

Seven Supportive Conditions for Vijjians' Success

As instructed by the king, the Brahmin conveyed the king's regards, wishes, and important message to the Buddha. At that time, Venerable Ānanda was standing behind the Buddha, and fanning him. [He was doing so just out of respect to the Buddha, but not because the Buddha really felt hot. The Buddha's body was very healthy, and not afflicted by cold or heat because of the merit he had accumulated throughout saṃsāra¹ (Dī-ṭh-2, 107).] Then, instead of making a direct comment on King Ajātasattu's tentative war against Vijjians, the Buddha turned to Ven. Ānanda and made a conversation with him about how Vijjian Kingdom became successful:

Analyze the English translations against the original Pāli—

1. “Kinti te Ānanda sutam, Vajjī abhiñham sannipātā sannipāta-bahulā?”ti. “Sutam metam bhante ‘Vajjī abhiñham sannipātā sannipāta-bahulā’”ti.

“Yāvakīvañca Ānanda Vajjī abhiñham sannipātā sannipāta-bahulā bhavissanti, vuddhiyeva, Ānanda, Vajjīnam pātikaṃkhā, no parihāni.”

“Ānanda, have you heard that the Vajjians hold regular and frequent assemblies?”

“Yes, sir, I have heard that they do.”

“Ānanda, as long as the Vajjians hold regular and frequent assemblies, they can be expected to progress and not to regress.”

<i>kinti (=nu)</i>	<i>Nip.</i>	whether	<i>sutam</i>	question indicator - <i>pucchā-vācaka</i>
<i>te</i>	<i>PG-2, 3 Sg.</i>	by you	<i>sutam</i>	<i>kattā</i>
<i>Ānanda</i>	<i>Voc.</i>	Ananda		
<i>sutam</i> (passive) [Its object is <i>ākāra</i> , the direct speech.]	<i>NG-2, 2 Sg.</i>	(has been) heard		<i>kriyā</i>
<i>Vajjī</i>	<i>NG-13, 1 Pl.</i>	the Vajjians	<i>honti</i> (understood)	<i>pakati-kattā</i>
<i>abhiñham</i>	<i>Nip.</i>	often, frequently	<i>sannipātā</i>	adverb
<i>sannipātā</i>	<i>NG-1, 1 Pl.</i>	assemble, get together		<i>kitaka-kriyā</i>
<i>sannipātabahulā”ti</i>	<i>NG-1, 1 Pl.</i>	assemble often	<i>honti</i> (understood)	<i>vikati-kattā</i>
<i>iti</i>	<i>Nip.</i>	saying		direct speech indicator - <i>ākāra-jotaka</i>
<i>sutam</i> (passive)	<i>NG-2, 2 Sg.</i>	it is heard		
<i>me (metam)</i>	<i>PG-1, 3Sg.</i>	by me	<i>sutam</i>	<i>kattā</i>
<i>etam</i>	<i>PG-9, 1 Sg.</i>	this	<i>sutam</i>	<i>kamma</i>
<i>bhante</i>	<i>Voc.</i>	Bhante!		
<i>Vajjī</i>	<i>NG-13, 2 Pl.</i>	the Vajjians	<i>honti</i> (understood)	<i>pakati-kattā</i>
<i>abhiñham</i>	<i>Nip.</i>	often, frequently	<i>sannipātā</i>	adverb
<i>sannipātā</i>	<i>NG-1, 1 Pl.</i>	assemble, get together		<i>kitaka-kriyā</i>

¹ *Puññānubhāvena buddhānaṃ sabba-kalaṃ sama-sītuṅhāva.* (Dī-ṭī-2, ...)

