Note that despite the translation, kilamissati is an active verb, lit. ‘(the body) will tire’.  
² Or ‘they are his gems’. Another ‘equational’ sentence. Here ratanatī 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’.  
³ 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’.  
⁴ 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’.  
⁵ The word order may vary according to emphasis, see Warder p.15 and p.61 note 2.  
⁶ Note that in the Pali the pronoun, which here would have been ahaṃ, is often left out and only implied by the verb, see Warder p.13.  
⁷ Or more emphatic: Atthi brahmaṇaṃ putto.  
⁸ The context is the preparations for the cremation of a dead king’s body, hence the use of sarīraṃ rather than kayo, see Warder p.59. Sarīraṃ is accusative.  
⁹ The sutta text has the verb towards the front, maṇḍaparaṅgaṃ Bhagavato sarīraṃmahāṃ bhāgaṃ, probably for emphasis.  
¹⁰ Addasaṃ is aorist first person singular.  
¹¹ 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.  
¹² Ayaṃ and pacchīhī, respectively a pronoun and an adjective, agree with vīhāro.  
¹³ 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 pātisaṃ āḥvāta. Sukho is here an adjective qualifying vīhāro.  
¹⁴ Tī, demonstrative pronoun relating to devatā, both being feminine accusative plural.  
¹⁵ Iminā ... paritāgata, lit. ‘through this course’, is a common idiom, see Warder p.45.  
¹⁶ Both Jotipalassa and mātāvassassā relate to and therefore relate to and qualify each other. Following Warder (p.61) one might translate ‘(of) Jotipala who was a young priest’.  
¹⁷ The genitive normally relates to the word(s) immediately following it (see Warder p.56), which in this case is ‘Mahāgovinda ti sāmanīha’. This expression forms a unit, similar to adjective + noun, and the genitive relates to the whole unit.  
¹⁸ Udaptī, aorist of upajīhāta, see Warder p.63.  
¹⁹ Another ‘equational sentence’, i.e. one thing ‘is’ something else. Note that the words ‘equated’ are in the nominative case, see NCPR II 5.  
²⁰ The context requires that so is translated as ‘it’ rather than as ‘he’.  
²¹ Dokkhiṇaṃ is an adjective to disaṃ, both being accusative.  
²² Kusalaṃ. A word quoted in this way (i.e. using ti) expresses a thought or idea, see Warder p.36.  
²³ Aghanatim, aorist first person singular, lit. ‘I went (the road)’.  
²⁴ Kālayaṃ is here an adverb to vuccati, see Warder p.18.
Then King Mahāsudassana, having taken the ceremonial water vessel with the left hand, sprinkled the wheel-gem with the right hand.2 (D II 172,19-22)

This is good. (D II 222,27)

This India¹ will surely (eva) be powerful and prosperous.⁴ (D III 75,8-9)
You are practising² wrongly, I am practising correctly⁶. (D III 117,10,11)

He has fallen away from there and (and)³ has reared⁸ here.⁷ (D I 81,23)

The wanderer saw¹⁰ the Blessed One coming.¹¹ (D I 179,5-6)

Perceptions¹² arise and (pi) cease. (D I 180,3)

An illness of the Blessed One¹³ arose¹⁴,¹⁵ (D II 127,34-35)

He acquires restraint¹⁶, (D I 85,38)

I did¹⁷ the work. Now (pana) while I was doing the work,¹⁸ the body became tired,¹⁹ well, I will lie down²⁰. (D III 255,15-16)

We saw him²¹ reared²² here.²³ (D I 18,17-18)

Translate into Pali

Ananto (or antantavi) loko. (D I 188,1-2)
Na idam sukaram. (D I 63,3-4)

Ahaṃ maggaṇaḥ aganāsità (or patipajjita). (D III 255,21)
Addasā²⁴ rājā kumāram. (D II 16,3-4)

Nagaraṃ pītaṃ alosī. (Cf. D II 146,29 and D I 211,7)
So dhūvo nīcō sasato. (D I 18,38)
Addasānaṃ Bhagavantaṃ. (D III 39,32)

Vācā kāntā (or bhāstām kāntā). (D III 173,13-14)

Tena ca me jūtati dinnāṃ²⁶, maṇā ca tassa jūtām dinnāṃ. (Cf. D I 148,3)

Passa, Ānanda, te atītā niruddhā vipariṇātā.²⁶ (D II 198,18-19)

Tassa pahūtāṃ suvaṇṇaḥ hoti. (Cf. D II 351,11 and D III 163,5-6)

Exercise 12

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

¹ Vuccati is passive, see Warder p.52.
² Note how King Mahāsudassana is the agent of two verbs, both gahetvā and abbhukiri. Each verb, however, has its own patient with accompanying instrumental, see Warder p.48.
³ Jambudīpa, lit. ‘rose-apple island’, thus ‘rose-apple land’.
⁴ Īddhā and pītto are both adjectives qualifying Jambudīpa (India).
⁵ Patipanno is a past participle agreeing with tvam (and in the second instance with alam) both being nominative singular. The idioms of the Pali and English are different here and therefore it is difficult to translate patipanno with an English past participle (unless one chooses ‘engaged in’). In translation work there will always be numbers of instances when a literal rendering is difficult or impossible.
⁶ Micchāt and samonā are adverbs to patipanno.
⁷ Quite regularly in the Pali an ‘and’ is understood although no connective particle appears in the text.
⁸ Both cuto and upappaṇa 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 upappaṇa are intransitive.)
⁹ This is the usual idiom for describing a deity completing its time in a heavenly realm and being reborn in the human realm.
¹⁰ Addasāt, aorist.
¹¹ Āgacchantaṃ is a present participle in the accusative agreeing with Bhagavantaṃ like an adjective, see Warder p.46f.
¹² Saṇṭā is a feminine noun plural (same form as the singular).
¹³ Bhagavato, genitive of Bhagavat.
¹⁴ Uppajji, aorist of uppaṭṭati. Note that this is an alternative form to uḍapatti just above (example 5 in this exercise).
¹⁵ I.e., the Blessed One became ill.
¹⁶ As so often with the Pali there is no agent here apart from the pronoun which is understood by the ending of the verb.
¹⁷ Aḍḍasīṁ, aorist.
¹⁸ Kammadd kho pana me karontassa is a genitive absolute construction. For further details see penultimate example in exercise 10, and Warder p.58.
¹⁹ Kilaṇto is a past participle. The Pali construction is actually active, lit. ‘the body tired’.
²⁰ Nipajjati. The present tense here expresses the immediate future, see Warder p.12.
²¹ Imaṃ (accusative), usually a demonstrative pronoun but here it is a personal pronoun (see Warder p.30).
²² Upappaṇnāṃ, agrees with imaṃ, ‘him (accusative) who has arisen’.
²³ I.e., we saw that he had reared here.
²⁴ Addasāt, unlike other verbs, usually stands at the beginning of the sentence.
²⁵ Note the agreement between jīvātām and dinnām.
²⁶ Passa is the imperative second person singular. For niruddha, see Warder p.40.
Once upon a time, a certain conch-blower\(^1\), having taken a conch, went\(^2\) to a bordering country. He, towards a certain village, that way approached.\(^3\) Having approached, having sounded the conch, having put down the conch, he sat down.\(^4\) Then (\textit{atha kha}) those bordering\(^5\) people thought this:\(^6\) ‘Of what is this sound, which is so exciting, so lovely, so intoxicating?\(^7\)’ Having assembled, they said this to that conch-blower: ‘Sir,\(^9\) of what is this sound, which is so exciting, so lovely, so intoxicating?’ ‘This, Sirs,\(^{10}\) is called (\textit{nīma}) a conch, of which\(^11\) there is\(^12\) this sound, which is so exciting, so lovely, so intoxicating.’\(^13\)

**Translate into English**

Through which\(^14\) gate the ascetic Gotama will leave today, that will be called ‘the Gotama Gate’. (D II 89.7-8)

Also (\textit{pi}) his clothes are\(^15\) not as the clothes of others\(^16\). (D II 28.27-28)

What is the meaning\(^27\) of this? (D III 285.7)

What (\textit{yan}) we will desire, that we will do.\(^18\) (D II 162.32)

Of what action\(^19\) of mine\(^20\) is this\(^21\) the fruit, of what action (is this) the result?\(^22\) (D II 185.29.30)

Now (\textit{tan}), what do the honourable deities think?\(^23\) (D II 216.7)

There is no other world.\(^24\) (D I 55.17)

Who are you\(^25\), friend? (D II 356.17)

What is good (and) what is bad?\(^26\) (D III 61.14-15)

Who are you?\(^27\) (D III 84.13)

Being a King, what\(^28\) does he get?\(^21\) (D III 146.23)

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\(^1\) This is a compound word: \textit{sankhāḍhamo = sankhā (‘conch’) + dhamo (‘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.

\(^2\) Note how \textit{sankhāḍhamo} is the agent of a series of verbs: first \textit{tāya} then \textit{gavatāsi}, see Warder p.48.

\(^3\) I.e., he approached a certain village. \textit{Yena ... tena upasankāmi}, ‘towards ... that way (he) approached’, is the normal idiom in Pali for approaching someone or something. Note that, because of the indeclinable \textit{yena}, what would normally be an object in the accusative instead becomes nominative, see Warder p.14.

\(^4\) The last verb \textit{nītādi} (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).

\(^5\) According to Warder \textit{paccantojjo} is a noun, but I take it to be an adjectival, see PED.

\(^6\) Lit. ‘of those bordering people there was this’. This is the usual idiom in Pali to indicate thinking, see Warder p.56.

\(^7\) Or ‘what has’, \textit{kissā}, genitive.

\(^8\) A series of three adjectives following the noun (\textit{saddo}, ‘sound’) to which they relate. When an adjective follows the noun it relates to one should translate ‘which’/‘is which’/‘...’, see Warder p.61.

\(^9\) \textit{Ambho}, not very respectful.

\(^10\) \textit{Bha}, used for both the singular and the plural.

\(^11\) Or ‘which has’. The genitive alone, or the genitive + the verb ‘to be’, can often best be translated with the verb ‘have’.

\(^12\) There is no verb in the Pali, so the verb ‘to be’ must be added.

\(^13\) Note that this sentence is structured with a relative clause (beginning with \textit{yassa}, ‘of which’) and a demonstrative clause which is placed first (beginning with \textit{eso}, ‘this’). \textit{Eso} is the correlative of \textit{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).’

\(^14\) \textit{Yena aja = yena + aja}. \textit{Yena} agrees with \textit{dostrena} (both being neuter singular instrumental) and thus \textit{yena} qualifies \textit{dostrena}, ‘through which gate’.

\(^15\) Note again that the verb ‘to be’ is missing in the Pali.

\(^16\) Here the genitive word (\textit{assa}, from \textit{p'issa = 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., \textit{assa and aththesan}), both relating to the same noun, \textit{natthinī}, ‘clothes’. When translating into English ‘clothes’ needs to be repeated.

\(^17\) \textit{Ko} is the interrogative pronoun, here agreeing with \textit{aththa}. The verb ‘to be’ must be supplied.

\(^18\) I.e., we will do as we like. \textit{Yan}, lit. ‘which’, is often better translated with ‘what’. When \textit{yan} 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.

\(^19\) 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 \textit{kissā} and \textit{kammanissa} 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 \textit{idaṃ} and \textit{phalam}. It is therefore important to scan sentences (or individual clauses within longer sentences) for such agreement.

\(^20\) The case of \textit{me} here could also be instrumental, ‘(what action) by me’, or even dative, ‘(this the fruit) for me’.

\(^21\) \textit{Idaṃ} refers back to something just mentioned.

\(^22\) 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.

\(^23\) I read \textit{tan} 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). \textit{Bhanto deva} is nominative rather than vocative because the verb \textit{mahāanti} is in the third person (plural).

\(^24\) I.e., after death. \textit{Aththa} at the beginning of a sentence makes for an emphatic assertion, see Warder p.31.

\(^25\) \textit{Ko-si = ko + asi}. Note the agreement between \textit{ko} and \textit{tvam}, both being nominative singular.

\(^26\) Equational sentence with all the elements being nominative (neuter). The verb ‘to be’ must be added.

\(^27\) Another equational sentence, nominative plural.

\(^28\) \textit{Kim}, accusative patient of \textit{labhati}, ‘he gets \textit{what}?’
May my 2 Prince Udāyibhadda be 3 possessed with 4 this calm 5 (D I 50:25-26)
Ask, 6 Great King, 7 what 8 you wish. (D I 51:8)
The Blessed One makes an opportunity for you. 9 (D II 150:19-20)
What is not pleasing 10 to him 11, that he gives up. 12 (D III 43:27-28)

Translate into Pali

Adāsi me. (D III 258:11)
Piyo me 23 Udāyibhaddo kumāro. (D I 50:29)
Bhagavā pattam aḍāya gāmaṇi piṇḍaṇa pāvīsi. (Cf. D I 178:7-8)
So nībbānaṇa (or parinibbānaṇa) dhāmannā desetī. (D III 55:1-2)
Yam (assa) khamati 24 tāṃ khādati (or parihūṇjati). (D III 43:28-30)
Aṭṭha kho Bhagavati yeṇa doṭṭhena nikkhami, tāṃ Gotama-duśāṇ nāma ahosi. (D II 89,10-11)
Tāṃ kīṃ māññasi mahārāja? 15 (D I 60:5)
Māyaṃ bhavantaṃ Gotamaṇi dassanāya idha upasankantā. (D I 89:22-23)
Kim bhante saddaṃ assosī ti? 17 Na ahaṃ āvuso saddaṃ assosin-ti. 18 (D II 130:22-23)
N' (ev') assa 19 mayam ātthi nikkhamantāṃ passāma. (D III 333:9)

Exercise 13

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

They put down 20 that conch stretched out 21, saying 22: “Speak, 23 Sir Conch! Speak, Sir Conch!” That conch certainly 24 did not make a sound. They put down that conch on the side 25 ... they made (it) stand up 26 ... 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 27 thought this 28: “To what extent these borderer people are fools. 29 For how can'
they search (so) unwisely for the conch-sound. While they were watching, he, having grasped the conch, having sounded the conch thrice, having taken the conch, went away.

Translate into English

The brahmin taught the hymns. He develops that thought. Your Majesty, I am not giving (up) to the enemies. This is the origin of suffering for the Prince. He, endowed with this noble collection of virtue, and endowed with this noble restraint of the senses resorts to an isolated abode: a forest, the root of a tree, a mountain ... the open air, a heap of straw. Here the unsurpassed wheel of the Dhamma was set going by the Tathāgata. This is excellent. Whoever puts a garland on top of (it), that will be for their happiness. But, dear Jivaka, who are you silent? I hope (kaccī), dear Jivaka, you are not giving me (up) to the enemies.

Translate into Pali

Ayaṃ dukkhamirodho. Parinibbānakālo dāni Bhagavato. (D II 112.7)

1 Kathā 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.)
2 Ageniso, none of Warder’s translations fit the context well.
3 Sanskhāsaddam = sanskhā (‘conch’) + sadda (‘sound’), a genitive tappurisa compound, ‘sound of the conch’, see Warder pp.77-78.
4 Genitive absolute, see Warder p.58. When the genitive absolute is formed with the present participle (here pakkhamātanaṃ) 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.
5 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).
6 Or ‘taking’, see Warder p.48.
7 Vācesi, aorist, lit. ‘caused to speak/recite’. Since recitation was the brahmin way of learning their tradition, this becomes ‘to teach’, see PED.
8 Mante, accusative plural.
9 Bhāvati, causative of bhāvati, ‘to be’. ‘To cause to be’ is to bring into existence, i.e. to develop.
10 Cittam usually means ‘mind’, but in context it is a ‘thought’ or ‘wish’ that he is cultivating.
11 Again note how the Pali present tense demī can be translated as either ‘I give’ or ‘I am giving’.
12 Tam. Accusative of trāṃ.
13 Dative. Verbs meaning to give (and similar concepts) are usually associated with the dative, i.e. dative of advantage (for the receiver).
14 Dukkhasamudayo = dukkha (‘suffering’) + samudayo (‘origin’), a genitive tappurisa compound (see Warder p.77-78) equivalent to dukkhasa samudayo.
15 Or ‘had palaces made’, causative, see Warder p.80. Kātāpiṣa 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.
16 Again, dative of advantage.
17 Silakkhandhena = stīḷa (‘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.
18 Indriyasamāvara = indriya (‘sense(s)’) + samāvara (‘restraint’), another genitive tappurisa compound.
19 Note how ‘be’ (so) is the agent of three separate clauses, each with a separate verb (i.e., samānugata twice and bhajati).
20 I.e., the foot of a tree. Rukkhamālīsan = rukkha (‘tree’) + māla (‘root’), another genitive tappurisa compound.
21 Warder takes abbhākṣataṃ to be an adjective qualifying pāllapuṇjāya, but normally it is understood to be a noun, see DP.
22 Pāllapuṇjaya = pālla (‘straw’) + puṇja (‘heap’), still another genitive tappurisa compound, see Warder pp.77-78.
23 Dhammacakkam = dhamma cakkam, again a genitive tappurisa compound.
24 Paṭuttitam 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 (paṭavittam) being used as the main sentence verb, see Warder p.42. The past participle still agrees with its object (anuttaram dhammakkam), this being a passive sentence.
25 Ye, lit. ‘who’, plural.
26 Lit. ‘will put’. Āropassanti is probably future due to ‘attraction’ to bhārissati (see Warder pp.87-88). That is, bhārissati (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 (āropassanti) will also tend to be future.
27 Note the relative clause demonstrative clause construction. The context is the honouring of a stupa containing Buddha- relics.
28 Tesāṃ, 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.
29 Sukhāya, dative, lit. ‘for the purpose of happiness’.
30 Kēṁ here functions as an indeclinable, which purpose it is to make the sentence interrogative, see Warder p.74.
31 Again, a sentence without a verb. Add ‘to be’, i.e. ‘are’.
32 See above, third sentence of this exercise, for details.
Cundo kammarupatto paññāṁ kāḍanīyaṁ patiyyādāpetvā 1 Bhagavato kāḷaṁ ṛcāpesi: ‘Kālo bhante niṭṭhitam bhattan-ti. (D II 127.2-4)
Sīha migarāja pakkami 3 (or nikkhami). (D III 23.26-31)
Aththi aṁhe dharmāṁ gambhīrā paññā, ye Tathāgato pavedeti.4 (D I 12.19-22)
So taṁ cittaṁ bhāviyati. 5 (D III 239.10-11)
Rāja brāhmaṇe ṣaṁantarāpetvā etad avacca: ‘Passantu brāhmaṇaṁ kumāram’-ti. (D II 16.4-6)
Rāja kumāraṁ niṣīḍāpetvā anūsasati. (D II 20.19 - 21.1)
Brāhmaṇaṁ puratthinmaṇa (or puratthinmaṇa) nagarassa navamī agāraṁ kāṛaṁsi. 2 (D II 239.18-19)
Mante vācetha. (D II 238.12)
Ahaṁ aye muṁcāpenthi. (D I 147.37 - 148.3)

Exercise 14

Passage for reading (D II 349.25 - 350.3)

Once upon a time a certain country emigrated. Then, a friend addressed a friend: ‘‘Let us go, my dear. We will approach that country.’’ Perhaps in this case (ettha) we may acquire some wealth.’’ Saying ‘‘yes, my dear’’, the friend consented to the friend. They approached that country (and then) a certain site of a village. There they saw much abandoned hemp. Having seen (it), the friend addressed the friend: ‘‘This, my dear, is much abandoned hemp. Now, my dear, you bind a load of hemp and I will bind a load of hemp. We both having taken a load of hemp, will go.’’ Saying ‘‘yes, my dear’’, the friend having consented to the friend, bound a load of hemp.

Translate into English

May I ask, 21 Venerable Sir, (about) some point? (D I 51.3.4)
The deities fall from that group. (D I 20.19)
Existence is from the condition of attachment. (D II 56.3)
What now if we were to do that which is good? (D III 73.30)

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1 For patiyyādāpetvā see Warder p.81. Note that kāḍanīyaṁ (singular) here is equivalent to ‘dishes’ (plural).
2 Ṛcāpesi takes the dative like iroceti, see Warder p.68.
3 Note the regular aorist formation pakkami. The irregular formation pakkāmi is more common, see Warder p.24.
4 Note how the relative clause here follows the demonstrative clause, the relative pronoun being ‘ye’ and the related demonstrative pronoun being ‘aṁhe’. Ye is in the accusative (i.e., the object of pavedeti), while aṁhe, which it relates to, is in the nominative. The number and gender, as they must be, are the same, see Warder p.71. Aṁhe is declined like ya, see Warder p.74.
5 See ‘Translate into English’ section above, second sentence.
6 Ṣaṁantarāpetvā, causative, ‘having caused to be addressed’.
7 Nominative, not vocative, because the verb is in the third person. The vocative is used with verbs in the second person.
8 Kāṛaṁsi, causative aorist.
9 Imperative or present of immediate future, see Warder p.12.
10 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.
11 App exa nāma, see DP.
12 Kiṁ is here the junction form of kiṁ (i.e., the final ṅ changes to ṇ due to the immediately following c), see Warder p.217. Kiṁ/kiṁ is the accusative singular neuter to agree with dhammaṁ.
13 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 yenaṁ.
14 Caṁnapadāṁ = gāmaṁ (‘village’) + padāṁ (‘site’), genitive tappurisa compound, see Warder pp.77-78.
15 Chaḍḍitaṁ, past participle agreeing with sthaṁ, ‘hemp’.
16 Sātuka, ‘friend’, is the agent of both verbs, dīsvi and amantesi.
17 Bandha, imperative second person singular, see Warder pp.34-35.
18 Saṁvihāraṁ = sānaṁ (‘hemp’) + bhāram (‘load’), genitive tappurisa compound.
19 Uḥha, ‘both’, is a numeral adjective, here qualifying ‘we’ (implied by the verb).
20 Bandhi, aorist.
21 Puṭṭhegatām ahaṁ = puṭṭhegatāṁ ahaṁ, optative to indicate a request, see Warder p.87.
22 Kaṁ cid = kaṁ + ci, kaṁ and cid being junction forms. Kaṁ/kaṁ is masculine accusative singular to agree with desam.
23 Tamat kāya, ablative. Kāya has the sense of ‘collection’, thus here it refers to a group of deities or a world of deities.
24 An equation sentence where the verb ‘to be’ is implied. The equation here is between the agent of ‘to be’ and bhāra, i.e. ‘there is existence ...’. (Equational sentences are always between words in the same case, almost always the nominative.)
25 Upadānapaccaya is a genitive tappurisa compound in the ablative. (I.e. the case of the compound as a whole is ablative (it ends in ṣ) 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’.

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The Blessed One would never say that! (D III 249,10)

They will not now arise from that illness. (D II 320,11-12)

Having approached them from time to time, you should ask. (D III 61,13-14)

He might think this: ‘Formerly I was a slave. Now I am freed from that slavery!’ (D I 72,20-28)

But, friend, where experience completely is not (n’ athithi), would perhaps the perception? I am’ be there? (D II 67,19, 20)

The outflowings (āsāvā) have been exhausted by me. (D III 283,31)

Nobody even (pi) offered me a seat. (D I 91,16-19)

Let the honourables come! (D II 233,4)

Here a recluse or brahmin might obtain something good. Having obtained something good, he should not inform another. (For (hi) what can one do for another? Just as it, having cut an old bond, one should make another new bond. (D I 122,9-13)

Translate into Pali

(Ahaṃ) utṭhāya āsanāṁ pakkāmiṁ. (D I 53,10-14)

Sace samaṇo gotamo imaṇaṁ āgaccheyya, imaṇaṁ taṁ (him) paññhaṁ puccheyyāma. (D III 40,1-2)

Kiṇi kareyyāma. (D III 73,2)

Ahaṁ puññhāni kareyyāṁ. (D I 60,16-17)

Phassapaccāya vedaṇā. (D II 56,17)

Yathā te khameyyaḥ, (tathā) taṁ (it) vyākareyyāsi. (D I 60,4-5)

Maṇṭa naṁ āsaṇaṁ nimanteyyāma. (D I 60,35 - 61,2)

Candaggālo ḍhaṭṭvissati. (D I 10,13)

Na’ aththi ettha kiṅcī. (D II 331,3)

Brāhmaṇa brāhmaṇaṁ nagaraḥ pabbājeyyuṁ. (D I 98,9-12)

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1. Kusalaṁ is here a noun (not an adjective) and thus ‘that which is good’, ‘what is good’, or ‘the good’, see Warder p.62.

2. Hi is here an intensifier, thus ‘never’ for na hi.

3. Evaṁ, lit. ‘thus’. Evaṁ is often, as in this case, used to refer to what has just been said or what is about to be said, therefore ‘that’.

4. Ime is usually a demonstrative pronoun but occasionally (as here) it is personal.

5. Īmam naṁ āsaṇaṁ nimanteyyaṁ. Āsaṇaṁ nimanteyyaṁ is the usual idiom for recovering from an illness.

6. Te, accusative. Note that the agent of paripuccheyyati must be ‘you’ (singular), and that the agent of apasaṅkanittavā must therefore also be the second person singular.

7. For kālena kālam, see Warder p.46.

8. Note that Maurice Walshe’s translation here, in ‘Thus I Have Heard’, is in error.

9. ‘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 ...’.

10. The quotation marker ti here marks a thought or a perception, see Warder p.36 and NCRP I 3.3.

11. Siṅg, ‘would ... be’.

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

13. Me could here be instrumental, dative, or genitive!

14. Na ko ci, see Warder pp.85-86.

15. Āsaṇaṁ nimanteti, lit. ‘invited (me) with a seat’. For this instrumental construction see Warder p.46.

16. 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.

17. Kusalaṁ dhāmanṇaṁ, lit. ‘a good thing’ or ‘a good quality’.

18. Parassa ārocaya, āroceti takes the dative, see Warder p.68.

19. Paro. Because of the repetition of para here (para parassā) one must translate ‘one ... another’, see PED.

20. Karissati, lit. ‘will (one) do’. See also DP under karoti.


22. This is a rhetorical question meaning it is useless to help anybody. This was a wrong view according to the Buddha.

23. Saggātha pi tamaṁ.

24. Utthāya āsanā = utthāya + āsanā, lit. ‘having got up from the seat’. ‘My’ is implied in the Pali, see Warder p.89.

25. Īmam ... paññhaṁ, ‘this question’.


27. Tathā, ‘thus’, is the correlative of jāthā, ‘as’. Tathā introduces the relative clause and tathā the demonstrative clause. See Warder pp.70-72 and 292-293.

28. Āsaṇaṁ nimanteti, again see Warder p.46. Naṁ is an alternative to taṁ, see Warder p.116.

29. Canda-ggātho is a tappurisa compound, see Warder p.92.

30. Na ... kiṁ ci, ‘nothing’, see Warder p.86.

31. Paṭṭijeti, ‘he causes to go forth’, thus ‘he banishes’. 
Exercise 15

Passage for reading¹ (D II 350.8-16)

They both,² having taken a load of hemp, approached a certain site of a village. There they saw much abandoned hemp-thread³. Having seen (it) the friend addressed the friend: “For which purpose,⁴ my dear, we would desire hemp, (for that purpose) here⁵ is much abandoned hemp-thread. Now, my dear, you throw away the load of hemp⁶, and I will throw away the load of hemp⁷. We both, having taken a load of hemp-thread⁸, will go⁹.” “This load of hemp, my dear, has been carried with difficulty¹⁰ and has been well-tied-up¹¹ by me¹². It is enough for me,¹³ you understand!” Then that friend,¹⁴ having thrown away the load of hemp, took a load of hemp-thread.

Translate into English

Now,¹⁵ brahmin, listen! (D I 124.19)
You don’t understand this doctrine and discipline¹⁶! I understand this doctrine and discipline! (D III 117.7-8)
The Tathāgata was born here. (D II 140.20)
Who might quickly¹⁷ understand this doctrine? (D II 40.3-4)
Someone gives a gift to an ascetic or brahmin¹⁸, (such as) food, drink, a garment, a carriage, a garland, perfume, and cosmetics,¹⁹ a bed, room, and lamp²⁰. (D III 259.3-5)
But, Sir, who knows?²¹ The sense pleasures²² are intoxicating. (D II 234.10-11)
Find out:²³ whether the report (saddo) is disseminated²⁴ with reference to that Honourable Gotama²⁵ really (yeva) being²⁶ thus, or whether (the report is disseminated with reference to that Honourable Gotama being) not thus.²⁷ (D I 188.22-24)
When he is knowing thus (and) seeing thus,²⁸ the mind is freed²⁹ from the outflowing of sensual pleasure, 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)

¹ For further explanations to the present passage, see passage for reading exercise 14.
² Utho, ‘both’, is a plural numeral functioning as an adjectival to te, ‘they’.
³ Sāyasuṭṭam = sāta (‘hemp’) + suṭṭam (‘thread’), another tappurisa compound, probably with ablative internal structure, i.e. ‘thread from hemp’.
⁴ Or ‘for which sake’, yassa atṭhāya, dative of purpose. See Warder p.68.
⁵ Idaṃ can be read as an indeclinable, as I do (cf. Warder footnote p.75), or as a pronoun, ‘this’.
⁶ i.e., your load of hemp.
⁷ i.e., my load of hemp.
⁸ Sānasuttambhāram, 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’.
⁹ Gacchissatana, again future of decision/determination, see Warder p.55.
¹⁰ Durābhato = dut(r) + abhato, ‘hard-carried’. The prefix dut(r) has a negative connotation, see Warder p.98.
¹¹ Susanaddho = su + sanaddho. The prefix su (the opposite of dut(r)) has a positive connotation, again see Warder p.98.
¹² 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’.
¹³ Alant me. Me is dative because alant takes the dative, see Warder p.68.
¹⁴ i.e., the first friend.
¹⁵ Teva hi signifies an admonishment, see Warder p.94.
¹⁶ Dhannamayannam, 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 inam is therefore also singular.
¹⁷ Khippam is often followed by eva which slightly alters the meaning to something like ‘really quickly’.
¹⁸ Dative.
¹⁹ Malagandhavilepanam = malla + gandha + vilepanam, a three element dvanda compound, collective singular neuter, see Warder p.97.
²⁰ Seyasatasathapattepanam = seyya + avasaṭṭha + pattepanam, another three element dvanda compound.
²¹ The contextual meaning is ‘who knows what will happen?’
²² Kāma is not just any pleasure in Buddhist usage, but specifically the pleasure of the senses.
²³ Jñāna 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., saṁyama Gotamaṃ jñānaḥ), jñāna here seems to form a clause of its own, therefore the colon.
²⁴ Abbhuggato is a past participle predicated of saddo, functioning like an adjective, see Warder p.61.
²⁵ Tam bharantam Gotamaṃ 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.)
²⁶ Santam, present participle of atthi agreeing with Gotamaṃ, see Warder p.47.
²⁷ 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 Palli course!
²⁸ Genitive absolute. Both jñāna 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.
²⁹ Vimuccati, passive.
Translate into Pali

Yaṁ ahaṁ jānāmi, tāṁ tvaṁ jānāsi; yaṁ tvaṁ jānāsi, tāṁ ahaṁ jānāmi. (D I 188,8-10)
Aham Bhagavato bhāsitaṁ (or vacanam) ājānāmi. (D I 184,30,31)
Yaṁ ahaṁ vyākarissāmi, tāṁ khippan eva ājānissati. (D II 150,16-17)
So aparena samayena āriyam dhamman'ti sunāti. (D II 214,13-12)
Bhagavā pattacīvāraṁ ēdāya Rājaagahaṁ piṇḍāya pāvīsi. (D III 180,9-10)
Alam Ananda, mā paridevesi.9 (D II 144,10)
So paññātī: ‘ime sattā kāyaduccaritena samannāgata’.10 (D I 82,25-29)
Tāṁ vicam (or bhāsitaṁ or vacanam) anuggaṇhanto11 pakkāmini. (D I 53,13-14)
Kasma12 idam samanena Gotamena avyākatam13? (Cf. D I 188,32)
Tumhe agārasmā anagāriyam pabbajijā14 (D III 84,14-15)

Exercise 16

Passage 115 (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-breeder16 man went17 from his own village18 to another village. There he saw much abandoned dry dung19. Having seen (it), he thought this20; “This is much abandoned dry dung for me21, and a
meal for my pigs. What now if I were to carry the dry dung from here?" He, having spread out the cloak, having fetched much dry dung, having bound a bundle, having lifted (it) up on the head, went. Whilst on his way, a great untimely cloud rained heavily. He went, smeared with dung as far as the tip of the nail, taking the oozing (and) dripping load of dung. Then people having seen him (etthā) said this: "I say, aren't you mad? - (or) perhaps daft? For how can you, smeared with dung as far as the tip of the nail, carry an oozing (and) dripping load of dung?" "In this case (etthā), 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 in Rājagaha. These, the moon and the sun, are in another world, not in this (world). With reference to what is your quarrel, with reference to what is the dispute? When this had been said, a certain minister of the King said this to the King. By him (tena) now (dāna) not long it will be lived. By the honourable King that regret should not be done. But (pana), Pothapāda, this (etthā) should not be seen thus. Some business (karaṇīyam) or other arose. This is to be pursued, this is not to be pursued.

