

GRAMMATICAL ANALYSIS OF THE

SĀSANĀRAKKHA BUDDHIST SANCTUARY

PĀLI - ENGLISH RECITATIONS

MONK TRAINING CENTRE

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HOMAGE TO THE TRIPLE GEM

DEDICATION OF OFFERINGS

yo so bhagavā arahaṃ sammāsambuddho

yo	pron	m.n.s	which, that which, who, one who
so	pron	m.n.s	he
bhagavā	noun	m.n.s	Sublime One, Blessed One, Fortunate One the Buddha
arahaṃ	noun	m.n.s	enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddho	noun	m.n.s	one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

he, who is the Blessed One, the Worthy One, perfectly awakened one,

svākkhāto yena bhagavatā dhammo

svākkhāto	adj	m.n.s	well taught, well explained
yena	pron	m.ins.s	by which, that which, who, one who
bhagavatā	noun	m.ins.s	by Sublime One, Blessed One, Fortunate One, the Buddha
dhammo	noun	m.n.s	the Teaching, Doctrine

the Teaching, well explained by the Blessed One

supaṭipanno yassa bhagavato sāvakasaṅgho

supaṭipanno	adj	m.n.s	going the right way, practiced well
yassa	pron	m.gen.s	of which, that which, who, one who
bhagavato	noun	m.gen.s	of Sublime One, Blessed One, Fortunate One, the Buddha
sāvaka-	noun		disciple, pupil, lit. hearer

saṅgho	noun	m.n.s	Community, assembly
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the Community of disciples of the Blessed One, who practiced well.

tam'mayaṃ bhagavantam sadhammam sasaṅgham

tam-	pron	m.ac.s	that
mayam	pron	1.n.s	we
bhagavantam	noun	m.ac.s	the Blessed One
sa-	pron		one's own, his own
dhammam	noun	m.ac.s	the Teaching
sa-	pron		one's own, his own
saṅgham	noun	m.ac.s	Community, assembly

to the Blessed One, his teaching and his Community, we

imehi sakkārehi yathāraham āropitehi abhipūjayāma

imehi	pron	m.ins.pl	with/by these
sakkārehi	noun	m.ins.pl	with/by honour, accolade, respect, offerings
yath'āraham	ind	adv	as is fit, proper, suitable
āropitehi	pp	m.ins.pl	put on top, placed, prepared
abhipūjayāma	verb	pr.1.pl	we strongly worship, highly respect, honour

we highly worship by these prepared offerings, as is suitable

sādhū no bhante bhagavā sucira-parinibbuto'pi

sādhū	ind		it is good
no	pron	1.dat.pl	for us
bhante	noun	m.voc.s	o sir, lord, reverend!
bhagavā	noun	m.n.s	Sublime One, Blessed One, Fortunate One the Buddha
sucira-	adj		after a very long time, eventually
parinibbuto-	pp	m.n.s	who is completely extinguished, who's fire is out; gone out, attained liberation

pi ind emphat just, only, even, even then, but, however, yet

o lord! it is good for us that the Blessed One eventually attained liberation, yet

pacchimā-janatānukampa-mānasā

pacchimā-	adj		latest , later
janatā-	noun		the people, generation, populace
anukampa-	noun		compassion, pity; lit: trembling with
mānasā	noun	nt.abl.s	from(with) mind, intention

having a mind full of compassion for the later generations.

ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu

ime	pron	m.ac.pl	these
sakkāre	noun	m.ac.pl	honour, accolade, respect, offerings
duggata-	adj		poor, miserable, inferior, humble
paṇṇākāra-	noun		gift, present
bhūte	pp	m.ac.pl	that have come to be, became
paṭiggaṇhātu	verb	imp.3.s	may he takes, accepts, receives

may he accept these humble offerings that have come to be as a gift

amhākaṃ dīgharattaṃ hitāya sukhāya

amhākaṃ	pron	1.gen.pl	of us, ours
dīgharattaṃ	ind	adv	for a long time, a long time
hitāya	noun	nt.dat.s	for welfare, good, benefit, blessing
sukhāya	noun	nt.dat.s	for ease, comfort, happiness, pleasure

for our benefit and happiness for a long time

arahaṃ sammāsambuddho bhagavā

arahaṃ	noun	m.n.s	enlightened being, 4th stage of the path, lit. worthy one
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sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddho	noun	m.n.s	awakened one, Buddha, who is wide awake
bhagavā	noun	m.n.s	Sublime One, Blessed One, Fortunate One the Buddha

the Blessed One, the worthy one, perfectly awakened one,

buddhaṃ bhagavantam abhivādemi

buddhaṃ	noun	m.ac.s	the Buddha
bhagavantam	noun	m.ac.s	the Blessed One
abhivādemi	verb	pr.1.s	I bow down, pay respect to

I pay respect to the Buddha, the Blessed One

svākkhāto bhagavatā dhammo

svākkhāto	adj	m.n.s	well taught, well explained
bhagavatā	noun	m.ins.s	by Sublime One, Blessed One, fortunate one, the Buddha
dhammo	noun	m.n.s	the Teaching, Doctrine

the Teaching, well explained by the Blessed One

dhammam namassāmi

dhammam	noun	m.ac.s	the Teaching, Doctrine
namassāmi	verb	pr.1.s	I worship, venerate, honour, pay honour

I venerate to the Teaching.

supaṭipanno bhagavato sāvakasaṅgho

supaṭipanno	adj	m.n.s	going the right way, practiced well
bhagavato	noun	m.gen.s	of Sublime One, Blessed One, fortunate one, the Buddha
sāvaka-	noun		disciple, pupil, lit. hearer

saṅgho	noun	m.n.s	the Community, assembly
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the Community of disciples of the Blessed One, who practiced well.

saṅghaṃ namāmi

saṅghaṃ	noun	m.ac.s	Community, assembly
namāmi	verb	pr.1.s	I bend, bow down

I bow down to the Community

PRELIMINARY HOMAGE

handa mayaṃ buddhassa bhagavato pubbabhāga-namakāraṃ karomase

handa	ind		well then; now
mayaṃ	pron	1.n.pl	we
buddhassa	noun	m.dat.s	to the Buddha, awakened one
bhagavato	noun	m.dat.s	to Sublime One, Blessed One, Fortunate One
pubbabhāga-	adj		former part, preliminary
>pubba-	adj		previous, earlier, before, former
>bhāga	noun		part, portion, share
namakāraṃ	noun	nt.ac.s	action of homage, act of veneration, homage-paying
>nama	noun		homage, veneration
>kāraṃ	noun	nt.ac.s	deed, action, service
karomase	verb	ref.imp.1.pl	we should do, let us make, act, perform

now let us make preliminary act of veneration to the Buddha, the Blessed One

namo tassa bhagavato arahato sammāsambuddhassa

namo	ind		reverence to, veneration, homage
tassa	pron	m.gen.s	to him
bhagavato	noun	m.dat.s	to Sublime One, Blessed One, Fortunate One
arahato	noun	m.dat.s	to enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddhassa	noun	m.dat.s	to one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

homage to him, to the Blessed One, the worthy one, perfectly awakened one

HOMAGE TO THE BUDDHA

handa mayaṃ buddhābhitthutiṃ karomase

handa	ind		well then; now
mayaṃ	pron	1.n.pl	we
buddha-	noun		the Buddha
abhitthutiṃ	noun	f.ac.s	high praise
karomase	verb	ref.pr.1.pl	we do, make, act, perform

now we make high praise to the Buddha

yo so tathāgato arahāṃ sammāsambuddho

yo	pron	m.n.s	which, that which, who, one who
so	pron	m.n.s	he
tathāgato	noun	m.n.s	such become, realised, being in such a state such gone or such came
arahāṃ	noun	m.n.s	enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddho	noun	m.n.s	one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

he, who is the realised, the worthy one, perfectly awakened one,

vijjācaraṇa-sampanno, sugato, lokavidū, anuttaro purisadamma-sārathi satthā deva-manussānaṃ buddho bhagavā

vijjā-	noun		knowledge, wisdom, understanding
caraṇa-	noun		behaviour, conduct
sampanno	pp	m.n.s	accomplished, fulfilled, completed, become endowed with
sugato	noun	m.n.s	Fortunate One, epithet of the Buddha, lit. well gone

lokavidū	noun	m.n.s	who understands the world; who knows the world; epithet of the Buddha
anuttaro	adj	m.n.s	highest, unsurpassed, unexcelled, superior
purisadamma-	noun		person in training; person to be tamed
sārathi	noun	m.n.s	charioteer, driver, leader
satthā	noun	m.n.s	master, teacher
deva-	noun		deity(s), god(s)
manussānaṃ	noun	m.gen.pl	of humans
buddho	adj	m.n.s	awakened, woke up, understood
bhagavā	adj	m.n.s	fortunate, illustrious, sublime, blessed, happy glorious, auspicious

Accomplished in wisdom and behaviour, Fortunate One, who understands the world, unsurpassed leader of the tamable people, teacher of the gods and men, Awakened One, the Blessed One.

yo imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ

yo	pron	m.n.s	which, that which, who, one who
imaṃ	pron	m.ac.s	this
lokaṃ	noun	m.ac.s	world
sadevakaṃ	adj	m.ac.s	with devas, with gods
samāraṃ	adj	m.ac.s	with mara(s)
sabrahmaṃ	adj	m.ac.s	including gods, with Brahma(s)

one who in this world, with devas, maras and brahmas

sassamaṇa-brāhmaṇiṃ paṇaṃ sadeva-manussaṃ sayam abhiññā sacchikatvā pavedesi

sassamaṇabrāhmaṇiṃ	adj	f.ac.s	with recluse(s) and priest(s)
paṇaṃ	noun	f.ac.s	people, population, generation, mankind
sadevamanussaṃ	adj	m.ac.s	with kings and commoners, with gods and men
sayam	ind	adv	by oneself
abhiññā	noun	f.ac.s	direct knowledge, higher understanding
sacchikatvā	verb	abs	having personally experienced, having realized for oneself

pavedesi	verb	aor.3.s	taught, made known, proclaimed
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with it population of recluses and priests, with kings and commoners, having personally experienced higher understanding, proclaimed (the Dhamma)

yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ pariyosāṇa-kalyāṇaṃ

yo	pron	m.n.s	which, that which, who, one who
dhammaṃ	noun	m.ac.s	the Teaching, Doctrine
desesi	verb	aor.3.s	preached, taught, explained
ādi-kalyāṇaṃ	adj	m.ac.s	good in the beginning, beneficial in the beginning
majjhe-kalyāṇaṃ	adj	m.ac.s	good in the middle, beneficial in the middle
pariyosāṇa-kalyāṇaṃ	adj	m.ac.s	good at the end, beneficial at the conclusion

one who taught the Teaching beneficial in the beginning, beneficial in the middle and beneficial at the end.

sāthhaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsesi

sāthhaṃ	adj	m.ac.s	in meaning, in spirit
sabyañjanaṃ	adj	m.ac.s	in letter
kevala-	adj		whole, altogether, totally
paripuṇṇaṃ	pp	m.ac.s	completed, perfected, fulfilled, accomplished
parisuddhaṃ	adj	m.ac.s	clean, pure, bright
brahmacariyaṃ	noun	nt.ac.s	spiritual path, holy life, celibacy
pakāsesi	verb	aor.3.s	made known, showed, illustrated, illuminated

he illustrated completely perfect in meaning and letters, pure spiritual path

tam-ahaṃ bhagavantaṃ abhipūjayāmi
tam-ahaṃ bhagavantaṃ sirasā namāmi

tam-	pron	m.ac.s	that
ahaṃ	pron	1.n.s	I
bhagavantaṃ	noun	m.ac.s	the Blessed One

abhipūjayāmi	verb	pr.1.s	I strongly worship, highly respect, honour
tam-	pron	m.ac.s	this
ahaṃ	pron	1.n.s	I
bhagavantam	noun	m.ac.s	the Blessed One
sirasā	noun	m.ins.s	with head
namāmi	verb	pr.1.s	I bend, bow down

I highly worship the Blessed One, I bow down with head to the Blessed One.

HOMAGE TO THE DHAMMA

handa mayaṃ dhammābhitthutiṃ karomase

handa	ind		well then; now
mayaṃ	pron	1.n.pl	we
dhamma-	noun		the Teaching
abhitthutiṃ	noun	f.ac.s	high praise
karomase	verb	ref.pr.1.pl	we do, make, act, perform

now we make high praise to the Teaching

yo so svākkhāto bhagavatā dhammo

yo	pron	m.n.s	which, that which, who, one who
so	pron	m.n.s	that
svākkhāto	adj	m.n.s	well taught, well explained
bhagavatā	noun	m.ins.s	by Sublime One, Blessed One, fortunate one, the Buddha
dhammo	noun	m.n.s	the Teaching, Doctrine

that which well explained by the Blessed One, the Teaching,

sandiṭṭhiko akāliko ehipassiko opānāyiko paccattāṃ vedittabbo viññūhi

sandiṭṭhiko	adj	m.n.s	visible, evident, presently perceivable
akāliko	adj	m.n.s	immediate, timeless
ehipassiko	adj	m.n.s	open to inspection, lit. come! see!
opānāyiko	adj	m.n.s	applicable, relevant, practical, useful, lit leading towards (to the goal)
paccattāṃ	adv	ind	for oneself, individually, personally
vedittabbo	ptp	m.n.s	can be known, should be understood, must be experienced
viññūhi	noun	m.ins.pl	by wise people, sages, intelligent people

visible, timeless, open to inspection, relevant, can be known individually by wise people.

tam-ahaṃ dhammaṃ abhipūjayāmi
tam-ahaṃ dhammaṃ sirasā namāmi

tam-	pron	m.ac.s	that
ahaṃ	pron	1.n.s	I
dhammaṃ	noun	m.ac.s	the Teaching
abhipūjayāmi	verb	pr.1.s	I strongly worship, highly respect, honour
tam-	pron	m.ac.s	this
ahaṃ	pron	1.n.s	I
dhammaṃ	noun	m.ac.s	the Teaching
sirasā	noun	m.ins.s	with head
namāmi	verb	pr.1.s	I bend, bow down

I highly worship the Teaching, I bow down with head to the Teaching.

HOMAGE TO THE SAṄGHA

handa mayam saṅghābhitthutim karomase

handa	ind		well then; now
mayam	pron	1.n.pl	we
saṅgha-	noun		the assembly
abhitthutim	noun	f.ac.s	high praise
karomase	verb	ref.pr.1.pl	we do, make, act, perform

now we make high praise to the assembly

yo so supaṭipanno bhagavato sāvakasaṅgho

yo	pron	m.n.s	which, that which, who, one who
so	pron	m.n.s	that
supaṭipanno	adj	m.n.s	going the right way, practiced well
bhagavato	noun	m.gen.s	of Sublime One, Blessed One, Fortunate One, the Buddha
sāvaka-	noun		disciple, pupil, lit. hearer
saṅgho	noun	m.n.s	the Community, assembly

that which practiced well, the Community of disciples of the Blessed One,

ujupaṭipanno bhagavato sāvakasaṅgho

ujupaṭipanno	adj	m.n.s	practices straightly, living uprightly
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the Community of disciples of the Blessed One, that practices straightly

ñāyapaṭipanno bhagavato sāvakasaṅgho

ñāyapaṭipanno	adj	m.n.s	following the correct method walking in the right path
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the Community of disciples of the Blessed One, that following the correct method

sāmīcipaṭipanno bhagavato sāvakasaṅgho

sāmīcipaṭipanno adj m.n.s following the right way, living correctly

the Community of disciples of the Blessed One, that following the right way

yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā

yadidaṃ adv ind namely, that is, lit. which this

cattāri adj m.n.pl four (4)

purisayugāni noun nt.n.pl pairs of people

aṭṭha adj m.n.pl eight (8)

purisapuggalā noun m.n.pl individuals, individual person

that is - four pairs of people and eight individuals

esa bhagavato sāvakasaṅgho

esa pron m.n.s this

bhagavato noun m.gen.s of Sublime One, Blessed One, Fortunate One, the Buddha

sāvakasaṅgho noun m.n.s Community of disciples

this is the Community of disciples of the Blessed One,

āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo anuttaraṃ puñṇakkhettaṃ lokassa

āhuṇeyyo adj m.n.s worthy of offering, lit. should be offered to

pāhuṇeyyo adj m.n.s worthy of hospitality, deserving to be a guest

dakkhiṇeyyo adj m.n.s worthy of gifts, worthy of offerings

añjali-karaṇīyo adj m.n.s worthy of reverence, lit. should make anjali to

anuttaraṃ adj nt.n.s highest, unsurpassed, unexcelled, superior

puñṇakkhettaṃ noun nt.n.s field of merit

lokassa noun m.dat.s for the world, universe, cosmos

**worthy of offering, worthy of hospitality, worthy of gifts, worthy of reverence, the
highest field of merit for the world**

tam-aḥaṃ saṅghaṃ abhipūjayāmi

tam-aḥaṃ saṅghaṃ sirasā namāmi

tam-	pron	m.ac.s	that
aḥaṃ	pron	1.n.s	i
saṅghaṃ	noun	m.ac.s	the Community
abhipūjayāmi	verb	pr.1.s	I strongly worship, highly respect, honour
tam-	pron	m.ac.s	this
aḥaṃ	pron	1.n.s	i
saṅghaṃ	noun	m.ac.s	the Community
sirasā	noun	m.ins.s	with head
namāmi	verb	pr.1.s	I bend, bow down

I highly worship the Community, I bow down with head to the Community.

SALUTATION TO THE TRIPLE GEM

handa mayam ratanattaya-pañāma-gāthāyo ceva samvegaparikittana-pāṭhañca bhaṇāmase

handa	ind		well then; now
mayam	pron	1.n.pl	we
ratanattaya-	noun		the triad of gems, triple gem (the Buddha, the Dhamma & the Saṅgha)
pañāma-	noun		salutation; bending; adoration; bowing down
gāthāyo	noun	f.ac.pl	verses, poems, stanzas, lit. singing style
ceva	idiom		and even, as well as
samvega-	noun		dismay, fear, anxiety, dread, shock
			feeling of urgency
parikittana-	noun		high praise, lit: praising all around
pāṭham	noun	m.ac.s	reading, text, passage; lit: utterance
ca	ind		and
bhaṇāmase	verb	imp.reflx.1.pl	we should speak, say, tell, let us preach, proclaim

now let us proclaim salutation verses of the triple-gem as well as passage of high praise of feeling of urgency

buddho susuddho karuṇāmahaṇṇavo

buddho	noun	m.n.s	Buddha, the Awakened One
susuddho	adj	m.n.s	very clean, thoroughly pure
karuṇā-	noun		compassion; sympathy; kindness
mahaṇṇavo	noun	m.n.s	the great ocean

the Buddha thoroughly pure, have the great ocean of compassion,

yo'ccanta-suddhabbara-ñāṇa-locano

yo-	pron	m.n.s	which, that which, who, one who
accanta-	adj		complete, absolute, ultimate, lit. "up to the end"
suddha-	adj		clean, pure, white

vara>bara	adj		excellent, best, lit. select
ñāṇa-	noun		knowledge, understanding, insight
locano	adj	m.n.s	having eyes, with vision

one who have pure excellent and ultimate vision and excellent understanding

lokassa pāp'ūpakilesa-ghātako

lokassa	noun	m.gen.s	of the world
pāpa-	noun		evil, criminal, wrong, bad, vicious
upakilesa-	noun		impurity, defilement, blemish, corruption
ghātako	noun	m.n.s	killer, slayer, destroyer

destroyer of the evil defilements of the world

vandāmi buddhaṃ aham-ādarena taṃ

vandāmi	verb	pr.1.s	I pay respect, honour
buddhaṃ	noun	m.ac.s	the Buddha
ahaṃ-	pron	1.n.s	I
ādarena	noun	m.ins.s	with consideration of, esteem, regard, respect reverence, honour
taṃ	pron	m.ac.s	that, him

I pay respect to the Buddha, with regard to him

dhammo padīpo viya tassa satthuno

dhammo	noun	m.n.s	the Teaching, Doctrine
padīpo	noun	m.n.s	lamp, light, lighting
viya	ind		like, as
tassa	pron	m.gen.s	of him, his, that
satthuno	noun	m.gen.s	of the master, teacher

the Teaching of that master is like a lamp

yo maggapākāmata-bheda-bhinnako

yo	pron	m.n.s	which, that which, who, one who
magga-	noun		way, means, method, road, path
pāka-	noun		effect, result; lit: ripening
amata-	noun		deathless
bheda-	noun		breaking, rending, breach, disunion
			dissension
bhinnako	adj	m.n.s	broken, damaged, divided

which divided on path and fruit of deathlessness

lokuttaro yo ca tadattha-dīpano

lokuttaro	adj	m.n.s	supra-mundane, transcendental, lit. beyond the world
yo	pron	m.n.s	which, that which, who, one who
ca	ind		and, but
tadatthaṃ-	ind	adv	for that purpose, for the sake of
dīpano	adj	m.n.s	illustrating, explaining

and which is beyond the world, explaining for that purpose.

vandāmi dhammaṃ aham-ādarena taṃ

vandāmi	verb	pr.1.s	I pay respect, honour
dhammaṃ	noun	m.ac.s	the Teaching
ahaṃ-	pron	1.n.s	I
ādarena	noun	m.ins.s	with consideration of, esteem, regard, respect reverence, honour
taṃ	pron	m.ac.s	that, him

I pay respect to the Teaching, with regard to that

saṅgho sukhattābhyati-khetta-saññito

saṅgho	noun	m.n.s	Community, assembly
sukhetta-	noun		a good soil, fertile land, field
abhyati-	ind	adv	passing over, getting through towards
khetta-	noun		field, plot of land, suitable place
saññito	adj	m.n.s	so-called, named, so-to-speak, known perceived

the Community is known as a fertile field among all fields (lit: passing over all fields)

yo diṭṭhasanto sugatānubodhako

yo	pron	m.n.s	which, that which, who, one who
diṭṭha-	pp		seen, found, understood
santo	adj	m.n.s	still, calm, peaceful, tranquil
sugata-	noun		epithet of the Buddha, lit. well gone
anubodhako	adj	m.n.s	having knowledge, understanding, awakening

those who found a peace, understanding as well gone (understood)

lolappahīno ariyo sumedhaso

lola-	adj		restless, hyperactive, agitated, longing, eager greedy
pahīno	pp	m.n.s	abandoned, dispelled, eliminated, removed given up
ariyo	adj	m.n.s	noble, distinguished
sumedhaso	adj	m.n.s	wise

noble and wise, given up longing

vandāmi saṅghaṃ aham-ādarena taṃ

vandāmi	verb	pr.1.s	I pay respect, honour
saṅghaṃ	noun	m.ac.s	Community, assembly
ahaṃ-	pron	1.n.s	I

ādarena	noun	m.ins.s	with consideration of, esteem, regard, respect reverence, honour
taṃ	pron	m.ac.s	that, him

I pay respect to the Community, with regard to that

icc'evam-ekant-abhipūjaneyyakam
vatthuttayam vandayatābhisankhatam

icc' = iti	ind		thus
evam-	ind		thus, this, like this, just as, such
ekanta-	adj		absolute, total, perfect, complete
abhipūjaneyyakam	adj		to be highly worship, strongly venerate
vatthu-ttayam	noun	m.ac.s	triad of objects, three things (triple gem)
vandayata-	adj		respected, revered, worshipful, worthy

this worthy perfect triad should be strongly venerated

abhisankhatam	pp	m.ac.s	created, prepared, fixed, made up, arranged done
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puññaṃ mayā yaṃ mama sabbupaddavā

puññaṃ	noun	nt.ac.s	merit, good deed, lit. (mental) purity
mayā	pron	1.ins.s	by me, with me
yaṃ	ind		because, because of
mama	pron	1.dat.s	to me, for me
sabba-	adj		all, every, whole, entire, complete
upaddavā	noun	m.n.pl	accident, misfortune, calamity

mā hontu ve tassa pabhāvasiddhiyā

mā	ind		may not
hontu	verb	imp.3.pl	may they be! they must be!
ve	ind		indeed, truly, really
tassa	pron	m.gen.s	of this

pabhāva-	noun		might, power, strength, majesty, dignity
siddhiyā	noun	f.ins.s	by/with accomplishment, success, prosperity

because of merit created by me, may not be all misfortune to me, indeed of that powerful accomplishment

idha tathāgato loke uppanno arahaṃ sammāsambuddho

idha	ind	adv	here, now, in this world
tathāgato	noun	m.n.s	such become, realised, being in such a state such gone or such came
loke	noun	m.loc.s	in the world
uppanno	pp	m.n.s	arisen, appeared, come into existence
arahaṃ	noun	m.n.s	enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddho	noun	m.n.s	one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

here, in this world, tathāgata, come into existence, the worthy one, perfectly awakened one

dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugatappavedito

dhammo	noun	m.n.s	the Teaching
ca	ind		and
desito	pp	m.n.s	preached, taught, explained, instructed
niyyāniko	adj	m.n.s	leading out (of Saṃsāra), leading to salvation salutary, sanctifying, saving profitable
upasamiko	adj	m.n.s	calming, bringing peace, tranquilizing
parinibbāniko	adj	m.n.s	that which leads to complete extinction liberation
sambodhagāmī	adj	m.n.s	leading to enlightenment, full awakening
sugatappavedito	pp	m.n.s	explained, made known by the well gone

and the explained teaching which leading out (of Saṃsāra), calming, leading to complete extinction, leading to enlightenment, made known by the well gone

mayantaṃ dhammaṃ sutvā evaṃ jānāma

mayam-	pron	1.n.pl	we
taṃ	pron	m.ac.s	that
dhammaṃ	noun	m.ac.s	the Teaching
sutvā	verb	abs	having heard, having listened to
evaṃ	ind		thus, this, like this, just as, such
jānāma	verb	pr.3.pl	we know, understand

having heard that teaching we understand this

jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, soka-parideva-dukkha-domanassupāyāsāpi dukkha

jāti	noun	f.n.s	birth, rebirth, conception
pi	ind		also, and also, even so
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant, causing misery
jarā	noun	f.n.s	old age, growing old, decay, ageing
pi	ind		also, and also, even so
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant, causing misery; unsatisfactory
marañam	noun	nt.n.s	death
pi	ind		also, and also, even so
dukkhaṃ	adj	nt.n.s	uncomfortable, painful, unpleasant; unsatisfactory
soka-	noun		grief, sorrow, sadness
parideva-	noun		mourning, lament, wail, cry
dukkha-	noun		discomfort, suffering, pain, unease
			something unsatisfactory, problem, trouble
domanassa-	noun		(mental) suffering, distress, dissatisfaction
upāyāsā	noun	m.n.pl	irritation, mental disturbance, mental affliction

pi	ind		also, and also, even so
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant; unsatisfactory

birth is unpleasant, ageing is unpleasant, death is painful, grief, mourning, pain, distress, mental affliction is unpleasant.