<i>sannipātabahulā</i> ² ”ti	NG-1, 1 Pl.	assemble often	<i>honti</i> (understood)	<i>vikati-kattā</i>
<i>iti</i>	Nip.	saying		direct speech indicator - <i>ākāra-jotaka</i>
<i>yāvākīva</i> (<i>yāvākīvañca</i>)	Nip.	as long as	<i>sannipātā</i>	<i>kāla-accanta-samyoga</i> (<i>a-niyata</i>)
<i>Ānanda</i>	Voc.	Ananda		<i>ālapana</i>
<i>Vajjī</i>	NG-13, 2 Pl.	the Vajjians	<i>bhavissanti</i>	<i>pakati-kattā</i>
<i>abhiñham</i>	Nip.	often, frequently	<i>sannipātā</i>	adjective
<i>sannipātā</i> (<i>bahubbīhi</i>)	NG-1, 1 Pl.	lit. those who assemble frequently	<i>bhavissanti</i>	<i>vikati-kattā</i>
<i>sannipātabahulā</i> (reverse <i>tapurisa</i>)	NG-1, 1 Pl.	lit. those who assemble regularly	<i>bhavissanti</i>	<i>vikati-kattā</i>
<i>bhavissanti</i>	V-7, 3 Pl.	they will be		<i>kriyā</i>
<i>tāva</i> (understood)	Nip.	for that long	<i>pāṭikaṃkhā</i>	<i>kāla-accanta-samyoga</i> (<i>niyata</i>)
<i>vuddhi</i> (f.)	NG-10, 1 Sg.	growth	<i>pāṭikaṃkhā</i>	<i>vutta-kamma</i>
<i>eva</i> (<i>vuddhiyeva</i>)	Nip.	just, only		<i>sambhāvanā</i> (emphasis)
<i>Ānanda</i>	Voc.	Ananda		<i>ālapana</i>
<i>Vajjīnaṃ</i>	NG-13, 4 Pl.	for the Vajjians	<i>pāṭikaṃkhā</i>	dative
<i>pāṭikaṃkhā</i> ² (f.) (passive)	NG-3, 1 Sg.	is expected		<i>kitaka-kriyā</i>
<i>no</i>	Nip.	not	<i>pāṭikaṃkhā</i>	adverb
<i>parihāni</i> ³ (f.)	NG-10, 1 Sg.	loss, regress	<i>pāṭikaṃkhā</i>	<i>vutta-kamma</i>

2. “Kinti te Ānanda sutam, Vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā Vajjikaraṇīyāni karontī?”ti.

“Sutam metam bhante, ‘Vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā Vajjikaraṇīyāni karontī’”ti.

“Yāvākīvañca Ānanda Vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā Vajjikaraṇīyāni karissanti, vuddhiyeva Ānanda Vajjīnaṃ pāṭikaṃkhā, no parihāni.”

‘Ānanda, have you heard that the Vajjians meet in harmony, break up in harmony, and carry on their business in harmony?’

- *samagga* 1 adj. (vinaya) unified; united; in concord; harmonious; in agreement; lit. together (in one) place [*sam* + *agga*].

<i>kinti</i> (=nu)	Nip.	whether	<i>sutam</i>	question indicator - <i>pucchā-vācaka</i>
<i>te</i>	PG-2, 3 Sg.	by you	<i>sutam</i>	<i>kattā</i>

² *Pāṭikaṃkha*, a. to be desired or expected. ~*khī*, m. one who desires or expects.

³ *Parihāni*, f. loss; decrease; wasting away; ruin. ~*niya*, a. causing loss or ruin.

<i>Ānanda</i>	<i>Voc.</i>	Ananda		
<i>sutaṃ</i> (passive)	<i>NG-2, 2 Sg.</i>	(has been) heard		<i>kriyā</i>
<i>Vajjī</i>	<i>NG-13, 1 Pl.</i>	the Vajjians	<i>sannipatanti</i> <i>hutvā (understood)</i>	<i>kattā</i> <i>pakati-kattā</i>
<i>samaggā</i>	<i>NG-1, 1 Pl.</i>	in harmony	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>hutvā</i> (understood)	<i>Nip.</i>	“ <i>samaggā hutvā</i> ” functions as an adverb i.e. assemble harmoniously.	<i>sannipatanti</i>	<i>kriyā visesana</i>
<i>sannipatanti</i>	<i>V-1, 3 Pl.</i>	meet		<i>kriyā</i>
<i>samaggā [hutvā]</i>	<i>Nip.</i>	in harmony	<i>sannipatanti</i>	<i>kriyā visesana</i>
<i>vuṭṭhahanti</i>	<i>V-1, 3 Pl.</i>	get up, i.e. break up		<i>kriyā</i>
<i>samaggā [hutvā]</i>	<i>Nip.</i>	in harmony	<i>sannipatanti</i>	<i>kriyā visesana</i>
<i>Vajjikaraṇīyāni</i>	<i>NG-2, 2 Pl.</i>	Vijjian business	<i>karonti</i>	<i>kamma</i>
<i>karontī’ti</i>	<i>V-1, 3 Pl.</i>	carry out		<i>kriyā</i>