Translate into Pali

1 Māmaṁ-ca sūkarambhāt. Sūkarambhāt = sūkara + bhāt (‘meal’) is a tappurisa compound ‘meal for the pigs’. Note how ‘my’, māmaṁ, has to be inserted into the middle of the compound for the expression to be clear in English. 2 Yān nāmabhāya = yān (=yam) nāma ahāya. For yān nāma, see Warder p.94. 3 Ito, ablative. 4 Uttarānasangā = uttara (‘upper’) + āsango (‘robe’), a kammadhāraya compound where uttara is an adjective to āsango, see Warder p.108. 5 Ubbhāvetāt, see DP. 6 The initial so, ‘he’, is here the agent of the series of five verbs. 7 Tassa antara magge. Antara takes the locative (see PED) and antara 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 pāvissi. 8 Mahā, nominative singular. 9 Aklamēgho = akāla (‘untimely’) + megho (‘cloud’), a kammadhāraya compound where akāla is an adjective to megha, see Warder p.108. 10 Pāvissi, aorist of pavaссētī. 11 Agamatsi, aorist. 12 Makkhīto, agrees with so, i.e., he was smeared. 13 Aggaṇaṅkāt seems to be a tappurisa compound with an idiomatic reversal of the two members: for ‘tip of the nail’ one would normally expect nakhaggā. The compound as a whole is in the ablative case (thus ending in d) as required by yena, see Warder p.91. 14 Two present participles qualifying ‘load of dung’. Note the case, number, and gender agreement. 15 Tam, is either an indeclinable (as I have read it) or it serves to emphasise evam, ‘that him’, parallel to so’ham (= so ahāya), see Warder p.29. 16 Evam. Again, when referring to something which immediately follows, ‘this’ seems a suitable translation, see DP. 17 Kaccī no. The negative particle no is an emphatic form of na. 18 Ummatā (and then vecetā) agree with trapā, all nominative singular. 19 Kaccī. Note that I have translated kaccī differently on the two occasions. 20 Makkhīto now agrees with ‘you’, the agent of harissāsi. 21 Kathāṃ hi nāma ... harissāsi. Kathāṃ hi nāma takes the future (see Warder p.55), but the overall sense is indignation/disapproval. Thus the future tense is lost on translation. 22 This is a common opening of suttas. It is another example of the present tense (viharati) being used as the ‘historic present’, see Warder p.12. 23 Rājagaha, locative. 24 A dvandva 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 candimasuriya, is therefore also plural. The sun and the moon were considered to be devas, beings (or gods) which exist in another world. 25 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. 26 Kissimī, locative of reference, (from kim), see Warder p.102. 27 Vo, genitive case. 28 Evam vulte 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 ‘implies’ by the participle, see NCRP VIII 3. 29 Raṭṭamaco = raṭṭa + amaco (’minister’), genitive tappurisa compound. 30 Itteṭabbam (‘to be lived’) + bhātissati (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. 31 Karantiyo, ‘should be done’, future passive participle, see Warder p.106. An idiom expressing that the King need not feel remorse. 32 Or should not be regarded (thus). Dattāḥbham, future passive participle, see Warder p.105. 33 Karantyam, again a future passive participle but here used as a neuter noun, see Warder p.106. 34 Kih cit eva, ‘some ... or other’, see DP. 35 Upajji is the aorist of upajjati. A common alternative aorist form of upajjati is udapādi. 36 Referring to right practices and wrong practices, i.e. according to the Buddha’s teachings.
Exercise 17

Passage for reading (D II 342.20 - 343.7)

Once upon a time a great caravan of carts\(^5\) which had a thousand carts\(^6\) went from the eastern country to the western country. Wherever\(^7\) it went\(^8\) it quickly exhausted grass, sticks, and water\(^9\), (and) the greenery\(^10\). Now in that caravan were two caravan-merchants, one had five hundred carts\(^11\), (and) one\(^12\) had five hundred carts. Then those caravan-merchants thought this:\(^13\) “This is a great caravan of carts which has a thousand carts. Wherever we\(^14\) go, it quickly exhausts the grass, sticks, and water, (and) the greenery. What if (yañ niña) 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\(^15\), (D II 291.7)
Do not go two by one (way)\(^16\). (D II 45.32)
Only\(^17\) having seen that Blessed One Gotama,\(^18\) will we go.\(^19\) (D I 151.4-5)
The gods are seated\(^20\) in the assembly hall. (D II 225.10-11)
Didn’t he hear\(^21\) sounds\(^22\) which were really (eva) existing\(^23\), or which were non-existing?\(^24\) (D I 152.25-28)
But I will go forth from home\(^25\) to homelessness. (D III 64.11-15)

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1 Same as tattha.
2 Vadeyya means ‘were to say’ rather than Warder’s ‘were to ask’.
3 Esa is equivalent to esa. It is a ‘deictic’ pronoun, i.e. a pronoun of presence, see Warder p.29.
4 Na + asakkhi. Asakkhi is aorist of sakati.
5 Sakatsattho = sakat (‘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.
6 Sakatsatthasayan, genitive tappurisa compound, lit. ‘a thousand of carts’, see Warder p.117. Note that this word is not an adjective to sakatsattho because they don’t agree in gender. Rather the two words are nouns in apposition, i.e. qualified by another. This is similar to noun + adjective except that the two nouns retain their own genders.
7 Yena yena, see Warder p.73.
8 Gacchati, and below paricatthu\(\) etc., is historic present tense. See Warder p.12.
9 Tiṇakathṭhadoḥaṃ = tiṇa + kaṭṭha + udaloḥaṃ, a three member (or double) dvandva compound, see Warder p.97.
10 Lit. ‘the green colour’, haritakathārṇvaṃ = haritaka (‘green’) + rṇvaṃ (‘colour’). Haritaka is an adjective qualifying rṇvaṃ and thus this is a kammadhāraya compound, see Warder p.108.
11 Genitive denoting ownership or possession, see Warder p.55. For these numeral expressions see Warder p.117.
12 I.e., the other.
13 Tesañ sattharohanaṃ etal alosi, again the standard idiom to express thinking, see Warder p. 56.
14 Te yaṃ, emphatic ‘we’, see Warder p.29.
15 Dīghaṃ here functions as an adverb, i.e. it qualifies the verb. See Warder p.116.
16 Agamittta is the second person plural aorist of gacchati (see Warder p.64). Together with ma 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).
17 Vi = eva, emphatic.
18 I.e., only when we have seen him.
19 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.
20 Sammiṭṭha is the past participle of sammiṇḍati, ‘seated together’, see PED.
21 Nāssasi = na + asess, asess being the aorist of suṇatti, see Warder p.70.
22 Note that saddāni is neuter whereas Warder has sadda as a masculine noun. Sometimes nouns in Pali are not fully consistent as to gender. Nāssasi = na + asess.
23 Sallīni, present participle of atthi, see Warder p.47. It agrees with saddāni like an adjective, i.e. ‘sounds which were existing’.
24 I.e., the fact that he did not hear any sounds, was that due to there being no sounds to be heard?
25 Agstrasmā, ablative.
Re-translation into Pali (D I 120.10 -124.10)

Pañcahi anyehi samamagatam brāhmaṇāḥ brāhmaṇaḥ paññāpenti ... (D I 120.10-11)
Imesam paścannam aṅgāṇam vāṃṣaṃ tḥapajāmaś. Kim hi vāṃṣa karissati? ... (D I 120.32-34)
Tena kho pana samayena Soṇaṇḍatassa brāhmaṇassā bhāgineyyo Aṅgako nāma mānava ko tassam pārisaṇāṃ nisinnno hoti. ... (D I 123.3-5)
“Passanti bhutto imam Aṅgako mānavaṃ anhākaṃ bhāgineyyan’-ti? “Evaṃ bho”. (D I 123.6-8)
Yathā silam tattha paññāḥ, yattha paññā tattha silam. (D I 124.2-3)
“Silā-paññānāt” (-ca pane) lokāminī aṣṭam akkāhyati’ ti. (D I 124.8-10)

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 the unlucky die each time it came. Having seen (it), he said this to the gambler: “Dear, you win conclusively; [130] dear, give (me) the dice, I shall make a votive offering.” Saying “yes dear”, that gambler handed over the dice to that gambler. Then that gambler having treated the dice with poison, said this to that gambler: “Come dear, let us gamble with dice.” Saying “yes, dear”, that gambler consented to that gambler. Also (pi) a second time 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:

“Smear with the highest potency,
The swallowing man knows not the die.”
Swallow, damn you, swallow evil gambler.
Afterwards there will be bitterness for you.”

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1 *Katame* is a pronominal adjective, see Warder p.74.
2 Kāmesī, I read it as a locative of reference, therefore ‘in regard to sensual pleasures...’, see Warder pp.100-101. Warder treats *mīcchā* as a noun, ‘wrong’, which I follow, but it is usually understood to be an adverb, ‘wrongly’.
3 Caritabāthi, future passive participle, see Warder pp.104-107.
4 Yām as indeclinable.
5 Ṭam as indeclinable.
6 Note that sākha and *dikkhā* here are adjectives, not nouns, that qualify the pronouns *mayaḥ* and *bhavaḥ* which are in the nominative case.
7 Imperative: ‘Let us except...’.
8 According to the Commentary *sīla-paṁñaḥ* - which ending would be a genitive plural - is actually *sala + paṁñaḥ* where *paṁñaḥ* 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 (agga, 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.
9 Gilantam, present participle accusative agreeing with *tam akkhadhāttaṃ*, ‘that gambler’. *Kalin*, the unlucky die’, is here the patient of the present participle.
10 The numbers in square brackets refer to the page numbers in Warder’s book and have been included for ease of reference.
11 The *ti* of the Pali (*evaṃ somitt ti*) indicates that something is being said, see Warder pp.35-36.
12 Dative. The verb *paḍeti* (here the aorist *paḍati*) takes the dative.
13 Lit. ‘we will gamble’. Future expressing determination or decision, see Warder p.55.
14 Dative. *Paccassosi* (aorist of *pasissati*) takes the dative, see Warder p.68.
15 Dutiṃ, when used adverbially in the accusative case, has the sense of ‘for the second time’/’a second time’, see PED.
16 Gilam, present participle nominative agreeing with *purisa*, ‘man’.
17 I.e., the man does not realize that the die is smeared with the highest potency (of poison).
18 *Pāpadhātta*, kammadhāraya compound, *pāpa* being an adjective qualifying *dhātta*, see Warder p.108.
19 Or ‘severity’, *kātuṇaṃ*. The point made seems to be that his actions will have severe results.
20 Te, dative. This is a dative of disadvantage parallel to the dative of advantage, see Warder p.67.
Passage 2 (D III 59.: - 63.s)

Once upon a time there was a king named Dalhanemi, a wheel-turning monarch, 2 a just, law-abiding king 3 (D III 59: ) ... (D III 59.1) Then King Dalhanemi, after the passage 4 of thousands of years 5 , addressed a certain man: "When, dear man, you should see (that) 6 the heavenly wheel-gem 7 has receded, has fallen 8 from (its) place 9, then you should inform me 11. " Saying "yes, Sire", that man consented to King Dalhanemi. After the passage of thousands of years that man saw (that) the heavenly wheel-gem had receded 12, had fallen from (its) place. Having seen, he approached King Dalhanemi, 13 (and) having approached said this to King Dalhanemi 14: "Hear Sire, you should know (that) your 15 heavenly wheel-gem has receded, has fallen from (its) place. Then King Dalhanemi having summoned 16 the eldest son 17, the prince, said this: "Now, dear prince, my heavenly wheel-gem has receded, has fallen from (its) place. But this has been heard 18 by me 19. Of which wheel-turning monarch 20 the heavenly wheel-gem recedes, falls from place, by that king it is now not long to be lived 21, 22. Human sensual pleasures (kāmā) have been enjoyed 22 by me, (it is) time to search for heavenly pleasures 24. Come, dear prince, you be intent on 25 this earth. But I, having shaved off hair and beard, [131] having put on (acchādetvā) the brown robes 26, will go forth from home 27 to homelessness. " Then King Dalhanemi, having properly 28 installed the eldest son, the prince, in the kingdom, having shaved off hair and beard, having put on the brown robes, went forth 29 from home to homelessness. But when the royal sage 30 was seven days gone forth, 31 the heavenly wheel-gem disappeared. Then a certain man approached the noble warrior king 32, (and) having approached, said this to the noble warrior king: "Hear Sire, you should know (that) the heavenly wheel-gem has disappeared."

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1 Note that this passage is slightly abridged in Warder’s book compared to the PTS version. These abridgements are generally not shown.
2 Or ‘emperor’. Cakkavātī = cakka (‘wheel’) + vatti (‘turning’). This is an adjective (in fact a bahubbhi compound, see Warder p.137) qualifying rājā, thus ‘a wheel-turning king/monarch’.
3 Dhammārajā = dhamma + rājā. I read the compound as a kammadhāraya (see Warder p.108) with dhāmma being an adjective qualifying rājā, thus ‘righteous king’ or ‘law-abiding king’.
4 Accayena, takes the genitive, see Warder p.45.
5 See Warder p.117 for the use of the numeral sahasam.
6 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.
7 Cakkaraṭānāni = cakka (‘wheel’) + rātaṇa (‘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.
8 Osaṅkīṭam, past participle. These participles usually have the sense of ‘present perfect’ (see Warder p.40), thus ‘has receded’ rather than just ‘receded’.
9 Cutaṃ, another past participle.
10 Thātna, ablative.
11 Me, dative. Required by the verb troroti, see Warder p.68.
12 Osakhiṭam. Here the past participle is translated as the past perfect (or pluperfect, i.e. ‘had receded’) because the sentence vern ādasaṭ is already an aorist. How the past participle should be translated in a given instance will usually be self-evident, see but also Warder pp.233-240.
13 Yena rājā Dalhanemī ten’ upasatkhami, lit. ‘towards King Dalhanemi that way he approached’. Note that in this construction the person/thing approached (here rājā Dalhanemī) is in the nominative due to yena taking the nominative, see Warder p.14. Yena and tena are here indeclinables.
14 Note how proper names take case endings just like any other nouns.
15 Te, genitive or dative. If dative one could translate ‘... the heavenly wheelgem has receded for you’, dative of disadvantage.
16 Ānantapatru, lit. ‘having caused to be addressed’.
17 Jeṭṭhapaṭṭām = jeṭṭha (‘eldest’) + putta (‘son’), a kammadhāraya compound with jeṭṭha qualifying putta, ‘the son who was eldest’.
18 Saṅtām, ‘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.
19 M’etam = me (‘by me’) + etam.
20 Yassa rāhiḥ cakkaraṭissā, again genitive or dative.
21 For this construction see exercise 16.
22 Note the relative/demonstrative construction. The relative clause starts with yassa rāhiḥ and the demonstrative clause with na dārī tena rāhiḥ, tena rāhiḥ being the demonstrative correlative. See Warder pp.70-72.
23 Bhutā, normally means ‘have been eaten’ but here is used idiomatically with kānā.
24 Dibbe kane pariyēṣṭum. Pariyēṣṭum is an infinitive, see Warder pp.134-136. It takes dibbe kane, accusative plural, as its patient/object, see NCRP II 4.2.
25 Patipareṇa, imperative second person singular, see PED. I.e. ‘I will focus on heaven, but you must focus on earthly matters’.
26 Vattāni, lit. ‘clothes’.
27 Agatrasāna, ablative.
28 Sadhukam, indeclinable acting as an adverb, see Warder p.116.
29 Pabbajī, aorist third person singular.
30 Rājīsi = rājā (‘king’) + isi (‘sage’). Two nouns in apposition, i.e. qualifying each other, ‘the king who was a sage’.
31 I.e. ‘when it was seven days since the king went forth’, locative absolute, see Warder p.103. Sattāhaṃgabhūjīte = sattā (‘seven’) + aha (‘days’) + pabhujīte (‘gone forth’, past participle). The compound is of the bahubbhi type, see Warder pp.137-138.
32 Rājā klātiyo, referring to the son. Again two nouns in apposition, ‘the king who was a noble warrior’.
Then, when the heavenly wheel-gem had disappeared,\(^1\) 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\(^2\) the royal sage said this to the noble warrior king: “Be not disturbed, dear, when the heavenly wheel-gem has disappeared. For the heavenly wheel-gem, dear, is not your (te) paternal inheritance. Here, dear, conduct yourself\(^3\) in the noble conduct of a wheel-turning monarch\(^4\). It is possible\(^5\) that (yam)\(^6\) the heavenly wheel-gem will appear to you.” “But what (katamam), Sire, is this noble conduct of the wheel-turning monarch?” “Now dear, you, dependent on Dhamma, honouring Dhamma, worshipping Dhamma, arrange\(^10\) righteous safety, shelter, and protection, with reference to subordinate\(^11\) noble warriors, brahmans and householders,\(^12\) city-dwellers and country-folk, ascetics and brahmans, animals and birds.\(^13\) And dear, may the doing of the unlawful\(^14\) not proceed\(^15\) 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 brahmans who abstain\(^16\) from the carelessness of intoxication\(^17\), having approached them (te)\(^18\) from time to time\(^19\), you should ask: ‘What, Venerable Sir, is wholesome, what is unwholesome; what being done\(^20\) by me would be for misfortune (and) suffering for a long time\(^21\), or what being done by me would be for benefit (and) happiness for a long time?’ Having heard (it) of them\(^22\), what\(^23\) is unwholesome, that you should avoid; what is wholesome, having undertaken that (tan), you should conduct yourself (in it)\(^24\). This, dear, is that noble conduct of a wheel-turning monarch.” Saying\(^25\) “yes Sire”, the noble warrior king having consented to the royal sage, conducted himself\(^26\) in the noble conduct of a wheel-turning monarch. While he was conducting\(^27\) himself\(^28\) in the noble conduct of a wheel-turning monarch, the heavenly wheel-gem appeared. Having seen (it), the noble warrior king thought this\(^29\): “Now, this has been heard by me: ‘For which noble warrior king’ the heavenly [132] wheel-gem appears, he\(^31\) is a

\(^1\) Locative absolute.

\(^2\) Esaam vuttic. Considered a locative absolute despite there being no agent in the locative case agreeing with vutta. Esaam 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.

\(^3\) Ma ... alsosi. Ma usually takes the aorist (see Warder p.31) but the sense is usually present tense rather than past.

\(^4\) i.e. ‘because’. A locative absolute clause follows.

\(^5\) Vattithi, imperative.

\(^6\) Cakkavattivate = cakkavatti (‘wheel-turning monarch’) + vatta (‘conduct’), a genitive tappurisa compound (‘conduct of’), the overall compound being locative (‘in the conduct of’).

\(^7\) Thibam kha par etam vittijati, lit. ‘now this case exists’.

\(^8\) Yan, being a junction form of yam (here used as an indeclinable), occurs due to the following word te, see Warder p.217.

\(^9\) Te, dative. The verb pittaibhavati, ‘appear’, takes the dative of the person to whom, see Warder’s vocabulary.

\(^10\) Samvidalassu, imperative second person singular of the ‘middle’ conjugation, see Warder pp.314-316.

\(^11\) Anuyuttasu, see DP under anuyutthati. This is a locative of reference. It could also have been rendered ‘for’; this locative has a dative sense.

\(^12\) Brhamanghapadikasu. This is either a dvanda compound, as I read it, or it could be interpreted as a kammadharaya compound, ‘householders who are brahmans’, i.e. brahim householders’. Note that anuyuttasu, ‘subordinate’ (a past participle functioning as an adjective), qualifies kattiyasu as well as this compound and the three following ones. See Warder pp.60-61 for how adjectives may qualify more than one noun.

\(^13\) All locative of reference.

\(^14\) Adhammakakro, is a tappurisa compound where the latter half of the compound karo is a ‘bound’ form, see Warder p.92. Note that it is in the nominative and therefore the agent of the sentence.

\(^15\) Ma ... parattithih, ‘may ... not proceed’. Ma + third person singular aorist (middle conjugation, see Warder p.315), here in the sense of a negative injunction or wish, see Warder p.31.

\(^16\) Pativrati, past participle functioning as an adjective, ‘who are abstaining from’, agreeing with samayabrahma.na.

\(^17\) Ablative. Madappumaddi 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 ending is required by pativrati, ‘abstain from’.

\(^18\) Note that the relative pronoun ye, ‘who’, introducing the relative clause is in the nominative case agreeing with samayabrahma.na, ‘ascetics and brahmans’, 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.

\(^19\) Kakena kalam, see Warder p.46.

\(^20\) Kayirunamnam is a passive present participle agreeing with kin, ‘what’.

\(^21\) Digharattam, indeclinable used adverbially.

\(^22\) i.e. ‘from them’.

\(^23\) Yan, relative pronoun agreeing with the demonstrative pronoun tan, ‘that’, which follows.

\(^24\) Note that tan is the object of both samadhaya and vattaggasi.

\(^25\) Since it marks quoted speech, one can always use words like ‘saying’ etc. without adding to the Pali.

\(^26\) Vatti, aorist.

\(^27\) Vattammassa, present participle. The action of the present participle takes place simultaneously with the main action pitturahosi, which is in the aorist, thus ‘was conducting’, see Warder p.46.

\(^28\) Tassa ... vattamnassa, genitive absolute.

\(^29\) Lit. ‘of the noble warrior king there was this’, standard idiom to express thinking, see Warder p.56.

\(^30\) Yassa rathio khattiypassa, 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.

\(^31\) Again, note the relative/demonstrative construction. The relative pronoun plassu 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.
wheel-turning monarch'. Might I be a king who is a wheel-turning monarch?

Then that wheel-gem revolved² to the eastern direction, (and) just (eva) behind was the king who was a wheel-turning monarch together with¹ the fourfold⁴ army. And (pata) in whichever⁵ place the wheel-gem stationed itself, there the king who was wheel-turning monarch took up (upagacch) 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 you⁶ great king, it is your own⁷ 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 subordinated⁸ by the king who was a wheel-turning monarch⁹ ... 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,¹⁰ just the noble warriors are best, the brahmans are inferior. (D I 98,8-9)
And at present there exists no other ascetic or brahmin more¹¹ spiritually learned¹² than the Blessed One¹³. (D III 99,6-9)
He cuts off the head with a sharp sword. (D I 56,32)
I should not eat rice or gruel¹⁴. (D III 92,1-22)
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 52,6-31)
This is inferior, this is excellent. (D II 223,3)
Venerable Sir, does perception arise first¹⁵ (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)

Exercise 19

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

They divided that caravan in two, (with) five hundred carts¹⁶ on one side (and) five hundred carts on one side.¹⁷ First (tāvā), one caravan-merchant¹⁸, having put much grass and stick and water on top¹⁹ (of the caravan),

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1. Rāja cakkavatti. Two nouns in apposition (i.e., qualifying each other) with cakkavatti qualifying rāja 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.
2. Patta, aorist.
3. Saddham, 'together with'.
4. Caturānginīya = catu(r) ('four') + arinīya ('factored'). Arinīya is derived from arīga ('factor'/'limb'), adding the suffix -in (thus arinī) to make a possessive adjective 'factored' or just 'fold' (see Warder p.122), adding t (thus arinī) to make a feminine stem, and finally yē is the instrumental ending.
5. Yasmin. For the meaning '(in) whichever' see PED.
6. Te, dative. Sattātām takes the dative, see Warder p.68.
7. Sakān te. Presumably they are giving up their kingdom to the wheel-turning monarch. Sakān (ending in n rather than ṇ 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 ...'.
8. Anyuttato, see DP under anyuttati.
9. Rātihā 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'.
10. I.e. 'having done a comparison of a man with a man', see Warder p.44. Maybe karītātu could be translated as 'having compared'.
11. Note bhaga + 'taro', lit. 'more more', perhaps emphatic.
13. Bhagavatū, 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.
14. For kumārīyā see MLDB, p.1213, note 278. The dvanda compound odanakumārīyā literally translates as rice and gruel.
15. Pathamān. The ordinal numerals are usually used like adjectives (see Warder p.125) but here it is an indeclinable adverb see PED.
16. Sakatassatāni, lit. 'cart-hundreds', see Warder p.117.
17. I.e., the other side.
18. Satitaravā = sattha ('caravan') + vātha ('merchant'), a tapprisa compound, 'merchant of the caravan'.
19. Āropetā, 'having put ... on top'.

caused the caravan to set out. That caravan, which was two or three days set out,2 saw3 a man who was black, who had red eyes,4 who had a quiver tied behind,5 who had a garland of white water lilies,6 who had wet clothes,7 who had wet hair, coming8 in the opposite direction with a donkey cart9 which had wheels10 smeared with mud11. Having seen, he12 said this: “Sir, from where13 do you come?.” “From such and such a country.” “Where are you going?”14 “To a country named such and such.” “Perhaps, Sir, in the wilderness in front (of us) a great cloud has poured down?.” “Yes (evam), Sir, in the wilderness in front (of you) a great cloud has poured down, the roads are showered over with water15; there is16 much grass and stick and water; throw away,17 Sirs,18 the old grasses, sticks, (and) waters; go very fast19 with light-loaded20 carts, do not tire the draught animals.”

Then that caravan-merchant addressed the caravan-travellers21: “Sirs, this man says22 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 out23 with light-loaded carts. At the first caravan-camp24 they saw no grass or stick or water, at the second caravan-camp too (pi) ... at the third caravan-camp too ..., at the fourth caravan-camp too ... at the fifth caravan-camp too ... at the sixth caravan-camp too ... at the seventh caravan-camp too they saw no grass or stick or water, (and) one and all25 met with26 misfortune and disaster27. And who were in that caravan, people or domestic animals, that non-human spirit devoured all28, he left only the bones.

When the second caravan-merchant knew: “much-departed29 now is that caravan”, having put much grass and stick and water on top, he caused the caravan to set out. This30 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, Sir¹, 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, 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,² how can we act⁴ out of faith⁵ in him⁶. The old grasses, sticks, and waters are not to be thrown away, cause the caravan to set out with the goods as before, we will not throw away our⁸ old⁹." 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, but¹⁰ they saw that caravan which had met with¹¹ misfortune and disaster. Who were in that caravan, people or domestic animals, of those - who had been devoured¹² by that non-human spirit - they saw just the bones.¹³

Then that caravan-merchant addressed the caravan-travellers: "This, Sirs, is that caravan which met with¹⁴ misfortune and disaster, as it is¹⁵ with that foolish caravan-merchant as leader¹⁶. 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.¹⁷" 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 in that caravan were commodities which had great value, having taken those, they crossed that wilderness safely¹⁸, as it is with a wise caravan-merchant as leader.

Passage ²⁰ (D I 127.1 - 135.28)

This²¹ has been heard²² by me. At one time the Blessed One, proceeding on a journey among the Mâgadhans with a large group (sâṅgha) of monks, approached a brahmīn village of the Mâghadans called Khânumata²³. There in Khânumata the Blessed One dwelt²⁴ in Ambalaṭṭhikâ. At that time the brahmīn Kûṭadanta lived on Khânumata which had an abundance of creatures²⁵, which was possessing grass, sticks, and water,¹ which was grain-bearing,²

¹ Bito, Warder's book has the misprint kho.
² Bito, again vocative plural, see PED.
³ Ambakâm, genitive.
⁴ Gamissatma, lit. '(how) will we go'. The verb gacchati is used very broadly, see PED. The future tense here has the sense of disapproval, see Warder p.55.
⁵ Suddhâya, ablative of cause, lit. 'from / due to faith'.
⁶ Imassa. This apparently is a dative equivalent to the English 'in him', see PED under saddhatya.
⁷ Yathâkatena. Lit. 'as (previously) done', bahubbhí compound qualifying phandena, 'with the goods'.
⁸ Warder's book reads yo, 'your'. However, there is an alternative reading no in the PTS edition of the Dīgha Nikāya. This reading fits better with the verb chaddessma, first person plural.
⁹ I.e., our old grass, sticks, and water.
¹⁰ Ct. See PED for the disjunctive meaning (i.e. 'but').
¹¹ Ápasaṃ is a past participle agreeing with sathām. 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 addassasmi being aorist.
¹² Tesah ... bhikkhâtmaka. Note the relative clause / demonstrative clause construction. The relative clause starts with ye, a relative pronoun, and the demonstrative clause with tesah, the demonstrative corellative. 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'.
¹³ I.e., they saw just the bones of those people and domestic animals in the previous caravan who had been devoured.
¹⁴ Ápamno, '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.
¹⁵ I.e., as it is to be expected. Yathâ tam seems to be one indeclinable expression, see PED under yathâtam (one word). Alternatively it refers back to the first part of the sentence: 'as that is ...
¹⁶ Parringakera, a noun in apposition to sathhabhavana ('caravan merchant'), lit. '(with that foolish) caravan-merchant who was the leader'.
¹⁷ Again note the relative / correlative construction (used twice).
¹⁸ Seethiha, lit. 'with safety'. Instrumental of manner here used adverbially, thus 'safely'. See Warder p.45.
¹⁹ Again, there are a number of abridgements in Warder's text. I have indicated the main ones.
²⁰ Again, esam 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.
²¹ Again translating as present perfect, i.e. 'has been heard', see Warder p.40.
²² Lit. 'towards (yena) ... there (tal) he approached'. This construction is parallel to the yena ... tena upasatikamati construction with tal replacing tena. The meaning of the verbs avasarati and upasatikamati is much the same, as is that of tad and tena when used in this construction.
²³ Viharati, historic present tense, see Warder p.12.
²⁴ Sattussadham = satta ('creatures') + uussadam ('abundance'), bahubbhi compound structured like a tappurisa compound qualifying Khânumata, see Warder pp.137-138.
which was a crown property,\(^4\) which was given\(^4\) by the Māgadhan King Seniya Bimbisāra, which was a royal gift,\(^5\) which was the highest gift.\(^6\) (D I 127)\(^a\)

(D I 128)\(^{30}\) At that time the brahmin Kūtandata had gone to the day-bed\(^7\) on top (of) the mansion (pāśāda). The brahmin Kūtandata saw the brahmin householders\(^8\) of Khānumata,\(^9\) having exited from Khānumata,\(^9\) clustered in groups,\(^10\) approaching\(^11\) Ambalāṭṭhikā. Having seen (it) he addressed the steward\(^12\): "Why, honourable steward, do the brahmin householders of Khānumata, having exited from Khānumata, clustered in groups, approach Ambalāṭṭhikā?" "There is, your honour, the ascetic Gotama, a member of the Sakyan clan,\(^13\) who has gone forth from the Sakyan clan.\(^15\) Proceeding on a journey among the Māghadans with a large group of monks, arrived at Khānumata, he dwells in Khānumata in Ambalāṭṭhikā. They are approaching\(^16\) for the purpose of seeing\(^17\) that Blessed One Gotama. Then the brahmin Kūtandata thought this.\(^18\) By me this has been heard: 'The ascetic Gotama knows success in the threefold offering\(^19\).' However (pāṇa) I do not know [148] success in the threefold offering, but\(^20\) I wish to perform\(^21\) a great sacrifice\(^22\). What now if I, having approached the ascetic Gotama, should ask about success in the threefold offering?"