appiyehi sampayogo dukkho,

appiyehi	adj	m.ins.pl	with not dear, unloved, disliked
sampayogo	noun	m.n.s	connection, contact with, association affiliation, interaction
dukkho	adj	m.n.s	uncomfortable, painful, unpleasant, causing misery; unsatisfactory

association with the disliked is uncomfortable

piyehi vippayogo dukkho

piyehi	adj	m.ins.pl	with dear, beloved, lovely
vippayogo	noun	m.n.s	separation, detachment, breakup (of a relationship)
dukkho	adj	m.n.s	uncomfortable, painful, unpleasant, causing misery; unsatisfactory

separation with dears is uncomfortable

yampicchaṃ na labhati tampi dukkhaṃ

yam-(p)-icchaṃ		m.ac.s	that with desiring
>yam	pron	m.ac.s	which, that which, who, one who
>icchaṃ	adj	m.ac.s	wishing for, desiring, wanting
na	ind		not
labhati	verb	pr.3.s	gets, receives, obtains
tam'pi	pron	m.ac.s	that too, even that, just that, that very thing

dukkhaṃ	adj	nt.n.s	uncomfortable, painful, unpleasant unsatisfactory
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not getting what is desiring is also uncomfortable

saṅkhittena pañcupādānakkhandhā dukkha

saṅkhittena	ind	adv	in brief, concisely, briefly
pañca-	adj		five (5)
upādāna-	noun		acquisition, grasping, clinging; fuel (for fire)
khandhā	noun	m.n.pl	aggregates, combinations, conglomerations
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant unsatisfactory

in brief the five aggregates of clinging are unsatisfactory

seyyathidaṃ rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho
saṅkhārūpādānakkhandho viññāṇūpādānakkhandho

seyyathidaṃ	ind	adv	i.e., as follows, lit. (like) that like this
rūpa-			form, matter, material thing, materiality
upādānakkhandho		m.n.s	aggregate of clinging
vedan-			experience, feeling, sensation
upādānakkhandho		m.n.s	aggregate of clinging
saññā-			perception, conception, recognition
upādānakkhandho		m.n.s	aggregate of clinging
saṅkhāra-			intention, volitional formation
upādānakkhandho		m.n.s	aggregate of clinging
viññāṇa-			consciousness, awareness, sentience knowing
upādānakkhandho		m.n.s	aggregate of clinging

**they are: form aggregate of clinging, feeling aggregate of clinging, perception
aggregate of clinging, volitional formation aggregate of clinging, consciousness
aggregate of clinging.**

yesaṃ pariññāya dharamāno so bhagavā evaṃ bahulaṃ sāvake vineti

yesaṃ	pron	m.gen.pl	of whoever, of whom, of which, of such and such, of that which
pariññāya	noun	f.dat.s	for complete comprehension, full understanding
dharamāno	prp	m.n.s	lasting; continuing; living
so	pron	m.n.s	he
bhagavā	noun	m.n.s	the Blessed One
evaṃ	ind		thus, this, like this, just as, such, in this way
bahulaṃ	adv		mostly; frequently, often
sāvake	noun	m.ac.pl	disciples, pupils, lit. hearers
vineti	verb	pr.3.s	instructs

for complete comprehension of that, the Blessed One during his live often instructs (his) disciples in this way

evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsanī bahulā pavattati

evaṃ	ind		thus, this, like this, just as, such, in this way
bhāgā	noun	f.n.s	part, portion, share
ca	ind		and
pana-	ind		moreover, and now, but
assa	pron	m.gen.s	his, of him, of this
bhagavato	noun	m.gen.s	of the Sublime One, Blessed One, fortunate one, Buddha
sāvakesu	noun	m.loc.pl	among disciples, pupils, lit. hearers
anusāsanī	noun	f.n.s	advice, instruction, teaching
bahulā	adj	f.n.s	abundant, full of
pavattati	verb	pr.3.s	moves on, goes forward, proceed

moreover this abundant part of advice moves on among disciples of the Blessed One

rūpaṃ aniccaṃ vedanā aniccā saññā aniccā saṅkhārā aniccā viññāṇaṃ aniccaṃ

rūpaṃ	noun	nt.n.s	form, matter, material thing, materiality
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aniccam	adj	nt.n.s	impermanent, unstable, unreliable
vedanā	noun	f.n.s	experience, feeling, sensation
aniccā	adj	f.n.s	impermanent, unstable, unreliable
saññā	noun	f.n.s	perception, conception, recognition
aniccā	adj	f.n.s	impermanent, unstable, unreliable
saṅkhārā	noun	m.n.pl	intentions, volitional formations
aniccā	adj	f.n.s	impermanent, unstable, unreliable
viññāṇam	noun	nt.n.s	consciousness, awareness, sentience knowing
aniccam	adj	nt.n.s	impermanent, unstable, unreliable

the form is impermanent, feeling is impermanent, perception is impermanent, volitional formations are impermanent, consciousness is impermanent

rūpaṃ anattā vedanā anattā saññā anattā saṅkhārā anattā viññāṇam anattā

anattā	noun	m.n.pl	which is impersonal; non-self; not subject to identification
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the form is impersonal, feeling is impersonal, perception is impersonal, volitional formations are impersonal, consciousness is impersonal.

sabbe saṅkhārā aniccā

sabbe	adj	m.n.pl	all, every, whole, entire, complete
saṅkhārā	noun	m.n.pl	conditions, constructions, fabrications conditional phenomena
aniccā	adj	m.n.pl	impermanent, unstable, unreliable

all conditional phenomena are impermanent

sabbe dhammā anattā'ti

sabbe	adj	m.n.pl	all, every, whole, entire, complete
dhammā	noun	m.n.pl	things, phenomena

anattā'ti	adj	m.n.pl	impersonal, without a self, non-subjective without a soul
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all things are impersonal

te mayaṃ otiṇṇāṃha-jātiyā jarāmaraṇena

te	pron	m.n.pl	those
mayaṃ	pron	1.n.pl	we
otiṇṇa-	pp		afflicted with, affected by, victim of, struck by, lit. crossed down
amhā-	verb	pr.1.pl	we are
jātiyā	noun	f.ins.s	by birth, rebirth, conception
jarāmaraṇena	noun	nt.ins.s	by aging and death

we all are affected by birth, aging and death

sokehi paridevehi dukkhehi domanassehi upāyāsehi

sokehi	noun	m.ins.pl	by griefs, sorrows, sadness
paridevehi	noun	m.ins.pl	by mournings, laments, wails, cries
dukkhehi	noun	nt.ins.pl	by discomforts, sufferings, pains, unease something unsatisfactory, problems, troubles
domanassehi	noun	nt.ins.pl	by (mental) sufferings, distresses dissatisfaction
upāyāsehi	noun	m.ins.pl	by irritations, mental disturbances, mental afflictions

by griefs, mournings, pains, distresses, mental afflictions

dukkhotiṇṇā dukkhaparetā

dukkhotiṇṇā	adj	m.n.pl	affected by suffering, victim of unsatisfactory struck by misery
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dukkhaparetā	adj	m.n.pl	afflicted with suffering, overcome by unsatisfactory, attacked by misery overwhelmed by dukkha
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affected by suffering and afflicted by unsatisfactory

appevanāmimassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā'ti

appeva'nāma-	ind		it would be good if, perhaps, hopefully, if only
imassa	pron	m.gen.s	of this
kevalassa	adj	m.gen.s	of whole, total
dukkhakkhandhassa	noun	m.gen.s	of heap of suffering, mass of suffering
antakiriyā	noun	f.n.s	relief, making an end, ending
paññāyethā'ti	verb	opt.ref.3.s	it could be clearly known, it would be evident

it would be good if ending of whole this mass of suffering would be evident

ciraparinibbutampi taṃ bhagavantam uddissa arahantam sammāsambuddham

cira-	adj		having long since
parinibbutam'pi	pp	m.ac.s	who is completely extinguished, who's fire is out; gone out, attained liberation
taṃ	noun	m.ac.s	that, he
bhagavantam	noun	m.ac.s	the Sublime One, Blessed One, fortunate one, the Buddha
uddissa	ger	ind	with reference to, on account of, for
arahantam	noun	m.ac.s	enlightened being, lit. worthy one
sammāsambuddham	noun	m.ac.s	perfectly awakened one, fully enlightened being

**with reference to the Blessed One, the worthy one, the perfectly enlightened one,
having long since he was attained liberation.**

saddhā agārasmā anagāriyaṃ pabbajitā

saddhā	adj	m.n.pl	faithful, confident, believing, with faith
agārasmā	noun	nt.abl.s	from household life, domestic life
anagāriyaṃ	noun	nt.ac.s	homelessness
pabbajitā	pp	m.n.pl	ordained, renounced, gone forth

with faith (we) gone forth from household life to homelessness

tasmiṃ bhagavati brahma-cariyaṃ carāma

tasmiṃ	pron	m.loc.s	in that (as that)
bhagavati	noun	m.loc.s	in (as) the Blessed One
brahmacariyaṃ	noun	m.ac.s	spiritual path, holy life, celibacy
carāma	verb	pr.1.pl	we live, lead (our life), conduct

we live holy life, as the Blessed One

bhikkhūnaṃ sikkhāsājīva-samāpannā

bhikkhūnaṃ	noun	m.gen.pl	of monks, mendicants, lit. beggar
sikkhā-	noun		training, practice
sājīva-	noun		mode of living, lifestyle
samāpannā	pp	m.n.pl	undertaken, engaged in

undertaken lifestyle with monks training

taṃ no brahma-cariyaṃ imassa kevalassa dukkhakkhandhassa antakiriyāya saṃvattatu

taṃ	pron	nt.n.s	that, this
no	pron	1.ac.pl	us
brahmacariyaṃ	noun	nt.n.s	spiritual path, holy life, celibacy
imassa	pron	m.gen.s	of this
kevalassa	adj	m.gen.s	of whole, total
dukkhakkhandhassa	noun	m.gen.s	of heap of suffering, mass of suffering
antakiriyāya	noun	f.dat.s	to relief, making an end, ending

samvattatu

verb

imp.3.s

may lead to

May this Holy Life lead us to the end of this whole mass of suffering.

VERSES

THE BUDDHA'S FIRST EXCLAMATION

Buddha-paṭhama-bhāsita

[Dhp 153]

aneka-jāti-saṃsāraṃ – sandhāvissaṃ anibbisaṃ

gaha-kāraṃ gavesanto – dukkhā jāti punappunaṃ

aneka-	adj		many, various, countless, lit. not one
jāti-saṃsāraṃ	noun	m.ac.s	cycle of rebirth, round of births
sandhāvissaṃ	verb	aor.1.s	I transmigrated, ran through
anibbisaṃ	prp	m.n.s	not understanding, not penetrating, not finding
gaha-kāraṃ	noun	m.ac.s	house builder, mason, carpenter
gavesanto	prp	m.n.s	seeking, searching (for), looking (for)
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant
jāti	noun	f.n.s	birth, rebirth, conception
punappunaṃ	ind	adv	repeatedly, lit. again and again

I ran through many cycles of rebirth, looking for the house builder and not finding (him). Painful is repeated rebirth.

[Dhp 154]

gaha-kāraka diṭṭho'si – puna gehaṃ na kāhasi

sabbā te phāsukā bhaggā – gaha-kūṭaṃ visaṅkhatam

visaṅkhāra-gataṃ cittaṃ – taṇhānaṃ khayam-ajjhagā

gaha-kāraka	noun	m.voc.s	house builder, mason, carpenter
diṭṭho'	pp	m.n.s	seen, found
asi	verb	pr.2.s	you are
puna	ind		again, once more
gehaṃ	noun	m.ac.s	house, dwelling
na	ind		not
kāhasi	verb	fut.2.s	you will make, you will build
sabbā	adj	f.n.pl	all
te	pron	2.gen.s	your, of you

phāsukā	noun	f.n.pl	ribs
bhaggā	pp	f.n.pl	broken, shattered, fractured
gaha-kūṭaṃ	noun	nt.n.s	ridgepole, top beam, the peak of a house
visaṅkhataṃ	pp	nt.n.s	destroyed, lit. deconstructed
visaṅkhāra-	noun		unconditioned, unconstructed, unfabricated
gataṃ	pp	nt.n.s	gone into (a state), become
cittaṃ	noun	nt.n.s	mind
taṇhānaṃ	noun	f.gen.pl	of cravings, wanting, desires, lit. thirst
khayam-	noun	m.ac.s	exhaustion (of), extinction (of), depletion (of)
			annihilation (of), destruction (of)
ajjhagā	verb	imper.3.s	got, obtained, achieved, experienced

House builder, you are seen! You will not build the house again! All your ribs are broken, the peak of a house is deconstructed. Mind gone into unconditioned state and achieved exhaustion of cravings.

RESPECT FOR THE DHAMMA

Dhamma-gārava

[sn 6.2]

ye ca atītā sambuddhā – ye ca buddhā anāgatā

yo c'etarahi sambuddho – bahunnaṃ soka-nāsano

ye	pron	m.n.pl	whoever, whatever, whichever, those who
ca	ind		and
atītā	pp	m.n.pl	past, gone past
sambuddhā	noun	m.n.pl	Awakened Ones, Buddhas, who are wide awake
ye	pron	m.n.pl	whoever, whatever, whichever, those who
ca	ind		and
buddhā	noun	m.n.pl	Buddhas, Awakened Ones
anāgatā	adj	m.n.pl	not come, future
yo	pron	m.n.s	whoever, whatever, whichever
c'etarahi	ind		and now, and at present
sambuddho	noun	m.n.s	Awakened One, Buddha, who is wide awake
bahunnaṃ	adj	m.gen.pl	of many, much, lots (of), a lot (of), great, large
soka-	noun		grief, sorrow, sadness
nāsano	adj	m.n.s	destructing, abandoning, removing

Whichever Buddhas of the past, whichever Buddhas of the future, and the present Buddha – removing grief of many (beings)

sabbe saddhamma-garuno – vihariṃsu viharanti ca

atha'āpi viharissanti – esā buddhāna dhammatā

sabbe	pron	m.n.pl	all
saddhamma-	noun		true Teaching, true doctrine, true nature of things
garuno	adj	m.n.pl	respecting, revering
vihariṃsu	verb	aor.3.pl	they lived, dwelt
viharanti	verb	pr.3.pl	they live, stay, remain, continue
ca	ind		and
atha-api	ind		and even
viharissanti	verb	fut.3.pl	they will live, stay, remain, continue

esā	noun f.n.s	this
buddhānaṃ	noun m.gen.pl	of Buddhas
dhammatā	noun f.n.s	nature, character, characteristic, attribute

All who lived, who living now and even who will live - all revering the true teaching - that is the nature of all Buddhas.

tasmā hi atta-kāmena – mahattam-abhikaṅkhatā
saddhammo garu-kātabbo – saraṃ buddhāna sāsanaṃ

tasmā	ind	therefore, that is why, lit. from that
hi	ind	indeed, certainly, truly, definitely
atta-kāmena	noun m.ins.s	by wanting self-liberation, desiring one's own good lit. wanting self
mahattam-	nt	greatness; illustriousness
abhikaṅkhatā	adj m.n.pl	who longs, who wishes for, aspiring
saddhammo	noun m.n.s	true Teaching, true Doctrine, true nature of things
garu-kātabbo	ptp m.n.s	should be respected. (adj), worthy of esteem.
saraṃ	prp m.n.s	remembering; recollecting
buddhānaṃ	noun m.gen.pl	of Buddhas
sāsanaṃ	noun m.ac.s	teaching

Therefore indeed those who desiring one's own welfare, aspiring for greatness, should respect the true Dhamma, recollecting the Buddhas' Teaching.

[TH 8.195] dhammika-theragāthā

na hi dhammo adhammo ca – ubho sama-vipākino
adhammo nirayaṃ neti – dhammo pāpeti suggaṭṭiṃ

na	ind	not
hi	ind	indeed, certainly, truly, definitely
dhammo	noun m.n.s	the Teaching
adhammo	noun m.n.s	false teaching, against the Teaching
ca	ind	and
ubho	pron m.n.s	both

sama-	adj		like, equal (to), same (as), identical (to)
vipākino	adj	m.n.s	ripening , resulting, having consequences
adhammo	noun	m.n.s	false teaching, against the Teaching
nirayaṃ	noun	m.ac.s	hell, lit. gone down
neti	verb	pr.3.s	leads, carries away, takes away
dhammo	noun	m.n.s	the Teaching
pāpeti	verb	pr.3.s	helps (to), brings (to), leads (to), lit. causes to go (to)
suggatiṃ	noun	f.ac.s	state of happiness, good destination, heaven lit. going well

The Dhamma and non-Dhamma – both have not the same result. False teaching leads to hell, the Dhamma leads to good destination.

dhammo have rakkhati dhamma-cāriṃ
dhammo suciṇṇo sukham-āvahāti
esā'nisamso dhamme suciṇṇe,
na duggatiṃ gacchati dhammacārī.

dhammo	noun	m.n.s	the Teaching
have	ind		indeed, surely
rakkhati	verb	pr.3.s	protects, guards
dhammacāriṃ	noun	m.ac.s	who lives the Dhamma, who practices the Teaching who walks in truth
dhammo	noun	m.n.s	the Teaching
suciṇṇo	adj	m.n.s	well practised, made a habit of
sukham-	noun	nt.ac.s	ease, comfort, happiness, pleasure
āvahāti	verb	pr.3.s	procures, brings, leads (to), is conducive (to)
esa-	pron	m.n.s	this, he, it
ānisamso	noun	m.n.s	profit, benefit, advantage, good result
dhamme	noun	m.loc.s	in the Teaching
suciṇṇe	adj	m.loc.s	in well practised, made a habit of
na	ind		not
duggatiṃ	noun	f.ac.s	state of misery, bad destination, hell, lit. going badly
gacchati	verb	pr.3.s	goes, walks, moves, wanders around
dhammacārī	noun	m.n.s	who lives the Dhamma, who practices the Teaching who walks in truth

The Dhamma guards who lives in line with it, and leads to happiness when practised well. This is the benefit of well-practised Dhamma. Who practices the Dhamma does not go to the bad destination.

GOING TO TRUE AND FALSE REFUGES

Khemākhema-saraṇa-gamana

[Dhp 188]

bahuṃ ve saraṇaṃ yanti – pabbatāni vanāni ca
ārāma-rukkha-cetyāni – manussā bhaya-tajjitā

bahuṃ	adj	nt.ac.s	many, much, lots (of), a lot (of)
ve	ind		indeed, truly, really
saraṇaṃ	noun	nt.ac.s	shelter, refuge, help, lit. protection
yanti	verb	pr.3.pl	they go, go to, go forward, proceed, travel
pabbatāni	noun	nt.ac.pl	mountains, hills
vanāni	noun	nt.ac.pl	woods, forests, jungles
ca	ind		and
ārāma-	noun		park, parkland, nature reserve
rukkha-	noun		tree
cetyāni	noun	nt.ac.pl	shrines
manussā	noun	m.n.pl	human beings, men, people
bhayatajjitā	adj	m.n.pl	startled by fear, threatened by danger

To many refuges they go - to mountains and forests, to parkland and tree shrines - people startled by fear.

[Dhp 189]

n'etaṃ kho saraṇaṃ khemaṃ – n'etaṃ saraṇam-uttamaṃ
n'etaṃ saraṇam-āgamma – sabba-dukkhā pamuccati

n'etaṃ	pron	nt.n.s	this not
kho	ind		indeed, surely, certainly, truly
saraṇaṃ	noun	nt.n.s	shelter, refuge, help, lit. protection
khemaṃ	adj	nt.n.s	safe, secure
n'etaṃ	pron	nt.n.s	this not
saraṇam-	noun	nt.n.s	shelter, refuge, help, lit. protection
uttamaṃ	adj	nt.n.s	best, highest, ultimate, supreme, top
n'etaṃ	pron	nt.n.s	this not
saraṇam-	noun	nt.ac.s	shelter, refuge, help, lit. protection

āgama	verb	ger	coming (to), arriving (at), meeting (with)
sabbadukkhā	noun	nt.abl.s	from all suffering, all pain, all stress, all discomfort
pamuccati	verb	pr.3.s	is freed (from), is liberated (from)

This refuge is not secure , this refuge is not supreme, arriving to this refuge one is not liberated from all suffering.

[Dhp 190]

yo ca buddhañ-ca dhammañ-ca – saṅghañ-ca saraṇaṃ gato
cattāri ariya-saccāni – sammappaññāya passati

yo	pron	m.n.s	whoever, whatever, whichever
ca	ind		but
buddhañ'ca	noun	m.ac.s	and the Buddha
dhammañ'ca	noun	m.ac.s	and the Dhamma, Teaching
saṅghañ'ca	noun	m.ac.s	and the Saṅgha, Community
saraṇaṃ	noun	nt.ac.s	shelter, refuge, help, lit. protection
gato	pp	m.n.s	has gone (to), went (for)
cattāri	adj	nt.ac.pl	four (4)
ariya-saccāni	noun	nt.ac.pl	noble truth
sammappaññāya	noun	f.ins.s	with correct understanding, with perfect wisdom
passati	verb	pr.3.s	sees, finds, understands

But whoever has gone for refuge to the Buddha, the Dhamma and the Saṅgha – he sees the four noble truths with perfect wisdom.

[Dhp 191]

dukkhaṃ dukkha-samuppādaṃ – dukkhassa ca atikkamaṃ
ariyañ-c'aṭṭh'aṅgikaṃ maggaṃ – dukkhūpasama-gāmiṇaṃ

dukkhaṃ	noun	nt.ac.s	suffering, pain, unease, unsatisfactory, problem, trouble
dukkha-samuppādaṃ	n	m.ac.s	origin of suffering, arising of discomfort
dukkhassa	noun	nt.gen.s	of suffering, pain, unease, unsatisfactory, problem
ca	ind		and
atikkamaṃ	noun	m.ac.s	surpassing, transcending, going beyond, overcoming
ariyaṃ-	adj	n.ac.s	noble, distinguished

ca-	ind		and
aṭṭh'aṅgikaṃ	adj	m.ac.s	with eight parts; eight-limbed
maggam	noun	m.ac.s	road, path, way
dukkhūpasama-	noun		calming of suffering, relief from suffering, alleviation of suffering
gāminam	adj	m.ac.s	going, leading to

Suffering and its origin, and that which going beyond the suffering, the noble eight-fold path leading to relief from suffering.

[Dhp 192]

etaṃ kho saraṇam khemaṃ – etaṃ saraṇam-uttamaṃ
etaṃ saraṇam-āgamma – sabba-dukkhā pamuccati

etaṃ	pron	nt.n.s	this
kho	ind		indeed, surely, certainly, truly
saraṇam	noun	nt.n.s	shelter, refuge, help, lit. protection
khemam	adj	nt.n.s	safe, secure
etaṃ	pron	nt.n.s	this
saraṇam-	noun	nt.n.s	shelter, refuge, help, lit. protection
uttamaṃ	adj	nt.n.s	best, highest, ultimate, supreme, top
etaṃ	pron	nt.n.s	this
saraṇam-	noun	nt.ac.s	shelter, refuge, help, lit. protection
āgamma	verb	ger	coming (to), arriving (at), meeting (with)
sabbadukkhā	noun	nt.abl.s	from all suffering, all pain, all stress, all discomfort
pamuccati	verb	pr.3.s	is freed (from), is liberated (from)

This refuge is secure, this refuge is supreme, arriving to this refuge one is liberated from all suffering.

THE PĀṬIMOKKHA EXHORTATION

Ovāda-pāṭimokkha-gāthā

[Dhp 183]

sabba-pāpassa akaraṇaṃ, kusalassūpasampadā.

sacitta-pariyodapanaṃ, etaṃ buddhāna sāsanaṃ

sabba-	adj	all, every, whole, entire, complete
pāpassa	noun m.gen.s	of evil, criminal, wrong, bad, vicious
akaraṇaṃ	noun nt.n.s	non-doing, non-action, absence of action
kusalassa-	noun nt.gen.s	of benefit, merit, good deed, doing good
ūpasampadā	noun f.n.s	attaining (of), acquiring (of), undertaking (of) taking up (of)
sacitta-	noun nt	one's own mind
pariyodapanaṃ,	noun nt.n.s	purification, refinement, cleansing
etaṃ	pron nt.n.s	this
buddhānaṃ	noun m.gen.pl	of Buddhas
sāsanaṃ	noun nt.n.s	teaching, instruction

Not doing of all evil, acquiring of the good, purification of one's mind. This is the Teaching of Buddhas.

[Dhp 184]

khantī paramaṃ tapo tītikkhā, nibbānaṃ paramaṃ vadanti buddhā.

na hi pabbajito parūpaghātī, samaṇo hoti paraṃ viheṭṭhayanto

khantī	noun f.n.s	patience, endurance, tolerance
paramaṃ	adj nt.n.s	very highest, ultimate, superior, sublime, most extreme, lit. furthest
tapo	noun nt.n.s	spiritual practice, religious practice, lit. burning
tītikkhā	noun f.n.s	endurance, long-sufferance, forgiveness
nibbānaṃ	noun nt.n.s	Nibbāna, going out (of a lamp), extinguishing (of a fire), quenching
paramaṃ	adj nt.n.s	very highest, ultimate, superior, sublime, most extreme, lit. furthest
vadanti	verb pr.3.pl	they say, speak, tell

buddhā	noun	m.n.pl	the Buddhas, Awakened Ones
na	ind		not
hi	ind		indeed, certainly, truly, definitely
pabbajito	pp	m.n.s	ordained, renounced, gone forth
parūpaghātī,	adj	m.n.s	who harms others, injures others
samaṇo	noun	m.n.s	ascetic, renunciant, holy man, monk, recluse
hoti	verb	pr.3.s	there is, he is
paraṃ	pron	m.ac.s	other, another (person)
viheṭṭhayanto	prp	m.n.s	harming, vexing, annoying, troubling

Patient and forgiveness are the highest spiritual practice, the Buddhas say Nibbāna is supreme. Indeed who harms others is not a gone forth, who troubles others is not a monk.

[Dhp 185]

anūpavādo anūpaghāto, pāṭimokkhe ca saṃvarō.

mattaññutā ca bhattasmiṃ, pantañ-ca sayan'āsanam.

adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ

anūpavādo	noun	m.n.s	not blaming, not insulting, nor abusing
anūpaghāto,	noun	m.n.s	not harming, not hurting, non-violence
pāṭimokkhe	noun	m.loc.s	in precepts, training rules
ca	ind		and
saṃvarō	noun	m.n.s	control (according to), restraint (according to) holding back (according to)
mattaññutā	noun	f.n.s	moderation (in), knowing the correct amount (of) temperance (in)
ca	ind		and
bhattasmiṃ,	noun	nt.loc.s	food, meal
pantañ-	adj	nt.n.s	secluded, isolated, solitary
ca	ind		and
sayana-āsanam	noun	nt.n.s	living place, lit. sleeping and sitting
adhicitte	noun	nt.loc.s	in mediation, mental development, lit. higher mind
ca	ind		and
āyogo	noun	m.n.s	devotion (to), practice (of), exertion (in), pursuit
etaṃ	pron	nt.n.s	this

buddhānaṃ	noun	m.gen.pl	of Buddhas
sāsaṇaṃ	noun	nt.n.s	teaching, instruction

Not blaming and not harming, restraining by training rules, moderation in food, secluded living place, devotion to the mental development, these are the Teachings of the Buddhas.

