

Exercise

Active Voice to Passive Voice

*Ime dve antā pabbajitena na sevitabbā.
Majjhimā paṭipadā tathāgatena abhi-saṃ-buddhā.*

These two extremes should not be followed by a monastic.

The middle way is well discovered by Tathāgata.

According to the two passive voice sentences mentioned above, please turn the sentences below into the passive voice by using passive verbs in the 4th column—

	Subject (<i>kattā</i>)	Object (<i>kamma</i>)	Active Verb (<i>kriyā</i>)	Passive Verb
1.	<i>Pabbajito (NG-1)</i>	<i>dve ante (1)</i>	<i>na seveyya (V-3)</i>	<i>na sev-itabbā</i>
	<i>Pabbajitena (NG-1)</i>	<i>dve antā (1)</i>	<i>na sev-itabbā</i>	
2.	<i>Tathāgato (NG-1)</i>	<i>majjhimaṃ paṭipadaṃ (3)</i>	<i>abhisambujjhī (V-6)</i>	<i>abhi-saṃ-buddhā</i>
	<i>Tathāgatena (NG-1)</i>	<i>majjhimā paṭipadā (3)</i>	<i>abhi-saṃ-buddhā</i>	
3.	<i>Naro (NG-1)</i>	<i>dānaṃ (2)</i>	<i>deyya (V-3)</i>	<i>dā-tabbam</i>
	<i>narena</i>	<i>dānaṃ</i>	<i>dā-tabbam</i>	
4.	<i>Bhikkhu (NG-17)</i>	<i>sīlaṃ (2)</i>	<i>rakkheyya (V-3)</i>	<i>rakkh-itabbam</i>
	<i>Bhikkhunā</i>	<i>sīlaṃ</i>	<i>rakkhitabbam</i>	
5.	<i>Tumhe (PG-2)</i>	<i>bhāvanaṃ (3)</i>	<i>bhāveyyātha (V-3)</i>	<i>bhāve-tabbā</i>
6.	<i>Mayaṃ (PG-1)</i>	<i>pasannaṃ udakaṃ (2)</i>	<i>piveyyāma (V-3)</i>	<i>piv-itabbam</i>
7.	<i>Tumhe (PG-2)</i>	<i>ādīnavāni (2)</i>	<i>apa-neyyātha (V-3)</i>	<i>apa-ne-tabāni</i>
8.	<i>Mayaṃ (PG-1)</i>	<i>pāṇaṃ (2 or 3)</i>	<i>na atipāteyyāma (V-3)</i>	<i>na ati-pāte-tabbo</i>
9.	<i>Mayaṃ (PG-1)</i>	<i>sūraṃ merayaṃ (3/2)</i>	<i>vi-rameyyāma (V-3)</i>	<i>viram-itabbam</i>
10.	<i>Tvaṃ (PG-2)</i>	<i>samphaṃ (2)</i>	<i>na palapeyyāsi (V-3)</i>	<i>na palap-itabbam</i>
11.	<i>Mayaṃ (PG-1)</i>	<i>pharusam (3)</i>	<i>na vadeyyāma (V-3)</i>	<i>na vad-itabbā</i>
12.	<i>Uposathikāyo (NG-3)</i>	<i>mālaṃ (3)</i>	<i>na dhāreyyuṃ (V-3)</i>	<i>na dhar-itabbā</i>

13.	<i>Uposathiko (NG-1)</i>	<i>tassa mukhaṃ (2)</i>	<i>na maṇḍeyya (V-3)</i>	<i>na maṇḍ-itabbaṃ</i>
14.	<i>Kumārikāyo (NG-3)</i>	<i>maṇḍanaṃ (2)</i>	<i>anuyuñjeyyaṃ (V-3)</i>	<i>anuyuñj-itabbaṃ</i>
15.	<i>Kumāro (NG-1)</i>	<i>vibhūsaṇaṃ (3)</i>	<i>na kareyya (V-3)</i>	<i>na kār-itabbā</i>

Reading Exercise

Dve'me, Bhikkhave, antā pabbajitena na sevitabbā—

1. *yo cāyaṃ kāmesu kāma-sukhallikā-nuyogo, hīno, gammo, pothujjaniko, anriyo, anattha-saṃhito;*
2. *yo cāyaṃ atta-kilamathā-nuyogo dukkho, anriyo, anattha-saṃhito.*

Ete kho, Bhikkhave, ubho ante anupagamma, majjhimā paṭipadā tathāgatena abhi-saṃ-buddhā cakkhu-karaṇi ñāṇa-karaṇī; upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

Bhikkhus, these two extremes should not be followed by a monastic—

1. The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial
2. And the pursuit of self-mortification, which is painful, ignoble, unbeneficial.

Without deviating towards either of these extremes, **the middle way**—which is vision-conducive and knowledge-conducive, which is for tranquility, for knowledge, for enlightenment, and for Nibbāna—**is well discovered by Tathāgata.**