Then the brahmin Kūtandata addressed that steward: "Now, honourable steward\(^23\), approach the brahmin householders of Khānumata, (and) having approached, say this to the brahmin householders of Khānumata: 'Sirs, the brahmin Kūtandata says\(^24\) this: 'Now (kīra), wait Sirs, also the brahmin Kūtandata will approach for the purpose of seeing the ascetic Gotama.'\(^25\) Saying "yes, Sir", that steward, having consented to the brahmin Kūtandata, approached the brahmin householders of Khānumata, (and) having approached, he said this to the brahmin householders of Khānumata: "The brahmin Kūtandata, your honour, says this: 'Now, wait Sirs, also the brahmin Kūtandata will approach for the purpose of seeing the ascetic Gotama\(^26\).'\(^27\) At that time many hundreds of brahmans were dwelling\(^28\) in Khānumata thinking: 'We will observe the great sacrifice of the brahmin Kūtandata\(^27\). These brahmans heard: "They say (kīra) the brahmin Kūtandata will approach for the purpose of seeing the ascetic Gotama." Then those brahmans approached the brahmin Kūtandata, (and) having approached, they said this to the brahmin Kūtandata: "Is it really (kīra) true, (that) the honourable Kūtandata will approach for

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1. Satinakāṭṭhodakam = sa (‘with’) + tiṇa (‘grass’) + kāṭṭha (‘sticks’, i.e. firewood) + udakam (‘water’), a three member dvanda compound within a bahubhī compound, qualifying Khānuma. It is the sa- at the beginning of the compound which makes it a bahubhī, i.e. an adjective.
2. Sadhanāhīm = sa (‘with’) + dhānāhīm (‘grain’). Again the noun dhānāhīm is transformed into an adjective/bahubhī compound by the sa-.
3. Rājabhogyam = rāja (‘king’) + bhogyam (‘property’), lit. ‘the property of a king’, a bahubhī compound with tappurisa structure.
4. Dhanum, past participle agreeing with Khānumatam. Note how this phrase (i.e., past participle with 4 instrumentals as agent) is inserted into the series of bahubhī compounds qualifying Khānuma.
5. Rājādāyam = rāja + dāyam (‘gift’), bahubhī compound with tappurisa structure, ‘gift of a king’.
6. Brahmanagahapatike = brahma (‘God’) + ‘the highest’ + dāyam (‘gift’). The exact meaning of brāhmana 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, brahma here is used as an adjective (or as a noun in apposition to dāyam) in the sense of ‘the best’/‘the highest’, then the compound has a kammadhāraya structure, ‘gift which is the highest’.
7. I.e., day-time rest. Dītāsaṃyam = dītār (‘day’) + seyyam (‘bed’).
8. Brāhmanagahapatike = brahma + gahapatike (‘householders’), a kammadhāraya compound, i.e. brahma qualifies gahapatike, ‘the householders who were brahmans’, (see Warder p.108).
9. Khānumatake, adjective qualifying brāhmanagahapatike, i.e. ‘the brahmin householders inhabiting Khānuma’ (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.
10. Ablative.
11. Sāṅghaśāṅghāghantabhaṭṭe, a bahubhī compound qualifying brāhmanagahapatike. See Warder pp.212-213 for a deconstruction of this complex compound.
12. Upaniṣakamante, present participle accusative plural agreeing with brāhmanagahapatike.
13. I.e., his steward.
15. Sakyakati, a kammadhāraya compound with Sākya qualifying kati, ‘the clan which is Sakyan’.
16. Translating the present tense using the English ‘continuous’ present, ‘-ing’.
17. Dassantāya, dative of purpose.
18. Again the standard Pāli idiom to indicate thinking, see Warder p.56.
19. Tīvidhāyathasampadām = tīvīdha (‘threefold’) + yathā (‘sacrifice’) + sampadām (‘success’), a kammadhāraya compound within a tappurisa: tīvīdha is an adjective to yathā, ‘sacrifice which is threefold’, a kammadhāraya compound; this in turn is related to sampadām by the locative of reference, ‘success in relation to (or just ‘in’) the threefold sacrifice’, a tappurisa compound.
20. Cā, sometimes has a disjunctive meaning, see PED.
22. Yajitum 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.
23. Khatte, vocative.
24. Āha, past tense called ‘perfect’, see Warder p.170.
25. I.e., he will go and see him.
26. Patissasante, historical present tense, see Warder p.12.
27. 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.
the purpose of seeing the ascetic Gotama?’ ‘Your honours, I am indeed (kho) thinking this¹: ‘I also will approach for the purpose of seeing the ascetic Gotama; the honourable Kútadanta ought not (na arahati) to approach for the purpose of seeing the ascetic Gotama. If the honourable Kútadanta approaches² for the purpose of seeing the ascetic Gotama, the reputation (yaso) of the honourable Kútadanta will decrease, (and) the reputation of the ascetic Gotama will increase. Also,³ since⁴ the reputation of the honourable Kútadanta will decrease, (and) the reputation of the ascetic Gotama will increase, also for this reason⁵ the honourable Kútadanta 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 Kútadanta.’’ (D I 130.1) ... (D I 131.1) When this had been said, the brahmin Kútadanta said this to those brahmins:

‘Now, your honours, you must also listen⁶ to me, just why⁷ 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 us⁸. (D I 131.8) ... (D I 133.1) Indeed (khala) Sirs, the ascetic Gotama has arrived at Khánunata, (and) he dwells in Khánunata in Ambalaṭṭhikā. And (kho pana) whatever ascetics or brahmans come to our village and fields⁹, they are our guests. And guests should be entertained, respected, revered, and honoured¹⁰ by us. Also, your honours, since (yam) the ascetic Gotama has arrived at Khánunata, (and) dwells in Khánunata 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, but¹¹ surely (eva) we ought to approach for the purpose of seeing that honourable Gotama.’’ (D I 133.2)

(D I 133.3) Then the brahmin Kútadanta approached Ambalaṭṭhikā and the Blessed One together with a large group of brahmans¹², (and) having approached, he exchanged greetings (sammodi) with the Blessed One, (and) having made¹³ agreeable (sammodaniyam) and polite (sārāniyam) conversation (kathām), he sat down to one side. (D I 134.2) ... (D I 134.10) Seated to one side the brahmin Kútadanta 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 success in the threefold sacrifice, but I desire to perform a great sacrifice. Please,¹⁴ let the honoured Gotama teach¹⁵ success in the threefold sacrifice to me¹⁶.’’ ‘Then, brahmin, listen, I will speak.’ Saying ‘yes, your honour’, the brahmin Kútadanta 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,¹⁷ much property, much gold and silver,¹⁸ much resources for pleasure,¹⁹ much money and grain, and a full treasury and storehouse.²⁰ Then, brahmin, while King Mahāvijita was withdrawn (and) secluded,²¹ he thought this²²: ‘Much human²³ property has been gained by me,

¹ Evaṃ kho me bho hoti. Note that this is the usual idiom to indicate thinking, i.e. evaṃ + the genitive of the person thinking + the verb ‘to be’. See Warder p.56.
² Upasamkhāmī, future tense used to express the hypothetical, see Warder p.55.
³ Pi, ‘also’, is here used to connect a series of statements explaining why Kútadanta 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.
⁴ Yām, used as indeclinable.
⁵ Iminat p’atigena, lit. ‘by this factor too’, see Warder p.44. Again, a number of reasons are given in the actual sutta.
⁶ Suryatita, possibly imperative, thus ‘you must (also) listen ...’.
⁷ Or ‘how it is that’, yathā. This meaning is not given by Warder or PED but seems required here.
⁸ Ambakāya, accusative of mayam, not mentioned in Warder.
⁹ I.e. ‘our land’ or ‘our territory’. I take gānakkhettraṃ 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’.
¹⁰ A series of future passive participles agreeing with attitiḥ, ‘guest’ (i.e., masculine nominative plural).
¹¹ Aṭṭha kho, see DP for this meaning.
¹² Brthamanangganeta = brthamanu + ganthaa (‘group’) + instrumental ending, tappura compound.
¹³ Vitasitavetā, lit. ‘having conversed’.
¹⁴ Sadity, see PED.
¹⁵ Desetu. Imperative expressing a polite invitation, ‘let ... teach’, see Warder p.35.
¹⁶ Me, dative of advantage.
¹⁷ Mahadhana = maha (‘great’) + dhana (‘wealth’), bahubhīthī compound qualifying rājita. The compound has a kammadhāraya structure with maha being an adjective qualifying dhana.
¹⁸ Paṭṭitaṭṭharpapajāto = paṭṭita (‘much’) + jāṭaṭṭha (‘gold’) + rajo (‘silver’), a bahubhīthī compound. The structure is that of a dvanda compound (jāṭaṭṭha-pajāto), within a kammadhāraya, i.e. paṭṭita is an adjective qualifying jāṭaṭṭha-pajāto.
¹⁹ Paṭṭitaṭṭharpakarano = paṭṭita + vitti (‘pleasures’) + upakarano (‘resources’), again a bahubhīthī. The relation between vitti and upakarano 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 paṭṭita.
²⁰ Paṛipapayakkakottthagāro = paṛipapaya (‘full’, past participle used as adjective) + kosa (‘treasury’) + kottthagāro (‘storehouse’), bahubhīthī compound structured as a dvanda compound (kosa-kottthagāro) within a kammadhāraya. (Kottthagāro is in fact also a compound.) The foregoing words are a series of adjectives (most of them bahubhīthī compounds) all predicated of the noun rājita, ‘king’. Thus I translate ‘who was’ / ‘who had’, see Warder p.61.
²¹ Genitive absolute. Raḥogata (‘withdrawn’) and paṭṭisallīta (‘secluded’) are both past participles.
²² Lit. ‘a thought of the mind arose thus’. Another idiomatic expression for thinking.
²³ Mithunasak, adjective, i.e. (property) belonging to humans.
(and) having conquered (it), I live on a great circle of earth. Perhaps I should perform a great sacrifice, which would be for my long-lasting benefit and happiness. Then, brahmin, King Mahāvijita, having summoned the brahmin minister, said this: 'Here, brahmin, while I was withdrawn in seclusion, I thought this: ‘Much human property has been gained 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 (yam) 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, village-attacks are seen, town-attacks are seen, city-attacks are seen, highway robberies are seen. And (patta) if the honourable King were to collect a tax in such (evam) a country with rebels (and) with oppression, by (doing) that the honourable King would be doing what should not be done. And it could be (that) the honourable King might think this: ‘I will abolish (samīhināsīmam) this brigand territory by execution, by jail, by confiscation, by threat, or by banishment;’ but the full (sammad) abolishment of this brigand territory is not thus. Those who will be the survivors of the killed, they will harass the country of the King afterwards. Nevertheless, dependent on this policy, 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, to them let the honourable King grant 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, intent on their own work, will not harass the King’s country, and there will be a great revenue for the King, the countries (will be) established in safety, without rebels, without oppression, and joyful people rejoicing, causing their own sons to dance, will certainly dwell with open houses. ...''

Passage 325 (D II 16 + 19 + 21)

And monks, when Prince Vipassī had been born, they announced to King Bandhumant: “Sire, a son has been born to you, let His Majesty (deva) see him.” (And), monks, King Bandhumant saw Prince Vipassī, (and)

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1 I.e., area of land. Pathavimandalam = pathavi (‘earth’) + mandalam (‘circle’), is a tappurisa compound. Note that mahantaṃ pathavimandalam is the object of two verbs: abhiśirya (‘having conquered’), a gerund, and ajñatrasam (‘live on’).
2 Hitaya and sukhaya are dative of purpose, mana is dative of advantage. Dīgharatam is an indeclinable, i.e. it is not an adjective to hitayā/sukhayā. A quite literal translation might read: ‘... which would be (assa) for (the purpose of) benefit (and) happiness for me for a long time’.
3 Adhigata is a misprint in both Warder and in the PTS edition of the Dīgha Nikāyā. It should read adhigatā, as it does a few lines before. Adhigata is a past participle that must agree with bhūta, thus the ending.
4 Note the broad range of meanings for yam, especially when used as an indeclinable as here, see Warder p.72 and PED.
5 Sakāntakos = sa + kāntaka and saupapta = sa + upapta, bahubhīti compounds qualifying janapado, lit. ‘(the country) is with rebels, with oppression’.
6 Gaṇaghaṭṭa = gāna (‘village’) + ghāṭta (‘attack’), tappurisa compound, ‘attacks on villages’.
7 Dīssanti, passive.
8 Panthaduhara = patha (‘road’) + duhara (‘robbery’), tappurisa compound, ‘robbery on highways’.
9 Akicakārā = a (‘not’) + kicca (‘what should be done’), future passive participle used as a noun, see Warder p.106) + kārt (‘doing’), bahubhīti compound qualifying rūṭa structured like a tappurisa, ‘doing of what should not be done’.
10 Dassikālātha = dasa (‘brigand’) + kālā (‘stake’), tappurisa compound, lit. ‘the stake of the brigands’. Apparently a stake or stakes marking brigand territory.
11 Samuggālta. According to the PED this is probably an action noun, see Warder p.138.
12 Hataresaka = hata (‘the killed’, past participle used as noun) + avvesaka (‘one who remains’/‘survivor’), tappurisa compound.
13 I.e., the one he is about to explain.
14 Kasirokkhā = kasi (‘agriculture’) + rokkhā (‘husbandry’), dvanda compound. (Gorakkha = go (‘cattle’) + rakkha (‘guarding’)).
15 Anuppadeto, ‘let ... grant’, imperative.
16 Sakāmmapasuta = sa (‘one’s own’) + kāmama (‘work’) + pasuta (‘intent on’), bahubhīti compound qualifying manussa. Note that sa here means ‘one’s own’ not ‘with’, see Warder p.137.
17 Rasīko, see PED.
18 For some reason there is a sudden change to the plural here.
19 Khemathitā = khema (‘safety’, reading it as a noun, see DP) + (t)hiṭa (‘established’), bahubhīti compound with tappurisa structure.
20 Madanastā, present participle.
21 Ure, means breast. Thus ure putte could be rendered as ‘bosson son/child’ and thus ‘their own sons’.
22 Naccetā, 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’.
23 Marīthe, see PED.
24 Apiṣṭtaghāra = apiṣṭa (‘open’) + ghāra (‘house’), adjective + noun, thus a kamadhāraya 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: ‘manussa ... apiṣṭtaghāra’, ‘people ... who have open houses’, and thus ‘people ... with open houses’.
25 This passage has been highly abridged in Warder’s book.
26 Locative absolute. I use the past perfect, ‘had been born’, because the verb of the main clause is aorist.
27 Dative, probably required by the verb paṭivedeti.
having seen (him), having summoned the prophesier brahmins\(^3\), 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 (ajjhāvāsati) a house, [151] he will be\(^4\) 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\(^5\) an arahant, a fully Awakened One.” (D II 16.22-23) ... Then, monks, King Bandhumant having dressed the prophesier brahmins in new clothes\(^6\), he satisfied (them) with all sensual pleasures. (D II 19.20-21) ... Then, monks, King Bandhumant, for Prince Vipassī\(^7\), constructed\(^8\) three palaces, one rains (palace), one winter (palace), one summer (palace), (and) provided\(^9\) the five strands of sensual pleasure\(^10\) (for him). (D II 21.6-9)

Re-translation into Pāli (M I 134.30 - 135.26)

**Exercise 20**

**Passage 1** (D II 21.1-3 - 22.21)

Then, monks, Prince Vipassī, after the passage of many years, of many hundred years, many thousand years,\(^1\) addressed the charioteer: “Yoke, dear charioteer, the very good\(^2\) carriages, let us go\(^3\) to the park ground for the purpose of seeing the place.” Saying “yes, Sir (deva)” (and), monks, the charioteer having consented to Prince Vipassī, having yoked the very best carriages, announced to Prince Vipassī\(^4\): “Yoked for you, sir, are the very best carriages,\(^5\) you may go at your own convenience\(^6\). Then, monks, Prince Vipassī, having mounted a good carriage, went out to the park ground with the very best carriages. Monks, going (niyanto) to the park ground, Prince Vipassī saw a man walking\(^7\), who was aged,\(^8\) crooked like a roof bracket,\(^9\) bent, depending on a (walking-) stick,\(^10\) trembling,\(^11\) afflicted with youth gone,\(^12\)\(^13\) Having seen (him), he addressed the charioteer: “But (pāna) dear charioteer, what has been done to this man,\(^14\) his (assa) hair is not as (that) of others,\(^15\) also (pī)\(^16\) his body is not as (that) of others.\(^17\) “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\(^18\). “But, dear charioteer, am I also subject to old age (jārādhanno), not-passing old age\(^19\)?\(^20\) “You, Sir, and we all\(^21\) are subject to old age, not having passed beyond old

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\(^1\) Te, dative.

\(^2\) Taṃ deva passatu. Passatu is imperative, ‘let ... see’; deva is the agent.

\(^3\) I.e., brahmans who make a prognosis based on certain bodily features.

\(^4\) Hiti, 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.

\(^5\) Again, loti used in a future sense for an eternal truth.

\(^6\) Lit. ‘with new clothes’.

\(^7\) Vipassissā kumārassā, dative. Note how this dative relates to two verbs kāṭpesi and upatiṭhapesi. 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).

\(^8\) Kāṭpesi, causative aorist third person singular of karoti, see Warder p.80.

\(^9\) Upatiṭhapesi, causative aorist from upatiṭhāti, see DP under upatiṭhāti.

\(^10\) Kāmāgūṭhāni = kāma + guţha (‘quality’/’strand’), tappurisa compound.

\(^11\) Acaṣṭena, ‘after the passage of’, takes the dative, see Warder p.45.

\(^12\) Or ‘very best’, bhadd̄mi bhadd̄mi. The repetition of a word is either emphatic or distributive, see Warder p.171. Here it must be emphatic.

\(^13\) Gacchāna, 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.

\(^14\) Vipassissā kumārassā pātivedesi, pātivedesi takes the dative.

\(^15\) Alternativelly te could be read as genitive ‘your’, i.e. ‘your very best carriages are yoked’.

\(^16\) Yaśsa dāti kālaṁ maṁhāsi, 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.

\(^17\) Gacchantam, present participle.

\(^18\) Jīṇam, past participle used as an adjective.

\(^19\) Gopatnāpankṣikā = gopatnā (‘roof bracket’) + vankṣikā (‘crooked’) bahubhīti compound qualifying purisaṁ, ‘man’, expressing a metaphor, see Warder p.155.

\(^20\) Dandparyāpanam = dandha (‘(walking) stick’) + paryāpanam (‘depending on’), a bahubhīti compound.

\(^21\) Paveṭhāpanam, present participle.

\(^22\) I.e., whose youth was gone. Gatayobhānām = gata (‘gone’) + yobhānām (‘youth’), a bahubhīti compound.

\(^23\) A series of six adjectives, three of which are bahubhīti compounds and two present participles, all agreeing with purisam; ‘man’. Note how all the adjectives follow the noun they qualify and thus are predicate of it. Thus I translate ‘who was’ / ‘who had’, see Warder p.61.

\(^24\) I assume a passive construction due to the past participle kato, ‘has been done’. Thus the patient ayato puriso, ‘this man’, is in the nominative case, see Warder p.40.

\(^25\) I.e., his hair is not like other people’s hair.

\(^26\) Note how pri is present in both clauses, following the first word of each clause it connects, see Warder pp. 32 & 27.

\(^27\) I.e., he will not live much longer.

\(^28\) Or ‘not having passed beyond’. Anatta, lit. ‘not past’, see DP under acceti.

\(^29\) Note how kīn here simply makes the sentence interrogative.
age.” “Now then (tena hi), dear charioteer, enough now (dānī) today of the park ground,2 from here just (va) return3 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,4 was consumed with regret: “Truly (kira), your honour, let there be shame (dhīr) on (this thing) called birth,5 in as much as for the one who has been born6 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 Sāvatthī, in the east park7. And (paṇṇa) at that time Vāsetṭṭha and Bhāradvāja8 lived among the monks9 desiring the state of a monk10. Then the Blessed One who, at the time of evening,11 had arisen12 from seclusion, (and) having descended from the mansion (pāśādī), walked up and down13 in the open in the shade of the mansion.14 [165] Vāsetṭṭha saw the Blessed One who, at the time of evening, had arisen from seclusion, (and) having descended from the mansion, was walking up and down15 in the open in the shade of the mansion. Having seen (him), he addressed Bhāradvāja: “Friend Bhāradvāja, this16 Blessed One, at the time of evening, has arisen17 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,18 friend Bhāradvāja, let us approach19 the Blessed One. Perhaps (app eva nāma) we may get to hear20 a Dhamma21 talk from the Blessed One.”22 Saying “yes, friend”, Bhāradvāja consented to Vāsetṭṭha. Then Vāsetṭṭha and Bhāradvāja approached the Blessed One, (and) having approached, having paid respects (abhivādeṭvā) to the Blessed One, they walked up and down along with23 the Blessed One who was walking up and down.

Then the Blessed One addressed Vāsetṭṭha: “Vāsetṭṭhas,24 you who are brahmīns by birth25, brahmīns by clan,26 have27 gone forth from home to homelessness from a Brahmīn clan28. I hope (kaccī), Vāsetṭṭhas, the brahmīns don’t abuse (and) slander you29?!” “Certainly (taggha), Venerable Sir, the brahmīns abuse (and) slander us30 with complete (parippumāṣa) personal slander, not incomplete.” “But in what way, Vāsetṭṭhas, do the brahmīns abuse (and) slander you with complete personal slander, not incomplete?” “Venerable Sir, the brahmīns say thus: ‘Just (va) the brahmīn caste is best, (any) other caste is inferior; just the brahmīn caste is white, (any) other caste is black;
just the brahmans become pure, not non-brahmins; just the brahmans are sons, the true sons of Brahma, born from the mouth, born from Brahma, created by Brahma, heir to Brahma. You, having abandoned the best caste, have (ettha) joined an inferior caste, that is the shaven-headed, vassal-like (ibbhā), black, little-ascetics, who are offsprings of the Kinsman’s feet. Thus, Venerable Sir, the brahmans abuse us...” “Certainly, Vāseṭṭhas, the Brahmans (only) say thus (due to) not recalling your (vo) history (porāṇaṃ). Vāseṭṭhas, the brahmin ladies of the brahmans are seen pregnant and (pi) giving birth; and those brahmans, being merely (eva) born from a womb, say thus. Surely (eva) they slander Brahma, speak falsehood, and generate much demerit. Vāseṭṭhas, there are these four castes: the noble warriors, the brahmans, the merchants, the helots. Here (idha) Vāseṭṭhas, some noble warrior is a killer of living beings, is a taker of the ungiven, is one who possesses wrong conduct with reference to sensual pleasures, is a speaker of falsehood, is a malicious speaker, 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) merchant etc. also (some) helot etc. has wrong view. Here, Vāseṭṭhas, also some noble warrior is abstaining from the killing of living beings, is abstaining from the taking of the ungiven etc. also (some) helot etc. has (hoti) right view. Vāseṭṭhas, when these four castes, which are thus (evam) mixed with both, are conducting themselves in things (dhammesa) which are black and white, which are indeed (eva) blamed by the wise and praised by the wise in this case (ettha) the brahmans say thus: “Just the brahmin caste is best etc. heirs to Brahmā”, that the wise do not allow them. Why is that? Since, Vāseṭṭhas, of these four castes, he who is a monk who is an arahant, who has exhausted the outflowings, who has lived (the holy life), who has done the duty, who has put down the burden, who has attained the true goal, who has eliminated the fetter of being, is freed through right knowledge, he is declared the foremost of them, just through Dhamma, not through non-Dhamma. For (hi), Vāseṭṭhas, in the case of people, Dhamma is the best, in this very (eva) life and in the next life.”

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1 Orasā, see DP.
2 i.e. ‘from his mouth’. Note the ablative ‘to’ ending.
3 Brahmajit, bahubhīti 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.
4 Brahmānimmittā, another bahubhīti compound, here formally resembling an instrumental tappurisa compound, i.e. ‘created by...’.
5 A third bahubhīti compound, here formally like a genitive tappurisa compound, i.e. ‘brahma’s heir’.
6 Te tuṅhe, lit. ‘those your’.
7 Samanuṃke, apparently a pejorative reference to a samanu, see PTS dict. Note the accusative plural, i.e. the same case as hīsam... vamam just before.
8 Bandhupatāpace, a bahubhīti compound qualifying samanu, formally resembling a three member tappurisa compound: ‘offspring’ (apace) + ‘of the feet’ (pada) + ‘of the kinsman’ (bandhu). Bandhu (‘kinsman’) is a synonym for Brahmā.
9 Assaranāti, present participle agreeing with brāhmaṇa.
10 Brahmāṇīge, feminine form of brāhmaṇa.
11 Yoniṭṭa, ablative tappurisa compound.
12 Note the three cas, connecting the three phrases.
13 Pitaṭṭipatta, can be regarded as a noun (a tappurisa compound) in apposition to khattege or as a bahubhīti compound (i.e., an adjectival qualifying the same, see Warder pp.188 and 122. So also for the following compounds.
14 Miccāntī. These in-stem nouns can be regarded as possessive (see Warder p.122), thus ‘one who possesses wrong conduct’.
15 Kāmesu, here refers to sexuality but this word usually pertains to all the five senses.
16 Patiṭṭirato, past participle functioning as an adjective, see PTS dict.
17 Pitaṭṭipatta, a genitive tappurisa compound (‘the killing of...’) in the ablative case, i.e. ending in ā. The ablative is required by patiṭṭirato, ‘abstaining from’.
18 I.e., a mixture of good and bad qualities. Ubbhayaṅkotiṃsesu is a bahubhīti compound qualifying vamam, ‘castes’.
19 Vattanāmessu, present participle, locative plural to agree with vamam, ‘castes’.
20 Kanghasukkasa dhammesu viṅkugaraḥitesu c’eva viṅkitaṭṭhasu ca. It is not clear whether this is to be regarded as qualifying vamam or whether it should be seen as the locative ‘object’ of vattanāmessu. Judging from exercise 18, passage 2 (towards the bottom of p.131), the verb vattati does indeed take ‘objects’ in the locative (ariye cakkavattitvattati catti, ‘he conducts himself in the noble conduct of a wheel-turning monarch’). Thus I assume that this is the case also in the present exercise. Dhammesu, then, is the object of vattanāmessu and kanghasukkasa, viṅkugaraḥitesu, and viṅkitaṭṭhasu are bahubhīti compounds (formally resembling a dvanda, a tappurisa, and another tappurisa compound respectively) qualifying dhammesu.
21 The whole clause, imesu... viṅkitaṭṭhasu ca, is an ablative absolute. Note that the ablative absolute construction may include objects/paintings of the absolute participle in whatever case relevant (here the locative), see Warder p.103.
22 Yad, here used as an adverb which meaning is very broad, see Warder pp.72 and 291.
23 Tesan, here probably dative of advantage.
24 Tan kassa hetu, lit. ‘of what is that the cause’.
25 Klīṭasavo = kliṭa (‘exhausted’) + āsavo (‘outflowing’), is a bahubhīti compound qualifying bhikkhu, ‘monk’. It is formally similar to a kammadhāraya compound where the past participle kliṭa functions as an adjective to āsavo, i.e. ‘(who has) outflowings which are exhausted’. (Alternatively this could be regarded as an accusative tappurisa structure with āsavo being the patient of kliṭa, ‘(a monk) who has exhausted the taints’). Note that although klīṭasavo is singular to agree with bhikkhu, still the plural ‘outflowings’ must be understood, see Com.
26 Vusatat, possessive adjective in -vusat, see Warder pp.158 and 252.
27 Kakataraṇīya = kaka (‘done’) + karana (‘duty’).
28 Ohitabhatto = ohita (‘put down’, past participle) + bhata (‘burden’).
29 Anupatadattho = anupatta (‘attained’) + sad (‘sent’, ‘true’) + attito (‘goal’).
30 Parikkhamontvamanojano = parikkha (‘eliminated’) + bhata (‘being’) + sanyojano (‘fetter’).
31 Sammadhatvimojato = sammad (=samma, ‘right’) + aṭṭha (‘knowledge’) + vīmutio (‘freed’).
“Vāseṭṭhas, there is that time when⁸ after the passage of a long time,⁹ this world contracts (saṃvattaṭità). When the world is contracting,¹⁰ beings are for the most part (yebhuyeyena) contracting to (saṃvattanika) the world of radiance¹¹. There they are mind-made, feeding on joy, self-luminous, living in the sky, remaining in glory,¹² (and) they stay (thus) for a long (ciraṃ), long (dighati) time. (And) Vāseṭṭhas, there is that time when, some time or other, after the passage of a long time, this world expands (vivattatī). 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 (ciraṃ), long (dighati) time. At that time, Vāseṭṭhas, (the world) is consisting entirely (eva) of water, (and) there is darkness, pitch-darkness¹³. The moon and the sun are not discerned,¹⁴ the lunar mansions¹⁵ and the constellations¹⁶ are not discerned, nights and days¹⁷ are not discerned, months and half-months are not discerned, seasons and years are not discerned, female and male¹⁸ are not discerned. Beings go to classification simply (eva) (as) ‘beings’¹⁹. Then, Vāseṭṭhas, some time or other, after a long time, for those beings²⁰ tasty-earth²¹ stretched out²² on the water. Just as, while hot milk²³ is being cooled²⁴, there is a film²⁵ on top, just so it appeared. It was endowed with colour, endowed with odour, [167] endowed with taste; just as ghee is endowed²⁶ or butter (navanitiṃ) is endowed, it had such colour²⁷, and (pi) just as honey which is sweet (and) pure, it had such enjoyment²⁸. Then, Vāseṭṭhas, a certain wanton-natured²⁹ being thinking³⁰ ‘Hey, just what might this be³²?’³¹, tasted³³ tasty-earth with a finger. While it was tasting³⁴ tasty-earth with a finger,³⁵ it³⁶ enveloped (the being)³⁷ and craving descended into it³⁸. Also certain

Katagaramyā to sammadānāvivutä are five bahubhi compounds all qualifying bhikkhu.

¹ Aggaṃ, lit. ‘peak’.
² Or ‘among them’, tesam. Here the genitive is similar to the locative.
³ I.e., using Dhamma as the standard.
⁴ Īśita, seems to be a locative of reference, see Warder pp.100-102.
⁵ Dhithe ... dharmme, lit. ‘in the visible ... phenomenon/state’. It has the contextual meaning of ‘in this life’ in the suttas.
⁶ Abhisamparayan, according to DP it is an indeclinables. Indeclinables can have a sense different from the case they appear in. Thus here the accusative case has a locative sense.
⁷ Yana, again taking it as an indeclinable. See also PED under ya.
⁸ Kaddi ci karaha ci, see DP.
⁹ For the use of accayaṇa, see Warder p.45. For addhuno, genitive singular of addham, see Warder p.154.
¹⁰ Locative absolute.
¹¹ Abhassarasamparayanā, bahubhī compound qualifying sattā, ‘beings’. Note that saṃvattaṭita is derived from the same root and prefix as saṃvattanātā just before and thus the meaning must be closely related. (The compound can be regarded as similar to an accusative tappurisa compound, i.e. saṃvattanātā being an action noun taking ābhassara as its patient, see Warder, p.138).
¹² Five bahubhī compounds qualifying le, ‘they’. (The last one, subhaṭṭhdyino, is a nominative plural in the in-stem.) Note the ‘bound form’ at the end of each compound, see Warder p.92.
¹³ Andikāratānimśa, see DP.
¹⁴ Patbhāyanti, passive plural of paṭātati.
¹⁵ Nakkhatthiti, this seems to refer to the particular constellation that the moon passes through during the year, see Com.
¹⁶ Tārakārāpū, lit. ‘the forms of the stars’, seems to refer to the constellations apart from the lunar mansions, see Com.
¹⁷ 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 a-stem noun, see Warder p.158.
¹⁸ Ithhiputā, see DP, Pumāt is an an-stem noun, see Warder p.154.
¹⁹ I.e., they are considered simply as beings. For the idiom sākhān gacchati, see Warder p.161.
²⁰ Tesam ... sattānaṃ, probably dative.
²¹ Rasapathi, seems to be a kammadhārāya compound, lit. ‘the earth which has taste’.
²² Samatāni, aorist of santaniōti.
²³ Payaso, genitive of as-stem, see Warder p.154.
²⁴ Nibbattamānasā is the genitive present participle passive of nibbatti. The whole phrase is a genitive absolute.
²⁵ Santānakī, lit. ‘a stretching’.
²⁶ Sappeyaṃ vā sappi, where sappi is an i-stem neuter noun and sappeyaṃ 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 ami).
²⁷ Evamottanā, bahubhī compound starting with an indeclinable, qualifying sa, ‘it’, at the beginning of the sentence.
²⁸ I.e. ‘it was that enjoyable’. Evamassattā is another bahubhī compound qualifying sa.
²⁹ Or ‘of a restless nature’, lalāyāti, a bahubhī compound.
³⁰ ‘Thinking’ is implied the ti marking a quote, see Warder pp.35-36.
³¹ Ambho - see DP.
³² Bhavavatā, future expressing surprise or wonder, see Warder p.55.
³³ Sātyi, third person singular aorist of sātyati.
³⁴ Sāyato, present participle genitive singular, agreeing with tassa.
³⁵ Genitive absolute.
³⁶ I.e., the taste. See next footnote.
³⁷ I.e., the being was consumed by the taste. Acchādesi might be interpreted in two ways: as the aorist of clādeti or as the aorist of acchādeti. Clādeti has the sense of ‘to be pleased’ and the agent would in this context be aṭṭhātāra 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 aṭṭhātāra 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.).
³⁸ Assa okkami. Although the English translation has a locative sense, okkami may take the genitive, see DP under okkamatī.
(other) beings, Vāsetṭhas, following the view\(^1\) of that being, tasted tasty-earth with a finger. While they were tasting\(^2\) tasty-earth with a finger,\(^3\) it enveloped (the beings) and craving descended into them. Then, Vāsetṭhas, those beings fell upon tasty-earth making pieces\(^4\) with the hands to enjoy.\(^5\) When,\(^6\) Vāsetṭhas, beings fell upon tasty-earth making pieces with the hands to enjoy, then the self-luminosity\(^7\) of those beings disappeared. When the self-luminosity disappeared,\(^8\) 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,\(^9\) 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\(^10\).”