THE THREE CHARACTERISTICS

Ti-lakkhaṇā

[Dhp 277]

sabbe saṅkhārā aniccā'ti, yadā paññāya passati.

atha nibbindati dukkhe, esa maggo visuddhiyā.

sabbe	adj	m.n.pl	all; every; whole; entire	
saṅkhārā	noun	m.n.pl	conditioned things, constructions, fabrications formations	
aniccā	adj	m.n.pl	not stable; impermanent	
iti	ind		thus, ”	
yadā	ind	adv	whenever; when	
paññāya	verb	abs	knowing, understanding	
	(or)	noun	f.ins.s	with understanding
passati	verb	pr.3.s	he sees	

all conditioned things are impermanent' - when he sees it with understanding

atha	ind	adv	then; and also
nibbindati	verb	pr.3.s	gets wearied of; is disgusted with
dukkhe	noun	nt.loc.s	in suffering; pain; misery
esa	pron	m.n.s	that, he
maggo	noun	m.n.s	path, way
visuddhiyā	noun	f.dat.s	to purity or purification

then he becomes disgusted with misery, this is the path to purity

[Dhp 278]

sabbe saṅkhārā dukkhā'ti, yadā paññāya passati.

atha nibbindati dukkhe, esa maggo visuddhiyā.

sabbe	adj	m.n.pl	all; every; whole; entire
saṅkhārā	noun	m.n.pl	conditioned things, constructions, fabrications formations

dukkhā	adj	m.n.pl	uncomfortable, painful, unpleasant causing misery, unsatisfactory
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**all conditioned things are unsatisfactory' - when he sees it with understanding
then he becomes disgusted with misery, this is the path to purity**

[Dhp 279]

sabbe dhammā anattā'ti, yadā paññāya passati.
atha nibbindati dukkhe, esa maggo visuddhiyā.

sabbe	adj	m.n.pl	all; every; whole; entire
dhammā	noun	m.n.pl	things, mental phenomena
anattā	adj	m.n.pl	have no self, impersonal, void of self

**everything is void of self' - when he sees it with understanding
then he becomes disgusted with misery, this is the path to purity**

[Dhp 85]

appakā te manussesu – ye janā pāra-gāmino
athāyaṃ itarā pajā – tīram-evānudhāvati

appakā	noun	m.n.pl	few things, few people, small amount
te	pron	m.n.pl	they, those
manussesu	noun	m.loc.pl	in (among) people
ye	pron	m.n.pl	those who
janā	noun	m.n.pl	the people
pāragāmino	noun	m.n.pl	who going beyond, cross over, to the other shore
atha-	ind		then; and also, but
ayaṃ	pron	f.n.s	this, the
itarā	pron	f.n.s	rest, common, ordinary
pajā	noun	f.n.s	people, population, generation, mankind
tīram-	noun	nt	shore, bank
eva-	ind		only, even, just
anudhāvati	verb	pr.3.s	run along, run up and down, run back and forth

Few are those among people, who are going to the other shore, but the rest of the people just running along (this) shore.

[Dhp 86]

ye ca kho sammad-akkhāte – dhamme dhammānūvattino

te janā pāram-essanti – maccu-dheyyaṃ sud'uttaraṃ

ye	pron	m.n.pl	those who, whoever
ca	ind		and
kho	ind		indeed; really; surely
sammadakkhāte	adj	m.loc.s	in well preached , well-taught
dhamme	noun	m.loc.s	in Dhamma, in li
dhammānūvattino	noun	m.n.pl	following the Dhamma, acting according to the teaching
te	pron	m.n.pl	those
janā	noun	m.n.pl	men, people, population
pāram-	ind		beyond, on the other side (of)
essanti	verb	fut.3.pl	they will go (to), will come (to), will reach
maccudheyyaṃ	noun	m.ac.s	realm of death, sphere of death, power of death
sud'uttaraṃ	adj	m.ac.s	extremely difficult to cross, very hard to escape

And those who in the well-taught Dharma acting according to the Teaching, those people will go beyond the realm of Death, so difficult to cross.

[Dhp 87]

kaṇhaṃ dhammaṃ vipphahāya – sukkaṃ bhāvētha paṇḍito

okā anokam-āgamma – viveke yattha dūramaṃ

kaṇhaṃ	adj	m.ac.s	dark, black, evil
dhammaṃ	noun	m.ac.s	state of mind
vipphahāya	verb	ger	completely abandoning, totally renouncing
sukkaṃ	adj	m.ac.s	pure, bright, good
bhāvētha	verb	opt.refl.3.s	should cultivate, could develop
paṇḍito	noun	m.n.s	sage, intelligent person, wise man
okā	noun	nt.abl.s	from home, abode
anokam-	noun	nt.ac.s	homelessness; independence

āgamma	verb	ger	coming (to), arriving (at), meeting (with)
viveke	noun	m.loc.s	in seclusion, solitude
yattha	ind		wherever, where
dūramam	adj	nt.ac.s	difficult to delight (in), hard to enjoy

Abandoning the bad states, wise man should develop the good states. Coming from home into homelessness, into solitude, where difficult to delight.

[Dhp 88]

tatr'ābhiratim'iccheyya – hitvā kāme akiñcano

tatra-	ind		there, in that place
abhiratim-	noun	f.ac.s	pleasure, delight, contentment, happiness
iccheyya	verb	opt.3.s	should wish, want, desire
hitvā	verb	abs	having left, having left behind, having abandoned
kāme	noun	m.ac.pl	pleasures, sensual pleasures
akiñcano	adj	m.n.s	with nothing, is nothing, having no, possession-less

One who have nothing should wish delight there, having abandoned sensual pleasures

THE BURDENS

Bhārā

[sn 22.22]

bhārā have pañcakkhandhā – bhārahāro ca puggalo

bhār'ādānaṃ dukkhaṃ loke – bhāra-nikkhepanaṃ sukhaṃ

bhārā	noun	m.n.pl	burdens, loads, weights
have	ind		indeed, surely
pañcakkhandhā	noun	m.n.pl	five aggregates (of clinging)
bhāra-hāro	noun	m.n.s	load-bearer, carrier of the burden
ca	ind		and
puggalo	noun	m.n.s	person, individual
bhār'ādānaṃ	noun	nt.n.s	picking up the burden, taking up the weight
dukkhaṃ	noun	nt.n.s	discomfort, suffering, pain, unease, problem, trouble
loke	noun	m.loc.s	in the world
bhāra-	noun		burden, load, weight
nikkhepanaṃ	noun	nt.n.s	discarding, dropping, throwing down, casting off
sukhaṃ	noun	nt.n.s	ease, comfort, happiness, pleasure

The five aggregates indeed are burdens, the carrier of the burdens is a man, in this world to take up burdens is suffering, dropping burden is ease.

nikkhipitvā garuṃ bhāraṃ – aññaṃ bhāraṃ anādiya

samūlaṃ taṇhaṃ abbuyha – nicchāto parinibbuto

nikkhipitvā	verb	abs	having discarded, having put down, having set aside
garuṃ	adj	m.ac.s	heavy, onerous, weighty
bhāraṃ	noun	m.ac.s	burden, load, weight
aññaṃ	adj	m.ac.s	another, other, different
bhāraṃ	noun	m.ac.s	burden, load, weight
anādiya	verb	ger	not taking up
samūlaṃ	adj	f.ac.s	with the root, including the root
taṇhaṃ	noun	f.ac.s	craving, thirst
abbuyha	verb	ger	pulling up, pulling out, tearing up, uprooting
nicchāto	adj	m.n.s	satiated, satisfied, lit. not hungry

parinibbuto adj m.n.s who is extinguished, who's fire is out

A heavy burden cast away, not taking on another load, pulling up craving with the root, one is satisfied and extinguished.

FROM THE ELDER RATTHAPĀLA

Ratthapāla-thera-gāthā

[TH 251 / MN 82]

passa cittakataṃ bimbaṃ – arukāyaṃ samussitaṃ
āturaṃ bahusaṅkappaṃ – yassa natthi dhuvaṃ ṭhiti

passa	verb	imp.2.s	see! look (at)!
cittakataṃ	adj	m.ac.s	made by the mind, adorned
bimbaṃ	noun	nt.ac.s	form, image, doll, puppet, i.e. body
arukāyaṃ	noun	m.ac.s	collection of wounds, mass of sores
samussitaṃ	pp	m.ac.s	elevated, propped up, lit. supported up together
āturaṃ	adj	m.ac.s	sick, diseased, ill, unhealthy
bahusaṅkappaṃ	adj	m.ac.s	full of plans, with many intentions
yassa	pron	m.dat.s	for that, for whoever
n'atthi	verb	pr.3.s	is not, it is not, there is not, there is no, there is nothing
dhuvaṃ	ind		permanently, continuously, constantly, always, at all
ṭhiti	noun	f.n.s	stability, constancy, endurance, long lasting lit. standing

Look at this mind-created image (adorned puppet), a collection of wounds, propped up, diseased, with many plans. There is no stability for that at all.

passa cittakataṃ rūpaṃ – maṇinā kuṇḍalena ca
aṭṭhiṃ tacena onaddhaṃ – saha vatthehi sobhati

passa	verb	imp.2.s	see! look (at)!
cittakataṃ	adj	m.ac.s	made by the mind, adorned
rūpaṃ	noun	nt.ac.s	body, physical body, bodily form
maṇinā	noun	m.ins.s	by gem; jewel
kuṇḍalena	noun	nt.ins.s	by ring, earring
ca	ind		and
aṭṭhiṃ	noun	nt.n.s	bone
tacena	noun	m.ins.s	with skin

onaddham	pp	nt.n.s	enveloped (with), covered (with), wrapped
saha	ind		with, together (with), accompanied (by)
vatthehi	noun	nt.ins.s	because of cloth, clothes, robe
sobhati	verb	pr.3.s	shines, radiates, looks beautiful

Look at this mind-created materiality (adorned body), with gems and earrings. The bones wrapped in skin looks beautiful because of clothes.

alattakakatā pādā – mukhaṃ cuṇṇakamakkhitaṃ
alam bālassa mohāya – no ca pāragavesino

alattaka-	noun	masc	lac, a red animal dye, henna dye
katā	pp	m.n.pl	done, made
pādā	noun	m.n.pl	feet
mukhaṃ	noun	nt.n.s	mouth, face
cuṇṇaka-	noun		powder
makkhitaṃ	pp	nt.n.s	smeared, stained
alam	ind		enough
bālassa	noun	m.gen.s	of fool, idiot, immature person
mohāya	noun	m.dat.s	for illusion, delusion, confusion
no	ind		not
ca	ind		but
pāragavesino	noun	m.gen.s	of who is looking for salvation, seeking the beyond, lit. seeking the far shore

Feet adorned with henna dye, face smeared with powder. It is enough for illusion of a fool, but not of a seeker the far shore.

aṭṭha-pada-katā kesā – nettā añjana-makkhitaṃ
alam bālassa mohāya – no ca pāragavesino

aṭṭha-	adj		eight (8)
pada-	noun		way, place, position
katā	pp	m.n.pl	done, made, arranged
kesā	noun	m.n.pl	hair
nettā	noun	nt.n.pl	eyes

añjana-	noun	eyeliner, cosmetic for the eyes, made of antimony
makkhitā	pp nt.n.pl	smear, stained

Hair arranged in eight ways, eyes smeared with eyeliner. It is enough for illusion of a fool, but not of a seeker the far shore.

añjanīva navā cittā – pūtikāyo alaṅkato
alam bālassa mohāya – no ca pāragavesino

añjanī'va	noun f.n.s	like a box for ointment, a collyrium pot
navā	adj f.n.s	new, fresh
cittā	adj f.n.s	decorated, beautiful, adorned
pūtikāyo	noun m.n.s	putrid body, disgusting body
alaṅkato	adj m.n.s	dressed up, decorated, adorned, lit. made suitable

Like an unguent pot freshly painted, (this) dressed up disgusting body. It is enough for illusion of a fool, but not of a seeker the far shore.

passāmi loke sadhane manusse
laddhāna vittaṃ na dadanti mohā
luddhā dhanam sannicayam karonti
bhiyyova kāme abhipatthayanti

passāmi	verb pr.1.s	I sees, finds, understands
loke	noun m.loc.s	in the world
sadhane	adj m.ac.pl	rich, wealthy, lit. with wealth
manusse	noun m.ac.pl	people
laddhāna	verb abs	having got, having obtained
vittaṃ	noun m.ac.s	wealth, property, power
na dadanti	verb pr.3.pl	they not give, offer, donate
mohā	noun nt.abl.s	from illusion, delusion, confusion

luddhā	adj m.n.pl	who is greedy, who wants
dhanam	noun nt.ac.s	wealth, riches, treasure
sannicayam	noun m.ac.s	hoard, pile, cache, stash, accumulation
karonti	verb pr.3.pl	they make, do, arrange

bhiyyo-eva	ind	even more (than), and just more (than)
kāme	noun m.ac.pl	pleasures, sensual pleasures
abhipatthayanti	verb pr.3.pl	they long (for), hope (for), crave (for), aspire

I see rich people in the world, who having obtained wealth do not give, because of delusion. Greedy they accumulate wealth, crave for ever more sense pleasures.

rājā ca aññe ca bahū manussā
avītataṇhā maraṇaṃ upenti
ūnāva hutvāna jahanti dehaṃ
kāmehi lokamhi na hatthi titti

rājā	noun m.n.s	king
ca	ind	and
aññe	pron m.n.pl	others, other people, the rest
ca	ind	and
bahū	adj m.n.pl	many
manussā	noun m.n.pl	human beings, men, people
avītataṇhā	adj m.n.pl	not free from desire , not free from passion, not without craving
marañam	noun nt.ac.s	death
upenti	verb pr.3.pl	they go to, approach, enter
ūnā-eva	adj m.n.pl	still wanting, lacking
hutvāna	verb abs	having become, having been
jahanti	verb pr.3.pl	they give up, leave, abandon, renounce
dehaṃ	noun m.ac.s	body
kāmehi	noun m.ins.pl	through pleasures, with sense pleasures
lokamhi	noun m.loc.sg	in the world
na	ind	not
h'atthi	verb pr.3.s	indeed there is
titti	noun f.n.s	satisfaction (in), contentment (from)

King and many other people, not without craving, approach the death. Still having been wanting, they leave (their) body. There is no satisfaction in the world through sense pleasures.

na dīghamāyumuṃ labhate dhanena
na cāpi vittenā jaraṃ vihaṇṇi
appaṃ hidaṃ jīvitamāhu dhīrā
asassataṃ vippariṇāma-dhammaṃ

na	ind		not
dīgham-	adj	nt.ac.s	long (in space or time), tall
āyumuṃ	noun	nt.ac.s	life
labhate	verb	pr.refl.3.s	one gets, one obtains
dhanena	noun	nt.ins.s	by wealth, riches, treasure
na	ind		not
cāpi	ind		or even, and even, as well as
vittenā	noun	m.ins.s	by wealth, property, power
jaraṃ	noun	m.ac.s	old age, growing old, decay
vihaṇṇi	verb	pr.3.s	strikes, wards off, banish
appaṃ	adj	nt.n.s	short, small, insignificant
h'idaṃ	pron	nt.n.s	this indeed
jīvitam-	noun	nt.n.s	life, life span
āhu	verb	perf.3.s	they said
dhīrā	noun	m.n.pl	wise man, sage
asassataṃ	adj	nt.n.s	not eternal, endless, perpetual
vippariṇāma-dhammaṃ	adj	nt.n.s	changing nature, changing character, subject to change

One can not gain long life by riches, even can not wards off decay by wealth. Indeed this life span is short, wise said, it is not eternal and subject to change.

tasmā hi paññāva dhanena seyyā
yāya vosānamidhādhigacchati
abyositattā hi bhavābhavesu
pāpāni kammāni karoti mohā

tasmā	ind		from that, therefore, that is why, lit. from that
hi	ind		indeed, certainly, truly, definitely
paññā-	noun	f.n.s	wisdom, knowledge, intelligence, intellect understanding, insight

eva	ind	only, just, so, even
dhanena	noun m.ins.s	with wealth, riches, treasure
seyyā	adj f.n.s	better, better than, preferable
yāya	pron f.ins.s	by whichever, with which (woman)
vosānaṃ-	noun	(relative) achievement, perfection, accomplishment
idha-	ind	here, now, in this world
adhigacchati	verb pr.3.s	gets, finds, obtains, attains

abyositattā	noun nt.abl.s	from (state) not perfected, not accomplished (comm) - not attained perfection
hi	ind	indeed
bhav'ābhavesu	noun m.loc.pl	in this or that life, any form of existence, some sort of existence
pāpāni	adj nt.ac.pl	evil, criminal, wrong, bad, vicious
kammāni	noun nt.ac.pl	actions, deeds, doing
karoti	verb pr.3.s	does, makes, acts, performs, builds
mohā	noun m.abl.s	because of illusion, delusion, confusion

Therefore indeed wisdom better than wealth, by which one reach perfection in this world. Beacuse of not attained perfection, indeed from life to life, one do evil deeds because of ignorance.

kāmā hi citrā madhurā manoramā
virūparūpena mathenti cittaṃ
ādīnavaṃ kāmagaṇesu disvā
tasmā ahaṃ pabbajitomhi rāja

kāmā	noun m.n.pl	pleasures, sensual pleasures
hi	ind	indeed, certainly, truly, definitely
citrā	adj m.n.pl	decorated, beautiful, adorned
madhurā	adj m.n.pl	sweet, lovely
manoramā	adj m.n.pl	delightful, attractive, lit. mind pleasing
virūparūpena	ind adv	in different ways, in various ways, differently
mathenti	verb pr.3.pl	they agitate, shakes about, harass, upset
cittaṃ	noun nt.ac.s	mind
ādīnavaṃ	noun m.ac.s	danger (in), disadvantage (of), risk (of), peril (in)

kāmaguṇesu	noun	m.loc.pl	in objects of sensual pleasure, sensual stimulation, lit. sensual strings
disvā	verb	abs	having seen, having understood, having found
tasmā	ind		therefore, that is why, lit. from that
ahaṃ	pron	1.n.s	I
pabbajito-	noun	m.n.s	monk, monastic, renunciant
amhi	verb	pr.1.s	I am
rāja	noun	m.voc.s	o king

Indeed sensual pleasures are beautiful, sweet and delightful, in various ways they agitate the mind. Having seen danger in objects of sensual pleasure, therefore, I am a monk, o king!

dumapphalānīva patanti māṇavā
daharā ca vuḍḍhā ca sarīrabhedā
etaṃ'pi disvā pabbajito'mhi raja
apaṇṇakaṃ sāmāññaṃ'eva seyyo

duma-	noun		tree
phalāni-	noun	nt.n.pl	fruits
iva	ind		like, as
patanti	verb	pr.3.pl	they fall
māṇavā	noun	m.n.pl	young men, young gentlemen, young Brahmans
daharā	adj	m.n.pl	young
ca	ind		and
vuḍḍhā	adj	m.n.pl	old, elderly, senior
ca	ind		and
sarīra-	noun		body
bhedā	noun	m.abl.s	from breaking-up (of), breaking apart (of)
etaṃ api	pron	m.ac.s	just this, this alone, this
disvā	verb	abs	having seen, having understood, having found
pabbajito-	noun	m.n.s	monk, monastic, renunciant
amhi	verb	pr.1.s	I am
rāja	noun	m.voc.s	o king
apaṇṇakaṃ	ind		surely; certainly
sāmāññaṃ-	noun	nt.n.s	monkhood, state of being a monk

eva	ind	only, just, so, even, also
seyyo	ind	better

**As fruits from a tree, people fall, young and old, from breaking-up of the body,
just having seen this, I am a monk, o king. Certainly only monkhood is better.**

FROM THE ELDER PĀRĀPARIYA

Pārāpariya-thera-gāthā

[TH 257]

aññathā loka-nāthamhi, tiṭṭhante purisuttame.

iriyaṃ āsi bhikkhūnaṃ, aññathā dāni dissati.

aññathā	ind	adv	in a different manner, otherwise, differently
loka-nāthamhi	noun	m.loc.s(abs)	when the Protector, Lord of the world (Epithet of the Buddha)
tiṭṭhante	prp	m.loc.s(abs)	when remaining, persisting, lit. standing
purisa-uttame	noun	m.loc.s(abs)	when the Greatest Man

differently, when the Protector of the world, the Greatest Man was remaining (here),

iriyaṃ	noun	f.ac.s	deportment, behaviour
āsi	verb	aor.3.s	it was
bhikkhūnaṃ	noun	m.gen.pl	of monks
aññathā	ind	adv	in a different manner, otherwise, differently
dāni	ind	adv	now
dissati	verb	pr.3.s	seems; appears, is seen

deportment of monks was (different) , it seems otherwise now

sīta-vāta-parittāṇaṃ, hirikopīna-chādanaṃ.

matt-aṭṭhiyaṃ abhuñjimsu, santuṭṭhā itarītare.

sītavātaparittāṇaṃ	nt.n.s	protection from cold and wind
>sīta-	noun	cool; cold.
>vāta-	noun	wind
>parittāṇaṃ	noun nt.n.s	protection, refuge, safety
hirikopīnachādanaṃ	nt.n.s	covering that which arouses shyness
>hirikopīna-	noun	that which arouses shyness, private parts
>chādanaṃ	noun nt.n.s	covering; clothing

(their robes) were protection from cold and wind, and covering private parts

mattatṭhiyaṃ	noun	m.ac.s	desirous of moderation (moderate)
>mattā-	noun		moderation
>aṭṭhiyaṃ	adj	m.ac.s	desirous of; seeking for, having a purpose of
abhuñjimsu	verb	aor.3.pl	they ate
santuṭṭhā	pp	m.n.pl	satisfied, pleased, content
itarītare	adj	m.loc.s	in any whatsoever, any kind of, lit: in another and another

they ate in moderation, were satisfied in any kind of (offerings)

paṇītaṃ yadi vā lūkhaṃ, appaṃ vā yadi vā bahuṃ.
yāpan'atthaṃ abhuñjimsu, agiddhā n'ādhimucchitā.

paṇītaṃ	adj	nt.n.s	excellent; delicious
yadi	ind		if, even, even if, perhaps
vā	ind		or, either
lūkhaṃ	adj	nt.n.s	rough, coarse, poor quality
appaṃ	adj	nt.n.s	small; little; insignificant
vā	ind		or, either
yadi	ind		if, even, even if, perhaps
vā	ind		or, either
bahuṃ	adj	nt.n.s	much; many

if excellent or even poor quality, if many or even little

yāpanatthaṃ			
> yāpana-	noun		nourishment, sustenance, preservation upkeep, support (of the body), lit. cause to go
> atthaṃ	noun	m.ac.s	purpose, use, function
abhuñjimsu,	verb	aor.3.pl	they ate
agiddhā	adj	m.n.pl	without greed, without desire
nādhimucchitā.			
>na-	neg		not
>adhimucchitā	pp	m.n.pl	highly greedy, fixated on, infatuated with

they ate for the purpose of nourishment (of the body), without greed and without infatuation.

jīvitānaṃ parikkhāre, bhesajje atha paccaye.
na bālhaṃ ussukā āsuṃ, yathā te āsavakkhaye.

jīvitānaṃ	noun	nt.gen.pl	of life, living, livelihood
parikkhāre	noun	nt.loc.s	in requisite, requirement, accessory
bhesajje	noun	nt.loc.s	in medicine
atha	ind		then, also, and so, after that
paccaye	noun	m.loc.s	in support, requisites, necessities

in the requirements of life, (such as) medicine and also (other) support

na	neg		not
bālhaṃ	ind	adv	strongly; excessively; very much
ussukā	adj	m.n.pl	endeavoring, zealous, active; eager for; attached to; restless, uneasy'
āsuṃ	verb	aor.3.pl	they were
yathā	ind		as; like; in relation to; just as
te	pron	m.n.pl	those, they
āsavakkhaye	adj	m.ac.pl	with extinction of the effluents, defilements

they were not strongly eager, just as those who destroy the defilements

araññe rukkhamūlesu, kandarāsu guhāsu ca.
vivekam'anubrūhantā, vihaṃsu tap'parāyanā.

araññe	noun	nt.loc.s	in forest
rukkhamūlesu	noun	nt.loc.pl	in the foots of a tree
kandarāsu	noun	m.loc.pl	in grottoes, gorges
guhāsu	noun	f.loc.pl	in caves; caverns.
ca	conj		and

in the forest, at the foots of trees, in grotto and caves,

vivekam'anubrūhantā	prp	m.n.pl	continuously developing mental seclusion
>vivekaṃ-	noun	m.ac.s	seclusion
>anubrūhantā	prp	m.n.pl	continuously increasing, spreading cultivating, developing
vihaṃsu	verb	aor.3.pl	they lived
tap'parāyanā	adj	m.n.pl	devoted to that
>taṃ-	pron	m.ac.s	that, it
>parāyanā	adj	m.n.pl	destined for, culminating in, sloping to lit. going beyond

continuously developing mental seclusion, they lived totally engaged with that.

nīcā nivīṭṭhā subharā, mudū atthaddha-mānasā.
abyāsekā amukharā, attha-cintā vas'ānugā.

nīcā	adj	m.n.pl	humble
nivīṭṭhā	adj	m.n.pl	established in, settled in, entrenched in
subharā	adj	m.n.pl	easy to support
mudū	adj	m.n.pl	flexible, pliable, malleable, plastic, soft, mild
atthaddhamānasā	adj		not with arrogant mind
>a-	neg		not
>thaddha-	adj		proud, arrogant, selfish; lit. stiff, hard
>mānasā	noun	m.ins.s	with mind

humble, settled, easy to support and not with arrogant mind

abyāsekā	adj	m.n.pl	un-defiled, untouched, unimpaired
amukharā	adj	m.n.pl	not garrulous; not talkative
attha-			goal, welfare, benefit
cintā	noun	f.n.pl	"the act of thinking", thought
vas'ānugā	adj	m.n.pl	obedient (to); subservient (to); under the control (of); subject (to)

undefiled, not talkative, they subject to beneficial thoughts.

tato pāsādikam āsi, gataṃ bhuttaṃ nisevitaṃ.
siniddhā tela-dhārā'va, ahosi iriyāpatho.

tato	ind	adv	therefore, lit: from there
pāsādikam	adj	nt.n.s	inspiring confidence
āsi	verb	aor.3.s	was
gataṃ	noun	nt.n.s	walking, moving
bhuttaṃ	noun	nt.n.s	eating
nisevitaṃ	noun	nt.n.s	practicing

therefore (their) walking, eating and practicing were inspiring confidence,

siniddhā	pp	m.n.pl	smooth, pliable; soft
teladhārāva			as stream of oil
>tela-	noun	nt	oil
>dhārā-	noun	f.n.s	stream, flow
>va	ind		like, as
ahosi	verb	aor.3.s	it was
iriyāpatho	noun	m.n.s	way of carrying oneself, range of postures mode of deportment