3. “Kinti te Ānanda sutaṃ, Vajjī a-paññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe Vajjī-dhamme samādāya vattantī?”*ti.*
“Sutaṃ metam bhante ‘Vajjī apaññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe Vajjidhamme samādāya vattantī’”*ti.*
“Yāvakaivaṅca Ānanda Vajjī apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti, yathāpaññatte porāṇe Vajjidhamme samādāya vattissanti, vuddhiyeva Ānanda Vajjīnaṃ pāṭikaṃkhā, no parihāni.”

“Ānanda, have you heard that the Vajjians do not authorize what has been unauthorized, and do not abolish what has been authorized, but proceed according to what has been authorized by their ancient Vajjian tradition?”

- *paññapeti* 1 pr. (+acc) teaches; preaches; proclaims; lit. causes to know [*pa + √ñā + *āpe + ti*]
- *samucchindati* 1 pr. (+acc) cuts off completely; uproots; eradicates; exterminates; lit. well cuts up [*sam + ud + √chid + ma + ti*]
- *yathāpaññatta* adj. as decreed; as prescribed; as formulated [*yathā + paññatta*]
○ *paññatta* 2 pp. (of a rule) formulated; prescribed; decreed; declared; lit. caused to know [*pa + √ñā + *āpe + ta*]
- *samādāya* 1 ger. (+acc) taking along; taking away [*sam + √ādā + ya*].
- *vattati* 1 pr. proceeds; continues; goes forward; practices [*√vatt + a + ti*].

<i>kinti (=nu)</i>	<i>Nip.</i>	whether	<i>sutaṃ</i>	question indicator - <i>pucchā-vācaka</i>
<i>te</i>	<i>PG-2, 3 Sg.</i>	by you	<i>sutaṃ</i>	<i>kattā</i>
<i>Ānanda</i>	<i>Voc.</i>	Ananda		<i>ālapana</i>
<i>sutaṃ</i> (passive)	<i>NG-2, 2 Sg.</i>	(has been) heard		<i>kriyā</i>
<i>Vajjī</i>	<i>NG-13, 1 Pl.</i>	the Vajjians	<i>na paññapenti ..., vattanti</i>	<i>kattā</i>
<i>apaññattaṃ</i>	<i>NG-1, 2 Sg.</i>	the unauthorized (i.e., what has been unauthorized)	<i>paññapenti</i>	<i>kamma</i>
<i>na</i>	<i>Nip.</i>	not	<i>paññapenti</i>	adverb

<i>paññapenti</i>	<i>V-1, 3 Pl.</i>	authorize		<i>kriyā</i>
<i>paññattaṃ</i>	<i>NG-1, 2 Sg.</i>	the authorized (i.e., what has been authorized)	<i>samucchindanti</i>	<i>kamma</i>
<i>na</i>	<i>Nip.</i>	not		adverb
<i>samucchindanti</i>	<i>V-1, 3 Pl.</i>	abolish		<i>kriyā</i>
<i>yathāpaññatte</i>	<i>NG-1, 2 Pl.</i>	lit. whatever authorized (according to what has been authorized)	<i>Vajjidhamme</i>	adjective, <i>visesa</i>
<i>porāṇe</i>	<i>NG-1, 2 Pl.</i>	ancient	<i>Vajjidhamme</i>	adjective, <i>visesa</i>
<i>Vajjidhamme</i>	<i>NG-1, 2 Pl.</i>	law of the Vajjians, Vajjian justice system	<i>vattanti</i>	<i>kamma</i>
<i>samādāya</i>	<i>Nip.</i>	holding well, observe	<i>vattanti</i>	adverb
<i>vattanti</i>	<i>V-1, 3 Pl.</i>	follow, proceed		<i>Kriyā</i>