Re-translation into Pali (Vin I 268.2-3.18 - 269.11)

**Exercise 21**

**Passage 1 (D 152.21 - 53.4)**

When this had been said, Venerable Sir, Pūrṇa Kassapa said this to me: [177] “Great King, when doing,\(^1\) when causing to do,\(^2\) when cutting, when causing to cut, when torturing,\(^3\) when causing to torture, when causing to grieve, when causing to distress,\(^4\) when shaking, when causing to shake, when causing to kill a living being, when taking the ungiven, when cutting a break,\(^5\) when taking plunder,\(^6\) when doing,\(^7\) burglary, when standing in ambush\(^8\), when going to the wife of others, when speaking falsehood; when doing,\(^9\) no evil is done.\(^10\) Also, if with a razor-rimmed wheel, who should make\(^2\) the living beings of this earth (into) one mash of flesh\(^2\), one heap of flesh, there is no evil\(^2\) from that source,\(^2\) there is no coming of evil.\(^2\) 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,\(^2\) 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

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1. *Dīttṭhatuṇugatīn āpayājamanātā*. The Pali idiom is difficult to translate word for word into English.
2. *Sātyantam*, present participle genitive plural of *sātyatī*.
3. *Again*, genitive absolute.
4. *Ālumpakātakaṃ*, adverb. It seems to be a verbal compound (see Warder p.156) containing a noun, *ālumpa* ‘piece(s)’, and a gerund/absolute, *kātakaṃ* (so-called *nāmul* absolute), see DP under *karoṭi*. 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.)
5. I.e. ‘for the purpose of enjoyment’. The infinitive is interchangeable with the dative of purpose, see Warder p.134.
6. *Yato*, see PED.
7. *Saṃyampabhaṃ*, here a kammadhāraya compound, i.e. it is used as a noun. In the previous paragraph *sāṃyampabhaḥ* is a bahubbhī compound and used as an adjective (*te tatttha honti manomayā pitibakkhaḥ saṃyampabhaḥ* ...).
8. *Locative absolute. And four more in the following text.*
10. *Visaṭṭho*, past participle of *visaṭṭatī*.
11. *Karoṭa*, genitive present participle singular, as is the whole list following *karoto*. This is presumably a genitive absolute construction despite the absence of a pronoun, see NCRP VIII,3 and X,1.
12. *Karoṭayo*, from *kαreti* (causative), *aya* and *e* being interchangeable, see Warder pp.79-80 + 82.
14. *Kilamāṇata*, see DP under *kiliṇati*.
15. *Saṅdhisthā chiṇaḍato*, apparently this means ‘robbing houses’, see PED.
16. I.e., when plundering.
17. *Karoṭa*, alternative form of *karoto*.
19. 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.
20. *Karotiyatī*, passive of *karoti*.
21. *Karoyya*, here seems to take two patients, i.e. to make something (‘living beings’) (1) into something (‘one mash of flesh’) (2).
22. *Ekaṃnamsakhaḷaṃ = eka* (‘one’) + nampaśa (‘flesh’) + khaḷam (‘threshing’ or ‘mash’); see DP. A tappurisa compound (*mamsa-khaḷam*) within a kammadhāraya, *eka* being an adjective (see Warder p.116) qualifying the rest of the compound.
23. *Pāppam* is here a synonym for *apuṭṭham*, ‘demerit’, i.e. bad kamma, because the opposite of *pāppam* (further down the paragraph) is *puṭṭham*.
24. *Tattonāṇam = tato* (‘from that’) + niṭṭham (‘source’) is probably to be read as a bahubbhī compound acting as an adjective qualifying *pāppam*, lit. ‘(evil) which has a source from that’. It seems that *niṭṭham* 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 *niṭṭham*. 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.
25. 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.
26. Six present participles nominative singular, agreeing with the subject of *āgaccheyya*. 
merit. By gifts, by restraint, by self-control, by speech which is truthful; there is no merit, there is no coming of merit.’’ Thus, Venerable Sir, Pūrṇa Kassapa, being asked by me (me) (about) the fruit of recluse-ship in this life (sānditṭhikāna), explained inaction.

Passage 2 (D III 86.11 - 93.21)

Then, 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 as, 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 a coarseness descended into the body of those beings, and a discolouration of (their) beauty was discerned. Some (āke) beings there were beautiful, some 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, tasty-earth disappeared for those who had a nature of pride and conceit. When the tasty earth disappeared, they assembled, and having assembled they lamented: ‘‘Oh the taste, oh the taste!’’ So, also now, people having obtained some good taste, say thus: ‘‘Oh the taste, oh the taste.’’ They just (evi) follow that ancient, original expression, but (tv evi) they don’t understand the meaning of it (assā).

Then, Vāsetṭhas, when the tasty earth had disappeared for those beings, a ground-fungus appeared. Just like a mushroom, just so it appeared. It was endowed with colour, endowed with odour, endowed with taste. Just as ghee is endowed with butter, it had (āhosī) such colour. And just as honey which is sweet (and) pure, it had such enjoyment. Then, Vāsetṭhas, those beings fell upon the ground-fungus to enjoy it. They, who were enjoying it (tāṇī), who were feeding on it, who were having it as nutriment, remained for a long, long time. Just as, Vāsetṭhas, 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 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, Vā сетhas, those beings fell upon the creeper to enjoy. They, enjoying it, feeding on it, having it as nutrient, remained for a very long time. Just as, Vā сетhas, those beings, enjoying the creeper, feeding on it, having it as nutrient, etc. When the creeper disappeared, they assembled, (and) having assembled they lamented: “Alas, it was ours! Alas, our creeper has disappeared!” So (tād), also now, people who are touched by some painful thing, 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.

Then, Vā сетhas, when the creeper had disappeared for those beings, rice appeared which ripened in uncultivated (ground)¹, without bran,² without husk, which had pleasant smell,³ (and) which had rice-grain-fruit⁴. That which they collected in the evening for the evening meal¹⁵, in the morning that was ripe (and) grown again¹⁶. That which they collected in the morning for the morning meal, in the evening that was ripe (and) grown again, the harvest was not discerned¹⁷. Then, Vā сетhas, those beings, enjoying the rice which ripened in uncultivated (ground), feeding on it, having it as nutrient, etc. and a discolouration of (their) beauty was discerned. For female¹⁸ the female characteristic¹⁹ arose, and for male the male characteristic. And female thought excessively about male, [179] and male (about) female. While they were thinking²⁰ excessively about each other²¹, lust arose, a fever (of lust) arose in the body. They, due to the condition of fever²², indulged in sex²³. But which beings²⁴, Vā сетhas, at that time, saw them (te) indulging in sex, some²⁵ (of them) threw dirt, some threw ash, some threw cowdung, saying: “Perish, impure one!”²⁶ Perish, impure one!” “For how could a being do²⁷ such to a being²⁸?” So, also now, people, when in some countries the bride is being lead out,²⁹ some²⁰ 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), Vā сетhas, at that time it was considered improper (adhamma), (but) now that is considered proper. And (kho pana), Vā сетhas, which beings at that time indulged in sex, they did not get (labbanti) to enter the village or town for a month or (pī) two months. Because (yato), Vā сетhas, at the time, those beings indulged excessively in the improper (asaddhamme), they then (athu) went into houses to carry out (kātum) the aim (āthānt) of concealment of that very (evu) immorality (asaddhammasa).

Then, Vā сетhas, a certain lazy-natured being thought this:²⁶ “I say (ambho), just why am I troubled²⁷ collecting²⁸ rice in the evening for the evening meal (and) in the morning for the morning meal. What if I were to collect rice just (evu) once for the morning and evening meal²⁹.” Then, Vā сетhas, that being collected³⁰ rice just once

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1. Locative absolute.
2. Athu, root aorist of hoti, see Warder p.353.
3. No, enclitic genitive of məyaṃ, ‘we’, see Warder p.115.
4. Abyāti, aorist passive of śū.
5. Duukkhadhamma, a kammadhāraya compound, ‘(by) a thing (dhama) which is painful (dakkha)’.
6. Or ‘which ripened without cultivation’. Akaṭṭhapāko is an adjective according to DP and thus a bahubhī compound qualifying sāli (sāli must then be a masculine noun in this case). Akaṭṭha is the negative past participle of kasati, ‘plows’.
7. Akarho, see DP.
8. Sugandho = sa + gandho, see Warder p.98.
9. Tāndulaphalo = tāndula + pūla, 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.
10. Saŋamānta⁴⁰ = saŋam + ānta, kammadhāraya compound in the dative case (dative of purpose see Warder p.67).
11. Paṭivirāhant, past participle of paṭivirahati.
12. ṭa, could not be discerned.
13. Ithi, seems to be dative.
14. Ithiṅgām = ithi + linga, a kammadhāraya compound (‘the characteristic which is female’ or ‘the female characteristic’) or a tappurisā compound (i.e. ‘the characteristic of females’).
15. Upalajjāthaṃ, present participle genitive plural. The whole phrase is a genitive absolute.
16. Athāma, athāma, see DP.
17. Pariḷāhappacayā, 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.
18. Methañām duhamma, accusative not locative. The Pali idiom here is slightly different from the English.
19. I.e., those beings which.
20. Aṭṭhe is here the correlative pronoun relating to the relative ye, ‘which’. Note the relative clause/demonstrative clause construction.
21. Asuci, here seems to be a vocative noun rather than an adjective, cf. Warder’s vocabulary.
22. Kathāma hi nāma ... karissati, indignation expressed by future tense, see Warder p.55.
23. Dative.
24. Genitive absolute. Nibbhuṣhamattaya is a present participle passive locative.
25. I.e., some people. Note that aṭṭhe here agrees with manassā, both being nominative plural.
26. The standard idiomatic construction to indicate thinking, see Warder p.56.
27. Vihāhārīni, passive.
28. Āharanto, agreeing with āram.
29. Sāyapiṭṭasāya, a dvanda compound (sāyapīṭṭa) within a tappurisa compound, the whole compound being singular dative.
30. Aṭṭhe, aorist of āharati.
for the morning and evening meal. Then, Vāseṭhas, 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 the morning and evening meal.” Then, Vāseṭhas, that being, following the view (ditthāṅgutāṁ āpajjāmāno) of that being, collected rice just (eva) once for two days’ thinking: “Indeed (kira), your honour, thus also it is good.” Then, Vāseṭhas, 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, Vāseṭhas, 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, Vāseṭhas, 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, Vāseṭhas, 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] Vāseṭhas, those beings, making a store, fell upon the rice to enjoy (it), then (atha) bran enveloped the rice-grain, and (pi) husk enveloped the rice-grain, and the reaped (rice) was not re-grown (ppatiṭivirilhami) the harvest was discarded, (and) rice (plants) remained in thick clusters.

Then, Vāseṭhas, 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. It was endowed with colour, endowed with odour, endowed with taste. We fell upon tasty-earth making pieces with the hands to enjoy, (and) when we were falling upon tasty-earth making pieces with the hands to enjoy, the self-luminosity disappeared. When the self-luminosity disappeared, 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 nutrient, remained for a very long time, but due to the appearance of evil unwholesome ways (dhammā), tasty-earth disappeared for us (tesamo no). When tasty-earth disappeared, a ground-fungus appeared. It was endowed with colour, endowed with odour, endowed with taste. We fell upon the ground-fungus to enjoy. We, enjoying it (tum), feeding on it, having it as nutrient, 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 nutrient, 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 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. [181] Then, Vāseṭhas, that being which ripened in uncultivated ground, feeding on it, having it as nutrient, 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, Vāseṭhas, those beings divided the rice, (and) established a boundary. Then, Vāseṭhas, a certain wanton-natured (lolajātikō) being, guarding his own share, having taken a

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1. Cariṃsāma, the future here (future of 'decision') is almost imperative, see Warder p.55.
2. Sālāthaṁ = sāli + aṭhā, tappurisa compound, ‘the collecting of rice’.
3. I.e., for two days’ consumption. Dvālāya = dvo + aha (+ative ending), is a so-called digu compound, see Warder p.274.
4. Samaṅghikratam, Kārakām, 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, ‘āditya’). See also DP under karoti.
5. Lānām past participle used as noun, i.e. ‘what had been reaped’.
6. I.e., could not be discerned. Pathāḥyātthā, passive aorist of the middle conjugation, see Warder p.316.
7. Sandasanda, see Warder p.171. The compound is masculine nominative plural agreeing with salīya to which it is in apposition.
8. Tesamo nāmālāya, lit. ‘for those us’. The combination of a demonstrative with a personal pronoun, here tesam 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.
9. Te manav, again emphatic ‘we’.
10. Genitive absolute, tesam + upakkamataṁ, upakkamataṁ being a present participle genitive plural.
11. Again, locative absolute.
12. Nēva, junction form of eva, see Warder p.218.
13. Pāṭubhava, ablative of cause, see Warder pp.88-89. Pāṭubhavato is a noun.
14. Āhārana, historical present tense, Warder p.12.
15. Pathāḥyātthā, again middle conjugation aorist passive, see Warder p.316.
certain ungiven share, ate1 (it). They took hold of him (tam evam), (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 (cevarīpaṇa) again.” Saying “yes (evam), your honours", Vāseṭṭhas, that being consented to those beings. Also for a second time,2 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 (nīne) beat (it) with the hand, some beat (it) with a clod, some beat (it) with a stick. And (kho pana) since then, Vāseṭṭhas, stealing3 is discerned, blame is discerned, false speech is discerned, punishment4 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 discerned5, blame is discerned, false speech is discerned, punishment is discerned; perhaps (yan nīna) we should elect6 one being. He should denounce (khīteyya) the one of us (no) who rightly should be denounced7, 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 him8 a share of the rice.’’ Then, Vāseṭṭhas, those beings, which being9 was the most handsome, the most beautiful, the most lovely, the most powerful of them10, 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 you11 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-elected12, just thus13 a first expression “the great-elected” came into being14. “The lord of the fields”, thus Vāseṭṭhas, there was the noble warrior (khattiya); 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. Just15 thus (iti), Vāseṭṭhas, was the origin of this circle of noble warriors16 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 people17 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 this18: “Where do these four great elements cease without remainder19, to wit, the earth element, the water element, the heat element, (and) the air element.” Then that monk attained such a kind (of) concentration, that (yathā) in the concentrated mind20 the path leading to the gods21 appeared.

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1 Or 'enjoyed', paribhujitī, aorist. Note how the Pali aṁbahāraṁ bhāgaṁ adīnān, 'a certain ungiven share', is the patient of both adīvaṁ (having taken) and paribhujī (ate).
2 Dutiyaṁ pi, adverbial form of dutiya, 'second', i.e. 'secondly' or 'for a second time'.
3 Lit. 'the taking of the ungiven', adinnatānnaṁ = adīnaṁ + adīnan, tappurisa compound.
4 Durinkatānnaṁ = dūr + adinnān, another tappurisa compound, lit. 'the taking (up) of sticks'.
5 Patikītussati, lit. 'will be discerned'. This use of the future tense may be what Warder calls future of 'acquired habit', see Warder p.55.
6 Or 'should agree on', sammananippatāma.
7 I.e. 'those (of us) who rightly should be denounced', sammatikīteyyabbhaṁ. 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.
8 Assa, dative.
9 I.e. that being which.
10 Note that the comparative suffix -aro when used with the genitive, as here (i.e., nesam, 'of them'), has the superlative meaning. When used with the ablative the meaning is comparative, see Warder pp.123-124.
11 Te, dative.
12 Mahāsaṁmattā, maybe equivalent to 'headman' or even 'prime minister'.
13 Tu eva from ti + eva.
14 Upanibhūttaṁ, past participle.
15 Enam, I take this to be a junction form of eva, the m being due to the closely following vowal, see Warder p.255.
16 Khattiyaṁadāleśa, presumably refers to the noble warrior caste.
17 Jan 'esamīṁ, equivalent to esamīṁ jāne, reference of reference.
18 Aṁbahāraṁ bhākkhuno evam cetaso parivitakko uδapāδi, lit. 'of a certain monk a thought of the mind arose thus:'. This is another Pali idiom that expresses thinking.
19 Aparinēsa is apparently an adjectival qualifying mahābhūtā. In translation it gets an adverbial sense, i.e. 'ceases without remainder/remainderlessly'.
20 This could also be taken as locative absolute, i.e. 'when the mind was concentrated'.
21 Devyatīrya = deva + yātiya ('leading to'), a bahibbhi compound with tappurisa structure qualifying maggo, yātiya being a dependent word, see Warder p.92.
Then that monk approached the gods belonging to (the realm of) the four great kings1, (and) having approached, said this to the gods belonging to the realm of the four great kings: “Where, friends,2 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, the water element, the heat element, (and) the air element. (But) there are,3 monk, the four great kings who are more excellent and more exalted (panittatārī) than us4. They might know this:5 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 Tāvatimsa6 who are more excellent and more exalted than us. They might know this: where these four great elements cease without remainder.”

Re-translation into Pāli (Vin I 269,11 - 270,25)

Exercise 22

Passage for reading7 (D I 12,19 - 38,24)

Indeed (eva), monks there are8 other things (dharmā), profound, hard to see,9 hard to awaken to, peaceful, sublime, outside the sphere of reason,10 subtle, to be known by the wise,11 which the Tathāgata, having realised (saṅkhīrta), having himself (sayaṁ) directly known (abhiñña), 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, some12 ascetics and brahmans who are past-order-ers13, who have views about the past,14 (and) with reference to (ārabbha) the past they proclaim manifold15 words of description16 through eighteen grounds17. And those honoured ascetics and brahmans, 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 brahmans who have doctrines of eternity18, (and) they declare an eternal19 self and world through four grounds. And those honoured ascetics and brahmans, who have doctrines of

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1 Catummahātrājikā devā, lit. ‘the four-great-kings gods’. The -ika ending makes catummahātrājikā into an adjective (i.e., a bahubbhi 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.
2 Eva, despite the singular form this word is used for both the singular and the plural, see DP.
3 Aitthi, note that this singular form can be used for both the singular and the plural, see Warder p.87.
4 Aitthi, ablative of comparison. The comparative words abhikkantārī and pannittarī function as, and are inflected like, adjectives, see Warder pp.123-124.
5 Evam, ‘this’, has the sense of ‘the following’, thus the colon.
6 Lit. ‘thirty-three’.
7 Note that Warder’s text contains some abridgements compared to the PTS text.
8 Aitthi, see Warder pp.85 and 87 for plural meaning of this singular verb, similar to ‘there exists’.
9 Duddassā = du(r) (‘hard’) + dasā (‘seeming’). For du(r) see Warder p.98.
10 Atakkavacara = a + akka (‘reason’) + avacara (‘sphere’).
11 Paṇḍitavaṃsānāti = paṇḍita (‘a wise person’) + vedantā (‘to be known/experienced’), vedantā being a future passive participle of vedeti (vedeti is causative of vediti).
12 Aek, plural of eko, see Warder p.116.
13 I.e., they order or arrange the past in the sense that they have theories about it. Pubbantakappikā = pubbanta + kappa + -ika.
14 Pubbantamuditthi = pubbanta + anudditthi. Anudikavatthi = aneka (‘many’), lit. ‘not one’) + vihitāni (‘arranged’).
15 Adivivuttapadāni = adhivutti + padāni, tappurisa compound. It seems to mean something like ‘theories’.
16 I.e. ‘on eighteen grounds’, atthādasaṁ svātthānī. An instrumental or ablative of cause, see Warder p.44 and p.89 respectively.
17 Sassaṭavoṭṭa, bahubbhi compound qualifying sannābhojanaṁ. Translate using who/which is/has, see Warder p.137.
18 Sassaṭaṁ, seems here to be an adjective qualifying both attānaṁ and lokānaṁ. This is confirmed by the position of the ca which would otherwise have been between sassaṭaṁ and attānaṁ. See Warder pp.60-61 how an adjective in the singular can qualify more than one noun.
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 (anuvāya) energy, in consequence of exertion, in consequence of practice, in consequence of diligence, in consequence of right attention\(^1\), touches\(^2\) such a kind (of) concentration of mind\(^3\) that (yathā), when the mind is concentrated\(^4\), he recollects manifold a past existence\(^5\) - to wit: one birth, also two births ... also five births ... also a hundred births\(^6\), 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 (āsim) 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\(^7\). I,\(^8\) 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\(^9\).” Thus, with features\(^10\) (and) with specifications\(^11\), he recollects manifold a past existence. He says thus: “The self is eternal and the world,\(^12\) barren, standing like a mountain peak,\(^13\) standing firm as a pillar,\(^14\) and those beings transmigrate, transcirculate (samsāranti), pass away, (and) rearise; thus indeed (trv ca), it is the same for eternity\(^15\). 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)\(^16\), 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) contradiction and expansion, also two (world) contradictions and expansions ... also four (world) contradictions and expansions, also five (world) contradictions and expansions, also ten (world) contradictions and expansions. “There I had\(^17\) 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.

(D I 15:2) And concerning the third (case) ... also forty (world) contradictions and expansions ... they declare. (D I 16:6)

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,\(^18\) followed through by investigation,\(^19\) (through) his own inspiration,\(^20\) 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.

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1. Samanānanaśīkāram = sanānā (‘right’) + manasikāram (‘attention’). Manasikāra literally means ‘work (kāra) in the mind (manasī), manasī is the locative of manas, used adveravbly.
2. i.e., attains, phusati.
3. ācāraṁāriṁ, tappurisa compound.
5. Note that nivāsas, ‘existence’, is singular despite the ‘manifold’.
6. See Warde p.117 for the use of satams (‘a hundred’) and sahasams (‘a thousand’).
7. i.e., such was the length of my life. Five bahubbhi compounds qualifying the ‘I’ implied by āsim.
8. So is presumably here to be understood as so aham, emphatic ‘I’, see Warde p.29. Aham is implied by the verb, uṇapādim.
10. Sākram = sa (‘with’) + dākrām (‘feature’), a bahubbhi compound qualifying nivāsas, ‘past existence’, cf. Warde p.137. Note that the compound is singular because it qualifies (like an adjective) a singular noun (nivāsam), but the meaning may still be plural.
11. Sādākram = sa + sādās, again a bahubbhi compound.
12. Again, ‘eternal’, sasāto, is qualifying both ‘self’ and ‘world’.
13. i.e., immovable. Kāṭṭhako = kāta (‘peak’, ‘mountain-peak’ according to the Com.) + tlio, an adjectival ending meaning ‘standing’.
14. Two bahubbhi compounds, qualifying atta and loka, expressing metaphors, see Warde p.155.
15. Sasattasamājan = sasati (‘eternity’) + saṃman (‘the same’).
17. Aumratīṁ = aumatra + āsim.
18. Takkāparyālātamatā = takka (‘reason’/’logic’) + paryālātamatā (‘deduced’), neuter tappurisa compound in apposition to so, ‘he’ (i.e., agreeing in number and case but retaining their individual genders).
19. Another neuter tappurisa compound in apposition to so.
20. Sayamapāṭhabhati = sayam (‘his own’) + pāṭhabhati (‘inspiration’), kammadhārāya compound in apposition to so.
With reference to these,1 monks, those ascetics and brahmans, who have doctrines of eternity, declare an eternal self and world through four grounds. For, monks, whatever2 ascetics or brahmans, who have doctrines of eternity, all those (sabbe te) declare an eternal self and world through just these four grounds or through a certain (one) of them3; there is none (n‘atthi) apart from this.

With reference to this (tayidām), monks, the Tathāgata understands: “These standpoints for views4, thus grasped, thus held on to,5 will have such destiny, such future state6.” That the Tathāgata understands and he understands more (uttaritaram) than that,7 and he does not hold on to that understanding, and while he is not holding on,8 the extinguishing is personally9 known10, (and) having known as it actually is (yathābhūtān) the origination, the ending, the enjoyment, the danger, and the leaving behind of feelings, the Tathāgata, monks, is freed due to non-attachment11.

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 brahmans who are eternalists in some things12 (and) non-etalists in some things13, (and) they declare a some-things-eternal (and) some-things-non-eternal self and world14 through four grounds. And those honourable ascetics and brahmans who are eternalists in some things (and) non-etalists 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 (ماذا), some time or other (kada ci karaha ci), after a long time,15 this world contracts. In a contracting world beings are mostly16 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 radiance17, rearsises in the empty god-mansion18. 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) alone19 there for a long time, unseason, discontented, (and) agitation arises: “Oh (aha vata), may other beings also come here (ithitta).” 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) rearise in the god-mansion in the company of20 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 rearised first, it thinks this: “I am Brahmā, the great god, the overlord, the unconquered, the all-seeing, the wielder of power,22 the lord, the maker, the creator, the best, the ordainer, the

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1 *Ime*, accusative of specification of state (see Warder p.17), referring to the preceding four cases.
2 Ye ... ke ci, indefinite pronoun, see Warder p.85.
3 I.e., among them.
4 *Dhīti*thāna = dhīthi (‘view’) + (t)thāna (‘standpoints’), see PED.
5 Two bahubbhī compounds qualifying dhīthiθθāna.
6 Two further bahubbhī compounds qualifying dhīthiθθāna, being predicative of it by bhavissati.
7 Tato ... uttaritaram, comparative construction using the ablative tato and the ending -tara, ‘more’, see Warder pp.123-124. Uttaritaram literally means ‘more beyond’.
8 Genitive absolute. Aparānasato is a negative present participle genitive.
9 *Paccattam*, 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 nībbutī.
10 Viditā is a past participle feminine nominative singular, agreeing with nībbutī.
11 Anupatīda, ablative of cause.
12 Ekaccassassati, lit. ‘some-things-etalists’. Bahubbhī compound qualifying ‘ascetics and brahmans’. It is often difficult to know whether a particular bahubbhī compound has tappurisa or kammadhārāya 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 sassesi, a noun, making the compound a tappurisa (‘eternity in some things’). Fortunately the meaning of their two structures is essentially the same. The ending -ika/-ka turns the kammadhāraya/tappurisa into a bahubbhī compound.
13 I.e., other things.
14 I.e., a self and a world that in some respects are eternal and in some respects non-eternal.
15 Diphasa addhuno accayena, see Warder pp.56-57 = 45.
16 Yebhupagena, instrumental form used adverbially.
17 Ābhassarakayo, Kāyo, lit. ‘body’, here in its broadest sense. Thus ‘the body (of beings)/group of the Ābhassara world’.
18 Brahmavimānaṁ, accusative. But on translation the locative ‘in’ is required. (This seems to be a case of ‘accusative of place where’, see SCPN, para. 45.)
19 Tassa ... ekakassā, dative. This expression could also be regarded as a genitive, ‘of it’, similar to the English ‘it had agitation arising’.
20 Or ‘together with’, sabavatthan.
21 Aīdhadatthaūdasa = aīdhadatthu (‘universally’ or ‘all’) + dasa (‘seeing’).
22 Vasaśvati = vasa (‘power’) + vatti (‘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 ahām, ‘I’ (‘who am wielding power’).
master, the father of past, existing, and future beings. These beings were created by me. Why is that? Because formerly I thought this: ‘Oh, may other beings also come here.’ Thus (was) my aspiration of mind, and these beings came here.” Also those beings which have arisen 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 had arisen here first but (pāna) we had arisen afterwards.”

There, monks, that being which has arisen first, it is more long-lived, more beautiful, and more powerful. But those beings which have arisen afterwards, they are more short-lived, more ugly, and have less power. And (pāna), monks, this is possible, that (yam) a certain being having fallen from that group (of beings), comes to this world. Having 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. 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, (and) he will remain just so, the same for eternity. 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 brahmans, 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 19a) ...

(D I 12.1): There are, monks, some ascetics and brahmans who are finite-and-infiniter, (and) they declare the finiteness and infinity of the world through four grounds. And those honourable ascetics and brahmans, who are finite-and-infiniter, dependent on what, with reference to what, do they declare a finite-and-infinite world through four grounds?

Here, monks, some ascetic or brahmān, 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/abides per ci ent of the finiteness with reference to the world. [200] Also through that I 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 brahmans, 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 brahmans, who are finite-and-infiniter, declare the finiteness and infinity of the world?

Here, monks, some ascetic or brahmān, 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/abides per ci ent of the finiteness with reference to the world. He says this: “This world is infinite (and) unbounded. Those ascetics and brahmans who say this: ‘This world is finite (and) limited’, it is falsehood of them. This world is infinite (and) unbounded. Why is that? Because

1 According to the sub-commentary on this sutta, bhūta refers to past beings and bhavya to existing and future beings.
2 Inam, note the accusative of the Pali, being the patient of addasana. Upapannam agrees with inam.
3 Pathaṇam, adverb to upapanno, contra Warder p.125.
4 Three comparatives without the usually accompanying genitive, which here must be considered implied.
5 Lit. ‘this case exists’, thanaṃ etam vijjati, see Warder p.63.
6 Samāno, present participle of atthi. Again note how the Pali verbs for ‘to be’ sometimes must be translated using the verb ‘to have’.
7 Tato paraṃ, lit. ‘after from that’. Paraṃ, ‘after’ or ‘beyond’, takes the ablative, tato.
8 Avapi parināmaṃ = a (‘not’) + viparītāṃ (‘change’) + āhāna (‘subject to’).
9 Sasatitām, adverb.
10 I.e., who hold views regarding the finiteness and infinitude of the world. Antānātika = anta (‘end’) + anta (‘no end’) + -ikat.
11 Lokānta. 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 antānātika must change from being a noun in the first instance to an adjective in the latter.
12 Antasatihṭ = anta + sahiṭṭ (‘perception’). Satiḥṭ is a possessive adjective, i.e. ‘possessing perception’, see Warder p.122. The compound is a bahibbhi qualifying samano/brāhmaṇo.
13 Imindpaṭham = iminā pi abhiṣ. 
14 Anantasaṭihṭ. Ananta literally means ‘no end’, and ‘limitlessness’ is probably a better translation than ‘infinite’. Infinity is in reality just a concept that cannot be directly experienced.
15 Note the relative/demonstrative construction.
I, in consequence of energy ... etc ... attain such a kind (of) concentration of mind that, when the mind is concentrated, I dwell percipient of infinity with reference to the world. Also through this I know this: how this world is infinite (and) unbounded."

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

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 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 (pāna) not 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 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 (D 124:5) ...

(D 124:5) There are, monks, some ascetics and brahmins, who are eel-wrigglers, (and) being asked a question about this or that, they take to (āpajantī) 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 (yathābhūtam), ‘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 pāna) 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’, in that case (tatttha) there would be desire, lust, ill-will, or resistance for me (me). In which case (yathā) I would have desire, lust, ill-will, or resistance, then (tām) there might be falsehood of me. When (yam) there would be falsehood of me, that would be distress for me. What (yo) would be distress for me, that would be an obstacle for me.” Thus, due to fear of false speech, 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. 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 brahmans who are eel-wrigglers, [202] being asked a question about this or that, take to equivocation of speech (and) eel-wriggling.