(their) way of deportment was smooth, like the flow of oil

yathā kaṇṭaka-ṭṭhānamhi, careyya anupāhano.
satim upaṭṭhapetvāna, evaṃ gāme munī care.

yathā	ind		as; like; just as.
kaṇṭaka-	noun		thorn, thorny
ṭṭhānamhi	noun	nt.loc.s	in place; locality
careyya	verb	opt.3.s	could walk, move
anupāhano	adj	m.n.s	without shoes

like one without shoes could walk in thorny place,

satim	noun	f.ac.s	mindfulness
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upaṭṭhapetvāna,	verb	abs	having caused to attend, having set up, having made sure is present
evaṃ	ind		thus; in this way
gāme	noun	m.loc.s	in village
munī	noun	m.n.s	sage, monk, hermit
care	verb	opt.3.s	could walk, should move

he establishes mindfulness, in this way a monk should walk in the village

saritvā pubbake yogī, tesam vattam'anussaram.
kiñcāpi pacchimo kālo, phuseyya amataṃ padaṃ.

saritvā	verb	abs	having remembered
pubbake	adj	m.ac.pl	ancient, of old, former
yogī	noun	m.ac.pl	meditators, practitioners
tesam	pron	m.gen.pl	of them, their
vattam-	noun		custom, practice, way of life, behavior
anussaram	prp	m.n.s	remembering, recollecting

having remembered former meditators, recollecting their behavior

kiñcāpi	ind		however much, even if, even though
pacchimo	adj	m.n.pl	latest, last, final
kālo	noun	m.n.s	time, occasion
phuseyya	verb	opt.3.s	could touche; reach; attain
amataṃ	noun	nt.ac.s	deathless
padaṃ	noun	nt.ac.s	place, position, state

even if there is a last moment, one could reach the Deathless state

ON PROTECTION

Tāyana-gāthā

[sn 2.8]

chinda sotam parakkamma, kāme panūda brāhmaṇa.

nappahāya munī kāme, n'ekattam'upapajjati.

chinda	verb	imp.2.s	you cut, cut off, sever
sotam	n	m.ac.s	stream, river, current
parakkamma	verb	ger	making continuous effort, striving, persevering persisting
kāme	n	m.ac.pl	pleasures, sensual pleasures
panūda	verb	imp.2.s	you dispel, drive out, reject, push away
brāhmaṇa	n	m.voc.s	o saint, holy man, paragon, sage
nappahāya	verb	ger	not leaving behind, not giving up, not abandoning
munī	n	m.n.s	monk, sage, seer, hermit, silent sage
kāme	n	m.loc.s	in pleasure, sensual pleasure
na-	ind		not
ekattam-	n	nt.ac.s	unity; identity; integration
upapajjati	verb	pr.3.s	enters upon, enters (a state)

Persist, cut off the stream and dispel sensual pleasures, o Holy man! Having not abandoned (them) a sage can not enter the state of unity.

kayirā ce, kayirāth'enaṃ, daḷham'enaṃ parakkame.

sithilo hi paribbājo, bhiyyo ākirate rajaṃ.

kayirā	verb	opt.3.s	on should do, one could make, one wishes to do
ce	ind		if
kayirātha-	verb	opt.refl.3.s	one by oneself should make
enaṃ	noun	m.ac.s	this, it
daḷham-	ind		firmly, strongly, unwaveringly
enaṃ	noun	m.ac.s	this, it
parakkame	verb	opt.3.s	should undertake, would go for, advance towards make an effort
sithilo	adj	m.n.s	loose, lax, slack

hi	ind	indeed, certainly, truly, definitely
paribbājo	noun m.n.s	homeless spiritual seeker, wandering monk
bhiyyo	ind	more (than), and more (than), even more (than)
ākirate	verb opt.3.s	could stir up, should heap up, kick up
rajaṃ	noun m.ac.s	(mental) impurity, defilement, lit: dust, dirt

**If one should do (something), he should do this by himself and undertake it firmly.
Indeed loose wandering monk could stir up even more defilements.**

akataṃ dukkaṭaṃ seyyo, pacchā tappati dukkaṭaṃ,
katañ'ca sukataṃ seyyo, yaṃ katvā n'ānutappati.

akataṃ	adj nt.n.s	not done, not made, not created
dukkataṃ	noun nt.n.s	bad deed, wrong action
seyyo	ind	better (than)
pacchā	ind	afterwards, later, in the future
tappati	verb pr.3.s	regrets, suffers remorse, lit. is burned
dukkataṃ	noun nt.ac.s	bad deed, wrong action
kataṃ'ca	pp nt.n.s	and done, made
sukataṃ	noun nt.n.s	good deed, right action
seyyo	ind	better (than)
yaṃ	pron nt.ac.s	that which, whichever
katvā	verb abs	having done, having made
nānutappati	verb pr.3.s	does not regret, does not suffer remorse, lit. is not burned

**Better (when) bad deed is not done, afterwards one regrets (on account of) bad deed.
Better (when) good deed is done. Having made which, one does not regret.**

kuso yathā duggahito, hattham'ev'ānukantati,
sāmaññaṃ dupparāmaṭṭhaṃ, nirayāy'upakaḍḍhati.

kuso	noun m.n.s	Kusa grass
yathā	ind	like, just as
duggahito	adj m.n.s	wrongly held, grasped in the wrong way
hattham-	noun m.ac.s	hand

eva-	ind		only, just, so, even
anukantati	verb	pr.3.s	cuts, slashes, slices, shears
sāmaññaṃ	noun	nt.n.s	monkhood, state of being a monk
dupparāmaṭṭhaṃ	pp	nt.n.s	wrongly held, incorrectly grasped
nirayāya-	noun	m.dat.s	to hell, lit. gone down
ūpakaḍḍhati	verb	pr.3.s	drags towards, pulls to

Just as Kusa grass, when wrongly held, only cuts the hand. Wrongly held monkhood drags towards hell.

yaṃkiñci sithilaṃ kammaṃ, saṅkiliṭṭhañ'ca yaṃ vataṃ,
saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalan'ti

yaṃ-	pron	nt.n.s	whatever, that which
kiñci	pron	nt.n.s	some, something, anything
sithilaṃ	adj	nt.n.s	loose, lax, slack
kammaṃ	noun	nt.n.s	action, deed, doing
saṅkiliṭṭhañ'ca	adj	nt.n.s	tarnished, defiled, tainted, corrupted, impure, dirty stained, soiled
yaṃ	pron	nt.n.s	whatever, that which
vataṃ	noun	nt.n.s	religious practice, spiritual practice, ritual observance
saṅkassaraṃ	adj	nt.n.s	suspect, dodgy, doubtful
brahmacariyaṃ	noun	nt.n.s	spiritual path, holy life, celibacy
na	ind		not
taṃ	pron	nt.n.s	that
hoti	verb	pr.3.s	is, there is
mahapphalan-ti	adj	nt.n.s	of great fruit, yielding good results

Whatever deed is slack, whatever observance is corrupted, (whatever) holy life is doubtful – that is not yielding good results.

MISCELLANEOUS VERSES

Pakiṇṇaka-gāthā

[sn 22.43]

attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā,
dhammadīpā dhammasaraṇā anaññasaraṇā.

attadīpā,	adj	m.n.pl	self-reliant, independent, oneself as foundation lit. island for oneself or lamp for oneself
viharatha	verb	imp.2.pl	you should live, stay, remain, continue
attasaraṇā	adj	m.n.pl	helping oneself, one's own refuge
anaññasaraṇā,	adj	m.n.pl	who does not depend on another
dhammadīpā	adj	m.n.pl	with Dhamma as one's support, with Dhamma as one's foundation, lit. with Dhamma as an island or as a lamp
dhammasaraṇā	adj	m.n.pl	who relies on the Dhamma, who's support is the Dhamma
anaññasaraṇā.	adj	m.n.pl	who does not depend on another

O Monks! You should live independent, with yourselves as a refuge, not depending on others, relying on the Dhamma, not depending on anything else.

[Dhp 152]

appassut'āyaṃ puriso, balibaddho'va jīrati,
maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

appassuta-	adj		ignorant, uneducated, unlearned, lit. heard little
ayaṃ	pron	m.n.s	this, this person
puriso	noun	m.n.s	man, person
balibaddho'va	noun	m.n.s	like an ox, bull
jīrati	verb	pr.3.s	ages, grows old
maṃsāni	noun	nt.n.pl	meat, flesh
tassa	pron	m.gen.s	his
vaḍḍhanti	verb	pr.3.pl	increase, grow, develop
paññā	noun	f.n.s	wisdom, knowledge, intelligence, intellect understanding, insight
tassa	pron	m.gen.s	his

na	ind	not
vaḍḍhati	verb pr.3.s	increases, grows, develops

The man of little learning grows old like a bull. His flesh increase. His wisdom does not grow.

[Dhp 91]

uyyūñjanti satīmanto, na nikete ramanti te,
haṃsā'va pallalaṃ hitvā, okaṃ'okaṃ jahanti te.

uyyūñjanti	verb pr.3.pl	they strive, make effort
satīmanto	adj m.n.s	mindful, fully present, attentive
na	ind	not
nikete	noun nt.loc.s	in home, house
ramanti	verb pr.3.pl	they enjoy, find pleasure (in), take delight (in), like
te	pron m.n.pl	they, those
haṃsā'va	noun m.n.s	like swan, goose, flamingo, water bird
pallalaṃ	noun nt.ac.s	lake, pond, marsh
hitvā	verb abs	having left, having left behind, having abandoned
okaṃokaṃ	noun nt.ac.s	all homes, lit. home after home
jahanti	verb pr.3.pl	they give up, leave, abandon, renounce
te	pron m.n.pl	they, those

The mindful ones exert themselves. They are not delight in home. Like swans that abandon the lake, they leave home after home behind.

Snp 66 [v 949]

yaṃ pubbe taṃ visosehi, pacchā te m'āhu kiñcanaṃ,
majjhe ce no gahessasi, upasanto carissasi.

yaṃ	pron m.ac.s	whatever, that which
pubbe	ind	before, previously, formerly, in the past, in a previous life
taṃ	pron m.ac.s	that
visosehi	verb imp.2.s	you should dry up, desiccate, make wither evaporate

pacchā	ind	afterwards, later, in the future
te	pron 2.dat.s	for you, to you
m'āhu	v+ind aor.3.s	may there not be, don't let there be
kiñcanaṃ	noun nt.ac.s	something, anything, a tiny bit
majjhe	ind	in the present, lit. in the middle
ce	ind	if
no	ind	not
gahessasi	verb fut.2.s	you will grasp
upasanto	adj m.n.s	still, calm, at peace, tranquil
carissasi	verb fut.2.s	you will live, lead (one's life), conduct oneself

Whatever in the past that you should dry up! Don't let there be anything for you in the future! If you do not grasp in the present, you will live at peace.

Snp 22 [v 333]

uṭṭhahatha nisīdatha, ko attho supitena vo,
āturānañ'hi kā niddā, sallaviddhāna ruppataṃ.

uṭṭhahatha	verb imp.2.pl	get up! get out of bed! arouse oneself!
nisīdatha	verb imp.2.pl	sit!
ko	pron m.n.s	who? what? which?
attho	noun m.n.s	benefit, profit, good, welfare, goal
supitena	noun nt.ins.s	with sleep
vo;	pron 2.dat.pl	to you all, for you all
āturānañ'hi	adj m.dat.pl	for sick, diseased, ill, unhealthy
kā	pron f.n.s	what? which?
niddā,	noun f.n.s	sleep
sallaviddhānaṃ	adj m.dat.pl	for pierced by an arrow
ruppataṃ	prp m.dat.pl	for being hurt, being oppressed, suffering

Get up! Sit up! What benefit for you in sleeping? What sleep for the afflicted, for those pierced by an arrow, for those being oppressed?

Snp 22 [v 334]

uṭṭhahatha nisīdatha, daḷhaṃ sikkhatha santiyā,
mā vo pamatte viññāya, maccurājā amohayittha vas'ānuge.

uṭṭhahatha	verb	imp.2.pl	get up! get out of bed! arouse oneself!
nisīdatha	verb	imp.2.pl	sit!
daḷhaṃ	ind		firmly, strongly, unwaveringly
sikkhatha	verb	imp.2.pl	train! (for the purpose of), practice! (for the sake of)
santiyā;	verb	f.dat.s	for peace, calm, tranquillity
mā	ind		do not, may one not, don't let
vo	pron	2.ac.pl	you all
pamatte	pp	m.ac.pl	careless, heedless, negligent, inattentive
viññāya	verb	ger	knowing, understanding, being conscious (of)
maccurājā	noun	m.n.s	King of Death
amohayittha	verb	aor.2.pl	confused, misled, misguided, deceived
vasānuge	adj	m.ac.pl	obedient to, subservient to, under the control of subject to

Get up! Sit up! Practice firmly for the sake of peace! Don't let the King of Death, knowing you heedless, deceive you under his control.

Sn̐ 22 [v 335]

yāya devā manussā ca, sitā tiṭṭhanti atthikā,
tarath'etaṃ visattikaṃ, khaṇo vo mā upaccagā,
khaṇ'ātītā hi socanti, nirayamhi samappitā.

yāya	pron	f.ins.s	by whichever, with which (woman)
devā	noun	m.n.pl	deities
manussā	noun	m.n.pl	people, human beings
ca	ind		and
sitā	pp	m.n.pl	bound, tied to, attached to
tiṭṭhanti	verb	pr.3.pl	they last, remain, persist, lit. stand
atthikā;	adj	m.n.pl	wanting, needing, desiring, seeking
taratha-	verb	imp.2.pl	cross over! go through!
etaṃ	pron	f.ac.s	this, this thing (subject)
visattikaṃ	noun	f.ac.s	attachment, entanglement, ensnarement
khaṇo	noun	m.n.s	moment, instant, point in time
vo	pron	2.dat.pl	to you all, for you all
mā	ind		do not, may one not, don't let

upaccagā	verb	imper.3.s	it passed by, it escaped
khaṇ'ātītā	adj		who has missed the chance, who lost the opportunity, lit. moment passed by
hi	ind		indeed
socanti	verb	pr.3.pl	they sorrow, grief, mourn
nirayamhi	noun	m.loc.s	in hell, lit. gone down
samappitā	pp	m.n.pl	ended up (in), consigned (to), delivered (to) committed (to)

Cross over this attachment, by which deities and humans remain bound and desiring. Do not let the moment passed by you. Indeed who has missed the chance they sorrow, ended up in hell.

Snp 22 [v 336]

pamādo rajo pamādo, pamād'ānupatito rajo,
appamādena vijjāya, abbahe sallam'attano'ti.

pamādo	noun	m.n.s	carelessness, negligence, heedlessness
rajo	noun	m.n.s	(mental) impurity, defilement, lit: dust
pamādo	noun	m.n.s	carelessness, negligence, heedlessness
pamāda-	noun		carelessness, negligence, heedlessness
anupatito	pp	m.n.s	fallen (into), immersed (in), afflicted (with) stricken (by), following, accompanying
rajo	noun	m.n.s	(mental) impurity, defilement, lit: dust
appamādena	noun	m.ins.s	by carefulness, caution, vigilance, diligence conscientiousness, heedfulness, lit. not heedless
vijjāya	noun	f.ins.s	by knowledge, wisdom, understanding
abbahe	verb	opt.3.s	should pull out, should pluck out, should extract
sallam-	noun	m.ac.s	(any sharp pointed object which causes pain) arrow spike, dagger, dart, barb
attano'ti	noun	m.gen.s	of self, of oneself, one's own, my own

Heedlessness is defilement, defilement follows upon heedlessness. By heedfulness and wisdom one should pull out one's own arrow.

[Dhp 212]

piyato jāyatī soko, piyato jāyatī bhayaṃ,
piyato vippamuttassa, n'atthi soko kuto bhayaṃ.

piyato	noun	m.abl.s	from love, affliction
jāyatī	verb	pr.3.s	arises, is produced
soko	noun	m.n.s	grief, sorrow, sadness
piyato	noun	m.abl.s	from love, affliction
jāyatī	verb	pr.3.s	arises, is produced
bhayaṃ	noun	nt.n.s	fear, fright, terror, dismay
piyato	noun	m.abl.s	from love, affliction
vippamuttassa	pp	m.dat.s	for freed (from), released (from), saved (from)
natthi	verb	pr.3.s	is not, it is not, there is not, there is no
soko	noun	m.n.s	grief, sorrow, sadness
kuto	ind		let alone, not to mention, what to say of
bhayaṃ	noun	nt.n.s	fear, fright, terror, dismay

From affliction arises grief, from affliction arises fear. For one who released from affliction there is no grief, not to mention fear.

[MN 107]

tiṭṭhat'eva nibbānaṃ, tiṭṭhati nibbānagāmī maggo, maggakkhāyī'haṃ tathāgato

tiṭṭhati-	verb	pr.3.s	lasts, remains, persists, exists, lit. stand
eva	ind		only, just, so, even
nibbānaṃ	noun	nt.n.s	going out (of a lamp), extinguishing (of a fire) quenching
tiṭṭhati	verb	pr.3.s	lasts, remains, persists, exists, lit. stand
nibbānagāmī	adj	m.n.s	leading to putting out the fire, conducive to Nibbāna
maggo	noun	m.n.s	road, path, track, way
maggakkhāyī-	adj	m.n.s	one who shows a path, announcing the way
ahaṃ	pron	1.n.s	I
tathāgato	noun	m.n.s	the Such Become, Realised, being in such a state

Extinguishing is exists, the path leading to putting out the fire is exists, I am the Such Become who announcing the way.

[Dhp 276]

tumhehi kiccam'ātappaṃ

tumhehi	pron	m.ins.pl	by you (all)
kiccam-	ptp	nt.n.s	should be made, ought to be done
ātappaṃ	noun	nt.n.s	effort, exertion

By you effort should be made.

[MN 19]

yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakānaṃ hit'esinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

yaṃ	pron	m.ac.s	whatever
satthārā	noun	m.ins.s	by the teacher, with the master
karaṇīyaṃ	ptp	m.ac.s	should be done, must be done, ought to be made
sāvakānaṃ	noun	m.dat.pl	for disciples, pupils, lit. hearers
hit'esinā	adj	m.ins.s	by benevolent; who wishes one well; who wants the best for; lit. seeking benefit
anukampakena	adj	m.ins.s	by compassionate, kind
anukampaṃ	noun	f.ac.s	compassion, pity
upādāya	ind		referring (to), on account (of), because (of), out of
kataṃ	pp	m.ac.s	done
vo	pron	2.dat.pl	to you all, for you all
taṃ	pron	m.ac.s	that
mayā	pron	1.ins.s	by me

Whatever should be done by well wishing kind teacher out of compassion for disciples, that was done for you by me.

etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. jhāyatha, bhikkhave, mā pamād'attha, mā pacchā vippaṭṭisārino ahuvattha. ayaṃ vo amhākaṃ anusāsani'ti.

etāni	pron	nt.n.pl	these
rukkhamūlāni	noun	nt.n.pl	foots of a trees, bases of a trees
etāni	pron	nt.n.pl	these

suññāgārāni	noun	nt.n.pl	empty dwellings, uninhabited places
jhāyatha	verb	imp.2.pl	meditate!, contemplate!
mā pamād'attha	ind+m+imp		don't be negligent!
mā	ind		do not, may one not, don't let
pacchā	ind		afterwards, later, in the future
vippaṭisārino	adj	m.n.pl	remorseful, regretful, sorry
ahuvattha	verb	aor.2.pl	you all were
ayaṃ	noun	f.n.s	this
vo	pron	2.dat.pl	to you all, for you all
amhākaṃ	pron	1.gen.pl	our, of us (royal plural)
anusāsānī'ti	noun	f.n.s	advice, instruction, teaching

There are these foots of a tree, there are these empty dwellings. Meditate! Don't be negligent! Don't be remorseful afterwards! This is my instruction for you.

A SINGLE EXCELLENT NIGHT

Bhadd'eka-ratta

[Mn 131]

atītaṃ n'ānvāgameyya, nappaṭikaṅkhe anāgataṃ. yad-atītaṃ'pahīnaṃ'taṃ, appattañ'ca anāgataṃ.

atītaṃ	adj	nt.ac.s	past, gone past
n'ānvāgameyya	verb	opt.3.s	could not follow; should not return, chase after, run back
nappaṭikaṅkhe	verb	opt.3.s	could not wishe for, should not long for, live in expectation, place expectations
anāgataṃ	noun	nt.ac.s	future, lit. not come
yad	pron	nt.ac.s	whichever, whatever, that which (object)
atītaṃ-	n	nt.ac.s	past
pahīnaṃ	pp	nt.ac.s	abandoned, dispelled, eliminated, removed given up
taṃ	pron	nt.ac.s	that
appattaṃ-	pp	nt.ac.s	not attained, not reached, not gained, not found
ca	ind		and
anāgataṃ	noun	nt.ac.s	future, lit. not come

One should not follow the past, one should not wishe for the future. Whatever past that given up, future - not (yet) attained.

paccuppannañ'ca yaṃ dhammaṃ, tattha tattha vipassati. asaṃhiraṃ asaṅkappaṃ, taṃ vidvā m-anubrūhaye.

paccuppannañ-	adj	m.ac.s	present, existing, current
ca	ind		and
yaṃ	pron	m.ac.s	whatever, whichever, that which
dhammaṃ	noun	m.ac.s	mental state
tattha tattha	ind		in each and every case, lit. there and there
	ind		right there, here and now, lit. there and there
vipassati	verb	pr.3.s	sees deeply (into), sees in detail, understands with insight

asaṃhiraṃ	adj	m.ac.s	immovable, unconquerable, irrefutable
asaṅkappaṃ	adj	m.ac.s	not to be shaken; immovable; steady
taṃ	pron	m.ac.s	that
vidvā	masc	m.n.s	wise
m-anubrūhaye	verb	opt.3.s	should foster, nurture, develop, lit. cause to increase

And whoever present state right there one (should) understand with insight. Immovable, unshakable. That (state) the wise should develop.

ajj'eva kiccaṃ'ātappaṃ, ko jaññā maraṇaṃ suve. na hi no saṅgaran'tena, mahā-senena maccunā.

ajja-	ind		today, now
eva	ind		only, just, so, even
kiccaṃ-	ptp	nt.n.s	should be made, ought to be done
ātappaṃ	noun	nt.n.s	effort, exertion
ko	pron	m.n.s	who? what? which?
jaññā	verb	opt.3.s	could know, must understand
marañāṃ	noun	nt.ac.s	death
suve	ind		tomorrow
na	ind		not
hi	ind		indeed, certainly, truly, definitely
no	ind		then, now, indeed
saṅgaran-	noun		promise, agreement
tena	pron	m.ins.s	with him, with that, by that
mahā-	adj		great, large, powerful, grand, vast, extensive
senena	noun	m.ins.s	with army
maccunā	noun	m.ins.s	with death, Death, Mara

Just today effort should be made. Who could know, death (may come) tomorrow. Indeed there is no agreement with Death and (his) great army.

evaṃ vihārim'ātāpiṃ, ahorattam'atanditaṃ. taṃ ve bhadd'eka-ratto'ti, santo ācikkhate muni.

evaṃ	ind	thus, this, like this, just as, such
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vihārim-	adj	m.ac.s	who lives (in a state of), living
ātāpiṃ	adj	m.ac.s	ardent, zealous, with continuous effort, lit. burning
ahorattam-	noun	nt	day and night
atanditaṃ	adj	m.ac.s	energetic, effortful, active, alert, lit. not lazy
taṃ	pron	m.ac.s	that, him
ve	ind		indeed, truly, really
bhadda-	adj		good, lucky, auspicious
eka-	adj		one
ratto-	noun		night
ti –	ind		”
santo	adj	m.n.s	still, calm, at peace, tranquil
ācikkhate	verb	opt.3.s	could tell about, describe, point out, teach
muni	noun	m.n.s	monk, sage, seer, hermit, silent sage

Thus staying ardent day and night effortful – he (have) indeed auspicious night – the peacefull sage could tell.

TEACHINGS

SETTING IN MOTION THE WHEEL OF DHAMMA

Dhamma-cakkappavattana

[sn 56.11]

dve'me bhikkhave antā pabbajitena na sevitabbā

dve-	adj	m.n.pl	two (2)
ime	pron	m.n.pl	these
antā	noun	m.n.pl	ends, sides, extremes
pabbajitena	masc	m.ins.s	by monk, one who has gone forth
na	ind		not
sevitabbā	pp	m.n.pl	should be associated with, affiliated, pursued with

Monks there are these two extremes that should not be pursued by one who has gone forth

yo c'āyaṃ kāmesu kāma-sukh'allik'ānuyogo hīno gammo pothujjaniko anariyo anatta-saṇhito,

yo	pron	m.n.s	whatever
c'āyaṃ	pron	m.n.s	and this
kāmesu	noun	m.loc.pl	in pleasures, sensual pleasures, in sensuality
kāmasukha-	noun		comfort of sense pleasures, happiness of sense pleasure
allika-	?	?	clinging to, sticking to
anuyogo	noun	m.n.s	praxis, practice of, devotion to, pursuit of, doing
hīno	adj	m.n.s	low, inferior, deficient
gammo	adj	m.n.s	vulgar, common, lit. of the village
pothujjaniko	adj	m.n.s	common, ordinary, coarse, lit. belonging to the ordinary man
anariyo	adj	m.n.s	ignoble, vulgar, coarse
anatta-saṇhito	adj	m.n.s	unprofitable, pointless, not connected to goal

That is whatever is pursuit for happiness of sense pleasure withing sensuality which is low, common, ordinary, ignoble and pointless.

yo c'āyaṃ atta-kilamath'ānuyogo dukkho anariyo anatta-saṅhito.

yo	pron	m.n.s	whatever
c'āyaṃ	pron	m.n.s	and this
atta-kilamath'ānuyogo	adj	m.n.s	connected with self-mortification
dukkho	adj	m.n.s	uncomfortable, painful, unpleasant
anariyo	adj	m.n.s	ignoble, vulgar, coarse
anatta-saṅhito	adj	m.n.s	unprofitable, pointless, not connected to goal

And there is whatever is connected with self-mortification, which is painful, ignoble and pointless.

ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā

ete	pron	m.ac.pl	these
kho	ind		indeed
ubho	pron	m.ac.pl	both
ante	noun	m.ac.pl	ends, sides, extremes
anupagamma	verb	ger	avoiding, not going near, lit. not approaching
majjhimā	adj	f.n.s	middle
paṭipadā	noun	f.n.s	way, path of progress, path of practice
tathāgatena	noun	m.ins.s	by the Such Become, Realised
abhisambuddhā	pp	f.n.s	realised (by), discovered (by)

Monks avoiding both of these extremes, there is the middle way of practice, realised by the Such Become.

cakkhukaraṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

cakkhukaraṇī	adj	f.n.s	which produces vision
ñāṇakaraṇī	adj	f.n.s	which produces understanding
upasamāya	noun	m.dat.s	for calmness, peace, tranquillity
abhiññāya	noun	f.dat.s	for direct knowledge, higher understanding

sambodhāya	noun	m.dat.s	for enlightenment, full awakening, perfect understanding
nibbānāya	noun	nt.dat.s	for going out (of a lamp), extinguishing (of a fire), quenching
saṃvattati	verb	pr.3.s	leads (to)

Which produces vision, produces understanding, leading to calmness, to higher understanding, to enlightenment, to extinguishing.

katamā ca sā bhikkhave majjhimā paṭipadā

And what bhikkhus is that middle way of practice?

ayaṃ'eva ariyo aṭṭhaṅgiko maggo seyyath'idaṃ – sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi

ayaṃ-	pron	m.n.s	this
eva	ind		only, just, so, even
ariyo	adj	m.n.s	noble, distinguished
aṭṭhaṅgiko	adj	m.n.s	with eight parts; eight-limbed, eight-fold
maggo	noun	m.n.s	road, path, way
seyyath'idaṃ	ind		as follows, i.e.
sammādiṭṭhi	noun	f.n.s	correct outlook, right view
sammāsaṅkappo	noun	m.n.s	correct intention, right thoughts
sammāvācā	noun	f.n.s	correct speech
sammākammanto	noun	m.n.s	correct behaviour, right actions
sammāājīvo	noun	m.n.s	correct livelihood
sammāvāyāmo	noun	m.n.s	correct effort
sammāsati	noun	m.n.s	correct remembrance, right mindfulness
sammāsamādhi	noun	m.n.s	correct composure, right stability of mind

this is the noble eight-fold path, as follows: right view, right intention, right speech, right actions, right livelihood, right effort, right mindfulness, right stability of mind.

ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā

Monks, this is the middle way of practice, realised by the Such Become.

cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

Which produces vision, produces understanding, leading to calmness, to higher understanding, to enlightenment, to extinguishing.

idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ

Monks, this is the noble truth of suffering.

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, soka-parideva-
dukkha-domanassupāyāsāpi dukkhā

jāti	noun	f.n.s	birth, rebirth, conception
pi	ind		also, and also, even so
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant, causing misery
jarā	noun	f.n.s	old age, growing old, decay, ageing
pi	ind		also, and also, even so
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant, causing misery; unsatisfactory
byādhi-	noun	m.n.s	sickness, disease, lit. upset
pi	ind		also, and also, even so
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant, causing misery; unsatisfactory
marañam	noun	nt.n.s	death
pi	ind		also, and also, even so
dukkhaṃ	adj	nt.n.s	uncomfortable, painful, unpleasant; unsatisfactory
soka-	noun		grief, sorrow, sadness
parideva-	noun		mourning, lament, wail, cry
dukkha-	noun		discomfort, suffering, pain, unease
			something unsatisfactory, problem, trouble
domanassa-	noun		(mental) suffering, distress, dissatisfaction

upāyāsā	noun	m.n.pl	irritation, mental disturbance, mental affliction
pi	ind		also, and also, even so
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant; unsatisfactory

birth is suffering, ageing is suffering, sickness is suffering, death is suffering, grief, mourning, pain, distress, mental affliction is suffering.

appiyehi sampayogo dukkho,

appiyehi	adj	m.ins.pl	with not dear, unloved, disliked
sampayogo	noun	m.n.s	connection, contact with, association affiliation, interaction
dukkho	adj	m.n.s	uncomfortable, painful, unpleasant, causing misery; unsatisfactory

association with the disliked is suffering

piyehi vippayogo dukkho

piyehi	adj	m.ins.pl	with dear, beloved, lovely
vippayogo	noun	m.n.s	separation, detachment, breakup (of a relationship)
dukkho	adj	m.n.s	uncomfortable, painful, unpleasant, causing misery; unsatisfactory

separation with dears is suffering

yampicchaṃ na labhati tampi dukkhaṃ

yam-(p)-icchaṃ		m.ac.s	that with desiring
>yam	pron	m.ac.s	which, that which, who, one who
>icchaṃ	adj	m.ac.s	wishing for, desiring, wanting
na	ind		not
labhati	verb	pr.3.s	gets, receives, obtains
tam'pi	pron	m.ac.s	that too, even that, just that, that very thing

dukkhaṃ	adj	nt.n.s	uncomfortable, painful, unpleasant unsatisfactory
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Not getting what is desiring is also suffering

saṅkhittena pañcupādānakkhandhā dukkhā

saṅkhittena	ind	adv	in brief, concisely, briefly
pañca-	adj		five (5)
upādāna-	noun		acquisition, grasping, clinging; fuel (for fire)
khandhā	noun	m.n.pl	aggregates, combinations, conglomerations
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant unsatisfactory

In brief the five aggregates of clinging are suffering

idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ

Monks this is the noble truth of the origin of suffering.

yā'yaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra-tatrābhinandinī seyyathīdaṃ kāmataṇhā bhava-taṇhā vibhava-taṇhā

yā-	pron	f.n.s	whatever, that which
ayaṃ	pron	f.n.s	this
taṇhā	noun	f.n.s	craving, wanting, desire, lit. thirst
ponobbhavikā	adj	f.n.s	repeated existence, leading to rebirth
nandi-rāga-	noun		delight and desire
sahagatā	adj	f.n.s	connected (with), associated (with), lit. going (with)
tatra-tatra-	ind		here and there, everywhere
abhinandinī	adj	f.n.s	taking delight (in), getting pleasure (from) thoroughly enjoying, relishing
seyyathīdaṃ	ind		i.e., as follows, lit. (like) that like this
kāmataṇhā	noun	f.n.s	craving for sensual pleasure
bhavataṇhā	noun	f.n.s	craving for becoming, craving for existence
vibhavataṇhā	noun	f.n.s	craving for non-existence, craving for annihilation

It is this craving which leads to rebirth connected with delight and lust, thoroughly enjoying here and there, as follows - craving for sensuality, craving for becoming, craving for non-becoming.

idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ

Monks, this is the noble truth of the cessation of suffering.

yo tassāyeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo

yo	pron	m.n.s	whatever, that which
tassā-y-eva	idiom		of that very, of that exact, of that
taṇhāya	noun	f.gen.s	of craving, wanting, desire, lit. thirst
asesa-virāga-nirodho	n	m.n.s	complete fading away and ending, remainderless dispassion and cessation
cāgo	noun	m.n.s	giving up, relinquishing, abandoning
paṭinissaggo	noun	m.n.s	giving up, relinquishing, dropping, abandoning
mutti	noun	f.n.s	liberation, freedom, emancipation, release
anālayo	noun	m.n.s	non-clinging, non-attachment

It is the complete fading away and ending of that very craving its relinquishing, letting go, release and non-clinging.

idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ

Monks, this is the noble truth of the way leading to the cessation of suffering.

ayam-eva ariyo aṭṭh'aṅgiko maggo seyyathidaṃ sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi

this is the noble eightfold path, as follows: right view, right intention, right speech, right actions, right livelihood, right effort, right mindfulness, right stability of mind.

idaṃ dukkhaṃ ariya-saccan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi

idaṃ	pron	nt.n.s	this
dukkhaṃ	noun	nt.ac.s	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
ariyasaccaṃ'ti	noun	nt.n.s	truth of the Buddha, noble truth
me	pron	1.dat.s	to me, for me
pubbe	ind		before, previously, formerly, in the past
ananussutesu	adj	m.loc.pl	with regard to not heard
dhammesu	noun	m.loc.pl	with regard to things
cakkhū	noun	nt.n.s	seeing, power of seeing; vision
udapādi	verb	aor.3.s	arose, sprung up
ñāṇaṃ	noun	nt.n.s	knowledge, understanding, insight
udapādi	verb	aor.3.s	arose, sprung up
paññā	noun	f.n.s	wisdom, knowledge, intelligence, intellect understanding, insight
udapādi	verb	aor.3.s	arose, sprung up
vijjā	noun	f.n.s	knowledge, wisdom, understanding
udapādi	verb	aor.3.s	arose, sprung up
āloko	noun	m.n.s	light, brightness, clarity
udapādi	verb	aor.3.s	arose, sprung up

This is the noble truth of suffering.” Monks, in regard to things unheard of before vision arose insight arose wisdom arose knowledge arose light arose to me.

taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan-ti

taṃ	pron	nt.n.s	that
kho	ind		indeed, surely, certainly, truly
pana-	ind		moreover, and now, but
idaṃ	pron	nt.n.s	this
dukkhaṃ	noun	nt.ac.s	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
ariya-saccaṃ	noun	nt.n.s	truth of the Buddha, noble truth
pariññeyyan'ti	ptp	nt.n.s	should be completely comprehended, should be fully understood

Indeed now this noble truth of suffering should be completely understood.

taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ parinñātan-ti

taṃ	pron	nt.n.s	that
kho	ind		indeed, surely, certainly, truly
pana-	ind		moreover, and now, but
idaṃ	pron	nt.n.s	this
dukkhaṃ	noun	nt.ac.s	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
ariya-saccaṃ	noun	nt.n.s	truth of the Buddha, noble truth
parinñātan'ti	pp	nt.n.s	completely comprehended, fully understood

Indeed now this noble truth of suffering has been completely understood.

idaṃ dukkha-samudayo ariya-saccaṇ-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi

This is the noble truth of the origin of suffering.” Monks, in regard to things unheard of before vision arose insight arose wisdom arose knowledge arose light arose to me.

taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ pahātabban-ti

pahātabban'ti ptp nt.n.s should be given up, should be abandoned

Indeed now this noble truth of the origin of suffering should be abandoned.

taṃ kho paṇ'idaṃ dukkha-samudayo ariya-saccaṃ pahīnan-ti

pahīnan'ti pp nt.n.s abandoned, dispelled, eliminated, removed, given up

Indeed now this noble truth of the origin of suffering has been abandoned.

idaṃ dukkha-nirodho ariya-saccaṇ-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi

This is the noble truth of the cessation of suffering.” Monks, in regard to things unheard of before vision arose insight arose wisdom arose knowledge arose light arose to me.

taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ sacchi-kātabban-ti

sacchi-	ind		personally, lit. see for oneself
kātabban'ti	ptp	nt.n.s	should be done, must be done, ought to be made

Indeed now this noble truth of the cessation of suffering should be experienced directly.

taṃ kho paṇ'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatan-ti

sacchikatan'ti	pp	nt.n.s	personally experienced, personally realized
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Indeed now this noble truth of the origin of suffering has been personally experienced.

idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṇ-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

This is the noble truth of the the way leading to the cessation of suffering.” Monks, in regard to things unheard of before vision arose insight arose wisdom arose knowledge arose light arose to me.

taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvetabban-ti

bhāvetabban'ti	ptp	nt.n.s	should be cultivated, should be developed
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Indeed now this noble truth of the cessation of suffering should be developed.

taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvitan-ti

bhāvitan'ti	pp	nt.n.s	cultivated, developed, lit. caused to be
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Indeed now this noble truth of the origin of suffering has been developed.

yāva-kīvañ-ca me bhikkhave imesu catūsu ariya-saccesu evan-ti-parivaṭṭaṃ dvādas'ākāraṃ
yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahosi

yāvakīvañ'ca	ind		and as long as
me	pron	1.gen.s	my
imesu	pron	nt.loc.pl	in these
catūsu	adj	nt.loc.pl	in four
ariyasaccesu	noun	nt.loc.pl	truth of the Buddha, noble truth
evaṃ-	ind		thus, this, like this, just as, such
ti-parivaṭṭaṃ	noun	nt.ac.s	three circles
dvādas-	adj		twelve (12)
ākāraṃ	noun	m.ac.s	way, manner, method, lit. way of making
yathābhūtaṃ	adj	nt.n.s	as it is, in reality, lit. like it has become
ñāṇadassanaṃ	noun	nt.n.s	total understanding, knowing and seeing, knowledge and vision
na	ind		not
suvisuddhaṃ	adj	nt.n.s	well cleansed, perfectly purified, completely pure
ahosi	verb	aor.3.s	it was

Monks, as long as my knowledge and understanding, as it actually is, with regard to these four noble truths with their three circles and twelve methods, was not perfectly purified,

n'eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā
pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho'ti paccaññāsiṃ

n'eva	ind		not even, not only
tāva-	ind		that much, as long as, to that extent, until, at least
ahaṃ	pron	1.n.s	I
sadevake	adj	m.loc.s	in with devas, with gods
loke	noun	m.loc.s	in the world
samārake	adj	m.loc.s	with mara(s)
sabrahmake	adj	m.loc.s	including gods, with Brahmā(s)
sassamaṇa-brāhmaṇiyā	adj	f.loc.s	with recluse(s) and priest(s)
pajāya	noun	f.loc.s	in population, generation, mankind

sadevamanussāya	adj	m.loc.s	with kings and commoners, with gods and men
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anuttaraṃ	adj	f.ac.s	highest (of), unsurpassed (by), incomparable (to) superior (to)
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sammā-sambodhiṃ	n	f.ac.s	perfect awakening
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abhisambuddho'ti	pp	m.n.s	completely realised, discovered, lit. woken up to
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paccaññāsiṃ	verbaor.1.s		I admitted, I claimed
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That long, I did not claim that I perfectly understood the unsurpassed perfect awakening, in this world with devas, Māras and Brahmas, among population with its priests and renunciants, kings and commoners

yato ca kho me bhikkhave imesu catūsu ariya-saccesu evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahosi

yato	ind	from where, whence, since, because, as soon as
ca	ind	but

Monks, but as soon as my knowledge and understanding, as it actually is, with regard to these four noble truths with their three circles and twelve methods, was perfectly purified,

ath'āhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ

atha-	ind	then, also, and so, after that
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Than, I did claim that I perfectly understood the unsurpassed perfect awakening, in this world with devas, māras and brahmas, amongst population with its priests and renunciants, kings and commoners.

ñāṇañ'ca pana me dassanaṃ udapādi - akuppā me vimutti, ayam'antimā jāti, n'atthidāni punabbhavo'ti

ñāṇaṃ ca	noun	nt.n.s	and knowledge, understanding, insight
pana	ind		moreover, and now, but

me	pron	1.dat.s	to me; for me
dassanaṃ	noun	nt.n.s	insight, realization, spiritual vision
udapādi	verb	aor.3.s	arose, sprung up
akuppā	adj	f.n.s	unshakable, unwavering, unassailable
me	pron	1.gen.s	my
vimutti	noun	f.n.s	freedom, liberation
ayaṃ-	pron	f.n.s	this
antimā	adj	f.n.s	very last, final, ultimate
jāti	noun	f.n.s	birth, rebirth
n'atthi-	verb	pr.3.s	there is not
dāni	ind		now, at this moment
punabbhavo'ti	noun	m.n.s	appearing again, renewed existence, further becoming

Knowledge and vision arose for me - my freedom is unshakable, this is my last birth, now there is no further becoming.

ANUPUBBA-SIKKHĀ

The Gradual Training

[MN 27 / 38 / 51]

taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto. so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. so tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

taṃ	pron	m.ac.s	that
dhammaṃ	noun	m.ac.s	teaching; discourse; doctrine
suṇāti	verb	pr.3.s	hears, listens
gahapati	noun	m.n.s	householder, landowner, lit. house master
vā	ind		or
gahapati-putto	noun	m.n.s	householder's son
vā	ind		or
aññatarasmim	pron	m.loc.s	in a certain, a
vā	ind		or
kule	noun	m.loc.s	in family, house, household
paccājāto	pp	m.n.s	reborn, came to a new existence

Householder or householder's son, or one who came to a new existence in a certain family hears that Teaching.

so	pron	m.n.s	he
taṃ	pron	m.ac.s	that
dhammaṃ	noun	m.ac.s	Teaching
sutvā	verb	abs	having heard, having listened
tathāgate	noun	m.loc.s	in the Such Become, Realised
saddhaṃ	noun	f.ac.s	faith, confidence
paṭilabhati	verb	pr.3.s	obtains, receives, gets

Having heard the Teaching he obtains confidence in the Such Become.

so	pron	m.n.s	he
tena	pron	m.ins.s	with that, by that
saddhā-	noun		faith, confidence

paṭilābhena	noun	m.ins.s	with personal acquisition (of), obtaining (of) gaining (of)
samannāgato	adj	m.n.s	possessing, endowed (with), having
iti	ind		thus, this is, and so
paṭisañcikkhati	verb	pr.3.s	reflects, considers

Endowed with that confidence, he considers thus:

sambādho gharāvāso rajo-patho abbhokāso pabbajjā. nayidaṃ sukaraṃ agāraṃ ajjhāvasatā
ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ.

sambādho	adj	m.n.s	oppressive, crowded, inconvenient.
gharāvāso	noun	m.n.s	living in a household; household life; family life.
rajo-patho	adj	m.n.s	dusty, dirty , lit: condition of dust, state of dirt
abbhokāso	noun	m.n.s	open space, open air
pabbajjā	noun	f.n.s	ordination, renunciation
na-y-idaṃ	pron	nt.nom.s	this is not
sukaraṃ	adj	nt.nom.s	easily done, easy to do
agāraṃ	noun	nt.ac.s	dwelling, building, house, hut
ajjhāvasatā	prp	m.ins.s	by living, inhabiting
ekanta-	adj		absolute, total, perfect, complete
paripuṇṇaṃ	pp	nt.ac.s	completed, perfected, fulfilled, accomplished
ekanta-	adj		absolute, total, perfect, complete
parisuddhaṃ	pp	nt.ac.s	clean, pure, bright
saṅkha-likhitaṃ	adj	nt.ac.s	polished like mother-of-pearl, bright, perfect
brahmacariyaṃ	noun	nt.ac.s	spiritual path, holy life, celibacy
caritaṃ	verb	inf	to act, to behave, to live

**Household life is crowded and dusty, renunciation is an open air. It is not easy, by
living in the house, to lead the holy life absolutely perfect, completely pure and
polished like mother-of-pearl.**

yan'nūn'āhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
pabbajeyyaṃ'ti.

yannūnāhaṃ	ind	what if I, maybe I should, let me
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kesamassuṃ	noun	nt.ac.s	hair and beard
ohāretvā	verb	abs	having shaved, lit. having caused to take down
kāsāyāni	adj	nt.ac.pl	brownish, colour of Buddhist monks' robes
vatthāni	noun	nt.ac.pl	clothes, robes
acchādetvā	verb	abs	having dressed (in), having clothed oneself (in)
			having put on
agārasmā	noun	nt.abl.s	from household life, domestic life
anagāriyaṃ	noun	nt.ac.s	homelessness
pabbajeyyaṃ	verb	opt.refl.1.s	would ordain as monk, could renounce the household life, go forth

What if I shaving hair and beard, putting on brownish robes, could go forth from household life to the homelessness.

so aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

so	pron	m.n.s	he
aparena samayena	idiom		at another time, later
appaṃ	adj	m.ac.s	short, small, insignificant
vā	ind		or
bhogakkhandhaṃ	noun	m.ac.s	mass of wealth, mountain of wealth
pahāya	verb	ger	leaving behind, giving up, abandoning
mahantaṃ	adj	m.ac.s	great, large, powerful, grand, mighty, vast
vā	ind		or
bhogakkhandhaṃ	noun	m.ac.s	mass of wealth, mountain of wealth
pahāya	verb	ger	leaving behind, giving up, abandoning
appaṃ	adj	m.ac.s	short, small, insignificant
vā	ind		or
ñātiparivaṭṭaṃ	noun	m.ac.s	the circle of relations.
pahāya	verb	ger	leaving behind, giving up, abandoning
mahantaṃ	adj	m.ac.s	great, large, powerful, grand, mighty, vast
vā	ind		or
ñātiparivaṭṭaṃ	noun	m.ac.s	the circle of relations.
pahāya	verb	ger	leaving behind, giving up, abandoning
kesamassuṃ	noun	nt.ac.s	hair and beard

ohāretvā	verb	abs	having shaved, lit. having caused to take down
kāsāyāni	adj	nt.ac.pl	brownish, colour of Buddhist monks' robes
vatthāni	noun	nt.ac.pl	clothes, robes
acchādetvā	verb	abs	having dressed (in), having clothed oneself (in)
			having put on
agāraśmā	noun	nt.abl.s	from household life, domestic life
anagāriyaṃ	noun	nt.ac.s	homelessness
pabbajati	verb	pr.3.s	ordains as monk, renounces the household life
			goes forth

Later leaving behind small or large mass of wealth, leaving behind small or large circle of relations, shaving hair and beard, putting on brownish robes, he goes forth from household life to the homelessness.

[MN 107]

sakkā nu kho bho gotama imasmim'pi dhammavinaye evaṃ'eva anupubbasikkhā anupubbakiriyā anupubbapaṭipadā paññāpetun'ti?

sakkā	ind	adv	it is possible
nu kho	ind		? (integration)
bho gotama	noun	m.voc.s	master Gotama
imasmim' api	pron	m.loc.s	in this also
dhamma-vinaye	noun	m.loc.s	in Teaching and Discipline
evaṃ eva	ind		similarly, just like this
anupubba-sikkhā	noun	f.n.s	gradual training
anupubba-kiriyā	noun	f.n.s	gradual activity
anupubba-paṭipadā	noun	f.n.s	gradual practice
paññāpetuṃ iti?	verb	inf	to define; to declare; to describe; lit. to make known

Is it possible, master Gotama, just like this, to define gradual training, gradual activity, gradual practice in this Teaching and Discipline?

"sakkā imasmimpi dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā paññāpetuṃ.

sakkā	ind	adv	it is possible
imasmim'pi	pron	m.loc.s	in this too
dhamma-vinaye	noun	m.loc.s	in Teaching and Discipline
anupubba-sikkhā	noun	f.n.s	gradual training
anupubba-kiriyā	noun	f.n.s	gradual action
anupubba-paṭipadā	noun	f.n.s	gradual practice
paññāpetuṃ	verb	inf	to regulates or make a rule; makes known; declares; prepares, define

Is it possible to define gradual training, gradual doing, gradual practice in this Teaching and Discipline.

tathāgato purisadammaṃ labhitvā paṭhamam evaṃ vineti.

tathāgato	noun	m.n.s	the Tathagata
purisadammaṃ	noun	m.ac.s	a person to be trained or converted
labhitvā	verb	abs	having got; having obtained; having attained.
paṭhamam	ind	adv	at first; for the first time
evaṃ	ind		like this
vineti	verb	pr.3.s	trains, instructs, disciplines

The Tathagata, having taken on a man to be tamed, first of all disciplines him like this

ehi tvam bhikkhu sīlavā hohi pātimokkhasamvarasamvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhassu sikkhāpadesū'ti.

ehi tvam	verb	imp.2.s	come you!
bhikkhu	noun	m.voc.s	o monk!
sīlavā	noun	m.n.s	virtuous; observing the moral practices
hohi	verb	imp.2.s	you must be
pātimokkha-	noun		a collection of precepts contained in the Vinaya
samvara-	noun		restraint
samvuto	pp	m.n.s	restrained; shut; covered
viharāhi	verb	imp.2.s	you must live; dwell
ācāra-	noun		conduct; behaviour; practice
gocara-	noun		field of work, suitable place

sampanno	pp	m.n.s	accomplished, fulfilled, completed, become endowed with
aṇumattesu	adj	m.loc.pl	in very small size; tiny
vajjesu	noun	m.loc.pl	in faults
bhayadassāvī	noun	m.n.s	one, realising the danger
samādāya	verb	abs	having accepted
sikkhassu	verb	imp.ref.2.s	you must train yourself
sikkhāpadesū”ti	noun	nt.loc.pl	in precepts; religious rules

Come you, monk, be of moral habit, you must live restrained and controlled by the precepts, you should be accomplished in behaviour and pasture, realising the danger in the slightest fault and, having accepted rules, train yourself in according to them.