Lit. Vajjians follow and observe whatever authorized ancient Vajjian justice system

4. “Kinti te Ānanda sutam, Vajjī ye te Vajjīnaṃ Vajji-mahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesaṅca sotabbaṃ maññanti? ”ti.
“Sutam metam bhante, ‘Vajjī ye te Vajjīnaṃ Vajji-mahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesaṅca sotabbaṃ maññanti’ ”ti.
“Yāvakīvaṅca, Ānanda, Vajjī ye te Vajjīnaṃ Vajji-mahallakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṅca sotabbaṃ maññissanti, vuddhiyeva Ānanda Vajjīnaṃ pāṭikaṃkhā, no parihāni.”

“Ānanda, have you heard that they honor, respect, revere and salute the elders among them, and consider them worth listening to?”

- *vajjimahallaka* masc. Vajjian elder; Vajjian senior
 - *mahallaka* 1 adj. old; aged; ancient [$\sqrt{mah} + ā + la + ka$].
- *sakkaroti* pr. (+acc) honours; esteems; respects [$\sqrt{sat} + karoti$].
- *māneti* pr. (+acc) honours; reveres; holds in high esteem; (comm) loves [$\sqrt{man} + *e + ti$].
- *maññati* 3 pr. (+acc) considers (to be); takes as; regards as; views as; deems as [$\sqrt{man} + ya + ti$].
- *sotabba* 2 ptp. should be listened to; worth hearing; lit. to be heard [$\sqrt{su} + *tabba$].

<i>kinti (=nu)</i>	<i>Nip.</i>	whether	<i>sutam</i>	question indicator - <i>pucchā-vācaka</i>
<i>te</i>	<i>PG-2, 3 Sg.</i>	by you	<i>sutam</i>	<i>kattā</i>
<i>Ānanda</i>	<i>Voc.</i>	Ananda		<i>ālapana</i>
<i>sutam</i> (passive)	<i>NG-2, 2 Sg.</i>	(has been) heard		<i>kriyā</i>
<i>Vajjī</i>	<i>NG-13, 1 Pl.</i>	the Vajjians	<i>sakkaronti, ..., maññanti</i>	<i>kattā</i>
<i>ye te</i> (<i>te</i> is just decorative)	<i>PG-12, 1 Pl.</i>	whoever	<i>honti</i> (understood)	<i>pakati-kattā</i>
<i>Vajjīnaṃ</i>	<i>NG-13, 6 Pl.</i>	among the Vajjians	<i>Vajjimahallakā</i> (the Part, <i>niddhāraṇīya</i>)	the Whole (<i>niddhāraṇa-samudāya</i>)
<i>Vajjimahallakā</i>	<i>NG-1, 1 Pl.</i>	Vajjian elders	<i>honti</i> (understood)	<i>vikati-kattā</i>
<i>te</i>	<i>PG-6, 2 Pl.</i>	them	<i>sakkaronti, ..., maññanti</i>	<i>kamma</i>

<i>sakkaronti</i>	<i>V-1, 3 Pl.</i>	they honor		<i>kriyā</i>
<i>garuṃ</i>	<i>NG-17, 2 Sg.</i>	respect	<i>karonti</i>	<i>kamma</i>
<i>karonti</i>	<i>V-1, 3 Pl.</i>	they make		<i>kriyā</i>
<i>mānenti</i>	<i>V-1, 3 Pl.</i>	they revere		<i>kriyā</i>
<i>pūjenti</i>	<i>V-1, 3 Pl.</i>	they salute		<i>kriyā</i>
<i>tesaṃ</i>	<i>PG-6, 4 Pl.</i>	to them	<i>sotabbaṃ</i>	dativē
<i>ca</i>	<i>Nip.</i>	and		
<i>sotabbaṃ</i>	<i>NG-1, 2 Sg.</i>	worth listening	<i>maññanti</i>	<i>kamma</i>
<i>maññantīti</i>	<i>V-1, 3 Pl.</i>	(they) consider		<i>kriyā</i>

5. “Kinti te Ānanda sutam, Vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsentī?”ti.