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1 Uddhasamadho, adverbial dvanda compound.
2 Pañino = pāna + ananto. Pana seems here to mostly have a connective sense.
3 Anureśkhyepika = anūra (‘eel?’) + ākhyap (‘wriggling’ / ‘equivocation’) - a. I follow the commentary here (rather than Warder) which states that anūra is a kind of a slippery fish, see also DP.
4 Putthā samānta, Warder translates as ‘having been asked’, see p.234.
5 Tatttha tatttha, distributive meaning, see Warder p.171.
6 C = c. The c is elided due to the close junction with eva.
7 I.e. ‘if I have desire ... then ...’. Me assa, genitive + optative.
8 I.e., if what I say is false, I would be distressed.
9 Mūstātādabhyāya = mūsātād + bhāya, ablative of cause.
10 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 third (case) (D I 26.11) ... ‘this is wholesome’, (and) not understanding as it actually is ‘this is wholesome’ or were to explain ‘this is unwholesome’ - because there are ascetics and brahmans who are wise, subtle, who have done debates with others, who are the hair-splitting kind, and (and) they fare (caranti) as it were (maññhe) breaking speculative views with (their) attained wisdom - in this connection (tattha) they might cross-question, cross-examine, (and) criticise me. Who there would cross-question, cross-examine, (and) criticise me, I would not be able to respond (sampâjeyyam) to them. To what I would not be able to respond, that 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 (pavana) 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 brahmans 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 brahmans, 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: ‘There is another world’, I would explain it (nâma) 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 another world?’ etc ... (Both) is there and isn’t there another world? Neither is there nor isn’t there another world? - Are there spontaneously arisen (opapâtikâ) beings? Aren’t they there spontaneously arisen beings? (Both) are there and aren’t there spontaneously arisen beings? Neither are they nor aren’t they spontaneously arisen beings? - Is there a fruit, a result of well-done and badly done actions? Isn’t there a fruit, a result, of well-done and badly done actions? (Both) is there and isn’t there a fruit, a result, of well-done and badly done actions? Neither is there nor isn’t there a fruit, a result, of well-done and badly done actions? - [203] Is the Tathâgata after death? Isn’t the Tathâgata after death? If you ask me this: ‘Neither is nor isn’t the Tathâgata after death?’, if I thought thus: ‘The Tathâgata neither is nor isn’t after death’, I would explain it to you thus: ‘The Tathâgata 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 brahmans who are eel-wrigglers, being asked a question about this or that, take to equivocation of speech (and) eel-wriggling (D I 27.30)...

(D I 28.30) There are, monks, some ascetics and brahmans who are causeless-origination-ers, (and) they declare a causelessly originated self and world through two grounds. And those honourable ascetics and brahmans who are causeless-originationers, dependent on what, with reference to what, do they declare a causelessly originated self and world?

There are, monks, gods called ‘beings-without-perception’ and (pavana) due to the arising of perception those gods fall from that group. And, monks, this is possible, that (yam) a certain being having fallen from that

1. Kataparaparâdâtâ = kata (‘done’) + para (‘other’) + (p)parâdâtâ (‘debate’), a bahubbhî compound qualifying samânâbrahmânâ.
2. Vatavadhirâpâ = vâla (‘hair’ , contra Warder) + vedhi (‘piercing’/‘splitting’, see PED) + râpa (‘sort’/‘kind’), another bahubbhî compound.
3. Vohhindantâ, present participle nominative, agreeing with samânâbrahmânâ. Caranti, it seems, should here be regarded as an auxiliary verb to vohhindantâ, i.e. the verbs are acting together, thus (‘they) fare ... breaking’, see Warder p.238.
5. Pâthâgataena = pâthâ + âgata (‘attained’), see DP under âgacchati.
6. Tedham = tesam aham, see Warder p.217 (bottom). Tesam is probably dative.
7. Yeaham = yesam + ahum.
8. So. It would seem that so should be the correlative to yesam. I am not sure why they do not agree in number.
9. Iti ce me ssa. Note the genitive me and the verb ‘to be’, lit. ‘if it were thus of me’, including thinking.
10. Again, atti can be used for both the plural and singular in this case, see Warder pp.85 and 87.
11. Sukädakkatnam = su (‘well’) + kata (‘done’) + du(r) (‘bad(ly)’) + kata + genitive plural ending to agree with kammânapâ, i.e. it is a bahubbhî compound.
12. I.e., does he exist.
13. Marata, ablative to go with pana.
15. Taking adhica as an adverb, see DP.
16. Again note how an adjective in the singular qualifies two nouns, see Warder pp.60-61.
17. Assihasasattâ = a + sarâha + satta, kammadhâraya compound, ‘beings which are without perception’.
group, comes to this world (itthattam), (and) having come here (itthattam) 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 (yatthā), when the mind is concentrated, he recalls the arising of perception, (but) he does not recall beyond that. He says thus: ‘The self and the world are causally originated. Why is that? Because formerly I was not, (and) not having been (ahitā), I have now developed for the purpose of existence.’”

This, monks, is the first case, dependent on which, with reference to which, some ascetics and brahmans, who are causally-origination-declare a causally-originated self and world.

And concerning the second (case), dependent on what, with reference to what, do honourable ascetics and brahmans, who are causally-origination-declare a causally-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 causally originated.” (D I 29.15) ...

(D I 30.3) With reference to these, monks, those ascetics and brahmans 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 brahmans, 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 (one) of them, there is none (nattthi) apart from this.

With reference to this ... having known it as 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 brahmans, who are arrangers of the future, 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 brahmans, 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 brahmans, who are after-death-ists, who have doctrines of percipience, (and) they declare a percipient self after death through sixteen grounds. And those honourable ascetics and brahmans, 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,” (thus) they declare it. “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 or unhappy, is healthy, and percipient after death”), (thus) they declare it.

With reference to these, monks, those ascetics and brahmans, who are after-death-ists, who have doctrines of percipience, declare a percipient self after death through sixteen grounds (D I 31.19) ...

(D I 32.4) There are, monks, some ascetics and brahmans, who are after-death-ists, who have doctrines of insentience, (and) they declare an insentient self after death through eight grounds. And those ascetics and brahmans, 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?

1 Saṅgāppāda = saṁba + uppa, another ablative of cause.
2 I.e., from that realm of existence, tāṁsā kāya.
3 Tato param, lit. ‘after from that’, see Warder p.91.
4 Soṇhi = so an, ‘that I am/have’, emphatic I.
5 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’.
6 Bme, again, accusative of specification of state, i.e. it refers back to the previous eighteen cases.
7 Aṭṭhāsasāha cattāhi, note the instrumental. This establishes that aṭṭhāsasāha cattāhi should be understood as instrumental rather than ablative. Contextually, it seems it could have been either:
8 Aparantakappā = aparanta (future) + kappā (arrangement) + -ika.
9 Udāsamaghatārūkā = uddham (‘after’) + āghatāna (‘death’) + -ika.
10 I.e., they have doctrines of percipience after death. Saṅhivādā = saṁhi (‘percipience’) + vādā (‘doctrines’), the compound being a bahubbhi, thus ‘who have ...’.
11 Saṅthin, adjective to aṭṭhān. But note that just before, in saṅhivādā, saṁhi is a noun.
12 Udāsam āghatāna, lit. ‘beyond from death’. Uddham takes the ablative.
13 Maranā, note the ablative ending because param requires it.
14 Nām, refers back to aṭṭ, ‘self’.
15 Or ‘non-percipience’, asaṁhi.
“The self has form, is healthy, and sentient 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 sentient after death”, (thus) they declare it.

With reference to these, monks, those ascetics and brahmans, who are after-death-ists, who have doctrines of insentience, declare an insentient self after death through eight grounds (D I 32.i) ...

(D I 33.i) There are, monks, some ascetics and brahmans, 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 brahmans, 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 brahmans, 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 (D I 33.ii) ...

(D I 34.i) There are, monks, some ascetics and brahmans who have doctrines of annihilation, (and) they declare the annihilation, the destruction, the non-existence of an existing being1 through seven grounds. And those honourable ascetics and brahmans 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,2 which is a maternal-paternal-production3 - due to the breaking up4 of the body, is annihilated, perishes;5 is not6 after death; to this extent, your honour, this self is perfectly7 annihilated.” In this way (ittihan) 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 which8 you speak. I do not say ‘there isn’t this (self)’. But (ca kho), your honour, the9 self is not to that extent10 perfectly annihilated. There is, your honour, another self, which has form (rupi), is heavenly, belonging to the sphere of sense pleasures,12 feeding on solid nutriment13. You do not know it (tam), you do not see (it)14. (But) I know it, I see (it). That self, your honour, due to the breaking up16 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,16 (and) is complete with respect to sense-organs17. 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.

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1 Sato sattasa. Sato is a genitive present participle agreeing with sattasa. Its inclusion here seems to be an error; it does not occur in the PTS text.
2 Catumabhahatthikā = catu (‘four’) + (m)maha (‘great’) + bhāta (‘existents’/‘elements’) + -ākā (‘having’/‘which is made of’).
3 Muttāpettikassamabhavo. A bahubhīti compound with dvandva structure (muttāpettika, the -ika ending making it an adjective) within a larger bahubhīti with kammadhāraya structure, i.e. (this self) which is a production which is maternal and paternal.’
4 Bledā, ablative, see Warder p.91.
5 Vinassati, verb of the third conjugation, or alternatively a passive verb, ‘is perished’.
6 I.e. ‘exists not’, na hoti.
7 Or ‘rightly’, sammat.
8 Yat, probably accusative of specification of state.
9 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.
10 Ayam. There is a contrast here between the preceding eso and ayam which does not come out if ayam is rendered as ‘this’.
11 Or simply ‘thus’, citāritā.
12 Kāmarācāro = kāma + avacaro, bahubhīti compound, using ‘belonging to’ to give the sense of an adjective.
13 Kahalikārakatthabakkho = kahalikāra (‘solid’ ) + atthā (‘nutriment’ ) + bhakkho (‘feeding’).
14 Note how both jātāsī and passasi take tam as patient.
15 Yato ... bhedā, yatū + ablatīve which I translate simply as ‘due to’.
16 Sābhāgiyapaccaniyā = sabbu (‘all’) + ango (‘parts’) + paccaniyā (‘limbs’), a possessive bahubhīti, in structure like a dvandva compound within a kammadhāraya.
17 Lit. ‘non-inferior faculties’, althinndriya = a + hīna (‘inferior’/‘incomplete’) + indriya (‘faculties’/‘senses’). It is explained by the commentary as paripūnindriya, ‘complete faculties’. Note the singular ending of althinndriyo agreeing with the singular attā. The implied meaning, however, is plural.
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\(^1\) 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’,\(^2\) is belonging to the sphere of unlimited space.\(^3\) 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\(^4\) 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.\(^5\) 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 brahmans, who have doctrines of annihilation, declare the annihilation, the destruction, the non-existence of an existing being through seven grounds (D I 35:8) ...

(D I 36:7) There are, monks, some ascetics and brahmans who have doctrines of Nibbāna in this life,\(^6\) (and) they declare the highest Nibbāna in this life for an existing being\(^7\) through five grounds. And those honourable ascetics and brahmans 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\(^8\) (and) provided with\(^9\) the five strands of sense pleasures, to that extent, your honour, this self has (hoti) attained (patta) 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 (tāta): ‘There is, your honour, this self about which you talk. I do not say ‘there isn’t this (self).’ But, your honour, the (ayant) self has not to that extent attained the highest Nibbāna in this life. Why is that? Because, your honour, your sensual pleasures (kāmā) are impermanent, suffering, subject to change; (and) due to the change and alteration\(^10\) 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

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\(^1\) Samatikamā, ablative noun.

\(^2\) Anunto dākṣo 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.

\(^3\) Ažānaṁhetāyaṁtāpyaṁ = dāksa (‘space’) + anūka (‘unlimited’, alternative form to ananta) + āyatana (‘sphere’) + upaṇa (‘belonging to’), a bahubhīti compound qualifying atta.

\(^4\) Samatikamma, gerund, compare with samatikama just above.

\(^5\) Nacaraṁhānāsaṁbhāyaṁtāpyaṁ = na + esa + saṁbhā + na + asaṁbhā + āyatana + upaṇa, i.e. ‘belonging to the sphere of not-perception-and-not-nonperception’.

\(^6\) Dīthagamma is contrasted with samparāyikā, ‘future life’, in the suttas.

\(^7\) Sato sattasas. Here appears to be dative, as opposed to the above genitive.

\(^8\) Samappito, agrees with atta.

\(^9\) Samanugkatthato, also agrees with atta.

\(^10\) Vipaparīṇatihathābhāva = viparīṇa (‘change’) + aṁhathā (‘otherwise’) + bhāva (‘from the state’). Lit. ‘from the change and otherwise-state’.
(of mind), and sustained application (of mind)\(^1\) - 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 (yat) in this case (tattha) is application-begun\(^2\) (and) application-sustained, through that (etam) this\(^3\) (etam) is declared gross\(^4\). [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 (ekodibbātāna) of mind, which is without initial application (of mind) (and) without sustained application (of mind), and which has joy and happiness born of concentration\(^5\) - 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,\(^6\) 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,\(^7\) and experiences happiness with the body\(^8\) - that (tan) about which (yan) the noble ones (ariyā) declare: “the one who is equanimous and mindful” has an abiding in happiness‘ - having entered, dwells in the third jhāna, to this extent, your honour, this self has attained the highest Nibbāna in this life.” In this way some declare the highest Nibbāna in this life for an existing being.

Another says 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\(^10\) - 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 brahmans, 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 (uttaritaram) than that (tato); he does not hold on to that understanding, and while he is not holding on,\(^11\) 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. (D 38.24)

**Exercise 23**

**Passage 1**\(^{12}\) (D I 220,19 - 223,17)

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1. Savitakkan savicīrāṃ vivekajāṃ pittisukhaṃ all qualify pathamajjhānaṃ. Vitakkan and vicīrāṃ 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.

2. Vitakkitaṃ, past participle of vitakketi, the verbal form of vitakka. Thus if vitakka is ‘initial application (of mind)’ then vitakketi is ‘to apply initially’ and vitakkitam ‘initially applied’ / ‘application-begun’, all relating to the mind.

3. Etam, seems to refer back to the first jhāna. The same applies for the next two jhānas further down.

4. The meaning seems to be that the first jhāna - i.e., not just the vitakka and vicīrā - is gross because of the presence of vitakka and vicīrā.

5. The foregoing, back to ‘second jhāna’, are adjectives qualifying ‘second jhāna’.

6. Yad eva tattha pittisukhaṃ, i.e. the aspect of joy (piti) in the second jhāna. For ‘connected with’ for gata see PFD.

7. Upakkha, sato, and sampajñato all qualify atta. In translation they get an adverbial sense.

8. Kāya is again used in a broad sense, here referring to the ‘mental body’, nāma-kāya.

9. Upakkha and satima are here nouns.

10. Upakhñasattisaśuddhiṃ = upakkha + sati + pārisuddhiṃ. I have taken upakhñasati to be a dvanda compound, but other relations between the two members are also possible.

11. Genitive absolute.

12. For further grammatical notes on words and phrases pertaining to this passage, see exercise 21, passage 3.
When this had been said, the gods belonging to Brahma’s group¹ said this to that monk: “We also, monk, do not know where these four great elements cease without remainder,” 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 exalted¹¹ than we¹¹. 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 portent²⁵ for the appearance of Brahmā, namely, (that) a light is produced (and) a splendour appears.²⁶

Then, sure enough (eva), that great god soon²⁷ 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 this²⁸ 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 time²⁸ 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,²⁹ friend, I ask you (tam) 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 arm¹⁰, having led (him)¹¹ to one side, said this to that monk: “Here, monk, the gods belonging to Brahmā’s group know this:¹² There is nothing¹³ unseen by Brahmā,¹⁴ 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 you¹⁵, just this was done wrongly (aparaddham) by you, that (yam) you, having passed over that Blessed One, got into (āpajjasi) a search outside¹⁶ 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 (nām).”

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 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 boat. It went¹⁸ in the eastern direction¹⁹, it went in the southern direction, it went in the western direction, it went in

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¹ Brahmaktāyāt = brahmā + kāya + -āyāt. Bahubbhi compound, like a tappurisa compound in structure. ‘Belonging to ...’ gives the adjectival sense.
² Again, note that aparisesa is an adjectival qualifying malabhiṣṭa, lit. ‘the remainderless great elements’. On translation it gets an adverbial sense.
³ Again note how these comparative words function as adjectives, see Warder pp.123-124.
⁴ Amhehi, ablative used for comparison, see Warder p.92.
⁵ Pubbeniṇītān, lit. ‘before-sign’.
⁶ Na cirass’eva = na cirassan eva. Na cirassan literally means ‘not after a long time’.
⁷ Again note that evam 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’.
⁸ Dutiyaṃ, used as an adverb, see PED, rather than an adjective, cf. Warder p.125.
⁹ Cā sometimes has a disjunctive meaning, see PED.
¹⁰ Bhāvyapaṃ, locative of place (see Warder p.100), lit. ‘on the arm’.
¹¹ Tam bhikkhuṃ is the patient of both gahetra and apenaṭra.
¹² I.e., such is their (wrong) understanding.
¹³ Nāyi kincī, indefinite pronoun, see Warder p.86.
¹⁴ Brahmū, lit. ‘of Brahma’. This is an example of subjective genitive, see Warder p.57.
¹⁵ Tumbhī, I take it as a junction form of tumhāṃ, second person genitive singular of ‘you’, here a subjective genitive.
¹⁶ I.e., outside the Buddha’s teaching. Bahuddhā often has this sense.
¹⁷ Attraddakkhinīya = a + ttra (‘shore’) + dakkhin (‘seeing’) + -ya, (the ablative case seems likely).
¹⁸ Gacchati, historical present tense.
¹⁹ Purattheśmaṃ diṣaṇ, accusative, lit. ‘to the eastern direction’.
the northern direction, it went up, it went in all directions. If it saw the shore anywhere, just (yat) so it was a goer.

But if it didn’t see the shore anywhere, it came back to just that boat. Just so, monk, because (yatato) you, seeking as far as the world of Brahmā, [225] did not get an explanation to this question, then (you) came back into just my presence. 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?
Where does long and short, small, large, beauty and ugliness,
Where does name and form cease without remainder?’

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** (D II 22.22 - 24.17)

Then monks, King Bandhumā, having sent for the charioteer, said this: “I hope, dear charioteer, (that) the Prince took pleasure 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 Vipassi not rule the kingdom, indeed let not Prince Vipassī go forth form home to homelessness, indeed let not the speech of the prophesier brahmins be 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 home to homelessness, so that the speech of the prophesier brahmins would be wrong. Then (tatra sudam) monks, Prince Vipassī enjoyed himself 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, who was lying fallen in urine and excrement, being lifted by some (aṅgheri) and being taken home by

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1. *Anudīsaṁ*, here seems to be an indeclinable, see DP.
2. *I.e.*, it would go just there.
3. *Yāto*, takes the ablative, thus *brahma-loka*.
4. *Yāto yatro brahma-loka*, I cannot make any sense of the initial *yat* here and in some of the Pali manuscripts it is in fact missing.
5. *Natthaga = na aṭṭha*. Aṭṭha is the root aorist of adhitacchati, see Warder pp. 353-354.
6. *Maṁ sanyika*. Sanyika takes the genitive or the accusative (here *maṁ*) whereas the English word ‘presence’ only takes the genitive (i.e., in the presence of somebody).
7. *Or ‘no footing find’, gāḍhāti*. Note that the verb is singular. It either agrees only with air or it is a collective singular, see Warder p. 26.
8. *Again the verb, uparajijñati*, is singular. Probably name and form should be regarded as one entity and therefore singular.
9. For further grammatical notes on words and phrases pertaining to this passage, refer to exercise 19, passage 3, and exercise 20, passage 1.
10. *Amataputri*, lit ‘having caused to be addressed’.
11. *Abhiramottāla*, third person singular aorist of the middle conjugation, see Warder p. 315. This verb usually takes the locative.
12. *I.e., he must rule the kingdom.*
13. *Assa*. Normally the verb in a sentence beginning with *ma* is in the aorist tense (see Warder pp. 31-32), but here it is in the optative (see NCRP VII 4.1).
15. *Bāṭha-gilamiṁ = bāṭha (‘strong’) + gilamiṁ (‘illness’), bahubhi compound with kamadhāraya structure qualifying purisaṁ.
17. *Uptivatiyammaṇṭa* and *sanyissayammaṇṭa* are passive causative present participles, lit. ‘being caused to rise’ and ‘being caused to go home’.
others. Having seen, he addressed the charioteer: “But, dear charioteer, what has been done to this man, 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 from that sickness.”
“But, dear charioteer, am I also subject to sickness, not passed beyond sickness?”
“You Sire, and we are all 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° (D III 64-68)

Then, monks, a certain man approached the noble warrior, head-anointed 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, the noble warrior, head-anointed king was dejected, and he experienced dejection, but (ca kho) he did not approach the royal sage (and) ask about the noble conduct (vattam) of a wheel-turning monarch. He governed the country just through his own opinion, while he was governing the country through his own opinion, the countries did not prosper before (and) after as they had while the old kings were conducting themselves in the noble conduct of a wheel-turning monarch.

Then, monks, ministers, councillors, treasurers and great ministers, soldiers, gatekeepers, (and) those leading a life of prayer (mantassā), 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 remember the noble conduct of a wheel-turning monarch; here, Sire, you ask us (about) the noble conduct of a wheel-turning monarch, (and) asked by you (about) the noble conduct of a wheel-turning monarch, we will explain.

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, asked (about) the noble conduct of a wheel-turning monarch. Asked by him (about) the noble conduct of a wheel-turning monarch, they explained. Having listened to them, he arranged proper (dharmnikā) safety, shelter, and protection, but he did not grant wealth to those without wealth, (and) when wealth was not being granted to those without wealth,

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1 I take the sentence to be passive due to the presence of the past participle kato, see Warder p.40. Thus ayam puriso, being the object, is in the nominative case.
2 Lit. ‘may arise’, vuttahegya.
3 I.e., he may get well or he may not.
4 Anaatīta, lit. ‘not past’.
5 Kim not translated apart from the question mark.
6 For further grammatical notes on words and phrases pertaining to this passage, refer to exercise 18, passage 2.
7 Lit. ‘head-sprinkled’, muddhatassīto = muddha (‘head’) + avasītta (‘sprinkled’), a bahubhūti compound with tuppurisa structure (‘sprinkled on the head’) qualifying rāja. Muddha is an an-stem noun (see Warder p.154), avasītta is the past participle of avasikati.
8 Locative absolute.
9 In the Pali the no (‘not’) relates to both upasankamitvā and pacchi 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’. 
10 Samatena = sa + matena, see Warder p.187.
11 Pastasato, genitive present participle.
12 Genitive absolute.
13 Or maybe ‘countrysides’. There is a change in the text from the singular (just before) to the plural.
14 Yattha tam, seems to be one indeclinable expression, see PED.
15 Genitive absolute. Note that a locative expression is included within the genitive absolute.
16 Or ‘living by means of’, ajīvino. Here a possessive noun, see Warder p.122. See also PED.
17 Ye maṁsa, lit. ‘we who’.
18 Tsasa te, subjective genitive, see Warder p.57. The construction here seems to be an emphatic ‘you’, parallel to sahāya, ‘that I’, see Warder p.29.
19 Again, note how putthi and vyūkarissanti appear to have the same patient.
20 Samipattopeva, ‘having caused ... to assemble’.
21 Putthi, past participle agreeing with implied agent ‘they’ (i.e., implied by vyūkarinisu).
22 Again, subjective genitive.
23 Samvidhā, aorist from samvidhātati.
24 Ca, see PTS dictionary.
25 Adhanatana, dative. Note how this noun, which usually means ‘non-wealth’, here means ‘those without wealth’.
26 Anamappadiyamāne is a passive present participle locative.
poverty became abundant, a certain man took the ungiven (property) of others in the manner of theft. Then they took hold of him (enam), (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.”

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?” “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 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.

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.”

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 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, 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, having done a shaving with a razor, having led (him) with a harsh-sounding drum from street to street, from crossroads to crossroads, having

1. Locative absolute.
2. Lit. ‘went’, aganāti.
3. Lit. ‘gone to abundance’, veppulagate.
4. Lit. ‘theft-reckoned’, theyaṃkhatatam. I understand it as a bahubhithi compound used as an adverb, see Warder footnote p.212, and qualifying adīy.
5. Tām. Seems to be an indeclinable here or possibly an accusative of specification of state, i.e. ‘with reference to this’.
6. Lit. ‘caused to see’, dasseaṇ, causative of ‘to see’. Takes the dative.
7. Kīm karnā. One might have expected kīm to also appear in the ablative. Probably kīm 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.
8. Attaṇā. Presumably as opposed to stealing.
9. I.e., which is good kamma, sukhavipatam. A bahubhithi compound structured like a kammadhāraya and qualifying dakkhinam, ‘donation’.
10. Saggasamvatthanikan, another bahubhithi compound.
11. ‘Saying’ is implied by the quotation marker ti.
12. Adiyasi, see Warder p.55 for this ‘optative’ use of the future tense.
13. Suniseddham, seems to be an adverb to visedhegam. 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’.
14. Pacchathhānam and gāl labhadhanam, both apparently bahubhithi compounds used as adverbs. Pacchatthānam, ‘arms which are behind’, has the structure of an avayaththa compound, see Warder p.255f. Gāl labhadhanam, ‘binding which is strong’, has kammadhāraya structure, see Warder p.108.
15. Khuramandam = khara (‘razor’) + mūndam (‘shaving’), here taking mūndam to be a noun. The compound is a tappurisa and it is the patient of karitvā.
left by the southern gate, to the south 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, (and) having had sharp swords made, whose ungiven (property) we take 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, 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 preventon, they did the destruction of the root, they cut off their heads.

Thus, monks, when wealth was not being granted to those without wealth, 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 (ājīva) of those beings declined, and (pi) (their) beauty declined; (and) when they were declining in lifespan and declining in beauty, 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.

Translate into English

But, Vāseṭṭha, (those) who are the old sages of the brahmans who have the three knowledges, the makers of the hymns, the proclaimers of the hymns - whose (yesam) ancient prayerword, song, proclamation, (and) collection, the brahmans who have the three knowledges here at present (etaṇah), they sing along with that, they speak along with that, they recite along with what was recited (by them) - to wit: Āṭṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Āṅgiraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagti - did even (pi) they say this: “We know this, we see this: where Brahmā is, or which way Brahmā is, or whereabouts Brahmā is?” (D I 238,16-25)

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1 Two ablative type constructions using the instrumental, see Warder p.46.
2 Dakkhina, ablative, lit. ‘from the south’. . See Warder p.90.
3 Kārttisayatana, causative, lit. ‘we were to cause to be made’.
4 Ādīsissana, lit. ‘we will take’. Future expressing habit, see Warder p.55.
5 Gatagatti, tappurisa compound, ‘slaughter of villages’.
6 Locative absolute.
7 Parīhaṃanānāno is a passive present participle genitive plural.
8 Ājīva, lit. ‘(declining) with life’.
9 Probably a genitive absolute.
10 Sampajjnatamust, seems to be an adverb to ablations, lit. ‘(he spoke) deliberate-falsely’.
11 Kim pana. Kim is not translated apart from making the sentence interrogative.
12 Isato, masculine plural i-stem noun.
13 Kattato, agent noun, nominative plural, see Warder pp.209-210.
14 Parattato, another agent noun.
15 Idam, I take it to be an indeclinable.
16 Tad, refers back to ‘prayerword’ etc.
17 Blātisam, here a noun.
18 These are the names of those ancient brahmans.
19 Te, demonstrative pronoun referring to the relative pronoun yesam, ‘of whom’, above. Note that the genders and numbers of the pronouns are the same, but the cases are different, see Warder p.71.
20 Ahaṃsa, perfect tense, see Warder p.170.
There will be understanders\(^1\) of the Dhamma.\(^2\) (D II 37.17-18) 
Well then, honourable Govinda, wait seven days while (yātvā) we instruct our own (sake) sons and brothers\(^3\) in kingship.\(^4\) (D II 248.1-2) 
This is the Teacher\(^5\)’s 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 - 341.3)

Exercise 24

Passage 1 (D II 72.1 - 81.12)\(^6\)

This has been heard by me. At one time the Blessed One dwelt in Rājagaha on the mountain Vulturepeak. Now at that time the Maghadan\(^7\) King Ajātassata Vedehiputto was desiring to attack\(^8\) the Vajjians\(^9\). He said this: ‘I will strike\(^10\) these Vajjians who have such great power\(^11\), 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 Maghadan King Ajātassata Vedehiputto addressed the brahmin Vassakārā, the chief minister of Magadha: ‘You go, brahmin, (and) approach the Blessed One, (and) having approached, in my name\(^12\), pay respect with the head\(^13\) at the feet\(^14\) of the Blessed One, (and) ask (whether he is) free from illness\(^15\), free from fever, remaining light,\(^16\) strong, (and) dwelling in comfort\(^17\). ‘Venerable Sir, the Maghadan King Ajātassata Vedehiputto 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 Maghadan King Ajātassata 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\(^18\), for Tathāgatas do not speak untruth.’

Saying ‘yes, your honour’, the brahmin Vassakārā, the chief minister of Magadha, having consented to the Māgadhan King Ajātassata 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,\(^19\) (and) having gone with the carriage as far as the ground was suitable for a carriage\(^20\), having descended from the carriage, approached the Blessed One only on foot\(^21\), (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 Vassakārā, the chief minister of Magadha, said this to the Blessed One: ‘Honourable Gotama, the Māgadhan King Ajātassata 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] Ajātassata Vedehiputto is desiring to attack the

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\(^1\) Aṇāṭṭātro, agent noun.
\(^2\) I.e., there will be those who understand the Dhamma.
\(^3\) Puttabāṭṭaro, plural accusative relationship noun (see Warder p.210) and dvanda compound.
\(^4\) Rajē, see PED.
\(^5\) Sattihi, genitive agent noun.
\(^6\) Again there are some abridgements in Warder’s text compared to the PTS edition.
\(^7\) Adjective qualifying ‘king’, rājiṭ, see Warder p.254.
\(^8\) Abhiyuttakāmo is a bahubhīti compound, see Warder pp.231-232.
\(^9\) Vajjit, appears to be an accusative masculine plural i-/i-stem noun, being the patient of abhiyattu, ‘attack’.
\(^10\) Āhārutthījanī, future tense, see Warder p.232.
\(^11\) Ekanāhikkotakīṭhe = evam + mahā + idha + uhe - ike.
\(^12\) Mana vacanena, lit. ‘through my speech’, see PED.
\(^13\) i.e., your head.
\(^14\) Pade, probably accusative plural.
\(^15\) Appabhādānā = appa + bhādānā, lit. ‘little illness’.
\(^16\) Lahaṭṭhatānā = laha + (t)hattānā. Apparently this is another way to ask whether someone is in good health, see PED.
\(^17\) The foregoing five accusatives are patients of pucchā, lit. ‘ask about little illness ….‘
\(^18\) Mānāni ārocayati. Āroceti takes the dative, see Warder p.68.
\(^19\) Note the yena ... tena construction here with the verb payāti, with yena taking the nominative, see Warder p.14.
\(^20\) Ymnassa, dative. This usage is sometimes called ‘dative of suitability’, see SCPN para. 108c.
\(^21\) Pattiko, qualifying ‘he’, the implied agent of the verb, see PED.
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 Ananda was standing behind the Blessed One, fanning the Blessed One. Then the Blessed One addressed Venerable Ananda: ‘Indeed, Ananda, has it been heard by you: the Vajjians frequently have assemblies (and) are devoted to assemblies?’ ‘That has been heard by me Venerable Sir: the Vajjians frequently have assemblies (and) are devoted to assemblies.’ ‘Ananda, as long as the Vajjians have assemblies frequently (and) are devoted to assemblies, just growth, Ananda, is to be expected for the Vajjians, not decline. Indeed, Ananda, has it been heard by you: the Vajjians in harmony, (and) do the business of the Vajjians in harmony?’ ‘That has been heard by me Venerable Sir: the Vajjians assemble in harmony, rise up in harmony, (and) do the business of the Vajjians in harmony’. ‘Ananda, as long as the Vajjians assemble in harmony, rise up in harmony, (and) do the business of the Vajjians in harmony, just growth, Ananda, is to be expected for the Vajjians, not decline. Indeed, Ananda, has it been heard by you: the Vajjians do not authorise the unauthorised, they do not abolish the authorised, (and) having undertaken (them) they proceed 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’, ‘Ananda, 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, Ananda, is to be expected for the Vajjians, not decline.’