[MN 51]

so evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti

so	pron	m.n.s	he
evaṃ	ind		thus, this, like this, just as, such
pabbajito	pp	m.n.s	ordained, renounced
samāno	prp	m.n.s	being, existing
bhikkhūnaṃ	noun	m.gen.pl	of monks
sikkhā-	noun		training, practice
sājīva-	noun		mode of living, lifestyle, way of life
samāpanno	pp	m.n.s	undertaken, engaged in
pāṇātipātāṃ	noun	m.ac.s	killing living beings
pahāya	verb	ger	leaving behind, giving up, abandoning
pāṇātipātā	noun	m.abl.s	from killing living beings
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	verb	pr.3.s	he is

Having thus gone forth and undertaken the monks' training and way of life, abandoning the killing of living beings, he abstains from killing living beings

nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

nihitadaṇḍo	adj	m.n.s	put down a stick
nihitasattho	adj	m.n.s	put down a weapon
lajjī	adj	m.n.s	who has conscience, sensitive
dayāpanno	adj	m.n.s	compassionate, sympathetic, full of kindness lit. accomplished in kindness
sabba-	adj		all
pāṇabhūta-	noun		living beings, lit. breathing beings
hitānukampī	adj	m.n.s	compassionate for the welfare of, concerned for the good of
viharati	verb	pr.3.s	lives, stays, remains, continues

With rod and weapon laid aside, conscientious, full of kindness, he abides compassionate for the welfare of all living beings.

adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati.

adinnādānaṃ	noun	nt.ac.s	theft, stealing, lit. taking what is not given
pahāya	verb	ger	leaving behind, giving up, abandoning
adinnādānā	noun	nt.abl.s	from theft, stealing, lit. taking what is not given
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	verb	pr.3.s	he is
dinnādāyī	adj	m.n.s	taking (only) what is given.
dinnapāṭikaṅkhī	adj	m.n.s	wishing for only what is given.
athenena	adj	m.ins.s	by not stealing
suci-bhūtena	adj	m.ins.s	by being clean, becoming pure
attanā	noun	m.ins.s	with oneself, by oneself
viharati	verb	pr.3.s	lives, stays, remains, continues

Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity.

abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

abrahmacariyaṃ	noun	nt.ac.s	unchastity, uncelibacy
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pahāya	verb	ger	leaving behind, giving up, abandoning
brahmacārī	noun	m.n.s	celibate person, one living the holy life
hoti	verb	pr.3.s	he is
ārācārī	adj	m.n.s	living far from, apart
virato	pp	m.n.s	stopped, abstained (from), given up, desisted
methunā	noun	m.abl.s	from sexual intercourse, sexual activity
gāmadhammā	noun	m.abl.s	from vulgar practice, vile conduct

Abandoning uncelibacy, he is a celibate person, living apart, abstaining from the vulgar practice of sexual intercourse.

musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

musāvādaṃ	noun	m.ac.s	lying, false speech, lit. speaking falsely
pahāya	verb	ger	leaving behind, giving up, abandoning
musāvādā	noun	m.abl.s	from lying, false speech , lit. speaking falsely
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	verb	pr.3.s	he is
saccavādī	adj	m.n.s	one who speaks the truth
saccasandho	adj	m.n.s	reliable
theto	adj	m.n.s	firm; trustworthy; sure, certain
paccayiko	adj	m.n.s	trustworthy
avisaṃvādako	adj	m.n.s	not deceiving, not lying
lokassa	noun	m.dat.s	to the world

Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is not deceiving the world.

piṣuṇaṃ vācaṃ pahāya piṣuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ

piṣuṇaṃ	adj	f.ac.s	divisive, defamatory, slanderous, backbiting
vācaṃ	noun	f.ac.s	speech, words, statement
pahāya	verb	ger	leaving behind, giving up, abandoning

pisuṇāya	adj	f.abl.s	from divisive, defamatory, slanderous backbiting
vācāya	noun	f.abl.s	from speech, words, statement
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	verb	pr.3.s	he is
ito	ind		from here (place)
sutvā	verb	abs	having heard, having listened (to)
na	ind		not
amutra	ind		there, in such-and-such a place
akkhātā	noun	m.n.s	speaker, who tells
imesaṃ	pron	m.gen.pl	of them, for those
bhedāya	noun	m.dat.s	for breaking-up (of), breaking apart (of)
amutra	ind		there, in such-and-such a place
vā	ind		or
sutvā	verb	abs	having heard, having listened (to)
na	ind		not
imesaṃ	pron	m.dat.pl	for them, for those
akkhātā	noun	m.n.s	speaker, who tells
amūsaṃ	pron	m.gen.pl	for those, so and so
bhedāya	noun	m.dat.s	for breaking-up (of), breaking apart (of)

Abandoning backbiting speech, he abstains from backbiting speech; he does not repeat elsewhere what he has heard here in order to divide those people, nor does he repeat to these people what he has heard elsewhere in order to divide those people

iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

iti	ind		thus, this is, and so
bhinnānaṃ	pp	m.gen.pl	of split, split apart, broken, divided
vā	ind		or
sandhātā	noun	m.n.s	reconciler, conciliator, lit. who puts together
sahitānaṃ	adj	m.gen.pl	of united, on friendly terms
vā	ind		or
anuppadātā	noun	m.n.s	who increases, who gives more
samaggārāmo	adj	m.n.s	delighting in concord, enjoying peace

samaggarato	adj	m.n.s	who enjoys unity, who is fond of concord who likes harmony
samagganandī	adj	m.n.s	who enjoys concord, who delights in peace
samaggakaraṇiṃ	adj	f.ac.s	peace-making
vācaṃ	noun	f.ac.s	speech, words, statement
bhāsitā	noun	m.n.s	speaker
hoti	verb	pr.3.s	he is

Thus he is reconciler those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of peace-making words.

pharusam vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsitā hoti.

pharusam	adj	f.ac.s	(of speech) unkind, harsh, rough
vācam	noun	f.ac.s	speech, words, statement
pahāya	verb	ger	leaving behind, giving up, abandoning
pharusāya	adj	f.abl.s	from unkind, harsh, rough
vācāya	noun	f.abl.s	from speech, words, statement
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	verb	pr.3.s	he is
yā	pron	f.n.s	whatever, whichever
sā	pron	f.n.s	that
vācā	noun	f.n.s	speech, words, statement
nelā	adj	f.n.s	polite, gentle, inoffensive, lit. without fault
kaṇṇasukhā	adj	f.n.s	easy on the ear, pleasant to hear
pemaṇīyā	adj	f.n.s	endearing, friendly, affectionate
hadayaṅgamā	adj	f.n.s	heart warming, from the heart, touching the heart, lit. going to the heart
porī	adj	f.n.s	urbane, polite, polished, refined
bahujana-kantā	adj	f.n.s	charming for multitude, pleasant for many people
bahujana-manāpā	adj	f.n.s	pleasant for multitude, likable for many people
tathārūpiṃ	adj	f.ac.s	such, so formed, of such quality

vācaṃ	noun	f.ac.s	speech, words, statement
bhāsītā	noun	m.n.s	speaker
hoti	verb	pr.3.s	he is

Abandoning harsh speech, he abstains from harsh speech; he is speaker of such words as are gentle, pleasing to the ear, and lovable, as go to the heart, are courteous, desired by many and agreeable to many.

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitam.

samphappalāpaṃ	noun	m.ac.s	frivolous talk, idle chatter, useless talk
pahāya	verb	ger	leaving behind, giving up, abandoning
samphappalāpā	noun	m.abl.s	from frivolous talk, idle chatter, useless talk
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	verb	pr.3.s	he is
kālavādī	noun	m.n.s	who speaks at the proper time
bhūtavādī	noun	m.n.s	who speaks what is true
atthavādī	noun	m.n.s	who speaks what is beneficial
dhammavādī	noun	m.n.s	who speaks about reality, who speaks according to the Teaching
vinayavādī	noun	m.n.s	who speaks about the discipline, who speaks in accordance with the training
nidhānavatiṃ	adj	f.ac.s	worth treasuring, worth recording
vācaṃ	noun	f.ac.s	speech, words, statement
bhāsītā	noun	m.n.s	speaker
kālena	ind		timely, at the right moment, at a suitable time, at the proper time
sāpadesaṃ	adj	f.ac.s	with reason, reasonable
pariyantavatiṃ	adj	f.ac.s	restricted, within limits, with defined purpose
atthasaṃhitam	adj	f.ac.s	profitable, meaningful, beneficial, lit. connected with good

Abandoning idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is true, speaks what is beneficial, who speaks according to the Teaching

and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

so bījagāmabhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato virato vikālabhojanā

so	pron	m.n.s	he
bījagāma-	noun		seeds, lit. seed class, seed race
bhūtagāma-	noun		plants, lit. collection of beings
samārambhā	noun	m.abl.s	from injuring, killing, destroying
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	verb	pr.3.s	he is
ekabhattiko	adj	m.n.s	who eats one meal a day; or eats in one (first) part of the day
hoti	verb	pr.3.s	he is
rattūparato	adj	m.n.s	abstaining (from eating at) night
virato	pp	m.n.s	stopped, abstained (from), given up, desisted
vikālabhojanā	noun	nt.abl.s	from food eaten after midday, lit. wrong time food

He abstains from injuring seeds and plants. He practises eating in the first part of the day, abstaining from eating at night and outside the proper time.

nacca-gīta-vāḍita-visūka-dassanā paṭivirato hoti

nacca-	noun		dancing, acting
gīta-	noun		song, singing
vāḍita-	noun		(instrumental) music
visūka-	noun		shows, lit. twisting, wriggling
dassanā	noun	nt.abl.s	from seeing, watching

He abstains from dancing, singing, music, and theatrical shows.

mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūṣana-ṭṭhānā paṭivirato hoti

mālā-	noun		garland, wreath
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gandha-	noun	perfume, fragrance, scent
vilepana-	noun	oil, unguent, ointment, cosmetics, make-up perfume
dhāraṇa-	noun	wearing
maṇḍana-	noun	adornment, embellishment
vibhūṣana-	noun	decoration, adornment
ṭṭhānā	noun nt.abl.s	from practice

He abstains from wearing garlands, smartening himself with scent, and decorating himself with cosmetics.

uccāsayanamahāsayanā paṭivirato hoti

uccāsayana-	noun	high bed, grand bed
mahāsayanā	noun nt.abl.s	from grand chair, grand bed, great couch

He abstains from high and large couches.

jātarūparajatapaṭiggahaṇā paṭivirato hoti;

jātarūpa-	noun	gold, lit. genuine matter
rajata-	noun	silver
paṭiggahaṇā	noun nt.abl.s	from accepting, receiving

He abstains from accepting gold and silver.

āmakadhañṇapaṭiggahaṇā paṭivirato hoti

āmaka-	adj	raw, uncooked
dhañṇa-	noun	grain
paṭiggahaṇā	noun nt.abl.s	from accepting, receiving

He abstains from accepting raw grain.

āmakamaṃsapaṭiggahaṇā paṭivirato hoti;

āmaka-	adj	raw, uncooked
maṃsa-	noun	meat, flesh
paṭiggahaṇā	noun nt.abl.s	from accepting, receiving

He abstains from accepting raw meat.

itthikumārikapaṭiggahaṇā paṭivirato hoti

itthi-	noun	woman, female
kumārika-	noun	young girl
paṭiggahaṇā	noun nt.abl.s	from accepting, receiving

He abstains from accepting women and girls.

dāsidāspaṭiggahaṇā paṭivirato hoti

dāsi-	noun	female slave.
dāsa-	noun	slave, servant
paṭiggahaṇā	noun nt.abl.s	from accepting, receiving

He abstains from accepting men and women slaves.

ajeḷakapaṭiggahaṇā paṭivirato hoti

ajeḷaka-	noun	goats and sheep
paṭiggahaṇā	noun nt.abl.s	from accepting, receiving

He abstains from accepting goats and sheep.

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti

kukkuṭa-	noun	cock, chicken
sūkara-	noun	pig
paṭiggahaṇā	noun nt.abl.s	from accepting, receiving

He abstains from accepting fowl and pigs.

hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti

hatthi-	noun	elephant
gavassa-	noun	cows and horses
vaḷava-	noun	mare
paṭiggahaṇā	noun nt.abl.s	from accepting, receiving

He abstains from accepting elephants, cattle, horses, and mares.

khettavatthupaṭiggahaṇā paṭivirato hoti

khetta-	noun	field, plot of land
vatthu-	noun	land, property, ground
paṭiggahaṇā	noun nt.abl.s	from accepting, receiving

He abstains from accepting fields and land.

dūteyyapahiṇagaman'ānuyogā paṭivirato hoti

dūteyya-	noun	errand, message
pahiṇagaman-	noun	running messages, being sent as a messenger
ānuyogā	noun m.abl.s	from praxis, practice of, devotion to, pursuit of doing

He abstains from going on errands and running messages.

kayavikkayā paṭivirato hoti;

kayavikkayā	noun m.abl.s	from buying and selling, trade
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He abstains from buying and selling.

tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti

tulākūṭa-	noun	false scales
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kaṃsakūṭa-	noun	false metal
mānakūṭā	noun m.abl.s	from false measure, false weight

He abstains from false weights, false metals, and false measures.

ukkoṭanavañcananikatisāciyogā paṭivirato hoti

ukkoṭana-	noun	taking bribes, bribery, corruption, crooked dealing
vañcana-	noun	fraud, deception, cheating
nikati-	noun	cheating, fraud
sāciyogā	noun m.abl.s	from crooked dealing, deceit

He abstains from accepting bribes, deceiving, defrauding, and trickery.

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti

chedana-	noun	cutting, stabbing
vadha-	noun	killing, slaughtering
bandhana-	noun	tying up, kidnapping (for ransom), binding
viparāmosa-	noun	robbery, theft
ālopa-	noun	stealing, robbing, plunder
sahasākārā	noun m.abl.s	from violence, forcible activity

He abstains from wounding, murdering, binding, robbery, plunder, and violence.

so santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati, samādāyeva pakkamati.

so	pron m.n.s	he
santuṭṭho	pp m.n.s	satisfied, pleased, content
hoti	verb pr.3.s	he is
kāyaparihārikena	adj m.ins.s	with tending the body, looking after the body
cīvarena	noun m.ins.s	with robe
kucchiparihārikena	adj m.ins.s	with keeping up the belly, serving (only) to sustain the belly

piṇḍapātena	noun	m.ins.s	with collection of alms
so	pron	m.n.s	he
yena yeneva	ind		anywhere, lit. wherever wherever
pakkamati	verb	pr.3.s	goes (from), goes away (from), leaves (from)
samādāy'eva	verb	ger	only taking, accepting, undertaking
pakkamati	verb	pr.3.s	goes (from), goes away (from), leaves (from)

He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him.

seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti

seyyathāpi	ind		just like, as if, imagine if
nāma	ind		certainly, truly, for sure
pakkhī	noun	m.n.s	bird; the winged one
sakuṇo	noun	m.n.s	bird
yena yeneva	ind	adv	anywhere, lit. wherever wherever
ḍeti	verb	pr.3.s	flies
sa-patta-bhāro'va	adj	m.n.s	having one's wings as one's whole burden, just as
ḍeti	verb	pr.3.s	flies

Just as a bird, wherever it goes, flies with its wings as its only burden

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena.

evameva	kho	ind	in the same way
bhikkhu	noun	m.n.s	monk
santuṭṭho	pp	m.n.s	satisfied, pleased, content
hoti	verb	pr.3.s	he is
kāyaparihārikena	adj	m.ins.s	with tending the body, looking after the body
cīvarena	noun	m.ins.s	with robe
kucchiparihārikena	adj	m.ins.s	with keeping up the belly, serving (only) to sustain the belly
piṇḍapātena	noun	m.ins.s	with collection of alms

so too, the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach

so yena yeneva pakkamati, samādāyeva pakkamati.

so	pron	m.n.s	he
yena yeneva	ind		anywhere, lit. wherever wherever
pakkamati	verb	pr.3.s	goes (from), goes away (from), leaves (from)
samādāy'eva	verb	ger	only accepting, undertaking, taking up
pakkamati	verb	pr.3.s	goes (from), goes away (from), leaves (from)

and wherever he goes he sets out taking only these with him.

so iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

so	pron	m.n.s	he
iminā	pron	m.ins.s	with this, by this
ariyena	adj	m.ins.s	with noble, distinguished
sīlakkhandhena	noun	m.ins.s	with combination of ethical behaviours
samannāgato	adj	m.n.s	possessing, endowed (with), having
ajjhataṃ	ind		internally, inwardly, personally, within himself
anavajjasukhaṃ	noun	nt.ac.s	pleasure of being blameless, happiness of being faultless
paṭisaṃvedeti	verb	pr.3.s	experiences, undergoes, feels

Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

[MN 107]

tam'enam tathāgato uttariṃ vineti:

tam'enam	pron	m.ac.s	that one, him, her, that
tathāgato	noun	m.n.s	the Tathagata
uttariṃ	ind	adv	over; beyond; further; moreover; additional
vineti	verb	pr.3.s	he leads; trains; instructs; removes

The Tathagata trains him further:

ehi tvam bhikkhu indriyesu guttadvāro hohi cakkhunā rūpaṃ disvā mā nimittaggāhī hohi mānubyañjanaggāhī.

ehi tvam	verb imp.2.s	come you!
indriyesu	noun m.loc.pl	in senses, faculties
guttadvāro	adj m.n.s	with well-guarded senses.
hohi	verb imp.2.s	you must be
cakkhunā	noun nt.ins.s	by the eye
rūpaṃ	noun m.ac.s	form
disvā	verb abs	having seen
mā	ind	do not!
nimitta-ggāhī	adj m.n.s	enticed by appearances, lit. grasping signs
hohi	verb imp.2.s	you must be
mā-	ind	do not!
anubyañjana-ggāhī.	adj m.n.s	enticed by the details, grasping the secondary characteristics

Come, monk! You should be with well-guarded senses. When you see a sight with your eyes, don't be enticed by appearances or details

yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi

yatvādhikaraṇamenam	ind	on account of which, lit. from which reason
cakkhu-indriyaṃ	noun m.ac.s	faculty of eye, sight
asaṃvutaṃ	pp m.ac.s	not closed; unrestricted.
viharantaṃ	prp m.ac.s	living ; abiding; dwelling; sojourning.
abhijjhā-domanassā	noun m.n.pl	covetousness and displeasure
pāpakā	adj m.n.pl	wicked; sinful, bad
akusalā	adj m.n.pl	unskillful
dhammā	noun m.n.pl	states of mind
anvāssaveyyuṃ	verb opt.3.pl	could attack, befall, overwhelm
tassa	pron m.gen.s	of that
saṃvarāya	noun m.dat.s	for restraint

paṭipajjāhi;	verb	imp.2.s	you should practice, follow a course of action follow a method
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If the faculty of sight were left unrestrained, bad unskillful states of desire and aversion could overwhelm (you). You should practice restraint of that

rakkhāhi cakkhundriyaṃ, cakkhundriye saṃvaram āpajjāhi.

rakkhāhi	verb	imp.2.s	protects; guards; observes; preserves
cakkhundriyaṃ	noun	m.ac.s	faculty of eye
cakkhundriye	noun	m.loc.s	in faculty of eye
saṃvaram	noun	m.ac.s	restraint
āpajjāhi	verb	imp.2.s	you should arouse, exhibit, produce, brings into being, make happened, undertake

Guard the faculty of eye, undertake the restraint of the faculty of eye.

sotena saddaṃ sutvā. ghānena gandhaṃ ghāyitvā. jivhāya rasaṃ sāyitvā. kāyena phoṭṭhabbaṃ phusitvā.

sotena	noun	m.ins.s	with ear
saddaṃ	noun	m.ac.s	sound
sutvā	verb	abs	having heard
ghānena	noun	m.ins.s	with nose
gandhaṃ	noun	m.ac.s	smell, odor
ghāyitvā	verb	abs	having smelled
jivhāya	noun	f.ins.s	with tongue
rasaṃ	noun	m.ac.s	taste, flavor
sāyitvā	verb	abs	having tasted
kāyena	noun	m.ins.s	with body
phoṭṭhabbaṃ	noun	m.ac.s	touch, tangible
phusitvā	verb	abs	having touched

Having heard a sound with the ear. Having smelt an odor with the nose. Having tasted a flavor with the tongue. Having touched a tangible with the body.

manasā dhammaṃ viññāya mā nimittaggāhī hohi mānubyañjanaggāhī.

manasā	noun	m.ins.s	with mind
dhammaṃ	noun	m.ac.s	mental phenomena; mind object
viññāya	verb	ger	knowing; understanding; being conscious (of)
mā	ind		do not!
nimitta-ggāhī	adj	m.n.s	enticed by appearances, lit. grasping signs
hohi	verb	imp.2.s	you must be
mā-	ind		do not!
anubyañjana-ggāhī.	adj	m.n.s	enticed by the details, grasping the secondary characteristics

Knowing by mind mental phenomena, don't be enticed by appearances or details

yatvādhikaraṇamenam man'indriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi

mano-indriyaṃ	noun	m.ac.s	faculty of mind, intellect
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If the faculty of mind were left unrestrained, bad unskillful states of desire and aversion could overwhelm (you). You should practice restraint of that

rakkhāhi man'indriyaṃ man'indriye saṃvaraṃ āpajjāhī'ti.

Guard the faculty of mind, undertake the restraint of the faculty of mind.

tamenam tathāgato uttarim vineti:

The Tathagata trains him further:

ehi tvam bhikkhu bhojane mattaññū hohi. paṭisankhā yoniso āhāraṃ āhāreyyāsi

ehi tvam	v + pn	imp.2.s	come you!
bhojane	noun	nt.loc.s	in eating, taking food

mattaññū	adj	m.n.s	knowing the measure or limit; moderate
hohi	verb	imp.2.s	you must be
paṭisaṅkhā	verb	abs	reflecting, considering
yoniso	ind	adv	wisely; properly; judiciously.
āhāraṃ	noun	m.ac.s	food; nutriment
āhāreyyāsi	verb	opt.2.s	you should take (food)

Come you, monk, you have to be moderate in eating, reflecting wisely, you should take a food

neva davāya na madāya na maṇḍanāya na vibhūsanāya yāva'd'eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya—iti purāṇaṇca vedanaṃ paṭihankhāmi navaṇca vedanaṃ na uppādessāmi yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti.

neva	ind		neither
davāya	noun	m.dat.s	for fun, play
na madāya	noun	m.dat.s	nor for intoxication, pleasure
na maṇḍanāya	noun	nt.dat.s	nor for adornment; decoration beautification, appearance
na vibhūsanāya	noun	nt.dat.s	nor for ornament; decoration, attractiveness
yāva'd'eva	ind		just up to; as far as
imassa	pron	m.gen.s	of this
kāyassa	noun	m.gen.s	of body
ṭhitiyā	noun	f.dat.s	for persistence, keeping up
yāpanāya	noun	nt.dat.s	for sustenance; nourishment; keeping up of the body, feeding
vihiṃsa-	noun	f	hurting, harm, injury
uparatiyā	noun	f.dat.s	for abstaining, stopping
brahmacariya-	noun	nt	holy live
anuggahāya	noun	nt.dat.s	for help; assistance
iti	ind		thus, therefore
purāṇaṇ'ca	adj	f.ac.s	old; former and
vedanaṃ	noun	f.ac.s	painful sensation, suffering, pain
paṭihankhāmi	verb	fut.1.s	I will destroy, will put an end to will terminate
navaṇ'ca	adj	f.ac.s	new, fresh and

vedanaṃ	noun	f.ac.s	painful sensation, suffering, pain
na-uppādessāmi	v.caus	fut.1.s	I will not produce; cause to arise
yātrā	noun	f.n.s	going on, livelihood, support of life
			way of going on, vehicle, carry on
ca	ind		and
me	pron	1.dat.s	for me
bhavissati	verb	fut.3.s	it will be
anavajjatā ca	noun	f.n.s	blamelessness, faultlessness and
phāsuvihāro cā'ti	noun	m.n.s	living in ease, comfortable mode of life

Neither for fun, nor for intoxication, nor for adornment or decoration, just up to keeping up sustenance of this body, for avoiding harm, for assistance of holy live. thus (should think) : I will put an end of former (painful) sensations, and I will not produce a new (painful) sensations, it will be support of life, blamelessness and easy dwelling for me

tamenāṃ tathāgato uttariṃ vineti:

The Tathagata trains him further:

ehi tvaṃ bhikkhu jāgariyaṃ anuyutto viharāhi,

ehi tvaṃ	verb	imp.2.s	come you!
jāgariyaṃ	noun	f.ac.s	keeping awake, watchfulness, vigilance
anuyutto	pp	m.n.s	applying oneself to, dealing with, practising
			given to, intent upon
viharāhi	verb	imp.s.s	you must stay

Come you, monk, dwell intent on vigilance!

divasaṃ cankamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi,

divasaṃ	ind	adv	by day, during the day
caṅkamaṇa	noun	m.ins.s	by walking up and down
nisajjāya	noun	f.ins.s	by sitting down
āvaraṇīyehi	adj	m.abl.pl	from obstructive, impeding, hindering

dhammehi	noun	m.abl.pl	from mental states
cittaṃ	noun	m.ac.s	mind
parisodhehi,	verb	imp.2.s	you must clean

During the day while walking up and down, while sitting down, you must clean the mind from obstructive mental states

rattiyā paṭhamamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi

rattiyā	noun	f.gen.s	of night
paṭhamamaṃ	adj	m.ac.s	first
yāmaṃ	noun	m.ac.s	a watch of the night; 1/3 of a night
caṅkamaṇa	noun	m.ins.s	by walking up and down
nisajjāya	noun	f.ins.s	by sitting down
āvaraṇīyehi	adj	m.abl.pl	from obstructive, impeding, hindering
dhammehi	noun	m.abl.pl	from mental states
cittaṃ	noun	m.ac.s	mind
parisodhehi,	verb	imp.2.s	you must clean

During the first watch of the night while walking up and down, while sitting down, you must clean the mind from obstructive mental states

rattiyā majjhimamaṃ yāmaṃ dakkhiṇena passena sīhaseyyamaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā

rattiyā	noun	f.gen.s	of night
majjhimamaṃ	adj	m.ac.s	medium, middle
yāmaṃ	noun	m.ac.s	a watch of the night; 1/3 of a night
dakkhiṇena	adj	m.ins.s	by right (hand side)
passena	noun	m.ins.s	by side of the body
sīhaseyyamaṃ	noun	f.ac.s	sleeping posture of a lion, lit. sleeping lion
kappeyyāsi	verb	opt.2.s	could prepare; trim; make
pāde	noun	m.loc.s	on foot
pādaṃ	noun	m.ac.s	foot
accādhāya	verb	abs	having placed one (leg) upon the other
sato	pp	m.n.s	mindful

sampajāno	pp	m.n.s	fully aware
uṭṭhānasaññaṃ	noun	f.ac.s	perception of getting up; rising
manasi karitvā	verb	abs	having made in mind

During the middle watch of the night, lie down on the right side in the lion posture, foot resting on foot, mindful, clearly conscious, reflecting on the thought of getting up

rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇaṃ nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi'ti.

rattiyā	noun	f.gen.s	of night
pacchimaṃ	adj	m.ac.s	latest; last
yāmaṃ	noun	m.ac.s	a watch of the night; 1/3 of a night
paccuṭṭhāya	verb	abs	rising, getting up
caṅkamaṇaṃ	noun	m.ins.s	by walking up and down
nisajjāya	noun	f.ins.s	by sitting down
āvaraṇīyehi	adj	m.abl.pl	from obstructive, impeding, hindering
dhammehi	noun	m.abl.pl	from mental states
cittaṃ	noun	m.ac.s	mind
parisodhehi,	verb	imp.2.s	you must clean

During the last watch of the night, after getting up, while walking up and down, while sitting down, you must clean the mind from obstructive mental states

tameṇaṃ tathāgato uttariṃ vineti:

The Tathagata trains him further:

ehi tvam bhikkhu satisampajaññaṇaṃ samannāgato hohi abhikkante paṭikkante sampajānakārī ālokite vilokite sampajānakārī samiñjite pasārite sampajānakārī sanghātipattacīvaradhāraṇe sampajānakārī

ehi tvam	verb	imp.2.s	come you!
satisampajaññaṇaṃ	noun	m.ins.s	with mindfulness and clear knowing
samannāgato	adj	m.n.s	endowed with; possessed of.

hohi	verb	imp.2.s	you must be
abhikkante	noun	nt.loc.s	in going forward
paṭikkante	noun	nt.loc.s	in going back, returning
sampajānakārī	adj	m.n.s	attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)
ālokite	noun	nt.loc.s	in looking forward
vilokite	noun	nt.loc.s	in looking around
sampajānakārī	adj	m.n.s	attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)
samiñjite	noun	nt.loc.s	in bending back, folding back
pasārite	noun	nt.loc.s	in stretching out
sampajānakārī	adj	m.n.s	attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)
saṅghāṭi-patta-cīvara-	noun		outer robe, bowl, robe
dhāraṇe	noun	nt.loc.s	in wearing, carrying
sampajānakārī	adj	m.n.s	attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

Come you, monk, be possessed of mindfulness and clear awareness, cultivating attention in going forward or going back, in looking forward or looking round, in bending or stretching (the limbs), in carrying the outer robe, the bowl or robe

asite pīte khāyite sāyite sampajānakārī uccārapassāvakamme sampajānakārī gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī'ti.

asite	noun	nt.loc.s	in eating
pīte	noun	nt.loc.s	in drinking
khāyite	noun	nt.loc.s	in chewing
sāyite	noun	nt.loc.s	in tasting
sampajānakārī	adj	m.n.s	attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)
uccāra-	noun		excrement
passāva-	noun		urine
kamme	noun	nt.loc.s	in acting
sampajānakārī	adj	m.n.s	attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

gate	noun	nt.loc.s	in moving; walking
ṭhite	noun	nt.loc.s	in standing
nisinne	noun	nt.loc.s	in seating
sutte	noun	nt.loc.s	in lying down
jāgarite	noun	nt.loc.s	in being awake
bhāsite	noun	nt.loc.s	in speaking
tuṇhībhāve	noun	m.loc.s	in keeping quiet, being silent
sampajānakārī	adj	m.n.s	attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

Cultivating attention in eating, drinking, chewing and tasting.