“Sutam metam bhante, ‘Vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsentī’”ti.

“Yāvakiṅvaṅca Ānanda Vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsessanti, vuddhiyeva Ānanda Vajjīnaṃ pāṭikamkhā, no parihāni.”

“Ānanda, have you heard that they do not forcibly abduct women and girls; they never compel them to live with them?”

- *kulitthi* fem. woman of the family; mistress of the household; a woman of good family [*kula + itthi*].
- *kulakumārī* fem. young girl from a good family [*kula + kumārī*].
- *vāseti* 2.1 pr. makes live; forces to live; lit. causes to live [*√vas + e + itī*] DPN
- *okkassa* ind. dragging down or away; roughly, forcibly [*ava + √kass*]. Root. *√kass* 1 a (drag, draw along) 25
- *pasayha* 2 ind. forcibly; with force; lit. overcoming [*pa + √sah + ya*]

<i>kinti (=nu)</i>	<i>Nip.</i>	whether	<i>sutam</i>	question indicator - <i>pucchā-vācaka</i>
<i>te</i>	<i>PG-2, 3 Sg.</i>	by you	<i>sutam</i>	<i>kattā</i>
<i>Ānanda</i>	<i>Voc.</i>	Ananda		<i>ālapana</i>
<i>sutam</i> (passive)	<i>NG-2, 2 Sg.</i>	(has been) heard		<i>kriyā</i>
<i>Vajjī</i>	<i>NG-13, 1 Pl.</i>	the Vajjians	<i>vāsentī</i>	<i>kattā</i>
<i>yā tā</i>	<i>PG-14, 1 Pl.</i>	whoever	<i>kulitthiyo</i> <i>kulakumāriyo</i>	adjective - <i>aniyata</i>
<i>kulitthiyo</i>	<i>NG-10, 1 Pl.</i>	women	<i>honti</i> (understood)	<i>kattā</i>
<i>kulakumāriyo</i>	<i>NG-21, 1 Pl.</i>	girls	<i>honti</i> (understood)	<i>kattā</i>
<i>tā</i> (f.)	<i>PG-8, 2 Pl.</i>	them	<i>vāsentī</i>	<i>kamma</i>
<i>na</i>	<i>Nip.</i>	don't	<i>vāsentī</i>	adverb
<i>okkassa</i>	<i>Nip. (tvā)</i>	dragging away, pulling [someone] from behind		adverb
<i>pasayha</i>	<i>Nip. (tvā)</i>	forcing (i.e., by force)	<i>vāsentī</i>	adverb
<i>vāsentī</i>	<i>V-1, 3 Pl.</i>	they make (them) live		<i>kriyā</i>

6. “Kinti te Ānanda sutam, Vajjī yāni tāni Vajjīnaṃ Vajji-cetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesaṅca dinna-pubbaṃ kata-pubbaṃ dhammikaṃ baliṃ no parihāpentī?”ti.
 “Sutam metaṃ bhante, ‘Vajjī yāni tāni Vajjīnaṃ Vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesaṅca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti.
 “Yāvakīvaṅca Ānanda Vajjī yāni tāni Vajjīnaṃ Vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṅca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti, vuddhiyeva Ānanda Vajjīnaṃ pāṭikaṃkhā, no parihāni.”

“Ānanda, have you heard that they honor, respect, revere and salute the Vajjian shrines at home and abroad, not withdrawing the proper support made and given before?”