Indeed, Ananda, has (it) been heard by you: the Vajjians esteem, respect, revere, (and) honour those who are the Vajji-elders of the Vajjians, 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 Vajji-elders of the Vajjians, and they think (that) to them (it) should be listened.’ ‘Ananda, as long as the Vajjians esteem, respect, revere, (and) honour those who are the Vajji-elders of the Vajjians, and they think (that) to them (it) should be listened, just growth, Ananda, is to be expected for the Vajjians, not decline.’

Indeed, Ananda, has (it) been heard by you: ‘those who are family-women (and) family-girls, the Vajjians do not make them live with (them), having dragged them away, having forced them?’ ‘That has been heard by me Venerable Sir: those who are family-women (and) family-girls, the Vajjians do not make them live with (them), having dragged them away, having forced them.’ ‘Ananda, 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, Ananda, is to be expected for the Vajjians, [245] not decline.’

Indeed, Ananda, has (it) been heard by you: ‘those who are the Vajji-shrines of the Vajjians, internal and external, those the Vajjians esteem, respect, revere, (and) honour, and they do not rescind the formerly given, formerly done, lawful religious contribution’ 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.’ ‘Ananda, 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, Ananda, is to be expected for the Vajjians, not decline.’

1 Pāṭhito, takes the genitive.
2 Kīn ti, emphasising the interrogative meaning, see DP.
3 The verb ‘to be’, honti, is implied. Again, on occasion it is best translated with ‘to have’. Note that sannipatā and sannipatabhālabala both are adjectives qualifying Vajji by being predicated of it, Warder p.61.
4 Sannipatabhābala = sannipatā + bhālabala (‘devoted to’).
5 Bhavissanti. See Warder p.55 for this ‘law of nature’ use of the future tense.
6 Pāṭikkhābh, future passive participle of pāṭikkhābh in the function of an adjective. It agrees with vuddhi, ‘increase’/’growth’, and is therefore feminine singular.
7 Vajjīnān, dative.
8 Samaggi is a masculine plural adjective agreeing with Vajji, lit. ‘the harmonious Vajjians’.
9 Vajjikāraṇīyāni. Karāṇīyāni is a neuter future passive participle used as a noun, see Warder p.106.
10 Again, and also below, the future tense is used to express ‘law of nature’.
11 This seems to refer to laws and customs. The commentary says, ‘tax, offering, and punishment’.
12 Samādāya vattanti. Again, note that pārīhatte porāqe Vajjihamme is the patient of both samādāya and vattanti. If taken as a periphrastic or auxiliary verb construction (see Warder p.238) then translate ‘they go on conforming’. ...
13 Lit. ‘the Vajjians, those who are the Vajji-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.
14 Note that the negative particle na relates to the whole of the last part of the sentence.
15 Ta, accusative.
16 Ta is the patient of all three verbs.
17 Abbāntarāni and bhārārīni, adjectives to Vajjīcetāyāni. Presumably refers to internal and external to Vajjian territory.
18 This seems to be a case of a string of three adjectives, two of which are bahubbhī compounds, coming before the noun they qualify, ‘bhirū’, cf. Warder p.61.
19 Tesan, refers back to the shrines.
Ánanda, has (it) been heard by you: ‘by the Vajjians proper (dhammikā) safety, shelter, and protection has been well-arranged with reference to the arahants’, thinking ‘how then (kin ti) may unarrived (anāgata) arahants come to the country, and (how) may arrived arahants dwell at ease 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?’ ‘Ánanda, 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, Ánanda, is to be expected for the Vajjians, not decline.’

Then the Blessed One addressed the brahmin Vassakāra, the chief minister of Magadha: ‘Now at one time, brahmin, I was dwelling in Vesāli at the Sārandāda shrine, (and) there I taught these seven non-decline practices to the Vajjians, and brahmin as long as these seven non-decline practices remain among the Vajjians, and the Vajjians are seen among these seven non-decline practices, 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 (phi) (if) endowed with just one non-decline practice, not to speak of with seven non-decline practices. Honourable Gotama, the Vajjians are not to be dealt with by King Magadhā Ajātasattu Vedehiputta, that is (yad idam) through war, except through propaganda, except through the breaking apart of the opposition. Well now, honourable Gotama, we must go, we have many duties, much business.’ [246] Brahmin, you may go at your convenience. 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.

Then the Blessed One, when the brahmin Vassakāra, the chief minister of Magadha, had recently (acirā) left, addressed Venerable Ánanda: ‘You go, Ánanda, (and) as many monks as live in dependence on Rājagaha, assemble all those in the attendance-hall.’ Saying ‘yes, Venerable Sir’, Venerable Ánanda, 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 Ánanda 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 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 (sādhukam), 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 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 (under) the control of arisen craving which is leading to

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1. Vajjīnam, agent genitive, see Warder p.57.
3. ‘Thinking’ stands for the ti at the end of the sentence.
4. Phtsun, adverb.
5. Itham = idam = aliham, see Warder p.217 (bottom). Idam is here used adverbially (i.e., an indeclinable).
6. I.e., practices (dhamma) that do not lead to decline. Aparihāygen is an adjective qualifying dhamme.
7. Sandissanti, third person plural passive present tense.
8. Imesu (ac) sattasu aparīhāygen 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.
9. Ekamekena, see DP.
10. I.e., are not to be defeated, akarantya.
11. Yuddhassa, seems to be an agent genitive, see Warder p.57. The sentence is passive due to the future passive participle akarantya and thus requires an agent in the instrumental or genitive.
12. Matha. ‘Opposition’ is presumably a reference to the Vajjians. I differ from Walshe here.
13. Gacchanta, present tense expressing immediate future (see Warder p.12) or imperative.
14. Lit. ‘for which, brahmin, you now think (it is) time’, see CDB p.334 and p.498 note 650.
15. Locative absolute.
16. See note above.
17. Bhavissanti, future expressing habit, see Warder p.55.
rebirth, 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 unarried (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 79.3) “... 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 the awakening factor of mindfulness, develop the awakening factor of discrimination of mental states (dhammādi), develop the awakening factor of energy, develop the awakening factor of joy, develop the awakening factor of tranquility, 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 79.2a) ...”

(D II 81.3) There the Blessed One, dwelling in Rājagaha on the Vulture-peak mountain, often indeed (eva), made this Dhamma talk to the monks: “Thus is virtue, thus is concentration, thus is wisdom, concentration supplied with virtue has great fruit, great benefit, wisdom supplied with concentration has great fruit, great benefit, (and) the mind supplied with wisdom is perfectly liberated from the outflowings (isāvetīhi), 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 (D II 25.31-26.28 + 28.25-29.30)

Going out to the park-ground, monks, Prince Vipassī saw a large group of people assembled, and a litter of multi-coloured cloths being made. Having seen he addressed the charioteer: “Why, dear charioteer, has that large group of people assembled, and (why) is a litter of multi-coloured cloths made?” “Sire, he is called dead.” “Well then, dear charioteer, drive the chariot to that dead one.” 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 (ayam) called dead?” “Sire, he is called dead (because): mother, father, or other relatives and blood-relations will now not see him, and (pi) he will not see [248] mother, father, or other relatives and blood-relations.” “But, 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, 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 (tām). 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 28.28) 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? - his head is not as (that of) others, also his clothes are not as (those of) others.”

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1. Pobolbhavika, lit. ‘again existence’. Adjective to taṇhā.
2. Future expressing ‘habit’, see Warder p.55.
3. Satisambhijāham = sāti + sambhoti (‘awakening’) + aṅgām (‘factor’).
4. Behulanam, adjective to katham, ‘frequent (dhamma) talk’.
5. Dhammiṁ, Dhamma takes the i-stem when acting as an adjective qualifying a feminine noun, here kathā.
6. For further grammatical notes on words and phrases pertaining to this passage, refer to exercise 20, passage 1 and exercise 23, passage 2.
7. Mahājanakāyam = mahā + jāna + kāyam (‘group’, lit. ‘body’).
8. Kāyaṁramanam, passive present participle agreeing with mīldām, ‘litter’.
9. Or ‘this one’, eso.
10. Note the yena ... tena construction, here with the verb peseti, and with yena taking the nominative.
11. Kākato, 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.
12. Dakkhiṁiti, future tense active.
14. Pana, taking kiṁ simply to mean the sentence is interrogative.
15. Tvaṁ, Warder’s text has misprinted evaṁ.
16. I.e., what happened to this man. Again, note the passive construction with the patient ayam ... puriso, ‘this ... man’, in the nominative.
“Sire, he is called one gone forth1.” “But why, dear charioteer, is he called one gone forth?” “Sire, he is called one gone forth (because) he thinks2: ‘good is conduct in accordance with Dhamma3, good is even conduct, good is wholesome action, good is meritorious action, good is harmlessness, good is compassion for beings’. “Good, dear charioteer, is he who is called one gone forth, because (lit) dear charioteer, good is conduct in accordance with Dhamma, good is even conduct, good is wholesome action, good is meritorious action, good is harmlessness, 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 Vissapata, drove the chariot to the one gone forth. Then, monks, Prince Vissapata said this to the4 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 harmlessness, 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 harmlessness, good is compassion for beings.” Then, monks, Prince Vissapata 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 Vissapata, having taken the chariot, from there just returned to the palace. But Prince Vissapata, just there having shaven off hair and beard, having donned the brown robes, went forth from home to homelessness.

**Passage 3 (D III 255,27-27)**

Here, friend(5), there is work to be done by a monk. He thinks this: “Work will have to be done6 by me, but while I am doing the work,7 the body will become tired; well let me lie down8.” 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” 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 to is to be travelled (gantabba) 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 large10 group (saṅgha) of monks, approached Nālandā11. There the Blessed One dwelt at Nālandā in Pāvārika’s mango wood.12 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

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1. *Pakkajjito*, again a past participle used as a ‘personified’ noun, see NCRP V 5.22.
2. 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’.
3. *Dhammadarani*. 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.
4. *Tān*. To make the demonstrative pronoun more explicit one could translate ‘said this to’ that gone-forth one’.
5. *Ānuso*, can be plural or singular.
7. Genitive absolute.
8. *Nipajjata*, imperative or present tense expressing immediate future, see Warder p.12.
9. *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.
11. *Yena ... tad*, parallel to *yena ... tena* construction, with *yena* taking the nominative (Nālandā being feminine). *Tad* is used adverbially like *tena*.
12. For the next three paragraphs, also see Bhikkhu Bodhi’s translation in CDB pp.1640-1641.
this to the Blessed One: ‘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 on the Blessed One, that is, with reference to awakening’.

‘Mighty, Sāriputta, this is this bold speech spoken by you, a definitive categorical lion’s roar’ 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, are all those Blessed Ones known by you, having encompassed mind with mind. Those Blessed Ones had such virtue, such qualities, such wisdom, such dwelling, and (iti pi) those Blessed Ones were thus-freed? ‘No, Venerable Sir.’ ‘Sāriputta, the arahant, the fully awakened Buddha at present, am I known by you, having encompassed mind with mind: The Blessed One has such virtue, such qualities, such wisdom, such dwelling, and (iti pi) the Blessed One is thus-freed?’ ‘No, Venerable Sir.’ ‘For just here, Sāriputta, you don’t have knowledge from encompassing with the mind about past, future, and present arahants, fully awakened Buddhas.

[262] ‘Venerable Sir, I do not have knowledge from encompassing with the mind about past, future, and present arahants, fully awakened Buddhas. Nevertheless, inference according to Dhamma is known by me. Just like, Venerable Sir, a king’s border city which has a strong foundation, a strong city wall and gateway, and (just) one gate; (and) there, would be a gatekeeper, who is wise, discerning, (and) intelligent, who is a hinderer 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. 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 (upakkileye) of the mind, which are effecting weakness in wisdom, had minds which were well-established in the four establishments of mindfulness, and having truly developed the seven factors of

1 Evaprasanna, bahubhiti compound functioning as an adjective or noun qualifying abhim, ‘I’.
2 Bhigga abhihitahato, both bhigga and the comparative suffix -taro mean ‘more’. ‘More learned’, that is, in a spiritual sense.
3 Bhagavatī, ablative used for comparison.
4 Yad idam, lit. ‘this which’.
5 Samadhipaṁ, locative of reference.
6 Āsābhī, lit.‘bull-like’.
7 Ekam pahena sīva nādo. See CDB p.1641.s and p.1923, note 152.
8 Aṭṭham addhānaṁ, lit ‘past time’.
9 Also note that tridāta, ‘known’, is plural agreeing with te bhavatanto, ‘those Blessed Ones’.
10 ‘By you’, taṁ, is implied according to the Commentary.
11 I.e., encompassing their mind with your mind.
12 I do not translate kim as I take it simply to be an interrogative particle that makes the sentence into a question.
13 Ahasīm. Again, in some instances where the Pali has the verb ‘to be’, English uses the verb ‘to have’.
14 Evam-dhamma. This may refer to saṁādhi and/or the stages of awakening.
15 Evam-vihārī. Again this may refer to various attainments of saṁādhi.
16 No kīṁ, lit. ‘definitely not this’.
17 De. This sentence does not exactly parallel the ones above and de has a different meaning here.
18 Evam-dhamma. This compound is singular because it qualifies a singular word, bhagaṁ, but the meaning may still be plural (depending on context).
19 Te ... naṭṭhi. Te is genitive.
20 Cetojāna-sanaṁ, ablative tappurisa compound, lit. ‘inference from Dhamma’.
21 Dhamma-sanaṁ, ablative tappurisa compound, lit. ‘inference from Dhamma’.
22 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 Sampasadāntya-Sutta (D28) with a reading that includes me, ‘by me’. This seems preferable.
23 Dalākacakrataramaṇaṁ = dalā (‘strong’) + pāktra (‘city wall’) + toranam (‘gateway’), a dvanda compound (pāktrataroṇaṁ) within a kammadhāraya (dalā being an adjectival), the whole being a bahubhiti compound qualifying nāgarahā.
24 Three bahubhiti compounds qualifying nāgarahā.
25 Nivāseta, agent noun (see Warder pp.209-212), nominative singular agreeing with dovatikko. (Note that the modern Pali does not allow such a strong agreement.)
26 Bilāṁnissakkanamattam = bilā (‘cat’) + nissakka (‘escaping’) + mattam (‘measure’/‘size’), double tappurisa structure. It is a bahubhiti compound qualifying pāktrasandhiṁ and pāktravaranaṁ. See Warder pp.60-61 for how an adjective may qualify more than one noun.
27 Dubbakharaṇa = du (‘bad’) + bali (‘strength’) + karāṇa (‘making’/‘effecting’).
28 Supattitthitaṁ. It is a bahubhiti compound with kammadhāraya structure, qualifying bhavatito.
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 83:52) ...

(D 83:3) Then the Blessed One, having dwelt as-desired³ in Nālandā, addressed Venerable Ānanda: “Let’s go,⁴ Ānanda, we will approach Pāṭalīgama.” Saying “yes Venerable Sir”⁵, Venerable Ānanda consented to the Blessed One. Then the Blessed One, with a large group of monks, approached Pāṭalīgama. The lay-disciples of Pāṭalīgama⁶ heard: “Indeed, the Blessed One has arrived at Pāṭalīgama.” Then the lay-disciples of Pāṭalīgama 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 Pāṭalīgama said this to the Blessed One: “Venerable Sir, let the Blessed One consent to our rest-house’. The Blessed One consented through the state (bhūca) of silence. Then the lay-disciples of Pāṭalīgama, having understood the consent of the Blessed One, having arisen from the seat, having bowed to the Blessed One, having done reverence,⁷ approached the rest-house, (and) having approached, having spread the rest-house completely with spreads⁸, 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. Standing⁹ to one side the lay-disciples of Pāṭalīgama said this to the Blessed One: “Venerable Sir, 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.⁶ 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 facing¹² the Blessed One. Also the lay-disciples of Pāṭalīgama, 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 Pāṭalīgama: “Householders, there are these five disadvantages for the immoral¹³, for the one who is a failure in virtue¹⁴. Which five? Here, householders, the immoral, the one who has failed in virtue,¹⁵ in consequence of negligence¹⁶ 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 (pūna ca paraṇa), householders, for the immoral, for the one who has failed in virtue, a bad fame-report¹⁷ is disseminated¹⁸. 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 brahmīns, whether an assembly of householders, whether an assembly of ascetics, he approaches (it) diffident (and) shamefaced¹⁹. 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 bewildered²⁰. 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,²¹ after death,²² 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.

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¹ Satipaṭṭhāna. In the suttas sati often occurs together with upaṭṭhāna, rather than paṭṭhāna, and thus I understand it here.
² Yathābhiratthā: Here an adverb to bhūcetvā.
³ i.e., having dwelt there as long as he desired, yathābhirkattho = yathā + abhirattho, abhirattho being a past participle accusative of abhirattho. It is an avajābhīva compound (see Warder pp.255-256), an adverb to viharītaḥ.
⁴ Āṇama, first person plural imperative.
⁵ Pāṭalīgamaṇī is a secondary noun derived from Pāṭalīgama meaning ‘inhabitant of Pāṭalīgama’, see Warder p.254.
⁶ Padakkhinaṁ, lit. ‘right’. Because keeping someone on the right is considered respectful, it also means to ‘revere’.
⁷ Lit. ‘fully-spread rest-house’.
⁸ Thitā, past participle but difficult to translate as such (maybe ‘stationed (on one side)’), thus ‘standing’.
⁹ Nissāya ... nistīṣṭa might also be regarded as a periphrastic construction, i.e. ‘he sat down leaning ...’, see Warder p.239.
¹⁰ Purakkhatoḥ = pura (‘in front’) + (k)pāka (‘having made’). Khaṅkha is a compound form of kaṅka.
¹¹ Dussīlāsana, dative of disadvantage.
¹² Siluppattiyaḥ, lit. ‘for the virtue failure’, personalised use.
¹³ Siluppanno. 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 silappātikāta above.
¹⁴ Pāmaddhaṅkaraṇaṁ = pāmadda + adhikaraṇaṁ (‘in consequence of’), adhikaraṇaṁ is an indeclinable according to DP.
¹⁵ Pāpana kīṭissaddo, lit. ‘a bad sound of fame’, i.e. disrepute.
¹⁶ Abbhūgacchati. The verb is actually not passive, so a more literal translation might be ‘spreads about’.
¹⁷ Avisravado and maraṇabhotto, adjectives qualifying dussīlo.
¹⁸ Sammātaḥ, seems like an adverb when translated but it is in fact an adjective to dussīlo.
¹⁹ Kāyassa bhēdaḥ. Bhēda is ablative describing the starting point from which something happens, see Warder pp.88-89.
²⁰ Parama maraṇaḥ, paraṇaḥ takes the ablative, thus maraṇaḥ.
Householders, there are these five benefits for the virtuous, 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. 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 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, 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 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 with Dhamma talk, dismissed (them): “Householders, the night is advanced, you may go at your own convenience.” Saying “yes, Venerable Sir”, the lay-disciples of Pāṭaligāma, having consented to the Blessed One, 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, entered an empty house.

Now at that time Sunīḍha and Vassakāra, the chief ministers of Magadha, were building a fortified city at Pāṭaligāma for the repelling of the Vaijājins. At that time, many deities, even a thousand, were occupying sites (vattthinī) in Pāṭaligāma. In which place powerful (mahesakkhā) deities occupied sites, there the minds of powerful kings (and) chief ministers of kings 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 eye, those deities, even a thousand, occupying sites in Pāṭaligāma. Then the Blessed One, having arisen at night at the time of dawn, addressed Venerable Ānanda: “Who, Ānanda, is building a fortified city in Pāṭaligāma?” “Venerable Sir, Sunīḍha and Vassakāra, the chief ministers of Magadha are building a fortified city in Pāṭaligāma for the repelling of the Vaijājins.”

“As if (seyyathā pi), Ānanda, having taken council with the gods of the thirty-three, just so, Ānanda, Sunīḍha and Vassakāra, the chief ministers of Magadha, are building a fortified city in Pāṭaligāma for the repelling of the Vaijājins. Here, Ānanda, I saw, with the divine, purified, super-human eye, many deities, even a thousand, occupying sites in Pāṭaligāma ... to build houses. As far as, [265] Ānanda, the noble sphere, as far as the path of commerce, this Pātaliputta will be the package-opening chief (ugga) city. Ānanda, there will be three obstacles for Pātaliputta, from fire, from water, or from division by the enemy.”

Then Sunīḍha and Vassakāra, the chief ministers of Magadha, approached the Blessed One, (and) having approached, exchanged greetings with the Blessed One, (and) having engaged in pleasant (and) agreeable talk,

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1 Silavato, dative of advantage see Warder p.69. According to Warder silavant is an adjective, see p.260, but here it is used as a noun meaning ‘the one who is virtuous’ or simply ‘the virtuous’.
2 i.e., belongings.
3 i.e., a good reputation.
4 'I me', 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 śīlaśādhi, i.e. ‘these (five) benefits’.
5 Bahud eva ratīni. Bahud is here a junction form of bahuṃ and thus an adjective qualifying ratīni, ‘night’.
6 Abhīkkantā, past participle agreeing with ratti.
7 Locative absolute.
8 Suṇāṭhagāraṇa, kammadhāraya compound with suṇāha qualifying agāraṇa.
9 Nagaraṇa, see PED.
10 Pattibhāya, dative of purpose see Warder p.67.
11 Raññhatā, genitive plural of rañña.
12 It seems that an ‘and’ has to be understood between raññaṃ and rājannaḥmatattānaṃ. This is supported by the Com. Mahasikkhānaṃ seems to qualify both raññaṃ and rājannaḥmatattānaṃ (see following text).
13 Atikkantamattuṣakena = atikkanta (‘surpassing’, thus ‘super-’) + mūnasaka (‘human’). Mūnasaka is an adjectival form of manussa, the whole compound being a bhābhoṇhi qualifying cakkhuṇa, ‘eye’, see also DP.
14 Pasaccitaṭṭha, gerund.
15 Parigajjanāntiṣṭhe, present participle feminine nominative plural, agreeing with devatayo.
16 Arīyaṃ āgataṃ. 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.
17 This seems to imply it will be a large commercial centre.
18 Dative of disadvantage.
19 Vā. In this case ‘and’ would actually seem a better translation.
20 Vītisāsretat, lit. ‘having conversed’.
(they) stood to one side. Standing (thitā) to one side, Sunīḍha 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 Sunīḍha 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 (khaḍaniyām) and staple food (bhajaniyām) 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 30.19 - 35.13)**

Then, monks, Vipassī the Bodhisattva, after some time, dwelt alone, withdrawn from the group (ganāṣmā). Those eighty-four thousand ascetics (pabbajita) went by one route⁸, (and) Vipassī the Bodhisattva by another. Then, monks, while Vipassī the Bodhisattva, who had taken up camp, was alone (and) secluded,² he thought this: “Alas, this world⁸ has got into difficulty, it is born, it ages, it dies, it falls away, and it rearises. But it does not know the liberation from this suffering⁹, from old age and death; when indeed will the liberation from this suffering be discerned, from old age and death?”

Then, monks, Vipassī the Bodhisattva thought this: “When what exists⁸ is there old age and death, from what condition⁸ 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 birth⁶ 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.” To this extent it would be born, it would age, it would die, it would fall away, or it would

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1. Aṭṭheta, lit. ‘by another’. The Pali uses the construction aṭṭheta ... aṭṭheta which is not directly replicable on translation. Thus I translate ‘by one route ... by another’.
2. Probably a genitive absolute.
3. Vatīṣṇa = vata + aṣṭa.
4. Lake, here seems to refer to (the world of) beings.
5. Dukkhassā, genitive but cannot be translated as such into English.
6. Locative absolute, lit. ‘when what is existing’.
7. Nu ... hiti, ‘it is’ in question form, thus ‘is there’.
8. Kimpaccaṇṇa, a kammadhāraya compound.
9. Āṭṭiccaṇṇa, probably a kammadhāraya compound, ‘the condition which is birth’, ‘the birth-condition’.
rearise\(^1\), 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\(^2\) (and) sorrow, lamentation, pain, grief, and despair are produced, thus there is the origination of this whole \(\text{kevalassa}\) mass of suffering. Perceiving (\(\text{ti}\) “origination, origination\(^1\)”\), monks, for Vipassā the Bodhisattva, with reference to previously unheard things \(\text{dharmesu}\), the eye\(^4\) arose, knowledge arose, wisdom arose, understanding arose, light arose.

Then, monks, Vipassā 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 Vipassā 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, Vipassā the Bodhisattva thought this: “When what does not exist, is there no birth (\(\text{D II 33.1}\) ... \(\text{D II 35.1}\)) from the cessation of name-and-form there is the cessation of consciousness, from the cessation of consciousness there is the cessation of 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\(^2\)”, monks, for Vipassā the Bodhisattva, with reference to previously unheard things, the eye arose, knowledge arose, wisdom arose, understanding arose, light arose. (\(\text{D II 36.13}\))

Re-translation into Pali (\(\text{Vin I 276.22 - 277.16}\))

Exercise 26

Passage 1 (\(\text{D II 88.16-91.5} + \text{95.15-101.4}\))

\(\text{D II 88.16}\) 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 Magadhā, (and) having approached, he sat down on a prepared seat. Then Sunīdha and Vassakāra, the chief ministers of Magadhā, with (their) own hand\(^3\) 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 Magadhā - when the Blessed One had eaten\(^6\) (and) removed the hand from the bowel\(^7\) - having taken a certain low seat, sat down to one side. The Blessed One expressed appreciation \(\text{anumōdi}\) to Sunīdha and Vassakāra, the chief ministers of Magadhā, 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,\(^8\)
[280] Whatever \(\text{yā}\) gods might be there, \(\text{to them he should dedicate the offering,}
Honoured, they honour him \(\text{naṃ}\), revered, they revere.

Because of that\(^6\) they have compassion \(\text{anukampanti}\) for him as a mother for her own \(\text{orasānt}\) son.
A man who is treated with compassion by the gods\(^1\) always sees good luck\(^2\).

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1 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.
2 \(\text{jarāmaraṇa}\) appears to be an agent of \(\text{sambharaṇa}\). See next paragraph where the parallel construction with \(\text{nirujjhanti}\) is more clear-cut.
3 Probably repetition for emphasis.
4 \(\text{I.e., a metaphorical eye of wisdom.}
5 \(\text{Sałatthā, 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.}
6 \(\text{Bhātākārin, past participle active, see Warder pp.274-275.}
7 This phrase is explained by K.R. Norman as an ‘accusative absolute’, see CDB, p.1418, note 135. For \(\text{ontapattapāṇim}\) see Warder p.155.
8 \(\text{I.e., having given them food.}
9 \(\text{Tato, ablative of cause.}
}
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 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,drinkable by a crow. Some 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. Then the Blessed One, just as a strong man might stretch out (his) bent arm or might bend (his) outstretched arm, just so (he) disappeared on the near shore of the river Ganges (and) reappeared on the further shore together with the group of monks. The Blessed One saw those people, some searching for a boat, some searching for a canoe, some binding a raft, desiring to go from the near shore to the further shore. Then the Blessed One, having understood this matter (atthām), on that occasion uttered this inspired utterance:

“Whoever (ye) cross the flood, the lake; 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 Kotigāma.”

Saying “yes, Venerable Sir”, Venerable Ānanda consented to the Blessed One. Then the Blessed One, together with a large group of monks, approached Kotigāma. There the Blessed One dwelt in Kotigāma. 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 time has been transmigrated, has been trans-circulated by me and by you. Of which four?

Monks, due to the non-awakening to, due to the non-penetration of the noble truth of suffering, 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, 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. 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 (taññidāna), 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 (nettī) to existence has been exausted, now there is no again-existence.”

The Blessed One said this, (and) the Well-gone having said this, the Teacher then further (atthaṭṭhāna) said this:

“Due to the non-seeing according to reality (yathābhūtām) of the four noble truths, A long time has been transmigrated in these and those births.

Those these are seen, abolished is the conduit to existence, The root of suffering has been annihilated, now there is no again-existence.” (D II 91.3)

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1 Deṇudukamputc is a bahubbhiti compound qualifying puso. Because compassion is not a verb in English, I add the verb ‘treated’, see DP.
2 I.e., obtains good luck, see PED. Note the use of the plural in the Pali.
3 Anubaddha honti, historical present continuous action, see Warder p.235 for this type of construction.
4 Pitthito pitthito, repetition for emphasis.
5 Samatthikā, see PED.
6 App’ ekacce. App does not seem to add much to the meaning when used in this context.
7 Appāṭṭhapāya is an incorrect reading according to DP. The correct reading it seems is appāṭṭha paṇṇa, lit. ‘from the non-further to the further’.
8 Paccuttahiti, see PED.
9 I.e., the river, says Com.
10 Munnah c’sa tuṇhākari ca, subjective genitive, see Warder p.57.
11 Dukkhassa ariyaccasasssa, seems to be two nouns in apposition, i.e. ‘the suffering noble truth’ or ‘suffering which is a noble truth’.
12 Dukkhassamudayasssa ariyaccasassa, again two nouns in apposition, ‘(of) the origin of suffering which is a noble truth’.
13 Sugato seems to go with the verb voṭṭa.
14 Tīsu tīsā, repetition with distributive meaning, see Warder p.171.
15 This seems to refer back to the four noble truths. The construction ‘those these’ is possibly an emphasis.
(D 95,13) 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 out¹ 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 talk² 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, blue-clothed, blue-ornamented,³ 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 back⁴ with axle to the axle, with wheel to the wheel, with yoke to the yoke of the very young Licchavīś. Then the Licchavīs said this to Ambapālī the courtesan: “Why, Ambapālī, do you cause (your carriage) to turn back⁵ with axle to the axle, with wheel to the wheel, with yoke to the yoke of the very young Licchavīś?” “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 thousand⁶ give (us) this meal.” “Even (pi), gentlemen, if you would give⁷ 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 Amabāpālī’s grove.

The Blessed One saw those Licchavīs coming even from afar, (and) having seen he addressed the monks: “Monks, by which monks’ the Tāvatimsā gods have not been seen⁸, you must look⁹ monks, at the assembly of Licchavīs, behold, monks, the assembly of Licchavīs, visualise (upasamharati), monks, the assembly of Licchavīs as the assembly of the Tāvatimsā (gods)¹².” Then those Licchavīs, having gone with a carriage as far as the ground was suitable for a carriage¹³, 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 passage¹⁴ 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 (nittīthām).” 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

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¹ Pāṇīsi, aorist. Note the lengthening of the first a between the root and the prefix due to the presence of the aorist augment a, see Warder pp.23-26.
² Dhammiṣṭha kathāya, reading it as an ablative of cause. Again note that dhammiṣṭha is here a feminine adjective to kathāya.
³ Or ‘had blue jewellery’. Nilauṇṇatā nilaṭiṭṭhā nīlāṭīṭṭhā are three bahubhī compounds qualifying Licchavī.
⁴ Or ‘around’. Note the causative pāṭivijīṭtevi which seems to refer to Ambapāli causing her carriage to turn back. ‘Carriage’, yonā, is understood.
⁵ The meaning seems to be that she drove her carriage wheel to wheel with the carriage(s) of the Licchavīs.
⁶ Note that pāṭivijīṭtevi is here rendered as the second person present tense, whereas above it is rendered as third person aorist.
⁷ Sattasaḷāsana, instrumental, see Warder p.45.
⁸ Dassatā, future tense of deti. See Warder pp.87-88 for this optative use of the future tense.
⁹ Yesam bhikkhānam, agent genitive, Warder p.57.
¹⁰ Adittha, ‘unseen’.
¹¹ Oloketha, probably imperative.
¹² I.e., to get an idea of what the Tāvatimsā gods look like.
¹³ Yatassā, dative of suitability, see SCPN para. 108c.
¹⁴ Acceṣaṇa, see Warder p.45.
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 bowl1 - having taken a certain low seat, sat down to one side. Seated to one side the courtesan Ambapālī said this to the Blessed One: “Venerable Sir, I give this park 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 Vesāli in Ambapālī’s grove, often2 indeed gave3 this Dhamma talk to the monks: “Thus is virtue, thus is concentration, thus is wisdom, concentration supplied with virtue has great fruit, great benefit4, wisdom supplied with concentration has great fruit, great benefit, (and) the mind supplied with wisdom is perfectly liberated5 from the outflowings (āsavehi), that is, from the outflowing of sensual desire, from the outflowing of existence, from the outflowing of views, from the outflowing of ignorance.”