Cultivating attention in urinating and defecating.

Cultivating attention in walking, standing, sitting, lying down, waking up, talking and being silent.

tamenam tathāgato uttarim vineti:

The Tathagata trains him further:

ehi tvam, bhikkhu, vivittam senāsanam bhajāhi araññaṃ rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjan'ti.

vivittam	adj	m.ac.s	separated, secluded, solitary, aloof
senāsanam	noun	nt.ac.s	housing, living place, lodging, lit. bed and chair
bhajāhi	verb	imp.2.s	you should go (to), resort (to), retire (to) lit. associates (with)
araññaṃ	noun	nt.ac.s	forest, wood, wilds
rukkhamūlam	noun	nt.ac.s	foot of a tree, base of a tree
pabbatam	noun	nt.ac.s	mountain, hill
kandaram	noun	m.ac.s	grotto, gorge, gulley, valley, ravine
giriguham	noun	f.ac.s	mountain cave
susānam	noun	nt.ac.s	cemetery, charnel ground
vanapattham	noun	nt.ac.s	forest wilderness, jungle
abbhokāsam	noun	nt.ac.s	open space, open air
palālapuñjan'ti	noun	nt.ac.s	heap of straw

You should resort to secluded lodging, or a forest, or a foot of a tree, or a mountain, or a grotto, or a mountain cave, or a cemetery, or a forest wilderness, or an open space or a heap of straw.

so pacchābhattaṃ piṇḍapāta-paṭikkanto nisīdati pallankaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

so	pron	m.n.s	he
pacchābhattaṃ	ind	adv	afternoon, after the meal
piṇḍapāta-paṭikkanto	pp	m.n.s	returned from collection of alms
nisīdati	verb	pr.3.s	sits down
pallankaṃ	noun	m.ac.s	cross-legged sitting position
ābhujitvā	verb	abs	having bent, having folded
ujum	ind	adv	straightly
kāyaṃ	noun	m.ac.s	body
paṇidhāya	verb	abs	guiding, directing, determining
parimukhaṃ	ind	adv	as first priority, to the fore, in front
satim	noun	f.ac.s	mindfulness
upaṭṭhapetvā	v.caus	abs	having caused to attend, having set up having made sure is present

Afternoon, he returned from collection of alms, sat down, folded cross-legged sitting position, directing body straightly, and established mindfulness to the fore

so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti;

so	pron	m.n.s	he
abhijjhaṃ	noun	f.ac.s	covetousness, greed
loke	noun	m.loc.s	in the world
pahāya	verb	ger	leaving behind, giving up, abandoning
vigatābhijjhena	pp	m.ins.s	with being without greed
cetasā	noun	m.ins.s	with mind
viharati	verb	pr.3.s	lives; abides; dwells
abhijjhāya	noun	f.abl.s	from greed
cittaṃ	noun	nt.ac.s	mind
parisodheti	verb	pr.3.s	cleanses; purifies

Giving up greed for the world, he dwells with a mind free from greed, cleansing the mind from greed

byāpāda-padosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūta-hitānukampī
byāpādapadosā cittaṃ parisodheti

byāpādapadosaṃ	noun	m.ac.s	ill will and anger
abyāpannacitto	adj	m.n.s	with mind free from ill will
sabba-	adj		all
pāṇabhūta-	noun		living beings, lit. breathing beings
hitānukampī	adj	m.n.s	compassionate for the welfare of, concerned for the good of

Giving up ill will and malevolence, he dwells with a mind free from ill will, compassionate for the welfare of all living beings, cleansing the mind from ill will and anger

thina-middhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno thinamiddhā
cittaṃ parisodheti

thinamiddhaṃ	noun	nt.ac.s	dullness and drowsiness, sloth and torpor
vigata-thinamiddho	adj	m.n.s	free from dullness and drowsiness
ālokasaññī	adj	m.n.s	perceptive of light, conscious of brightness
sato	adj	m.n.s	mindful
sampajāno	adj	m.n.s	fully attentive

Giving up dullness and drowsiness, he dwells with a mind free from dullness and drowsiness, perceiving light, mindful and fully attentive, cleansing the mind from dullness and drowsiness

uddhacca-kukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasanta-citto
uddhaccakukkuccā cittaṃ parisodheti

uddhaccakukkuccaṃ	noun	nt.ac.s	agitation and uneasiness, distraction and worry
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anuddhato	adj	m.n.s	calm, gentle, subdued, not agitated
ajjhataṃ	ind	adv	inwardly
vūpasantacitto	adj	m.n.s	with calmed mind, settled mind

Giving up restlessness and worry, he dwells calm, with settled mind inwardly, cleansing the mind from restlessness and remorse

vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu
vicikicchāya cittaṃ parisodheti.

vicikicchāṃ	noun	f.ac.s	doubt
tiṇṇa-vicikicchho	adj	m.n.s	who has crossed beyond doubt, who has overcome doubt
akathaṃkathī	adj	m.n.s	not confused, without doubt, lit. not asking how
kusalesu	adj	m.loc.s	in skillful
dhammesu	noun	m.loc.s	qualities

Giving up doubt, he dwells crossed beyond doubt, not confused about skillful qualities, cleansing the mind from doubt

[MN 39]

bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā
kantāraddhānamaggaṃ, ime pañca nīvaraṇe appahīne attani

bhikkhu	noun	m.n.s	monk
yathā	ind		like, as
iṇaṃ	noun	nt.ac.s	debt
yathā	ind		like, as
rogaṃ	noun	m.ac.s	disease; illness
yathā	ind		like, as
bandhanāgāraṃ	noun	nt.ac.s	prison, jail
yathā	ind		like, as
dāsabyaṃ	noun	nt.ac.s	state of slavery, servitude
yathā	ind		like, as
kantāraddhānamaggaṃ	n	m.ac.s	long journey on a desert road

ime	pron	m.ac.pl	these
pañca	adj	x.ac.pl	five (5)
nīvaraṇe	noun	m.ac.pl	obstacles, obstructions, barriers, hindrances
appahīne	pp	m.ac.pl	not removed, not given up, not abandoned
attani	noun	m.loc.s	in oneself, for oneself
samanupassati	verb	pr.3.s	regards, considers, sees as

Monk considers these not-removed in himself five hindrances as a debt, a disease, a prison, slavery, and a long journey on a desert road

seyyathāpi, bhikkhave, āṇaṇyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

seyyathāpi	ind		just like, as if, imagine if
āṇaṇyaṃ	noun	nt.ac.s	freedom from debt, being debt-free, being out of debt
ārogyaṃ	noun	nt.ac.s	health, freedom from disease
bandhanā-	noun	nt.abl.s	from bondage, imprisonment
mokkhaṃ	noun	m.ac.s	release, freedom
bhujissaṃ	noun	m.ac.s	freed slave, free man
khemantabhūmiṃ	noun	f.ac.s	place of safety; a peaceful, secure region
evameva	ind		similarly, in the same way, so too, just so
pahīne	pp	m.ac.pl	abandoned, dispelled, eliminated, removed given up

Monks, just like freedom from debt, freedom from disease, release from imprisonment, freedom from slavery and place of safety; in the same way monk considers these removed in himself five hindrances.

so tatonidānaṃ labhetha pāmojjaṃ adhigaccheyya somanassaṃ.

so	pron	m.n.s	he
tatonidānaṃ	ind	adv	on account of that
labhetha	verb	opt.3.s	could get
pāmojjaṃ	noun	nt.ac.s	delight; joy; happiness

adhigaccheyya	verb	opt.3.s	(he) would attain or get
somanassaṃ	noun	nt.ac.s	(mental) pleasure, happiness

On account of that he could get delight and mental pleasure.

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe paṭhamam jhānam dutiyam jhānam tatiyam jhānam catuttham jhānam upasampajja viharati.

so	pron	m.n.s	he
ime	pron	m.ac.pl	these, them
pañca	adj	x.ac.pl	five (5)
nīvaraṇe	noun	m.ac.pl	obstacles, obstructions, barriers, hindrances
pahāya	verb	ger	leaving behind; giving up; abandoning
cetaso	noun	m.gen.s	of mind
upakkilese	noun	m.ac.pl	impurities; defilements;
paññāya	noun	f.gen.s	of understanding, wisdom
dubbalīkaṇe	adj	m.ac.pl	which weaken, lit. weak making
paṭhamam	adj	nt.ac.s	the first
jhānam	noun	nt.ac.s	state of meditation
dutiyam	adj	nt.ac.s	the second
jhānam	noun	nt.ac.s	state of meditation
tatiyam	adj	nt.ac.s	the third
jhānam	noun	nt.ac.s	state of meditation
catuttham	adj	nt.ac.s	the fourth
jhānam	noun	nt.ac.s	state of meditation
upasampajja	verb	ger	reaching, attaining, arriving at
viharati	verb	pr.3.s	lives; abides; dwells;

Giving up these five hindrances, corruptions of the mind which weaken wisdom, he reaching and dwells in the first state of meditation, ..., the second state of meditation, ..., the third state of meditation, ..., the fourth state of meditation.

so evaṃ samāhite citte parisuddhe pariyodāte anangaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbe-nivāsānussati-ñāṇāya sattānam cutūpapāta-ñāṇāya āsavānam khaya-ñāṇāya cittam abhininnāmeti.

so	pron	m.n.s	he, this
evaṃ	ind		thus; in this way
samāhite	pp	nt.loc.s	when settled; composed
citte	noun	nt.loc.s	when mind, when mind
parisuddhe	pp	nt.loc.s	when become clean; purified
pariyodāte	pp	nt.loc.s	when very clean; pure, cleansed
anaṅgaṇe	adj	nt.loc.s	when passionless; blameless, flawless
vigatūpakkilese	pp	nt.loc.s	when being without impurity; defilement
mudubhūte	adj	nt.loc.s	when supple; malleable, pliable
kammaniye	adj	nt.loc.s	when ready, workable, suitable for use
ṭhite	pp	nt.loc.s	when stood; stayed; stationary; immovable steadfast
āneñja-ppatte	pp	nt.loc.s	attained imperturbable
pubbenivāsa-	noun		previous life, former existence
anussati-	noun		memory (of), recollection (of)
ñāṇāya	noun	nt.dat.s	to knowledge, understanding, insight
sattānaṃ	noun	m.gen.pl	of living beings
cutūpapāta-	noun		falling and arising, death and rebirth
ñāṇāya	noun	nt.dat.s	to knowledge, understanding, insight
āsavānaṃ	noun	m.gen.pl	of impurities, taints
khaya-	noun		exhaustion (of), extinction (of), depletion (of) annihilation (of), destruction (of)
ñāṇāya	noun	nt.dat.s	to knowledge of destruction
cittaṃ	noun	nt.ac.s	mind
abhininnāmeti	verb	aor.3.s	he turned or directed

When mind had become composed like this, purified, cleansed, flawless, rid of corruptions, pliable, workable, steady, and imperturbable, he directed mind to the knowledge of recollection of former existence, knowledge of death and rebirth of the living beings, knowledge of the destruction of impurities

so idaṃ dukkhaṇ'ti yathābhūtaṃ pajānāti ayaṃ dukkha- samudayo'ti yathābhūtaṃ pajānāti ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

idaṃ	pron	nt.n.s	this
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dukkhan'ti	noun	nt.n.s	discomfort, suffering, unease
yathābhūtaṃ	ind		as it truly is, in reality, lit. like it has become
pajānāti	verb	pr.3.s	he knows, understands
ayaṃ	pron	m.n.s	this
dukkhasamudayo'ti	noun	m.n.s	arising of suffering, source of suffering
ayaṃ	pron	m.n.s	this
dukkhanirodho'ti	noun	m.n.s	cessation of suffering, disappearance of suffering
ayaṃ	pron	m.n.s	this
dukkhanirodhagāminī	n	f.n.s	leading to the extinction of suffering
paṭipadā'ti	noun	f.n.s	path, way, method

He understands as it truly is: This is suffering' ... This is the origin of suffering' ... This is the cessation of suffering' ... This is the path that leads to the cessation of suffering'

ime āsavā'ti yathābhūtaṃ pajānāti ayaṃ āsavaśamudayo'ti yathābhūtaṃ pajānāti ayaṃ āsavanirodho'ti yathābhūtaṃ pajānāti ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

ime	pron	m.n.pl	these
āsavā'ti	noun	m.n.pl	impurities, effluents
āśavaśamudayo	noun	m.n.s	source of the effluents
āsavanirodho	noun	m.n.s	cessation of the effluents
āsavanirodha-gāminī	adj	m.n.s	leading to the cessation of the effluents

He understands as it truly is: This is effluents' ... This is the origin of effluents' ... This is the cessation of effluents' ... This is the path that leads to the cessation of effluents'

tassa evaṃ jānato evaṃ passato kāmāśavāpi cittaṃ vimuccati bhavāśavāpi cittaṃ vimuccati avijjāśavāpi cittaṃ vimuccati.

tassa	pron	m.gen.s	when he
evaṃ	ind		thus, this, like this, just as, such
jānato	prp	m.gen.s	when knows
evaṃ	ind		thus, this, like this, just as, such

passato	prp	m.gen.s	when sees
kāmāsavā'pi	noun	m.abl.s	also from effluent of sensual pleasure
cittaṃ	noun	nt.n.s	mind
vimuccati	verb	pr.3.s	is released (from), becomes free (from)
bhavāsavā'pi	noun	m.abl.s	also from effluent of becoming, effluent of being
cittaṃ	noun	nt.n.s	mind
vimuccati	verb	pr.3.s	is released (from), becomes free (from)
avijjāsavā'pi	noun	m.abl.s	also from effluent of ignorance
cittaṃ	noun	nt.n.s	mind
vimuccati	verb	pr.3.s	is released (from), becomes free (from)

When he knows and sees thus, mind becomes free from effluent of sensual pleasure, from effluent of becoming and from effluent of ignorance.

vimuttasmiṃ vimuttamiti ñāṇaṃ hoti: khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā'ti pajānātī ti.

vimuttasmiṃ	pp	m.loc.s	when freed, liberated, emancipated
vimuttam-	pp	nt.n.s	freed, liberated, emancipated
iti	ind		this is
ñāṇaṃ	noun	nt.n.s	knowledge, understanding, insight
hoti	verb	pr.3.s	there is
khīṇā	pp	f.n.s	exhausted; wasted
jāti	noun	f.n.s	birth
vusitaṃ	pp	nt.nom.s	fulfilled, accomplished; lit. lived
brahmacariyaṃ,	noun	nt.nom.s	spiritual path; spiritual practice; holy life
kataṃ	pp	nt.n.s	done, worked, made
karaṇīyaṃ	noun	nt.n.s	duty, obligation, something to be done
n'āparaṃ	adj	nt.nom.s	nothing more; nothing further; not more than that; lit. no another
itthattāyā'ti	noun	nt.dat.s	present state of existence; earthly existence; such an existence; lit. here state
pajānātī'ti	verb	pr.3.s	knows clearly

When liberated, there is understanding This is liberated". He knows clearly: 'Birth is exhausted. The holy life fulfilled. What has to be done – is done. There is nothing further than this existence.'

(or) 'There is nothing (to do more) for such a (liberated) state'

[MN 107]

ye kho te bhikkhū sekkhā apattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti,
tesu me ayaṃ evarūpī anusāsanī hoti.

ye	pron	m.n.pl	those, whichever
kho	ind		indeed; surely; certainly; truly
te	pron	m.n.pl	those
bhikkhū	noun	m.n.pl	monks
sekkhā	adj	m.n.pl	belonging to training; in the training; not yet perfect
apattamānasā	adj	m.n.pl	not fulfilled one's wish (of); not reached goal (of); not mentally attained
anuttaraṃ	adj	m.ac.s	highest (of); unsurpassed (by); incomparable (to); superior (to); lit. nothing higher (of).
yogakkhemaṃ	noun	m.ac.s	spiritual success; enlightenment; sanctuary; lit. rest from yoke; rest from work.
patthayamānā	prp	m.n.pl	wishing (for); aspiring (for)
viharanti	verb	pr.3.pl	live (in); dwell (in) ; abide (in)
tesu	pron	m.loc.pl	to them; lit. in them
me	pron	1.gen.s	my
ayaṃ	pron	f.n.s	this
evarūpī	adj	f.n.s	of such kind; of such quality
anusāsanī	noun	f.n.s	advice; instruction; teaching
hoti	verb	pr.3.s	is

There are monks who are in the training, not yet reached the goal, who abide aspiring for the highest security from bondage. For those monks this is my instruction.

REQUISITES FOR AWAKENING

Bodhipakkhiya-dhammā

[DN 16.21]

bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhukaṃ uggahetvā āsevitabbā
bhāvetabbā bahulīkātabbā

ye	pron	m.n.pl	whatever, whichever
te	pron	m.n.pl	those
mayā	pron	1.ins.s	by me
dhammā	noun	m.n.pl	Teachings, things
abhiññā	verb	ger	directly knowing, understanding experientially
desitā	pp	m.n.pl	preached, taught, explained, instructed
te	pron	m.n.pl	they
vo	pron	2.ins.pl	by you all, with you all
sādhukaṃ	ind		well, thoroughly, fully
uggahetvā	verb	abs	having learned, having grasped
āsevitabbā	ptp	m.n.pl	should be practiced, should be pursued
bhāvetabbā	ptp	m.n.pl	should be cultivated, should be developed
bahulīkātabbā,	ptp	m.n.pl	should be practiced often, should be developed

O monks, there are those Teachings, that were explained by me, after understanding experientially. Having thoroughly learned them, you should practice them, you should cultivate them and you should develop them.

yatha'y-idaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya
bahujaṇasukhāya lok'ānukampāya atthāya hitāya sukhāya devamanussānaṃ.

yathayidaṃ	pron	nt.n.s	such as this
brahmacariyaṃ	noun	nt.n.s	spiritual path, holy life
addhaniyaṃ	adj	nt.n.s	lasting a long period, lasting, enduring
assa	verb	opt.3.s	it may be, it could be, it should be
ciraṭṭhitikaṃ	adj	nt.n.s	long lasting, lit. long standing

tad-	pron	nt.n.s	that
assa	verb	opt.3.s	it may be, it could be, it should be
bahujana-	noun		multitude, many people, mass of people
hitāya	noun	nt.dat.s	for welfare, good, benefit, blessing
bahujanasukhāya	noun	nt.dat.s	for the happiness of many people
lokānukampāya	noun	f.dat.s	for the compassion for the world
atthāya	noun	m.dat.s	for benefit, profit, good, welfare
hitāya	noun	nt.dat.s	for welfare, good, benefit, blessing
sukhāya	noun	nt.dat.s	for ease, comfort, happiness, pleasure
devamanussānaṃ	noun	m.gen.pl	of gods and humans

Such as this holy life may be enduring and long lasting, that would be for the benefit of mass of people, for the happiness of many people, out of compassion for the world, for the good, for the benefit, for the happiness of gods and humans.

katame ca te, bhikkhave, dhammā mayā abhiññā desitā,

And what, o monks, are those Teachings, that were explained by me, after understanding experientially?

seyyath'idaṃ — cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañc'indriyāni pañca balāni satta bojjh'aṅgā ariyo aṭṭh'aṅgiko maggo.

seyyathīdaṃ	ind		i.e., as follows, lit. (like) that like this
cattāro	adj	m.n.pl	four
satipaṭṭhānā	noun	m.n.pl	establishing mindfulness, setting up attention foundations of mindfulness
cattāro	adj	m.n.pl	four
sammappadhānā	noun	nt.n.pl	correct applications of effort
cattāro	adj	m.n.pl	four
iddhipādā	noun	m.n.pl	bases for psychic power, lit. bases for success
pañc'indriyāni	noun	nt.n.pl	five faculties
pañca	adj	x.n.pl	five (5)
balāni	noun	nt.n.pl	strengths, powers
satta	adj	x.n.pl	seven (7)

bojjh'aṅgā	noun	m.n.pl	elements of awakening, factors of enlightenment
ariyo	adj	m.n.s	noble, distinguished
aṭṭh'aṅgiko	adj	m.n.s	with eight parts; eight-limbed, eight-fold having eight constituents
maggo	noun	m.n.s	road, path, way

They are as follows: four foundations of mindfulness, four correct applications of effort, four basis for psychic power, five faculties, five powers, seven factors of enlightenment and noble eight-fold path.

THE SEVEN FACTORS OF AWAKENING

Satta-sambojjhaṅgā

[SN 46.19]

satt'ime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā ariyā niyyānikā nīyanti takkarassa sammā dukkhakkhayāya.

satta-	adj		seven
ime	pron	m.n.pl	these
bojjhaṅgā	noun	m.n.pl	elements of awakening, factors of enlightenment
bhāvitā	pp	m.n.pl	cultivated, developed, lit. caused to be
bahulīkatā	adj	m.n.pl	practised often, devoted oneself to lit. made much of
ariyā	adj	m.n.pl	noble, distinguished
ariyā	adj	f.n.s	noble, distinguished
niyyānikā	adj	f.n.s	redemptive, salvatory, leading to deliverance lit. leading out
nīyanti	verb	pr.3.pl	go out, go forth (to); leading to
takkarassa	adj	m.dat.s	for who does that, doing that, who practices in accordance with that
sammā	ind		completely, thoroughly, fully, totally
dukkhakkhayāya	noun	m.dat.s	for destruction of suffering, termination of misery

O monks, these seven factors of awakening, cultivated and practised often, are noble and redemptive, and lead one who practises in accordance with that to the complete destruction of suffering.

[SN 46.3]

ye te, bhikkhave, bhikkhū sīlasampannā samādhisampannā ñāṇasampannā
vimuttisampannā vimuttiñāṇadassana-sampannā, dassanam'p'āhaṃ, bhikkhave, tesam
bhikkhūnaṃ bahukāraṃ vadāmi

ye	pron	m.n.pl	whoever, whichever
te	pron	m.n.pl	those, they

bhikkhū	noun	m.n.pl	monks
sīlasampannā	adj	m.n.pl	accomplished in virtue, of excellent morality
samādhisampannā	adj	m.n.pl	accomplished in stability of mind, skilled in mental stillness
ñāṇasampannā	adj	m.n.pl	accomplished in understanding, skilled in insight
vimuttisampannā	adj	m.n.pl	accomplished in emancipation, skilled in liberation
vimuttiñāṇadassana-	noun	nt	total understanding of emancipation, knowing and seeing of release, knowledge and vision of liberation
sampannā	adj	m.n.pl	succeeded, prospered, accomplished
dassanaṃ-	noun	nt.ac.s	sight (of), vision (of), appearance (of)
api	ind		even, even then
ahaṃ	pron	1.n.s	I
tesaṃ	pron	m.gen.pl	their, of these, of them, of those
bhikkhūnaṃ	noun	m.gen.pl	of monks, mendicants, lit. beggars
bahukāraṃ	adj	nt.ac.s	very useful, extremely helpful, of great service, lit. doing much
vadāmi	verb	pr.1.s	I say, I tell, I speak

Those monks, who are accomplished in virtue, accomplished in stability of mind, accomplished in understanding, accomplished in emancipation, accomplished in knowledge and vision of liberation. Even the sight of those monks is extremely helpful, I say.

savanam'p'āhaṃ, upasaṅkamanam'p'āhaṃ, payirupāsanam'p'āhaṃ, anussatim'p'āhaṃ, anupabbajjam'p'āhaṃ

savanam-	noun	nt.ac.s	hearing, listening (to)
api	ind		even, even then
ahaṃ	pron	1.n.s	I
upasaṅkamanam-	noun	nt.ac.s	approaching, visiting
api	ind		even, even then
ahaṃ	pron	1.n.s	I
payirupāsanam-	noun	nt.ac.s	associating closely (with), attending (to) lit. sitting around near

api	ind			even, even then
ahaṃ	pron	1.n.s	I	
anussatiṃ-	noun	f.ac.s		memory (of), recollection (of)
api	ind			even, even then
ahaṃ	pron	1.n.s	I	
anupabbajjam-	noun	f.ac.s		following into the monastic life, going forth after
api	ind			even, even then
ahaṃ	pron	1.n.s	I	

even listening to (them), even approaching (them), even associating closely with (them), even recollecting (them), even going forth after (them is helpful)

taṃ kissa hetu? tathārūpānaṃ, bhikkhave, bhikkhūnaṃ dhammaṃ sutvā dvayena vūpakāseṇa vūpakaṭṭho viharati — kāyavūpakāseṇa ca cittavūpakāseṇa ca.

taṃ	pron	m.ac.s	that
kissa	pron	m.gen.s	of who? of what? of which?
hetu	noun	m.n.s	reason, cause

what's the reason for that? why is that?

tathārūpānaṃ	adj	m.gen.pl	of such, so formed, of such quality
bhikkhūnaṃ	noun	m.gen.pl	of monks
dhammaṃ	noun	m.ac.s	the Teaching, Doctrine
sutvā	verb	abs	having heard, having listened (to)
dvayena	noun	nt.ins.s	by two kinds, pair, couple, dyad
vūpakāseṇa	noun	m.ins.s	by seclusion, isolation, solitude
vūpakaṭṭho	adj	m.n.s	secluded, isolated, withdrawn
viharati	verb	pr.3.s	lives, stays, remains, continues
kāyavūpakāseṇa	noun	m.ins.s	by physical seclusion, bodily isolation
ca	ind		and
cittavūpakāseṇa	noun	m.ins.s	by mental seclusion, mental isolation
ca	ind		and

Having heard the Teaching of such monks, one dwells secluded by two kinds of solitude, by physical seclusion and by mental seclusion.

so tathā vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi.

so	pron	m.n.s	he
tathā	ind		so, thus, in such a way, likewise, similarly
vūpakaṭṭho	adj	m.n.s	secluded, isolated, withdrawn
viharanto	prp	m.n.s	living, staying, remaining, continuing
taṃ	pron	m.ac.s	that
dhammaṃ	noun	m.ac.s	the Teaching, Doctrine
anussarati	verb	pr.3.s	remembers, recollects, bears in mind
anuvitakketi	verb	pr.3.s	ponders (over), reflects (on), rethinks reconsiders

Dwelling secluded in such a way, he recollects and reflects on that teaching.

so tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsam'āpajjati.

so	pron	m.n.s	he
tathā	ind		so, thus, in such a way, likewise, similarly
sato	adj	m.n.s	mindful, present, attentive
viharanto	prp	m.n.s	living, staying, remaining, continuing
taṃ	pron	m.ac.s	that
dhammaṃ	noun	m.ac.s	the Teaching, Doctrine
paññāya	noun	f.ins.s	by wisdom, with intelligence, by understanding, with insight
pavicinati	verb	pr.3.s	investigates, examines, tests
pavicarati	verb	pr.3.s	examines, investigates, considers carefully
parivīmaṃsam-	noun	f	thorough investigation, complete examination, lit. all around investigation
āpajjati	verb	pr.3.s	arouses, exhibits, produces, engages in brings into being

Dwelling mindful in such a way, he investigates with wisdom this teaching, considers carefully, and produces a complete examination.

tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ.

tassa	pron	m.dat.s	for one
taṃ	pron	m.ac.s	that
dhammaṃ	noun	m.ac.s	the Teaching, Doctrine
paññāya	noun	f.ins.s	by wisdom, with intelligence, by understanding, with insight
pavicinato	prp	m.dat.s	for investigating, examining, testing
pavicarato	prp	m.dat.s	for examining, investigating, considering carefully
parivīmaṃsam-	noun	f	thorough investigation, complete examination, lit. all-around investigation
āpajjato	prp	m.dat.s	for arousing, exhibiting, producing bringing into being
āraddhaṃ	pp	nt.n.s	aroused, applied
hoti	verb	pr.3.s	there is
vīriyaṃ	noun	nt.n.s	effort, energy, might, power
asallīnaṃ	adj	nt.n.s	active, without sluggishness

For one who investigates with wisdom this teaching, considers carefully, and produces complete examination, there is effort arises without sluggishness.