- *abbhantara* 1 adj. internal; domestic; lit. inside [abhi + anta + ra]
- *bāhira* 2 adj. outlying; remote [√bah + *i + ra]
- *dhammika* 3 adj. correct; proper; the right kind (of); lit. according to the Dhamma [√dhar + ma + ika]

<i>kinti (=nu)</i>	<i>Nip.</i>	whether	<i>sutam</i>	question indicator - <i>pucchā-vācaka</i>
<i>te</i>	<i>PG-2, 3 Sg.</i>	by you	<i>sutam</i>	<i>kattā</i>
<i>Ānanda</i>	<i>Voc.</i>	Ananda		<i>ālapana</i>
<i>sutam</i> (passive)	<i>NG-2, 2 Sg.</i>	(has been) heard		<i>kriyā</i>
<i>Vajjī</i>	<i>NG-13, 1 Pl.</i>	the Vajjians	<i>sakkaronti, etc.</i>	<i>kattā</i> (go inside a T-sentence??)
<i>yāni tāni</i>	<i>PG-13, 1 Pl.</i>	whatever	<i>Vajjicetiyaṇi</i>	adjective
<i>Vajjīnaṃ</i>	<i>NG-15, 6 Pl.</i>	of the Vajjians	<i>Vajjicetiyaṇi</i>	possessive
<i>Vajjicetiyaṇi</i>	<i>NG-2, 1 Pl.</i>	Vajjian shrines	<i>honti</i> (underst.)	<i>kattā</i>
<i>abbhantarāni</i>	<i>NG-2, 1 Pl.</i>	internal (at home)	<i>Vajjicetiyaṇi</i>	adjective
<i>ceva</i>	<i>Nip.</i>	and		
<i>bāhirāni</i>	<i>NG-2, 1 Pl.</i>	external (i.e., remote, abroad)	<i>Vajjicetiyaṇi</i>	adjective
<i>ca</i>	<i>Nip.</i>	and		
<i>tāni</i>	<i>PG-6, 1 Pl.</i>	them	<i>sakkaronti, ..., maññanti</i>	<i>kamma</i>
<i>sakkaronti</i>	<i>V-1, 3 Pl.</i>	they honor		<i>kriyā</i>
<i>garuṃ</i>	<i>NG-17, 2 Sg.</i>	respect	<i>karonti</i>	<i>kamma</i>
<i>karonti</i>	<i>V-1, 3 Pl.</i>	they make		<i>kriyā</i>
<i>mānenti</i>	<i>V-1, 3 Pl.</i>	they revere		<i>kriyā</i>
<i>pūjenti</i>	<i>V-1, 3 Pl.</i>	they salute		<i>kriyā</i>
<i>tesam</i>	<i>PG-6, 4 Pl.</i>	to them	<i>sotabbaṃ</i>	dativ
<i>ca</i>	<i>Nip.</i>	and		
<i>dinnapubbaṃ</i>	<i>NG-1, 2 Sg.</i>	given before	<i>baliṃ</i>	adjective
<i>katapubbaṃ</i>	<i>NG-1, 2 Sg.</i>	made before	<i>baliṃ</i>	adjective
<i>dhammikaṃ</i>	<i>NG-1, 2 Sg.</i>	proper	<i>baliṃ</i>	adjective

<i>baḷiṃ</i>	<i>NG-13, 2 Sg.</i>	support	<i>parihāpentī</i>	<i>kamma</i>
<i>no</i>	<i>Nip.</i>	not	<i>parihāpentī</i>	adverb
<i>parihāpentī</i>	<i>V-1, 3 Pl.</i>	withdraw		<i>kriyā</i>

7. “Kinti te Ānanda sutam, Vajjīnaṃ Arahantesu dhammikā rakkhā-varaṇa-gutti susaṃvihitā ‘Kinti anāgatā ca Arahanto Vijitāṃ āgaccheyyūṃ, āgatā ca Arahanto Vijite phāsu vihareyyun’”ti.

