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 (*kattā*)	Object (*kamma*)	Active Verb (*kriyā*)		Passive Verb
1.	Pabbajito (NG-1)	dve ante (1)	na seveyya (V-3)		na sev-itabbā
	Pabbajitena (NG-1)	*dve antā (1)*	*na sev-itabbā*		
2.	Tathāgato (NG-1)	majjhimaṃ paṭipadaṃ (3)	abhisaṃbujjhī (V-6)		abhi-saṃ-buddhā
	Tathāgatena (NG-1)	*majjhimā paṭipadā (3)*	*abhi-saṃ-buddhā*		
3.	Naro (NG-1)	dānaṃ (2)	deyya (V-3) should donate		dā-tabbaṃ
	Narena (NG-1)	*dānaṃ (2)*	*dā-tabbaṃ*		
4.	Bhikkhu (NG-17)	sīlaṃ (2)	rakkheyya (V-3) should guard		rakkh-itabbaṃ
	Bhikkhunā (NG-17)	*sīlaṃ (2)*	*rakkh-itabbaṃ*		
5.	Tumhe (PG-2)	bhāvanaṃ (3)	bhāveyyātha (V-3) should develop		bhāve-tabbā
	Tumhehi (PG-2)	*bhāvanā (3)*	*bhāve-tabbā*		
6.	Mayaṃ (PG-1)	pasannaṃ udakaṃ (2)	piveyyāma (V-3) should drink		piv-itabbaṃ
	Amhehi (PG-1)	*pasannaṃ udakaṃ (2)*	*piv-itabbaṃ*		
7.	Tumhe (PG-2)	ādīnavāni (2)	apa-neyyātha (V-3) should remove		apa-ne-tabbāni
	Tumhehi (PG-2)	*ādīnavāni (2)*	*apa-ne-tabāni*		
8.	Mayaṃ (PG-1)	pāṇaṃ (2 or 3)	na atipāteyyāma (V-3) should not kill		na ati-pāte-tabbo
	Amhehi (PG-1)	*pāṇaṃ (2)*	*na ati-pāte-tabbo*		
9.	Mayaṃ (PG-1)	suraṃ merayaṃ (3/2)	vi-rameyyāma (V-3) should not enjoy		viram-itabbaṃ
	Amhehi (PG-1)	*surā merayaṃ (3/2)*	*viram-itabbaṃ*		
10.	Tvaṃ (PG-2)	samphaṃ (2) useless	na palapeyyāsi (V-3) should not talk nonsense		na palap-itabbaṃ

	Te (PG-2)	*sampham (2)*	*na palap-itabbaṃ*	
11.	*Mayaṃ (PG-1)*	*pharusaṃ (3)* harsh	*na vadeyyāma (V-3)* should not speak	*na vad-itabbā*
	Amhehi (PG-1)	*pharusā (3)*	*na vad-itabbā*	
12.	*Uposathikāyo (NG-3)*	*mālaṃ (3)* garland	*na dhāreyyuṃ (V-3)* should not wear	*na dhar-itabbā*
	Uposathikāhi (NG-3)	*mālā (3)*	*na dhar-itabbā*	
13.	*Uposathiko (NG-1)*	*tassa mukhaṃ (2)*	*na maṇḍeyya (V-3)* should not adorn one's face	*na maṇḍ-itabbaṃ*
	Uposathikena (NG-1)	*tassa mukhaṃ (2)*	*na maṇḍ-itabbaṃ*	
14.	*Kumārikāyo (NG-3)* young girls	*maṇḍanaṃ (2)* make-ups	*anuyuñjeyyuṃ (V-3)* may apply	*anuyuñj-itabbaṃ*
	Kumārikāhi (NG-3)	*maṇḍanaṃ (2)*	*anuyuñj-itabbaṃ*	
15.	*Kumāro (NG-1)* young boy	*vibhūsanaṃ (3)* make-ups	*na kareyya (V-3)* should not do	*na kār-itabbā*
	Kumārena (NG-1)	*vibhūsanaṃ (2)*	*na kār-itabbā*	

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**.