Then the Blessed One, having dwelt as desired6 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 monks8: “Monks, you go all around (samanā) Vesāli (and) enter9 the rainy season (residence)10 according to friends11, according to acquaintances, according to [284] companions, but (pāru) I will enter12 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 Vesāli 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 One13 who had entered the rains14, strong feelings persisted bordering on death. The Blessed One, mindful (and) clearly comprehending, endured them (tā), without being distressed15. Then the Blessed One thought this: “It (taṃ) would not be proper16 for me, that17 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 resolved18 on the life-force19.” 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 illness20, recently arisen from illness, having descended from the dwelling, sat down on a prepared seat in the shade of the dwelling. Then Venerable Ānanda approached the Blessed One, (and) having approached, having bowed to the Blessed One, sat down to one side. Seated to one side Venerable Ānanda said this to the Blessed One: “It is seen (diṭṭhā) by me, Venerable Sir, there is comfort21 for the Blessed One, it is seen by me, Venerable Sir, there is contentment for the Blessed One. Although (api hī), Venerable Sir, because of the illness22 of the Blessed One, my body was as if (viyā) become drunk23, the directions were not clear to me, and (pi) the teachings did not occur (patībhanti) to me, nevertheless, Venerable Sir, for me there was still

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1. Again reading it as an accusative absolute, see note above.
2. Imāṁ āram āram, imāṁ agreeing with āramāṁ.
3. Bahulan is an adjective to kathā, ‘frequent (Dhamma) talk’. When translated with ‘often’ it gets an adverbial sense.
5. Three bahubbhi compounds.
7. Yathabhīrāntam, avyayābhāva compound.
8. From here to the end of this passage see also Bhikkhu Bodhi’s translation at CDB pp.1636-1637.
9. Upetha, following CDB.
10. I.e., the three months of the year, during the monsoon season, when the monks could not travel.
11. I.e. ‘according to where you have friends’. Avyayābhāva compound, see Warder p.256.
12. Upagacchati. Present tense used to express immediate future, as in the English ‘I am entering’, see Warder p.12.
13. Bhugavato. I read it as dative of disadvantage. Alternatively this, together with the past participle vassupagatassa, could be understood as a gerundive absolute: ‘Then, when the Blessed One had entered the rains (residence), ’…’.
15. Arthathāmatam, negative present participle passive.
16. Na patirīpayu. There is no verb here but we can assume the verb ‘to be’ in the optative tense, i.e. ‘would be’, through assimilation with parinibbhiyeyam, 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.
17. Yo. This is a relative pronouns referring back to ‘that’, taṃ.
18. Adhīṭhātva vihārayeyam, may also be interpreted as a periphrastic construction, i.e. ‘I should dwell resolving…’, see Warder p.239.
19. Īttasankhāram, sometimes translated as ‘life-formation’.
20. Gītān, used as a noun, and thus indistinguishable from gelaṁhā.
21. Phetsu, seems to be a feminine noun, not an adjective, with which diṭṭhā agrees.
22. Gethānena, this is an instrumental of cause, see Warder p.44.
23. Madhurakākāta = madhuraka (‘drunk’) + jīto (‘become’), bahubbhi compound qualifying kāye.
(eva) some (kā cid) measure of reassurance: So long the Blessed One will not attain extinction, as long as the Blessed One has not declared (uddhārati) something concerning the sangha of monks."

"But what, Ānanda, does the sangha of monks expect from me? 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 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 something concerning the sangha of monks? Ānanda, I am now old, aged, an elder, gone to time, attained to age, my age is eighty. Just as, Ānanda, [285] an old cart is caused to go through binding with straps, just so, Ānanda, the Tathāgata’s body is caused to go as if (maññā) through binding with straps. At which time, Ānanda, the Tathāgata, due to the non-attention to all signs, 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 with yourselves as islands, with yourselves as refuges, with no other refuges, with Dhamma as an island, 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, 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, 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, should dwell 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 sikkhaṁā), Ānanda, those monks will be my topmost."

Passage 2 (D II 41.5-21)

To them, the Blessed One Vipassi, the arahant, the fully awakened Buddha, discoursed a gradual discourse, 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 plant minds, 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 (sammad) take the dye, just so, in that very seat, the dustless, stainless eye of the Dhamma arose for prince Kañca 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 102.19 + 118.27-121.2)

Then the Blessed One, having dressed at the time of morning, having taken bowl and robe, entered Vesāli for alms, (and) having gone for alms in Vesāli, (he) returned3 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.” 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, Vesāli is delightful ... the Cāpāla Shrine is delightful.” (D II 102.10)

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(D II 118.2) “Ānanda, has not this (evam) been declared by me as a precaution: with all (that is) dear (and) pleasing there is diverse-becoming1, without-becoming, otherwise-becoming2? Therefore, Ānanda, how could this be possible:3 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 definitively4 spoken by the Tathāgata: ‘Soon will be the extinction of the Tathāgata, after the passage of three months from now (tāle), the Tathāgata will become extinct.’ This is not possible: ‘(that) the Tathāgata should swallow back’ again that speech because of life5. 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 Vesāli, 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 Vesāli, 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 have been taught by me to you from direct knowledge6, those, having been well learned by you, should be practised, should be developed, should be made much of, so that7 the holy-life may be enduring (and) long-standing, (and) that (tad) it may be for the benefit of the multitude (bāhujana), for the happiness of the multitude, for the sake of compassion for the world,8 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 establishments of mindfulness, the four right efforts, the four bases for spiritual power, the five faculties, the five

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1 Patikkanto, past participle of patikkamati.
2 I.e., to stay there during the day to meditate etc., diṭṭhivāhārya. The overall compound is dative (of purpose) and the internal structure genitive.
3 Nāthabhāva, seems to mean ‘separation’.
4 I.e., change, añāṭhābhāva.
5 Lit. ‘from what here is that obtainable’. Labbhā, indeclinable.
6 Ekaṣusena, adverb.
8 I.e., to live.
9 I.e., those things which.
10 Abhihiṃaya, I read it as ablative.
11 Yathāyidam, lit. ‘as this’.
12 Lokāntukampīya, dative of purpose, see Warder p.67.
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 addresse the monks: “Well now, monks, I address you: formations (sankhārā) 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 (iito).” The Blessed One said this, (and) the Well-gone having said this, the Teacher then further said this:

“My age is ripe, my life is short; Having abandoned you I will go, a refuge has been made by me for myself.

Monks, be diligent, mindful, well-conducted,
Have well-concentrated intentions, guard your own mind.

Who should dwell diligent in this teaching and discipline,
Having abandoned the transmigration of births, he will make an end of suffering.”

Passage 2 (D.ii 290±292.24 + 298.8-305.5 + 308.1-5 + 310.4-7 + 311.29-313.2)

(D.ii 290.) Thus has been heard by me. At one time the Blessed One was dwelling among the Kurus. There is a town of the Kurus called Kammassadhamma. There the Blessed One addressed the monks: “Monks.” “Venerable Sir”, those monks responded to the Blessed One. The Blessed One said this: “Monks, this is the one-way 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 establishments of mindfulness. Which four? Here, monks, a monk dwells contemplating a body in the body, 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, 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, having folded the legs cross-wise, having held the body straight, having established mindfulness in front, sits down. He, ever (sati) mindful, breaths in, mindful he breaths out. Breathing in long he understands: “I breath in long”, or breathing out long he understands: “I breath out long”. Breathing in short he understands: “I breath in short”, or breathing out short he understands: “I breath out short”. He trains: “I will breath in experiencing the whole body, he trains: “I will breath out experiencing the whole body”. He trains: “I will breath in calming the body formation, he trains: “I will breath out calming the body formation.”

1. ānāññayati. Normally this would be ānāññeni but here -āna- is used for -e-, see Warder p.21.
2. Parittā, lit. ‘limited’.
3. Vo, accusative.
4. 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.
5. Appanatto, an adjective qualifying yo, ‘who’. The verb vihessati (poetic form of viharissati) functions much in the same way as the verb ‘to be’.
6. Pacassosam, not following Warder.
7. Ekkāya. See CDB p.1915, note 123, for a discussion of this term.
8. Following CDB.
10. Citta can both denote mind generally and the mind at a particular time, i.e. a state of mind.
11. Three bhubbhū 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.
12. Ujum kāyam. Ujum is an adjective to kāyam, ‘straight body’.
13. Sat, qualifies so, ‘he’.
14. Sabbakāyatapasamveda, a bhubbhū compound qualifying T, the agent of assasissati. The structure of the compound is a kammadhāraya (sabba kāya) within a tappurisa.
15. Passambhāyam, present participle nominative.
16. Kāyasankhāram, is a reference to the breath, see Com.
Just as, monks, a skilled spin-maker\(^1\), or the apprentice of a spin-maker\(^2\), turning long\(^3\) 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\(^4\) dwells contemplating the arising-nature\(^5\) of the body, or he dwells contemplating the vanishing-nature (avyādhamma) 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\(^6\). He dwells independent, and he is not attached\(^7\) to anything in the world. Also\(^8\) thus, monks, a monk dwells contemplating a body in the body.

And furthermore (puṇa ca param), 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\(^9\) his body is disposed (pāṇihito), just so\(^10\) 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\(\text{a})\) ...

(D II 298\(\text{a})\)). 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\(^12\) a pleasant feeling’, feeling an unpleasant feeling he understands: ‘I feel an unpleasant feeling’. Feeling a non-unpleasant-and-non-pleasant\(^13\) feeling he understands: ‘I feel a non-unpleasant-and-non-pleasant feeling’. Or feeling a pleasant carnal (sāmīsant) feeling he understands: ‘I feel a pleasant carnal feeling’. Or feeling a pleasant spiritual\(^14\) 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’,\(^15\) 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\(^16\): ‘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\(^17\): ‘it is an elevated mind’, or he understands a non-elevated mind: ‘it is a non-elevated mind’, or he understands a surpassable (sauttaram) 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

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\(^{1}\) I.e., a turner.

\(^{2}\) Bhūmāṭranteveratī. I read it as a tappurisa compound, but it could also be understood as a kammadhāraya, i.e. ‘an apprentice spin-maker’.

\(^{3}\) I.e., on a lathe.

\(^{4}\) The यत 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.

\(^{5}\) Samudāyadhamma. See CDB p.1927 note 178.

\(^{6}\) Lit. ‘in the body’ or ‘with reference to the body’.

\(^{7}\) The use of ‘measure’ here could mean that the highest forms of निरुता and सति are not intended.

\(^{8}\) Upādiyati, passive verb.

\(^{9}\) Pā. As often is the case, pā here simply has a connective function, i.e. to connect each of the body contemplations to the others.

\(^{10}\) Yathā yathā, lit. ‘or as as’, distributive meaning of yathā.

\(^{11}\) Tathā tathā, lit. ‘so so’. Because the relative pronoun is double (i.e., distributive in meaning), so is the correlative demonstrative pronoun.

\(^{12}\) Vedanā. Normally this would be vedanī but here it appears with the fuller suffix -aya, see Warder p.21.

\(^{13}\) Adūkhamasukhaṃ, dvanda compound with -n- as junction consonant, i.e. ‘neither unpleasant nor pleasant’.

\(^{14}\) Nītāmīsā, lit. ‘non-carnal’.

\(^{15}\) 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 a ending could either be singular or plural.

\(^{16}\) Note that pājānīti, ‘understands’, here has a direct object (in contrast to the section above), i.e. sarāgam cittāṃ, ‘a mind with lust’.

\(^{17}\) Mahaggataṃ (vā) cittāṃ, lit (‘or) a mind gone great’. 
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.

And how, monks, does a monk dwell contemplating a phenomenon among phenomena? Here, monks, a monk dwells contemplating a phenomenon among phenomena, among the five hindrances. And how, monks, does a monk dwell contemplating a phenomenon among phenomena, among the five hindrances?

Here, monks, a monk understands internally existing sensual desire: “I have sensual desire internally”, or he understands internally non-existing sensual desire: “I do not have sensual desire internally”. How there is the arising (upādā) of unarisen sensual desire that too 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 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: “thus is form, thus is the origination of form, thus is the passing away of form - thus is feeling, thus is the origination of feeling, thus is the passing away of feeling - thus is perception, thus is the origination of perception, thus is the passing away of perception - thus are volitional formations, thus is the origination of volitional formations, thus is the passing 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 (āyatanas). 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 forms, and which fetter (sāmyojana) arises dependent on (paticc) that duality 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

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1 Note that pañcaśu dhammesu agrees with dhāmis, dhammas being a noun in apposition to dhāmis, 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’.
2 Santā (ca) ajjhātan kāmacchandam. This phrase can be interpreted in several ways: 1. It is the direct object of pājñātī (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.
3 Attī me, lit. ‘there is of me’.
4 Note that ajjhātan does not agree with kāmacchanda and thus it must be an adverb rather than an adjective.
5 Again, the ti at the end (vīrāṭmasa attagama ti) signifies thinking, perceiving, or knowing (see Warder p.36).
6 Rāpe. I take this as an accusative plural, although the usual form is rāpāni.
7 Tadubhāyam, kammadhāraya compound.
tastes ... etc ... he understands the body, and he understands touchables¹ ... etc ... and he understands the mind, and he understands phenomena², 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 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 awakening³:⁴ “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 reality⁵: “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 (katamani), 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 desiring⁶ (that) he does not obtain,⁷ that too is suffering; in brief the five groups of attachment are suffering (D II 305.s) ...

(D II 308.s) And what, monks, is the noble truth of the origin of suffering? This craving which is leading to again-existence⁸ that is, craving for sensuality, craving for existence, craving for non-existence (D II 308.s) ...

(D II 310.s) And what, monks, is the noble truth of the cessation of suffering? Which⁹ is the remainderless fading away and cessation, the abandoning, the relinquishment, the freeing, the non-clinging to that very (yeva) craving (D II 310.s) ...

(D II 311.s) 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.

¹ I.e., objects.
² Dhamma, here refers to things knowable by the mind.
³ Satisambhujanam, is a tapurisa compound (sambhujanam) within a kammadhāraya, lit. ‘the factor of awakening which is mindfulness’.
⁴ For the grammatical understanding of santām (sī) ajjhattām satisambhujanam see note above pertaining to the five hindrances.
⁵ Yathābhistham, adverb.
⁶ I.e., that which he desires. Iccham, present participle.
⁷ I.e., he does not obtain what he desires.
⁸ Tailā candhavarta, lit. ‘again-existence craving’, candaḥavarta being an adjective to tailā.
⁹ I.e., that which.
And what, monks, is right view? What (yam), monks, is the knowledge about suffering, 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, 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 (kappati) 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 (vyājanati), 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.3

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.4

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 āṭṭha, which has initial application, sustained application, and joy and happiness born of separation. Due to the calming of initial application and sustained application, having entered, he dwells in the second āṭṭha, 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 āṭṭha, that about which 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 āṭṭha, which is without suffering, which is without happiness, (and) which has purity of mindfulness by equanimity. This, monks, is called right concentration.5

This, monks, is called the noble truth of the path leading to the cessation of suffering. (D II 313,27)

Re-translation into Pāli (Vin I 278,9-14) and (D I 1182,4)

Exercise 28

Passage 1 (D II 122,1-129,35 + 134,18-136,24)

Then the Blessed One, having dressed at the time of morning, having taken bowl and robe, entered Vesāli for alms, (and) having walked for alms in Vesāli, returned from almsround after the meal, (and) having looked at

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1 Locative of reference.
2 Samphappadātip. 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.
3 See also CDB p.1709.
4 See also CDB p.1627.
5 Vipasamā, ablative of cause.
6 Yan tam, patient of acikkhati, ‘declare’.
7 Upekkhatipārisuddhiṃ = upekkha + sati + pārisuddhiṃ. This compound can be deconstructed in several ways. One alternative translation would be ‘purity of equanimity and mindfulness’.
8 See also CDB p.1762.
9 Piṇḍapattāpiṭikanto = piṇḍapāta + paṭikanto (‘returned’, past participle), bahibbhi compound structured like a tappurisa, agreeing with Blagavā. 10 Pacchattbhātā, seems to be an adverb to piṇḍapattāpiṭikanto.
(apaloketvā) Vesālī with the elephant look\(^1\), he addressed Venerable Ānanda: “This, Ānanda, will be the Tathāgata’s last\(^2\) seeing of Vesālī. Let us go, Ānanda, let us approach\(^3\) Bhaṇḍagāma.” Saying “yes, Venerable Sir\(^4\), 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\(^5\). 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, 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\(^5\),
These things have been awakened to by the famous Gotama.

Thus the Buddha, having directly known\(^6\) (it), declared the Dhamma to the monks,
The end-maker of suffering, the teacher, the seer, has become extinct\(^7\).”

Also there the Blessed One, dwelling in Bhaṇḍagāma, often indeed gave (karoti) this Dhamma talk\(^8\) 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\(^9\) in Bhaṇḍagāma, addressed Venerable Ānanda: “Let us go Ānanda, let us approach Hatthigāma ... etc ... Ambagāma ... Jambagāma ... Bhoganagara.” (Saying) “yes, Venerable Sir\(^5\)”, 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\(^10\) four great standards\(^11\), listen to it, attend well, I will speak.” Saying “yes, Venerable Sir\(^5\)”, 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\(^12\) of that monk should not be delighted in, should not be criticized. Not having delighted, not having criticized, (but) having well learned\(^13\) 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\(^14\), neither have a place\(^15\) in the text nor are seen in the discipline, here a conclusion should be arrived at\(^16\): ‘Surely, this is not the speech of that Blessed One, and it has been badly grasped by this monk\(^17\); thus, monks, verily (hi) this you should reject. (But) if they, being checked in the text, being

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1. Nāgaptapokitam = nāga (‘elephant’) + apalokitam (‘look’). Apalokitam is a neuter noun according to DF and thus here is a noun in apposition to bhgarat and therefore part of the agent. Note how the root apa-lok occurs in both the sentence verb and in the agent.
2. Pacchinamaṃ, seems to mean much the same as pacchinaniṃ.
3. Upasakiamisatam, future tense used to express determination or decision, see Warder p.55.
4. Manath c’eva tumlahak ca, agent genitive, see Warder p.57.
5. I read anuttarata as an adjective qualifying viṁuttī. Alternatively it could qualify all four nouns, see Warder pp.60-61.
6. Abhiṅtiita, following CDB.
7. I.e., has attained the extinguishment of defilements, see Com.
8. For this expression see notes to exercise 24, at the end of passage 1.
9. Yatathābirantam, past participle functioning as adverb to viharatī.
10. Me should read ‘me = ihe, the apostrophe is missing in Warder’s text.
11. Mahāyaṇase, lit. ‘great places’.
12. Bhatsitaṃ, past participle used as noun.
13. Uggahetīta, lit. ‘having (well) grasped’.
14. Oṭariyaantmāni and sandissiṣṭaantmāni are passive causative present participles.
15. Oṭarati, here active. See DF for meaning.
16. Gantabbaṃ, lit. ‘should be gone to’, see PED.
17. Imassā bhikkhuno, subjective genitive.
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 (amukasmin) a group (of monks) dwells with elders, with leaders. (This) has been heard by me in the presence of that group, received in (its) presence: “This is Dhamma, this is Vinaya (D II 124.2) ... (D II 125.) ‘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, who have mastered the tradition, who are memorizers of the Dhamma, who are memorizers of the Vinaya, who are memorizers of the matrix. (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 a 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 126.7) Monks, you should remember this fourth great standard.’ ‘Monks, you should remember these four great standards.’” (D II 126.3) Then the Blessed One having dwelt in Bhoganagarā 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 (kira) the Blessed One has arrived at Pāvā (and) he dwells in Pāvā in my mango grove.” Then Cunda the son of a smith approached the Blessed One, (and) having approached, having bowed to the Blessed One, he sat down to one side. (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 (cait) much tender pork’, caused the time to be announced to the Blessed One: “Venerable Sir, it is time; the meal is ready.” 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’, with that serve 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 anyone1, in the world with gods2, with Māra, with brahmās, in the generation (pajīya) with ascetics and brahmās3, with (its) kings and people4, for whom that food5 would be properly digested6 except for the Tathāgata.” Saying ‘yes, Venerable Sir’, Cunda the son of a smith, having consented to the Blessed One, which was the leftover tender pork, having buried that in a pit, approached the Blessed One, (and) having approached,

1 Sāpānākkho. Note the singular forms of satṭhera and sāpānākkho to agree with saṅgha, but I take the meaning to be plural.
2 Bahuksuṭṭa, lit. ‘who have heard much’.
3 Āgatāgam = āgata (‘come’/‘learned’/‘mastered’) + āgama (‘tradition’).
4 Māptikādārā. Māptika may refer to the Pīṭḥānukkha, see introduction to the Kankhāvātarīni.
5 It is not clear to me why there is a ti here when the Buddha continues to speak in the next sentence.
6 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.
7 Sīkharamadārā, the exact meaning of this compound has been much debated.
8 In effect two separate sentences.
9 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.
10 Parivisa, imperative.
11 Tam, lit. ‘him’.
12 Sadeveke, 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.
13 Note the feminine brhitmanjatī here to agree with pajīya. It seems pajīya here is a reference to the present generation.
14 See PED.
15 Paribhuttany, lit. ‘the eaten’, is past participle and here seems to be used as a noun, see Warder p.41.
16 Sammatparinijitam gaccheyya, lit. ‘would go to perfect digestion’.
having bowed to the Blessed One, he sat down to one side. 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 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 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 128.5) Then the Blessed One, having descended from the path, approached a certain root of a tree, (and) having approached, he addressed Venerable Ānanda: “Here, Ānanda, you prepare a fourfold outer robe for me, I am tired Ānanda, I will sit down.” [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 for me, I am thirsty Ānanda, I will drink.” When this (evam) had been said, Venerable Ānanda said this to the Blessed One: “Now (iddī), Venerable Sir, an amount (matta) of five hundred carts have passed over, (and) that little water, which has been cut by the wheels, flows stirred up and muddy. Venerable Sir, this river, Kakuttā, 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 drinking-water and make the limbs cool.” Also a second time the Blessed One addressed Venerable Ānanda: “Here, Ānanda, you fetch drinking-water for me (D II 129.3) ... (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. Then that flowing (sandamāṇa) stream, which had been cut by wheels, which was small, stirred-up, (and) muddy, when Venerable Ānanda was approaching, flowed bright, very clear, (and) un-muddy. Then Venerable Ānanda thought this: “Indeed (tata) it is wonderful Sir, indeed it is remarkable Sir, the great powerfullness, the great mightiness of the Tathāgata. For here that flowing stream, which had been cut by wheels, which is small, stirred-up, (and) muddy, when I am approaching, 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 powerfullness (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, 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 129.38)

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(D II 134.19) Then the Blessed One, together with the large group of monks, approached the river Kakuttā, (and) having approached, having plunged into the Kakuttā river, having bathed, having drunk, and having come (back) out, he approached the mango grove, (and) having approached, he addressed Venerable Cunda: “Here, Cunda, you prepare a fourfold outer robe for me, I am tired Cunda, I will lie down.” Saying “yes, Venerable

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1. Again, it seems that a full stop is required here - contrary to Warder’s text - as the subject of the sentence changes.
2. Bhāvitissa, part participle active, see Warder p.275.
3. Adhibhūsa, translated as ‘accepted’ above.
4. I.e., the root of a tree, rakkhamulām.
5. I.e., folded twice, catugguṇaṃ.
7. Ānanda. In Pali there are a number of words for water. Here it can be noted that ādaka means water in general, whereas pānīya specifically refers to drinking water - derived from pāna, ‘drink’. Pariṇuṅguṇa refers to water for washing - derived from parīnhuṅgati, ‘to use’.
8. Lit. ‘a five hundred cart amount’, there is no genitive in the Pali.
9. Luḷutam auśālam. The translation here may give the impression that these are adverbs but they are probably adjectives qualifying udakam, ‘water’, lit. ‘water which is stirred up and muddy’. See parallel construction below.
10. Pitasati (and immediately following, karissati), lit. ‘will drink’.
11. Karissati here seems to take two objects gattīni and sitam see Warder p.18. Alternatively, sitam could be regarded as an adverb.
13. Locative absolute.
14. Sandhittha, aorist of middle conjugation, see Warder p.315.
15. Acchat vippasannā anātuḥ, adjectives qualifying nadikat, the subject of the verb sandati, ‘flows’.
16. Mahiddhikatā = mahā + iṭhī, 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.
17. Agam, reading it as an indeclinable.
18. Locative absolute.
19. Mayi upasankāmante, 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 tenso).
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 on the right side, 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 135,3)

(D II 135,7) Then the Blessed One addressed Venerable Ānanda: “It might be, Ānanda, (that) someone might cause remorse for Cunda the son of a smith: ‘Friend Cunda it is ill-gained for you, (that) the Tathāgata having eaten your almsfood last, 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 (tama), 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 fruit, which have the very same result, have very much (atiyoga) more great fruit, more great benefit, than other almsfoods. Which two? The almsfood, having eaten which (yati) 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 has been accumulated by Venerable Cunda 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:

For one giving[12] merit increases, for the self-controlled animosity accumulates not,
And the wholesome one abandons evil; due to the exhaustion of passion and anger, he[13] is extinguished. (D II 136,4)

Passage 2 (D III 221.23 - 222,3)

The four bases for spiritual power[14]. Here, friend, a monk develops the basis for spiritual power endowed with concentration due to desire and volitional formations of striving[15]. [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 278,16-18)

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)

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2 Dakkhinena passena, this seems to be a case of what Warder calls instrumental of ‘manner’, i.e. the manner of lying down, see p.45.
3 Upadheya, see PED.
4 Dative of disadvantage. Tassa and yassa simply seem to serve to emphasise te, ‘you’, lit. ‘of that you’, ‘of which you’.
5 This translation gives the impression that pacchimaṇ, ‘last’, is an adverb, when it actually is an adjective to pindaṇapattāna, lit. ‘having eaten the last almsfood of you’.
6 Samasama, probably repeated to emphasize the equality.
7 Comparatives in -īra, see Warder p.123f.
8 Athithi pindaṇapattiṇa, ablative of comparison.
9 Aṣu, see DP.
10 Note here how āyasna, ‘Venerable’, is used for a lay-person.
11 Imana udānaṃ udānesa. Another example of a Pali verb taking as object a noun derived from the same root, lit. ‘he uttered an utterance’.
12 Dadaṇa, present participle dative.
13 Sa, an alternative form of so, see Warder p.28.
14 Iddhipāda = iddhi (‘spiritual power’) + pāda (‘basis’).
15 Chandasaṃātādhi pāṭahānasānikāraṇa samanātattāna = chanda (‘desire’) + saṃātādhi (‘concentration’) + pāṭahāna (‘striving’) + saṅkhātāna (‘volitional formation’) + samanātattāna (‘endowed with’). Following CDB, p.1939 note 246, I read the compound as two tappurisa compounds (chanda saṃātādhi + pāṭahānasānikāraṇa) forming a dvanda compound within a tappurisa compound (… samanātattāna), the whole compound being a bahubbhi functioning as an adjective to iddhipāda. Easy to say. More difficult to explain. However, I think that this is a good example of how Pali usage can differ from English usage.
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, 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, an unsurpassed charioteer of trainable men, a teacher of gods and humans, an awakened one, a Blessed One. He makes known this world, with gods, with Māra, with brahmās, with the generation of ascetics and brahmīns, 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, 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’. It (idam) is not easy by one inhabiting a house to practise the holy-life fully perfected, fully purified, polished-as-a-shell. What now if I, having shaved off hair and beard, having put on the brown robes, should go forth from home to homelessness?’ He, after some time, having abandoned a small collection of possessions or having abandoned a large collection of possessions, having abandoned a small circle of relatives or having abandoned a large circle of relatives, having shaved off hair and beard, having put on brown robes, goes forth from home to homelessness.

Having thus gone forth, he dwells restrained by the retrain of the Pātimokkha, endowed with conduct and range, seeing danger in the slightest faults, and having undertaken (them) he trains in the training rules; he is endowed with action of body and action of speech which is wholesome, he has a purified livelihood, he is endowed with virtue, he has guarded doors with reference to the senses, he is endowed with mindfulness and clear comprehension, he is contented.

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, the whole world, with a mind charged with loving-kindness, abundant, elevated, immeasurable, without hatred,

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1 Ottappa, see CDB.
2 Lokavāti. Loka is here usually considered to refer to the sensuous realm, the form realm, and the formless realm. Thus the plural, ‘knower of the worlds’, is required.
3 Purissadannasārathi = purisa (‘men’) + damma (‘tameable’/‘trainable’) + sārathi (‘charioteer’), is a kammadhāraya compound (purissadanna) within a tappurisa, the compound as a whole being a bahubbhī qualifying Tathāgata. Note that the normal order of a kammadhāraya (adjective then noun) here is reversed as sometimes happens in bahubbhī compounds, see Warder p.138.
4 Devamanussanussā, 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 sattātā.
5 Sadevakam = sa- (‘with’) + deva (‘god’) + -ka which changes the noun into an adjective, lit. ‘the with-god(s) (world)’.
6 Lit. ‘with the ascetic-and-brahmin generation’. I translate the adjective using ‘of’, although there is no genitive in the Pali.
7 Five bahubbhī compounds qualifying dhamma. See Warder p.137 for bahubbhī compounds beginning with sa-.
8 Abhoktakā 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.
9 Ajjhavussati, present participle instrumental.
10 Sankhālikiktam = sankha + likktam, a bahubbhī compound expressing a metaphor, see Warder p.155.
11 Vattithā, lit. ‘clothes’.
12 Gocana. This refers to the proper ‘range’ for a monk, i.e. where he ‘hangs out’. The ideal range is the four satipaṭṭhānas.
13 Anumāttesu rajjasu, lit. ‘in faults which have a small measure’.
14 Two tappurisa compounds within a dvanda compound, the whole construction being singular.
15 Note that the adjective kusalinena comes after the noun it qualifies, I therefore translate ‘... which is ...’, see Warder p.61.
16 Purissadattikī, bahubbhī compound with kammadhāraya structure.
17 I.e., his senses are guarded.
18 A long string of adjectives, in the form of bahubbhī compounds, that I have prefixed with ‘he has/is’ to make the connection to the one ‘gone forth’ above more clear.
19 Sabaddattaya = sabbha + attatāya, ‘to all as to oneself’ (see Vism. 308), kammadhāraya compound expressing a comparison (cf. Warder p.109).
without malevolence. Just as, Vāseṭṭha, a strong conchblower with but (ever) little difficulty might inform\(^1\) the four
directions,\(^2\) thus, Vāseṭṭha, when the liberation of mind through loving-kindness is developed,\(^3\) what (yam) action is
limited\(^4\), that does not remain there, that is not left over there. Also, this, Vāseṭṭha, is the path for association with Brahмā.\(^5\) 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 Brahмā.