“Sutam metam bhante ‘Vajjīnaṃ Arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā ‘Kinti anāgatā ca Arahanto Vijitāṃ āgaccheyyūṃ, āgatā ca Arahanto Vijite phāsu vihareyyun’ti.” “Yāvakīvaṇca Ānanda Vajjīnaṃ Arahantesu dhammikā rakkhā-varaṇa-gutti susaṃvihitā bhavissati. ‘Kinti anāgatā ca Arahanto Vijitāṃ āgaccheyyūṃ, āgatā ca Arahanto Vijite phāsu vihareyyun’ti, vuddhiyeva Ānanda Vajjīnaṃ pāṭikaṃkhā, no parihānī”ti.

‘Ānanda, have you heard that they made proper provision for the safety of Arahants, so that such Arahants may come in future to live there, and those already there may dwell in comfort?’ ‘Ananda, so long as they do so, ...the Vajjians can be expected progress and not to regress.’

- *rakkhāvaraṇagutti* fem. safety and security; guarding and protection; lit. protection and covering guarding [*rakkhā + āvaraṇa + gutti*].
- *susaṃvihita* adj. well organized; carefully ordered; neatly arranged; well taken care of [*su + saṃ + vi + dhā + ita*]
- *vijita* 1 nt. kingdom; realm; lit. conquered [*vi + ji + ta*].

<i>kinti (=nu)</i>	<i>Nip.</i>	whether	<i>sutam</i>	question indicator - <i>pucchā-vācaka</i>
<i>te</i>	<i>PG-2, 3 Sg.</i>	by you	<i>sutam</i>	<i>kattā</i>
<i>Ānanda</i>	<i>Voc.</i>	Ananda		<i>ālapana</i>
<i>sutam</i> (passive)	<i>NG-2, 2 Sg.</i>	(has been) heard		<i>kriyā</i>
<i>Vajjīnaṃ</i>	<i>NG-15, 6 Pl.</i>	by Vajjians	<i>susaṃvihitā</i>	<i>a-vutta kattā</i>
<i>Arahantesu</i>	<i>NG-6, 7 Pl.</i>	on (“for” in English) the Arahants	<i>susaṃvihitā</i>	<i>desādhāra</i>
<i>dhammikā</i>	<i>NG-3, 1 Sg.</i>	proper	<i>rakkhāvaraṇagutti</i>	adjective
<i>Rakkh-āvaraṇa-gutti</i>	<i>NG-10, 1 Sg.</i>	the safety and security	<i>susaṃvihitā</i>	<i>vutta-kamma</i>
<i>susaṃvihitā</i> (passive)	<i>NG-1, 1 Pl.</i>	lit. has been well arranged		<i>kitaka-kriyā</i>
“ <i>kinti</i> ”	<i>Nip.</i>	how	<i>āgaccheyyūṃ, vihareyyūṃ</i>	question indicator - <i>pucchā-vācaka</i>
<i>anāgatā</i>	<i>NG-1, 1 Pl.</i>	(who have) not yet arrived	<i>Arahanto</i>	adjective
<i>ca</i>	<i>Nip.</i>	and		
<i>Arahanto</i>	<i>NG-6, 1 Pl.</i>	the Arahants	<i>āgaccheyyūṃ</i>	<i>kattā</i>
<i>vijitāṃ</i>	<i>NG-2, 2 Sg.</i>	to the kingdom	<i>āgaccheyyūṃ</i>	<i>kamma</i>
<i>āgaccheyyūṃ</i>	<i>V-3, 3 Pl.</i>	(they) may come		<i>kriyā</i>
<i>āgatā</i>	<i>NG-1, 1 Pl.</i>	(who have) already arrived	<i>Arahanto</i>	adjective
<i>ca</i>	<i>Nip.</i>	and		

<i>Arahanto</i>	<i>NG-6, 1 Pl.</i>	the Arahants	<i>vihareyyuṃ</i>	<i>kattā</i>
<i>vijite</i>	<i>NG-2, 7 Sg.</i>	in the kingdom	<i>vihareyyuṃ</i>	<i>desādhāra</i>
<i>phāsu</i>	<i>Nip.</i>	in comfort	<i>vihareyyuṃ</i>	adverb
<i>vihareyyun'ti</i>	<i>V-3, 3 Pl.</i>	they may dwell		<i>kriyā</i>