Re-translation into Pāli (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 137.18 + 140.11-141.11 + 148.26-156.34)

(D II 137.3) Then the Blessed One addressed Venerable Ānanda: “Let us go, Ānanda, let us approach
the further shore of the river Hirānṇavatī, and the Kusinārā-Upavattana sāla\(^6\) 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
Hirānṇavatī, and the Kusinārā-Upavattana sāla grove of the Mallas, (and) having approached, he addressed Venerable Ānanda: “Here, Ānanda, you prepare a north-headed bed for me between the twin sāla trees\(^8\), 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’ 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\(^9\) the rains in the regions\(^11\), came for the purpose of seeing\(^12\) the Tathāgata, (and) we obtained access\(^13\) for the purpose of seeing,\(^14\) we obtained access for the purpose of honouring\(^15\) those (te) monks worthy of esteem\(^16\). But, Venerable Sir, after the passing away of the Blessed One\(^17\) 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\(^18\). Which 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\(^19\) 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

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\(^1\) Viṁtāteya, lit. ‘might cause to discern’.
\(^2\) Presumably the conch blower is conveying a message.
\(^3\) I read it as a locative absolute.
\(^4\) Pamaṇatkaṇṭha, lit. ‘limitmade’.
\(^5\) Brahamāṃgam sahavatīya. Warder says that sahavatīya takes the genitive but that is clearly not the case here, brahmāṃgam is accusative. The accusative case can be accounted for if the preposition ‘with’ is regarded as implied by sahavatīya.
\(^6\) Sāla is a type of tree.
\(^7\) Uttarasaṅkāma = uttara (‘north’) + sākāma (‘headed’). Sākāma is the adjective version of sāsa, ‘head’. It is a bahubbhi compound qualifying maṅkāma, meaning a bed whose head points to the north.
\(^8\) Antarasaṅkāma, ‘between’, takes the genitive, see Warder p.58.
\(^10\) Vittilat. I take the meaning to be past perfect, thus ‘had’.
\(^11\) Dīsā. The meaning seems to be ‘in various regions away from the Buddha’.
\(^12\) Dassārā, dative of purpose.
\(^13\) Labhatam, ‘access’ or ‘permission’ seems to be understood, see PED.
\(^14\) Or simply ‘we got to see’. And further on ‘we got to honour’.
\(^15\) See PED.
\(^16\) Manobhāvanīya, lit. ‘to be cultivated in the mind’, i.e. monks that should be thought highly of. See also CDB p.1043, note 2.
\(^17\) Bhavavo ... accayena, see Warder p.45.
\(^18\) Saddhī, adjective.
\(^19\) Arupṭdisesāya, I follow CDB, see p.1913 note 118.
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\(^1\), Ananda, (while) wandering with a mind of faith\(^2\) (on) a tour of shrines, all those, from the breaking up\(^3\) 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:s) Now at that time a wanderer named Subhadda\(^4\) dwelt in Kusinārā. The wanderer Subhadda heard: ‘Indeed, this very day,\(^5\) 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’ were speaking,\(^6\) this was heard by me: ‘From time to time (kadā ci karaṇa 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 149:4) ... (D II 149:2) that I might abandon this mental state of doubt. Sir Ānanda, may I\(^7\) 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 149:2s) ... (D II 150:) 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\(^8\) 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\(^10\) for the purpose of seeing the Tathāgata. [341] Whatever Subhadda will ask me, all that he will ask longing only (m) for knowledge\(^11\), not longing to trouble (me); and what I, (when) asked, will explain to him\(^12\), that he will grasp very (evo) quickly.” Then Venerable Ānanda said this to the wanderer Subhadda: “Go, friend Subhadda, this 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\(^13\) ascetics and brahmīs, 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,\(^14\) and who are considered (sammatā) as saints (sādhū) by the many-folk\(^15\), to wit, Pūrṇa Kassapa, Makkhali Gosāla, Ajita Kesakambili, Pakudha Kaccāyana, Saññaya Belaṭṭhiputta, Nigaṇṭha Nāṭhaputta, did all those, in accordance with their own claim,\(^16\) \(\text{know directly},\)^\(^11\) \(\text{did all not know directly, did some know directly (and) some not know directly?}\) “Enough, Subhadda. Let this be\(^18\), ‘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\(^19\), also the (first) ascetic is not obtained there, also the second ascetic is not obtained

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\(^1\) Future tense in optative sense, see Warder pp.295 and 333.
\(^2\) Passamoccatā, bahubbhī compound qualifying ye (hi) ke ci, (fort) whoever. Here I use ‘with’ (in ‘with a mind of faith’) to create an adjectival expression, not as a translation of the instrumental.
\(^3\) Bleda. Note the ablative expressing the point from which a ‘motion’ begins. See Warder p.88.
\(^4\) When translating a name it seems preferable to use the stem form as there is no distinction in English between the cases.
\(^5\) Aj‘eva = aja (‘today’) + eva, intensifier.
\(^6\) Three adjectives qualifying ‘wanderers’ by being predicated of it, see Warder p.61.
\(^7\) I read this phrase as a genitive absolute.
\(^8\) Sthānā = so + aham, emphatic ‘I’, see Warder p.216.
\(^9\) Kathasatāpā, see DP.
\(^10\) Labhatāṃ, 3rd person singular imperative of the middle conjugation, see Warder p.315.
\(^11\) Āthāpekkho = aṅkha + pekkho (‘expectation’/‘longing’). Tappuriya compound in apposition to the agent ‘he’.
\(^12\) Assa, dative.
\(^13\) Me, junction form of ime.
\(^14\) I.e., they help beings cross sānāsara etc.
\(^15\) I.e., by many or most people, bhajajānassa; agent genitive.
\(^16\) Sakāya paṭiṁhāya, probably ablative.
\(^17\) Abbhajñāsa, third person plural aorist of abhijñātati.
\(^18\) Tīṭhat‘etām, for this idiomatic use of tīṭhati see Warder p.35.
\(^19\) Upalabbhāti, passive.
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 (evi) here, Subhadda, is the ascetic, here is the second ascetic, here is the third ascetic, here is the fourth ascetic. The doctrines of others are empty of ascetics, and, Subhadda, should these monks dwell rightly, the world would be non-empty of arahants.

Twenty-nine (years) with age, Subhadda,
When (yam) I went forth, seeking what is wholesome.
More than fifty years
Since I went forth, Subhadda,
Engaged in the range of the Dhamma method.
Outside of here 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 in many ways by the Blessed One. Venerable Sir, I 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 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 into the state of a monk. Nevertheless, in this case a distinction of persons is known by me.”

“If, Venerable Sir, those formerly of another sect, 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 the Venerable Ānanda: “Now, Ānanda, you 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 for you, friend Ānanda, it is well-gained by you, who here face to face with the teacher have been consecrated with the apprentice-consecration. The wanderer Subhadda gained 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. Soon (na cirass eva), he dwelt, having entered upon, having realized, having himself
(sayam) directly known in this very life (diṭṭhe va dhamme) that unsurpassed goal (pariyosāṇam) of the holy-life for which purpose family-sons rightly go forth from home to homelessness, (and) he directly knew (abhavaṇiṣi): “Birth has been exhausted, the holy-life has been lived from home to homelessness, what should be done? has been done, there is no further for this state of being.” And Venerable Subhadda was one (aññañarlo) of the arahants. He was the last personal disciple of the Blessed One.

Then the Blessed One addressed Venerable Ananda: “It might be, Ananda, (that) you would think thus: ‘the teaching (pīvaceṇam) has a teacher of the past, we have no teacher.’ But Ananda this should not be seen thus. Ananda, which Dhamma and discipline has been taught, has been authorised to you by me, that is your teacher after my passing away. And (pava) Ananda, as monks now speak to one another (aññañañarlo) through the statement of friend3, by you it should not be spoken thus after my passing away. Ananda, 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, Ananda, let the sangha abolish the small and minor training rules after my passing away. After my passing away, Ananda, the highest punishment (brahmadanda) should be imposed on’ the monk Channa: ‘What, Venerable Sir, is the highest punishment?’ ‘The monk Channa, Ananda, what’ he might desire, that he may speak, (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 monk11 might have doubt or perplexity concerning the Buddha, the dhamma, the sangha, the path, or the way. Ask monks. Be not12 regretful13 later, thinking: ‘the Teacher was in our presence14, (and) we were not able15 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 ask16 due to17 respect for the Teacher. Let a friend, monks, inform a friend18.” When this had been said those monks were silent.

Then Venerable Ananda 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.’” Ananda, you speak from confidence. (But) here, Ananda, the Tathāgata has knowledge: ‘There is not in this sangha of monks;19 not one monk has doubt or perplexity concerning the Buddha, the dhamma, the sangha, the path, or the way.’ For, Ananda, of these five hundred monks, who is the last monk,20 he is a stream-enterer, not subject to ruin, certain, destined for21 awakening.” Then the Blessed One addressed the monks: “Well now, monks, I address22 you: ‘Formations (saṅkīrṇa) are subject to decay (uṣaya), strive on23 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

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1 Or ‘the work’, or ‘the duty’.
2 Itthattaya, following CDB.
3 Arahatam, genitive plural.
4 I.e., a teaching with a dead teacher. Satthuka is an adjective, ‘having a teacher’.
5 I.e., by calling each other ‘friend’.
6 I.e., if it desires.
7 Ketabbho, lit. ‘should be done (to)’.
8 Dative of disadvantage.
9 Yam, the sense here is ‘whatever’.
10 It seems to mean something like ‘Ananda, regardless of what the monk Channa says ...’.
11 Ekabhikkhuissa, digu compound, see Warder p.274.
12 Ma ... akuwattaha, ma usually takes the aorist, see Warder p.31. Akuwattaha is the aorist second plural of the verbal root hu, see Warder p.26.
13 Vippatisaritino, possessive adjective in -in, nominative masculine plural. See Warder p.122.
14 Lit. ‘was being (bhitto) in the presence of us’.
15 I.e., we did not take the opportunity.
16 Pucchevaṭṭhā, 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.
17 Instrumental of cause, see Warder p.44.
18 Sālaṭṭakassaka, Ārocetu takes the dative, see Warder p.68.
19 This first phrase may seem a bit strange. It may simply be a reaffirmation of what Ven. Ananda already is confident about, i.e. ‘there is no (such) monk in this sangha ...’.
20 Last in the sense of least developed spiritually.
21 Parāyana, see PED.
22 Ānantaṭṭhāni = ānanteṇi, the suffix -aṇa- is equivalent to -e-, see Warder p.21.
23 Sampīdetha, see PED.
attained the fourth jhāna. Having arisen from the fourth jhāna, he attained the sphere of unlimitedness of space. Having arisen from the attainment of the sphere of unlimitedness of space, he attained the sphere of unlimitedness of consciousness. 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 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, the Blessed One immediately became extinct.

Passage 2

(D I II 55.1-58.28 + 62.3-64.2 + 68.s-71.28)

(D II 55.) 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 Kammāsadhama. 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 (yūva) this dependent origination, Venerable Sir, is profound and appears profound (gambhirāvabhāso). Still to me it seems really shallow.” “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, does not escape misery, a bad destination, ruin, the round of births and deaths.

‘Is old age and death from a specific condition?’ By one being asked thus, Ānanda, it should be said: ‘It is’. ‘From what condition is there old age and death?’ If he should speak thus, it should be spoken thus: ‘From the condition of birth there is old age and death’. ‘Is birth from a specific condition?’ 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’.

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1. Ākāśānāṁcittānāṁ = tīkṣa + ananta + āyatana, a three member tappurisa compound, taking ananta as a noun, see PED.
2. Vītthānānāṁcittānāṁ. 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 ‘haplography’.
4. I follow the punctuation at the start of passage 2 in exercise 27.
5. Utthānakutūṭhānaka, repeated for emphasis.
6. I translate -jīta and -bhūta as ‘like’, see PED.
8. Here ‘ssa vacanteyant = essa + vacantey. I read essa as an auxiliary verb, see Warder pp.233-238.
9. Note that kim is not in the ablative case and therefore does not qualify paccayat, ‘condition’. Kim should here probably be regarded as an indeclinable that simply makes the sentence interrogative, see Warder p.74. Alternatively, the words should not be separated but be regarded as a kammadhāraya compound, kimpaccayat, in which case kim should be read as ablative after all.
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, depredation, 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. For (va hi), Ānanda, if there were no birth, completely, in all ways, of someone, with reference to anything, to wit, of gods to the god-state, 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 creatures (sattā), if there were no birth to the such-state, when birth is completely non-existing, due to the cessation of birth, would perhaps (āpī) old age and death be discerned? ‘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 57.2) ... (D II 57.3) ‘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, or attachment to a doctrine of self, when attachment is completely non-existing, due to the cessation of attachment, would perhaps existence be discerned?’ ‘No (D II 58.3) ... (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 58.10) ... (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 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 58.20) ...

* * *

(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 62.3) ...

(D II 62.13) ‘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, 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

1 ānityaḥ, conditional tense, Warder p.331.
2 *sabhebva*, see PED.
3 i.e. ‘if, of someone, there were no birth …’
4 Or ‘into anything’. For kassa ci and kimhi ci see Warder pp.85-86. Note that ko/kassa often are personal pronouns, whereas kim/kimhī tend to be impersonal.
5 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, 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 be discerned in the mental body?" "Definitely not, Venerable Sir." "Ânanda, 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." "Ânanda, 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, Ânanda, 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, Ânanda, how from the condition of consciousness there is name-and-form, this should be understood also in this way: For, Ânanda, if consciousness were not to descend to the womb of the mother, would perhaps name-and-form develop (samucchisati) in the womb of the mother?" "Definitely not, Venerable Sir." "For, Ânanda, 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, Ânanda, 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, Ânanda, 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, Ânanda, how from the condition of name-and-form there is consciousness, this should be understood also in this way: For, Ânanda, if consciousness were not to gain support (patittham) in name-and-form, would perhaps the future arising and origination of birth, old age, death, and suffering be discerned?" "Definitely not, Venerable Sir." "Therefore, Ânanda, 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, Ânanda, (that) one might be born, one might age, one might die, one might fall away, one might reappear; 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 (patihpaniya) (of) this world, that is name-and-form together with consciousness." (D II 64.2)

(D II 68.4) "When (yato), Ânanda, a monk does not regard feeling as self, 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 not attach to anything in the world, not attaching he is not agitated, being non-agitated he becomes internally extinguished (and) he understands: ‘Birth has been exhausted, the holy-life has been lived, what should be done has been done, there is no further for this world’ Who might say this (evam), Ânanda, concerning a monk whose mind is thus liberated: ‘he has such a view: “The Tathâgata exists after death”,’ that is not proper. (He has such a view:) “The Tathâgata exists not ... ’, that is not proper. Why is that? As far as, Ânanda, [349] designation, as far as the path of designation, as far as 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: his view is: “having directly known that, a liberated monk does not know (and) does not see”, that is not proper.14

Ânanda, there are these seven stations of consciousness and two spheres.

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1 *Patighasamplasso. Patigha* means ‘resistance’/‘impingement’.
2 *Okkamiisatha*, conditional tense, middle conjugation, see Warder p.332.
4 I read this long compound as two dvanda compounds, with respectively two and four members, forming a tappurisa compound between them.
5 Middle conjugation optative, see Warder p.315. Presumably the Buddha here uses the optative because he himself is no longer subject to these events.
6 Lit. ‘(that) feeling is self’.
7 Lit. ‘attaches to nothing in the world’.
8 *Parittassati*, note that the Pali form is active. See CDB p.765, note 137 for a discussion of this term.
9 Or ‘the duty’. Future passive participle functioning as a noun, see Warder p.104.
10 i.e., there is no further existence.
12 ‘The idea’ is the counterpart to the *ti* of the Pali.
13 i.e., the liberated monk.
14 i.e., the idea is not correct.
Which seven? There are, Ānanda, beings who have diversity in body\(^1\) (and) diversity of perception\(^2\), to wit, human beings, some gods, and some lower-realm beings\(^3\). 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 Brahmā group, who have originated through the first\(^4\). 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\(^5\). 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\(^6\) 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\(^7\), understands its origin, understands its ending, understands its enjoyment, understands its disadvantage, and understands the liberation from it\(^8\), is it proper for him\(^9\) to delight there?\(^10\) ‘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 these two spheres, is liberated due to non-attachment\(^11\), he (ayān), Ānanda, is called a monk who is liberated through wisdom.

Ānanda, there are these eight freedoms. Which eight? Possessing material form\(^12\), 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\(^13\) ‘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.

1 \textit{Navattakayā}, a bahubhīti compound (with tappūra structure) qualifying \textit{sattā}, ‘beings’. Note the reversal of the two elements of the compound compared to a proper tappūra compound, see Warder p.138.
2 \textit{Navattasāthihiṇī}, another bahubhīti with tappūra structure.
3 \textit{Vinīpatikā}, lit. ‘lower-realm-ers’.
4 \textit{Pathamathibhitattāḥ}. The Commentary explains this to mean ‘origination through the first jhāna’. I.e., born there on account of having attained the first jhāna.
5 \textit{Abhassarā}, I read it as an adjective.
6 \textit{Ațāsānattutantappī}, translating \textit{upātī} simply as ‘belong to’, see DP. The compound is an adjective qualifying \textit{sattā}, ‘beings’.
7 I.e., the first station of consciousness, \textit{tam}, accusative feminine.
8 \textit{Tassa nissaram}, more literally ‘the leaving behind of it’.
9 \textit{Tena}, lit. ‘by him’.
10 \textit{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. \textit{tam}.
11 \textit{Anupāda}, ablative of cause.
12 \textit{Rūpī}, possessive adjective, see Warder p.122.
13 Again, I have added ‘the perception’ as a counterpart to the Pali \textit{ti} (\textit{t'eva = ti + eva}).
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,¹ as-long-as-desiring,² (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 (ayam), Ānanda, is called a monk who is released in both ways³, and, Ānanda, there is no other release in both ways beyond⁴ or more excellent than this release in both ways." 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 Anuṭṭabhā in transition to vatta) (D III 199.25 - 200.2)

Towards the delightful Uttarakuru, 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 cultivation⁵.
Without bran,⁶ 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,⁷ which is full of various groups of birds,⁸
Which is resounding with peacocks and herons,⁹ together with pleasant (vaggu) cuckoos and so on¹⁰.

Here is the sound of partridges and also (atho) Oṭṭhavacittakas¹¹,
Wild cocks, Kuḷirakas, (and) Pokkharasātakas in the grove.
Here is the sound of the parrots and mynas¹² and Danḍamānāvakas,
All the time that Kuvera’s lotus pond always shines.¹³

People¹⁴ point it¹⁵ out¹⁶ thus: “From here, that northern region’.
Which region¹ he protects, he the famous great king -

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² Three ayavabhāva compounds (i.e., adverbs) qualifying ‘attains’ and ‘emerges’.
³ Ubbatobhāgavimutto, lit. ‘released in both parts’.
⁴ Uttaratārata, lit. ‘more beyond’ or simply ‘superior’.
⁵ Akaṭṭhapikīkam = a + kaṭṭha (‘ploughed’, past participle of kaṣati) + pāṭimas (‘ripening’), lit. ‘unploughed-ripening’. Or one could read akṣaṭṭha as a noun (see DP) meaning ‘unploughed ground’, the compound then being a bahubhīthī with tappurisa structure, ‘which is ripening in uncultivated ground’.
⁶ Akaṇṇa, see DP.
⁷ Niccañhalā, bahubhīthī compound with kammadhāraya structure.
⁹ Māyāra-kanna-abharudd, dvanda (māyārakañca) within tappurisa (māyārakañcābharudda), functioning as a bahubhīthī.
¹⁰ The correct reading here according to DP is kokaḷdāthī vagguhi. Kokaḷdāthī = kokaḷa (‘cuckoo’) + ādhi, where ādhi means ‘beginning with’, thus ‘etc.’ and so on’.
¹¹ A type of bird, as are the following.
¹² Suka-sāliṣṭa-sadda’.
¹³ Kuvera is one of the Four Great Kings.
¹⁴ Jana, collective singular noun and thus a singular verb.
¹⁵ Nam, refers back to Uttarakuru.
¹⁶ Ācikkhā, see DP. Note the irregular lengthening of the final ā due to the metre.
The Lord of the Yakkhas, Kuvera thus he is named,  
He delights,² honoured³ by dancing and singing Yakkhas.

**(Vatta) (D II 265.16 - 267.13)**

Lady Suriyavaccasa,⁴ I revere⁵ your father, Timbaru,  
By whom, you, O beautiful Lady, who are a producer of joy⁶ for me, were born.

Like a pleasant *(kanto)* wind to one who is perspiring⁷, like water for the thirsty⁸,  
You are radiant (and) dear to me, like the Dhamma of the arahants⁹.

Indeed *(eva)* medicine for one who is afflicted, like food for one who is hungry¹⁰,  
Extinguish¹¹, lady, as *(iva)* with water that which is burning¹².

Like an elephant scorched by the heat¹³ (plunges into) a cool-watered lotus pool furnished with stamen and pollen¹⁴,  
I plunge into¹⁵ your breast and stomach.

And like an elephant beyond the goad, (thinking) beaten by me is the pike and lance,  
Intoxicated by a shapely¹⁶ thigh, I do not understand the proper action¹⁷.

Concerning you I have a tied mind¹⁸, the mind is altered¹⁹,  
I am not able to go back, like a fish²⁰ which has devoured a hook.

O Lady with lovely thigh²¹, embrace me²²; embrace me, O one with lovely eyes²³,  
Embrace me, O beautiful Lady, this has been yearned for by me.

Indeed, there being little sensual pleasure for me, manyfold²⁴ has come about²⁵ from the one who has wavy hair²⁶,  
Like a gift to Arahants²⁷.

Whatever *(yam)* merit there is which has been made by me with regard to such kinds (of) arahants,  
Let that *(tam)* ripen¹ for me together with you, in all aspects beautiful Lady².

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¹ Note the relative/demonstrative construction with the relative clause coming after the demonstrative clause. *Yam disañ, ‘which direction’, thus refers back to sa uttāradha, ‘that northern direction’. The full stop in Warder’s text after *jana* is thus misleading.
² Ramati. It is possible that *yam disañ*, ‘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’.
³ Purakkhato, see PED.
⁴ Bhadda suriyavacase, feminine vocative. Vacase seems to be derived from a root vac meaning ‘splendour’.
⁵ Vande, present tense middle conjugation, see Warder p.315.
⁶ Anandita-janant, feminine, qualifying ‘you’ (implied by *sī=asi).*
⁷ Sedakamt, note the accusative where one might have expected the dative.
⁸ Pīpsīto, dative.
⁹ Arahatam, genitive plural. This could also be read as a dative, ‘like the Dhamma to the arahants’.
¹⁰ 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.
¹¹ Parinibbāypo, causative imperative.
¹² Jalantam, another present participle used as a noun. According to the Com. it is the poet’s fever, lust, and desire (pariṭha, kama, and rāga) that are to be extinguished.
¹³ The first part of line two is placed first.
¹⁴ I.e., lotus flowers with stamen and pollen, see Com.
¹⁵ Oghane, middle conjugation, see Warder p.315.
¹⁶ Lakkhana, I read it as an adjective.
¹⁷ Kāramam, see DP.
¹⁸ Lit. ‘I am one who has a tied mind’.
¹⁹ Viparītānāmam, past participle of a denominative verb (see Warder p.316), or past participle causative.
²⁰ Ambu = ambu (‘water’) + -ja (‘born’), i.e. one born in water.
²¹ Vāmrūra = vāra + āru. Vāmrūra and bhāde are vocatives, vāmrūra being an adjective to bhadda, ‘lady who has a lovely thigh’.
²² Saja is imperative.
²³ Mandalocane. Manda also means ‘lovely’, see PED. I take the compound to be a vocative.
²⁴ I.e., many types of sensual pleasure.
²⁵ Sampīdī. I read it as a passive aorist formed directly from the root, see Warder pp.155-156.
²⁶ Vellitakesīpī. Kesī (n) is apparently a possessive adjective/noun, ‘(one who is) having (wavy) hair’, see DP.
²⁷ 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.
Whatever merit there is which has been made by me with reference to this circle of earth, 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 the deathless, (so) I (am desiring) you (tanṭ), Surīyavaccasā.

And (pi) as the sage would delight, having attained the supreme awakening, so I would delight, O beautiful Lady, (when) gone to sexual union with you.

And if Sakka the lord of the Tāvatimsa (Gods) were to grant me a boon, Ah! Lady I would (still) choose you (tanṭ), so strong is my desire.

Like (va) a Sāla (tree) soon (na cirām) blossoming, O very intelligent Lady, revering, I honour your father, who has (yassa) this kind (of) offspring (paṭā).1

(Tuṭṭhubbha) (D II 241.5-16)

‘I, who have doubt, ask Sanaṅkumāra the Brahmā, who is free from doubt (akaṅkhiṃ), concerning things known by another: where standing and training in what, does a mortal obtain the immortal Brahmā-world?’

‘Having abandoned possessiveness among humans, brahmin, being concentrated, intent on compassion, standing here and training here, a mortal obtains the immortal Brahmā-world.’

(Opacchandasaka) (D II 49.22-25)

Patient forbearance (tītikkhā) is the highest asceticism, Nibbāna is the highest, the Buddhas say; because one gone forth who is harming another, harassing another, is not an ascetic.

(Rathoddhatā) (D III 155.13-16)

If one who is such-kind dwells in a house, he goes to pre-eminence of the ones who indulge in sensuality, one who is superior to him is not found.

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1 Vipaccatā, middle conjugation third person singular imperative, see Warder p.315.
2 Saṅga-āgi-kālātī, vocative.
3 i.e., on this earth.
4 Jigimsatno, a contracted form of jigimsatno, see NCRP IV 4.2. the verb is of the desiderative conjugation, see Warder pp.352-353.
5 Supplied by the Com.
6 Mīnākṣās, lit. ‘mixed-state’.
7 Dājā, ‘if ... were to grant’, third person singular optative of dā, see Warder p.357.
8 The point seems to be that he would prefer her to a boon from Sakkā.
9 Nāmappaṇi, present tense.
10 I read s’ as a agreeing with paṭā.
11 According to DP, and perhaps it is preferable, this last phrase should read, yasas’ ettāist paṭā, ‘of whom you are (yassa + as) such a kind (of) offspring’, i.e. someone special.
13 Presumably referring to Sanaṅkumāra the Brahmā.
14 The word is compounded in the Pāṭa text, kathāṭhīto, thus the double ū in āṭhīto.
15 Pappati, see Warder p.37.
16 Māmattam, lit. ‘mineness’.
17 Mānussa. Could also be read as a locative of reference.
18 Kathā, reading it as an adjective, see DP.
19 Paramañca tapo. Tapo must be a nominative neuter noun of the as-stem (see Warder p.154), and paramañca a neuter adjective agreeing with it.
20 Tathāvidho, here functions as a noun.
21 I.e., among the ones.
22 Uuttaritaro, adjective qualifying tathāvidho.
23 Tena, instrumental of comparison, see Warder pp.44-45.
He lives (iriyati) having conquered¹ Jambudīpā².

(Vamsāṭṭhā) (D III 147.5-8 + 148.24-27)

In truth, Dhamma, taming, and restraint,
And in observance days which are a shelter³ of virtue and purity,⁴
In giving, harmlessness, (and) non-violence he delights,⁵
Having firmly⁶ undertaken (these), he conducted himself perfectly⁷.

Before, formerly, in earlier births,
A human being who was bringing happiness to many⁸,
Who was driving away anxiety, terror, and fear,⁹
Who was eager concerning protection, safety, and shelter¹⁰.

(Pamitakkharā) (D III 169.25-28)

The one delighting in conduct in accordance with Dhamma,¹¹
Was¹² leading in the habits (dharmmesu) of good conduct,¹³
(And) the crowd which was his following¹⁴,
Experienced¹⁵ the fruit of (their) merit in the heavens.¹⁶

(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 intimidation¹⁷:
He was (ahū) a non-harasser who did not harass¹⁸ the people.

(Pupphitaggā) (D III 153.19-22)

Having passed away, having (saṁāno) again come here,
The baby, the very delicate Prince (susūkumāra) obtains¹⁹
Suppleness in hands and feet²⁰ and netlike²¹,
Exceedingly splendid (atirucirā), very soft, and beautiful¹.

¹ Abhībhūtā. Apparently a gerund, see DP.
² I.e., India.
³ Ālaya, lit. ‘resting place’.
⁴ Socceya-sīla-ālaya-uposathesu. This compound can be read in many ways, but I take it to be a dvanda compound (socceya-sīla) within a tappurisa (socceya-sīla-ālaya) within a kammadhāraya.
⁵ 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.
⁶ Dalham, adverb.
⁷ Samattham, adverb.
⁸ Bahūnāma, dative.
⁹ Ubbeqitātāsabhāyaptuṇḍana = ubbeqa + uttāsa + bhāya + apattuṇḍana. A bahubbhi compound structured as a three member dvanda compound within a tappurisa compound.
¹⁰ Locative of reference.
¹¹ Dhammacariyabhirato = dhamma + cartya + abhirato, a double tappurisa compound. In the sub-compound dhammacariyapa the case relation may be explained as ablative, ‘conduct coming from Dhamma’, thus ‘conduct in accordance with Dhamma’.
¹² Abū, root aorist, see Warder pp.353-354.
¹³ Sukcaritesu and dharmmesu agree with each other, lit. ‘habits which were good conduct’, thus ‘habits of good conduct’.
¹⁴ Arratiko, adjective qualifying bhūjano, ‘crowd’.
¹⁵ Vedaṭitha, middle conjunction third person singular aorist, see Warder p.315.
¹⁶ According to Maurice Walche’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 vedattho, ‘experienced’.
¹⁷ The placing of the cas and the nis 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 ca should be understood between each item listed. The ni at the beginning seems to relate to all the items.
¹⁸ Hethaṇ, aorist. Note the long i for metrical reasons.
¹⁹ Patilabbhāt, note the metrically lengthened final t.
²⁰ Kara-caranā-mudutam. Note the long ỉ in caranā, presumably poetic licence to fit the metre. Usually the stem form caranā would be used in a compound.
**Śvāgatā** (D II 254,17-20)

Having cut the stake, having cut the bar, having knocked out the royal stake, imperturbable²
They fare, pure, stainless, well-tamed⁴ by the one with vision,⁴ the young great beings⁵.

**Upāṭṭhitappacupita** (D III 159,28 - 160,a)

He resolved on⁶ non-anger (akkoḍham) and gave gifts⁷,
And fine clothes pleasant to the skin;
Established in a former⁸ existence⁹,
He dispensed¹⁰ like a god raining on¹¹ the earth.

Having done that, he fell away from here; having arisen in heaven,
And having experienced the fruit and result of the good action¹²,
He who has a golden body and brilliant skin¹³,
He is here, like (iva) Inda the most excellent of gods¹⁴.

**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,¹⁵
With a loving eye, he is an observer of the people. (D III 168,13) ...

(D III 168,18) People¹⁶ who are proficient and subtle,
And¹⁷ much skilled in signs,¹⁸
(And) skilled in the subtle eye,¹⁹
They declare him²⁰: “The one who is a lovely sight.²¹”

The one who is a lovely sight, even (pī) being a householder,²²
He is held dear²³ by the many²⁴,
But if²⁵ he is not a householder, (but) an ascetic,
He is²⁶ dear to the many, a destroyer of sorrow.

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¹ Ati-rucina-suvagga-dassaneyam, again qualifying hands and feet it seems.
² Aneñā, adjective qualifying susundăg in the next line.
³ Sudantā. Warder’s book is missing the sur-.
⁴ Walshe’s translation is wrong at this point.
⁵ Susundāg. Nīgā has a sense beyond ‘elephant’: it is also a synonym for ‘an arahant’ and other great beings.
⁶ Adhiññhati, aorist, see DP. Again note the lengthening of the final ī to fit the metre (metri causa).
⁷ Dāsañ, singular in the Pali but the meaning seems best conveyed by the English plural.
⁸ Purimatara, lit. ‘more former’.
⁹ i.e., while he was living a previous life, purimatara-bhava-bhito.
¹⁰ i.e., was generous.
¹¹ Abhiññassañ, present participle agreeing with soro, ‘god’.
¹² Katam, used as a noun. Sukatam phalavipakñam, lit. ‘the good action which has fruit and result’. The PTS edition has sukata-phalavipakñ in one compound which might be preferable as it allows the genitive relation between phalavipake and sukata.
¹³ Kanaka-tana-nibha-taco, noun or adjective qualifying the subject of bhavati. Reading karaka and nibha as adjectives.
¹⁴ Sura-vatantar, 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.
¹⁵ A series of singular nominatives qualifying udikkhita, ‘observer’, in the next line.
¹⁶ Marutā, moved up from line three.
¹⁷ Pana, also has a connective sense, see PED.
¹⁸ Or ‘skilled in many signs’.
¹⁹ Sukhama-nayana-kusaśā. The first three lines have four adjectives qualifying ‘people’.
²⁰ i.e., they declare that he is ...
²¹ Piyañāsora, noun.
²² i.e., even if he is a householder.
²³ Piyañīto, past participle denominative from piya.
²⁴ Bhūtāmar, dative, i.e. ‘(dear) to the many’. Note that bhu normally functions as an adjective but here is a noun. In the Pali adjectives and nouns are often used interchangeably.
²⁵ Yadi ca, disjunctive sense, see PED.
²⁶ Bhavati, final ī metri causa.
Re-translation into Pali (D I 186.13 - 189.16)