āraddhavīriyassa uppajjati pīti nirāmisā

āraddhavīriyassa	adj	m.dat.s	for energetic (in), with energy aroused (to) applying energy (to), making an effort (to)
uppajjati	verb	pr.3.s	appears, arises, takes place
pīti	noun	f.n.s	delight, joy, rapture, bliss
nirāmisā	adj	f.n.s	not worldly, spiritual, non-physical lit. not fleshly

For one who is energetic, spiritual delight arises.

pītimanassa kāyopi passambhati cittampi passambhati

pīṭimanassa	adj	m.dat.s	for delighted, exhilarated, thrilled lit. enraptured mind
kāyo-	noun	m.n.s	body
api	ind		and, even, even then
passambhati	verb	pr.3.s	calms down, relaxes
cittam-	noun	nt.n.s	mind
api	ind		and, even, even then
passambhati	verb	pr.3.s	calms down, relaxes

For one with delighted mind, body calms down and mind calms down.

passaddhakāyassa sukhino cittaṃ samādhīyati

passaddhakāyassa	adj	m.dat.s	for one with relaxed body, calm body
sukhino	adj	m.dat.s	for one at ease, happy, comfortable
cittaṃ	noun	nt.n.s	mind, heart
samādhīyati	verb	pr.3.s	is calmed, becomes collected, becomes composed, becomes stable

For one with relaxed body and who at ease, mind becomes composed.

so tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti

so	pron	m.n.s	he
tathā-	ind		so, thus, in such a way, likewise, similarly
samāhitaṃ	adj	m.n.s	composed, centered, settled, collected
cittaṃ	noun	nt.n.s	mind, heart
sādhukaṃ	ind		well, thoroughly, fully
ajjhupekkhitā	noun	m.n.s	who looks on indifferently, who observes equanimously
hoti	verb	pr.3.s	is

He is one who looks on with equanimity at the mind thus composed.

[SN 46.22]

ime kho bhikkhave satta bojjhaṅgā ti

O monks, these are the seven factors of awakening.

THE NOBLE EIGHTFOLD PATH

Ariy'aṭṭhaṅgika-magga

[DN 22.18]

ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

ayam-	pron	m.n.s	this
eva	ind		only, just, so, even
ariyo	adj	m.n.s	noble, distinguished
aṭṭhaṅgiko	adj	m.n.s	with eight parts; eight-limbed, eight-fold
maggo	noun	m.n.s	road, path, track
seyyathīdaṃ	ind		as follows, i.e.
sammādiṭṭhi	noun	f.n.s	correct outlook, right view
sammāsaṅkappo	noun	m.n.s	correct intention, right thoughts
sammāvācā	noun	f.n.s	correct speech
sammākammanto	noun	m.n.s	correct behaviour, right actions
sammāājīvo	noun	m.n.s	correct livelihood
sammāvāyāmo	noun	m.n.s	correct effort
sammāsati	noun	m.n.s	correct awareness, right mindfulness
sammāsamādhi	noun	m.n.s	correct composure, stability of mind

this is the noble eightfold path, as follows: right view, right intention, right speech, right actions, right livelihood, right effort, right mindfulness, right stability of mind.

katamā ca bhikkhave sammā-diṭṭhi?

And what monks is right view?

yaṃ kho bhikkhave dukkhe ñāṇaṃ, dukkha-samudaye ñāṇaṃ, dukkha-nirodhe ñāṇaṃ, dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ, ayam vuccati bhikkhave sammā-diṭṭhi.

katamā ca	pron	f.n.s	and what?
sammādiṭṭhi	noun	f.n.s	correct outlook, right view
yaṃ	pron	nt.n.s	that which, what
kho	ind		indeed

dukkhe	noun	nt.loc.s	in discomfort, suffering, pain, unease something unsatisfactory, problem, trouble
ñāṇaṃ	noun	nt.n.s	knowledge, understanding, insight
dukkhasamudaye	noun	m.loc.s	in origin of suffering, source of unsatisfactory
ñāṇaṃ	noun	nt.n.s	knowledge, understanding, insight
dukkhanirodhe	noun	m.loc.s	in cessation of suffering, disappearance of suffering
ñāṇaṃ	noun	nt.n.s	knowledge, understanding, insight
dukkhanirodha-	noun		cessation of suffering, disappearance of suffering
gāminiyā	adj	f.loc.s	leading to
paṭipadāya	noun	f.loc.s	way, path of progress, path of practice
ñāṇaṃ	noun	nt.n.s	knowledge, understanding, insight
ayaṃ	pron	f.n.s	this
vuccati	verb	pr.3.s	is said to be, is called
sammādiṭṭhi	noun	f.n.s	correct outlook, right view

Understanding of suffering, understanding of the origin of suffering, understanding of the cessation of suffering, understanding of the path leading to the cessation of suffering, this monks is called right view.

katamo ca bhikkhave sammā-saṅkappo?

And what monks is right intention?

nekkhamma-saṅkappo, abyāpāda-saṅkappo, avihiṃsā-saṅkappo, ayaṃ vuccati bhikkhave sammā-saṅkappo.

nekkhamma-	noun		renunciation, giving up (worldly things)
saṅkappo	noun	m.n.s	intention, volition, thought
abyāpāda-	noun		goodwill, kindness, friendliness, benevolence lit. not ill-will
saṅkappo	noun	m.n.s	intention, volition, thought,
avihiṃsā-	noun		non-violence, non-cruelty, non-harm
saṅkappo	noun	m.n.s	intention, volition, thought

The intention of renunciation, the intention of non-ill-will, the intention of non-cruelty, this monks is called right intention.

katamā ca bhikkhave sammā-vācā?

And what monks is right speech?

musā-vādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccati bhikkhave sammā-vācā

musāvādā	noun	m.abl.s	from lying, false speech; lit. speaking falsely
veramaṇī	noun	f.n.s	abstinence, abstaining from
piṣuṇāya	adj	f.abl.s	from divisive, defamatory, slanderous
vācāya	noun	f.abl.s	from speech, words, statement
veramaṇī	noun	f.n.s	abstinence, abstaining from
pharusāya	adj	f.abl.s	unkind, harsh, rough
vācāya	noun	f.abl.s	from speech, words, statement
veramaṇī	noun	f.n.s	abstinence, abstaining from
samphappalāpā	noun	m.abl.s	frivolous chatter, talking rubbish, idle chatter
veramaṇī	noun	f.n.s	abstinence, abstaining from

Abstaining from false speech, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter. This monks is called right speech.

katamo ca bhikkhave sammā-kammanto?

And what monks is right actions?

pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu-micchācārā veramaṇī, ayaṃ vuccati bhikkhave sammā-kammanto.

pāṇātipātā	noun	m.abl.s	from killing living beings
adinnādānā	noun	m.abl.s	from theft, stealing, lit. taking what is not given

kāmesumicchācārā	noun	nt.abl.s	sexual misconduct, wrong behaviour in sexual matters
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Abstaining from killing living beings, abstaining from taking what is not given, abstaining from sexual misconduct. This monks is called right actions.

katamo ca bhikkhave sammā-ājīvo?

And what monks is right livelihood?

idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvitam kappeti, ayaṃ vuccati bhikkhave sammā-ājīvo.

idha	ind		here, in this regard, in this case
ariyasāvako	noun	m.n.s	disciple of the noble ones
micchā-	ind		wrongly, falsely, incorrectly, improperly
ājīvaṃ	noun	m.ac.s	livelihood, way of earning a living
pahāya	verb	ger	leaving behind, giving up, abandoning
sammāājīvena	noun	m.ins.s	correct livelihood
jīvitam	noun	nt.ac.s	livelihood, lifestyle, way of life
kappeti	verb	pr.3.s	prepares, makes, forms, fashions, constructs

Here disciple of the noble ones abandoning improper way of earning a living, makes his lifestyle by correct livelihood. this monks is called right livelihood.

katamo ca bhikkhave sammā-vāyāmo?

And what monks is right effort?

idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

idha	ind		here, in this regard, in this case
bhikkhu	noun	m.n.s	monk
anuppannānaṃ	pp	m.gen.pl	of unborn; unarisen; not existing; nonexistent
pāpakānaṃ	adj	m.gen.pl	of bad, wicked, wrong, worthless

akusalānaṃ	adj	m.gen.pl	of unskillful, unbeneficial, unwholesome
dhammānaṃ	noun	m.gen.pl	of states of mind
anuppādāya	noun	nt.dat.s	for non arising, non-appearance, not coming into existence
chandaṃ	noun	m.ac.s	desire, wish, intention, impulse
janeti	verb	pr.3.s	generates, produces, lit. causes production of
vāyamati	verb	pr.3.s	tries, makes an effort, strives for exerts oneself
vīriyaṃ	noun	nt.ac.s	effort, energy, might, power
ārabhati	verb	pr.3.s	begins, starts, undertaking, arouses
cittaṃ	noun	nt.ac.s	mind
paggaṇhāti	verb	pr.3.s	applies effort, strives on, goes for it endeavours, exerts
padahati	verb	pr.3.s	exerts oneself, strives, applies oneself lit. put forward

Here monks a monk generates intention for the non-arising of unarisen worthless, unskillful states of mind, he exerts oneself, arouses energy, exerts (his) mind and strives.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati
vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

uppannānaṃ	pp	m.gen.pl	of arisen, appeared, come into existence
pāpakānaṃ	adj	m.gen.pl	of bad, wicked, wrong, worthless
akusalānaṃ	adj	m.gen.pl	of unskillful, unbeneficial, useless
dhammānaṃ	noun	m.gen.pl	of states of mind
pahānāya	noun	nt.dat.s	for giving up, letting go, removal, abandoning

He generates intention for the abandoning of arisen worthless, unskillful states of mind, he exerts oneself, arouses energy, exerts his mind and strives.

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ
ārabhati cittaṃ paggaṇhāti padahati

anuppannānaṃ	pp	m.gen.pl	of unborn, unarisen, not yet existent
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kusalānaṃ	adj	m.gen.pl	of beneficial, useful, good, wholesome
dhammānaṃ	noun	m.gen.pl	of states of mind
uppādāya	noun	m.dat.s	for arising, appearing, coming into being

He generates intention for the arising of unarisen worthless, unskilful states of mind, he exerts oneself, arouses energy, exerts his mind and strives.

uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammōsāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

uppannānaṃ	pp	m.gen.pl	of arisen, appeared, come into existence
kusalānaṃ	adj	m.gen.pl	of beneficial, useful, good, wholesome
dhammānaṃ	noun	m.gen.pl	of states of mind
ṭhitiyā	noun	f.dat.s	for stability, constancy, endurance, long lasting, strengthening, lit. standing
asammōsāya	noun	m.dat.s	for not forgetting, non-confusion
bhiyyobhāvāya	noun	m.dat.s	for growth, increase, multiplication
vepullāya	noun	nt.dat.s	for full development, maturity
bhāvanāya	noun	f.instr.s	by development, cultivation, meditation
pāripūriyā	noun	f.dat.s	for fulfillment, completion, culmination maturity

He generates intention for the strengthening, not forgetting, increase, maturity and fulfillment by development of arisen wholesome states of mind, he exerts oneself, arouses energy, exerts his mind and strives.

ayaṃ vuccati bhikkhave sammā-vāyāmo

this monks is called right effort

katamā ca, bhikkhave, sammāsati?

and what monks is right mindfulness?

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijhā-domanassaṃ

idha-	ind		here
bhikkhu	noun	m.n.s	monk
kāye	noun	m.loc.s	in body
kāya-	noun		body
anupassī	noun	m.n.s	observer; one who contemplates
viharati	verb	pr.3.s	he stays
ātāpī	adj	m.n.s	ardent; strenuous , with continuous effort, lit. burning
sampajāno	adj	m.n.s	thoughtful, clearly aware, attentive knowing
satimā	adj	m.n.s	mindful, fully present, attentive
vineyya	verb	ger	removing, getting rid (of)
loke	noun	m.loc.s	in world
abhijjhā-	noun	f	wishing, wanting, covetousness, greed
domanassaṃ	noun	nt.ac.s	(mental) suffering, distress dissatisfaction

Here a monk stays with the body, contemplating the body, resolute, clearly aware and fully present, removing greed and dissatisfaction towards the world

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassaṃ

vedanāsu	noun	m.loc.pl	in feelings, sensations
vedanānupassī	noun	m.n.s	observer of feelings

Here a monk stay with the feelings, contemplating the feelings, resolute, clearly aware and fully present, removing greed and dissatisfaction towards the world

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-domanassaṃ

citte	noun	m.loc.pl	in mind
cittānupassī	noun	m.n.s	observer of mind

Here a monk stays with the mind, contemplating the mind, resolute, clearly aware and fully present, removing greed and dissatisfaction towards the world

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā-
domanassaṃ

dhammesu	noun	m.loc.pl	in mental phenomena, Dhammas
dhammānupassī	noun	m.n.s	observer of mental phenomena of Dhammas

Here a monk stays with the mental phenomena (Dhammas), contemplating the mental phenomena (Dhammas), resolute, clearly aware and fully present, removing greed and depression towards the world.

ayaṃ vuccati bhikkhave sammā-sati

this monks is called right mindfulness

katamo ca bhikkhave sammā-samādhi

katamo	pron	m.n.s	what? which (of the many)?
ca	ind		and
bhikkhave	noun	m.voc.pl	o monks
sammā-	ind		perfectly, rightly, correctly
samādhi	noun	m.n.s	perfect peace of mind, stability of mind, stillness of mind

and what monks is right stability of mind?

idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi,

idha	ind		here, in this regard, in this case
bhikkhave	noun	m.voc.pl	o monks
bhikkhu	noun	m.n.s	monk
vivicca-	verb	ger	separating oneself from, aloof from
eva	ind		just
kāmehi	noun	m.abl.pl	from pleasures, sensual pleasures
vivicca	verb	ger	separating oneself from, aloof from

akusalehi	adj	m.abl.pl	from unskillful, unbeneficial, useless
dhammehi	noun	m.abl.pl	from mental states

Here, monks, monk separating oneself from sensual pleasures, separating oneself from unskillful mental states

savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati

savitakkaṃ	adj	nt.ac.s	with thinking, with reflection
savicāraṃ	adj	nt.ac.s	with investigation, with consideration
vivekaṃ	adj	nt.ac.s	born from seclusion, born from discrimination
pītisukhaṃ	adj	nt.ac.s	with joy and happiness, delight and ease
paṭhamam	adj	nt.ac.s	the first
jhānaṃ	noun	nt.ac.s	state of meditation
upasampajja	verb	ger	reaching, attaining, arriving at
viharati	verb	pr.3.s	lives; abides; dwells

he attaining and remains in the first state of meditation, (which) with thinking, with investigation and with the delight and ease born from seclusion

vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

vitakkavicārānaṃ	noun	m.gen.pl	thinking and investigation(s)
vūpasamā	noun	m.abl.s	from peace, because of calming, subsiding settling
ajjhattaṃ	adj	nt.n.s	inner; subjective; within oneself; what is internal; oneself
sampasādanaṃ	adj	nt.n.s	with calmness, tranquillity, serenity
cetaso	noun	m.gen.s	of mind
ekodibhāvaṃ	adj	m.ac.s	with singleness; integration; unification lit. unified state
avitakkaṃ	adj	nt.ac.s	free from thinking
avicāraṃ	adj	nt.ac.s	free from investigation

samādhijaṃ	adj	nt.ac.s	produced by stability of mind
pītisukhaṃ	adj	nt.ac.s	with joy and happiness, delight and ease
dutijaṃ	adj	nt.ac.s	the second
jhānaṃ	noun	nt.ac.s	state of meditation
upasampajja	verb	ger	reaching, attaining, arriving at
viharati	verb	pr.3.s	lives; abides; dwells

Because of the settling of thinking and investigation, he attaining and remains in the second state of meditation, (which) with internal tranquillity, with unification of mind, free from thinking, free from investigation, with delight and ease produced by stability of mind

pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañ'ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti — upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati

pītiyā	noun	f.gen.s	of joy, delight
ca	ind		and
virāgā	noun	m.abl.s	from waning, fading, lit. discolouring
upekkhako	adj	m.n.s	mentally poised; mentally balanced; equanimous; looking on
ca	ind		and
viharati	verb	pr.3.s	stays, dwells
sato	adj	m.n.s	mindful, present, attentive
ca	ind		and
sampajāno	adj	m.n.s	clearly aware, attentive, knowing
sukhaṃ-	noun	nt.ac.s	ease; comfort
ca	ind		and
kāyena	noun	m.ins.s	with body, by body
paṭisaṃvedeti	verb	pr.3.s	feels, experiences, undergoes
yaṃ	pron	m.ac.s	whoever, who, which
taṃ	pron	m.ac.s	him
ariyā	noun	m.n.pl	noble people, men of integrity
ācikkhanti —	verb	pr.3.pl	tell about, describe, point out, teach
upekkhako	adj	m.n.s	mentally poised; mentally balanced; equanimous; looking on

satimā	adj	m.n.s	mindful, fully present, attentive
sukhavihārī'ti	adj	m.n.s	who lives at ease, who lives comfortably
tatiyaṃ	adj	nt.ac.s	the third
jhānaṃ	noun	nt.ac.s	state of meditation
upasampajja	verb	ger	reaching, attaining, arriving at
viharati	verb	pr.3.s	lives; abides; dwells

Because of fading away of delight, he stays mentally balanced, mindful and clearly aware, experiencing ease by body, he attaining and remains in the third state of meditation, about him noble people say: mentally balanced and mindful he is one who lives at ease”

sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassa-domanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati

sukhassa	noun	nt.gen.s	of happiness; ease
ca	ind		and
pahānā	noun	nt.abl.s	from giving up, letting go, removal abandoning
dukkhassa	noun	nt.gen.s	of suffering; pain; misery
ca	ind		and
pahānā	noun	nt.abl.s	from giving up, letting go, removal abandoning
pubb'eva	ind		just in front of, just before, previous as before, as earlier
somanassadomanassānaṃ	noun	nt.gen.pl	of (mental) pleasure and displeasure satisfaction and dissatisfaction
atthaṅgamā	noun	m.abl.s	from disappearance, vanishing, settling down, subsiding, lit. going home
adukkhamasukhaṃ	adj	m.ac.s	neutral, neither unpleasant nor pleasant neither comfortable nor uncomfortable
upekkhā-	noun		mental poise, mental balance, equanimity composure
sati-	noun		mindfulness, presence, recollection awareness
pārisuddhiṃ	noun	f.ac.s	purity, purification

catutthaṃ	adj	nt.ac.s	the fourth
jhānaṃ	noun	nt.ac.s	state of meditation
upasampajja	verb	ger	reaching, attaining, arriving at
viharati	verb	pr.3.s	lives; abides; dwells

Because of letting go of happiness, from letting go of suffering, as from earlier disappearance satisfaction and dissatisfaction, he attaining and remains in the fourth state of meditation, (which) neither unpleasant nor pleasant, with purification of awareness by equanimity

ayaṃ vuccati bhikkhave sammā-samādhī

this monks is called right stability of mind

ayaṃ-eva ariyo aṭṭh'aṅgiko maggo

this is the noble eightfold path

MINDFULNESS OF BREATHING

Ānāpānassati

[MN 118]

ānāpānassati bhikkhave bhāvitā bahulī-katā mahapphalā hoti mahā-nisaṃsā

ānāpānassati	noun	f.n.s	attention to in and out breathing mindfulness of inhalation and exhalation
bhāvitā	pp	f.n.s	cultivated, developed, lit. caused to be
bahulīkatā	adj	f.n.s	practised often, devoted oneself to, lit. made much of
mahapphalā	adj	f.n.s	of great fruit, yielding good results
hoti	verb	pr.3.s	is
mahānisaṃsā	adj	f.n.s	of great benefit, highly profitable

Monks, (when) mindfulness of inhalation and exhalation is developed and practised often, it is of great fruit and great benefit.

ānāpānassati bhikkhave bhāvitā bahulī-katā cattāro satipaṭṭhāne paripūreti

ānāpānassati	noun	f.n.s	attention to in and out breathing mindfulness of inhalation and exhalation
bhāvitā	pp	f.n.s	cultivated, developed, lit. caused to be
bahulīkatā	adj	f.n.s	practised often, devoted oneself to, lit. made much of
cattāro	adj	m.ac.pl	four (4)
satipaṭṭhāne	noun	m.ac.pl	establishing mindfulness, setting up attention, foundations of mindfulness
paripūreti	verb	pr.3.s	fills up, suffuses, lit. causes to fill

Monks, (when) mindfulness of inhalation and exhalation is developed and practised often, it is fills up four foundations of mindfulness

cattāro satipaṭṭhānā bhāvitā bahulī-katā satta-bojjhaṅge paripūrenti

cattāro	adj	m.ac.pl	four (4)
satipaṭṭhānā	noun	m.n.pl	establishing mindfulness, setting up attention, foundations of mindfulness
bhāvitā	pp	f.n.pl	cultivated, developed, lit. caused to be
bahulīkatā	adj	f.n.pl	practised often, devoted oneself to
			lit. made much of
satta-	adj		seven (7)
bojjhaṅge	noun	m.ac.pl	elements of awakening, factors of enlightenment
paripūreti	verb	pr.3.pl	fill up, suffuse, lit. cause to fill

four foundations of mindfulness, (when) developed and practised often, they fill up seven factors of awakening.

satta-bojjhaṅgā bhāvitā bahulī-katā vijjā-vimuttiṃ paripūrenti

vijjā-	noun		knowledge, wisdom, understanding
vimuttiṃ	noun	f.ac.s	freedom, liberation

seven factors of awakening, (when) developed and practised often, they fill up liberation by understanding.

kathaṃ bhāvitā ca bhikkhave ānāpānassati kathaṃ bahulī-katā mahapphalā hoti mahā-nisaṃsā?

kathaṃ ind how? why?

And how monks mindfulness of inhalation and exhalation is developed? How practised often it is of great fruit and great benefit?

idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā

idha-	ind		here
bhikkhu	noun	m.n.s	monk
araṇṇa-gato	pp	m.n.s	gone to a forest

vā	ind		or
rukkha-mūla-gato	pp	m.n.s	gone to the foot of a tree
vā	ind		or
suñña-agāra-gato	pp	m.n.s	gone to the empty dwelling
vā	ind		or
nisīdati	verb	pr.3.s	sits down
pallaṅkaṃ	noun	m.ac.s	cross-legged sitting position
ābhujitvā	verb	abs	having bent, having folded
ujuṃ	ind	adv	straightly, erectly
kāyaṃ	noun	m.ac.s	body
paṇidhāya	verb	ger	guiding, directing, determining
parimukhaṃ	ind	adv	as first priority, to the fore, in front of
satim	noun	f.ac.s	mindfulness, presence, awareness
upaṭṭhapetvā	v.caus	abs	having caused to attend, having set up
			having made sure is present

Here monk, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, having folded cross-legged sitting position, directing body erectly and having set up mindfulness in front of him

so sato'va assasati, sato'va passasati. dīghaṃ vā assasanto dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti

so	pron	m.n.s	he
sato-eva	adj	m.n.s	just mindful
assasati	verb	pr.3.s	breathes in; inhales
sato-eva	adj	m.n.s	just mindful
passasati	verb	pr.3.s	breathes out

just mindful, he breathes in, just mindful, he breathes out

dīghaṃ	ind	adv	long, deeply
vā	ind		or
assasanto	prp	m.n.s	breathing in
dīghaṃ	ind	adv	deeply
assasāmī'ti	verb	pr.3.s	I breathe in; inhale

pajānāti	verb	pr.3.s	knows clearly
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breathing in deeply he knows clearly: I'm breath in deeply.'

dīghaṃ	ind	adv	long, deeply
vā	ind		or
passasanto	prp	m.n.s	breathing out
dīghaṃ	ind	adv	deeply
passasāmī'ti	verb	pr.3.s	I breathes out
pajānāti	verb	pr.3.s	knows clearly

or breathing out deeply he knows clearly: I'm breath out deeply.'

rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto rassaṃ passasāmī'ti pajānāti

rassaṃ	ind	adv	short, shortly
vā	ind		or
assasanto	prp	m.n.s	breathing in
rassaṃ	ind	adv	shortly
assasāmī'ti	verb	pr.3.s	I breathe in; inhale
pajānāti	verb	pr.3.s	knows clearly

or breathing in shortly he knows clearly: I'm breath in shortly.'

rassaṃ	ind	adv	short, shortly or
vā	ind		or
passasanto	prp	m.n.s	breathing out
rassaṃ	ind	adv	shortly
passasāmī'ti	verb	pr.3.s	I breathe out
pajānāti	verb	pr.3.s	knows clearly

or breathing out shortly he knows clearly: I'm breath out shortly.'

sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati, sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati

sabba-	adj		all, whole
kāya-	noun		body
paṭisaṃvedī	adj	m.n.s	who experiences, feels
assasissāmī'ti	verb	fut.3.s	I will breathe in; inhale
sikkhati	verb	pr.3.s	learns; trains himself; practises

he trains: I will breathe in experiencing the whole body.”

sabba-	adj		all, whole
kāya-	noun		body
paṭisaṃvedī	adj	m.n.s	who experiences, feels
passasissāmī'ti	verb	fut.3.s	I will breathe out
sikkhati	verb	pr.3.s	learns; trains himself; practises

he trains: I will breathe out experiencing the whole body.”

passambhayaṃ kāyaśaṅkhāraṃ assasissāmī'ti sikkhati, passambhayaṃ kāyaśaṅkhāraṃ
passasissāmī'ti sikkhati

passambhayaṃ	prp.caus	m.n.s	calming, stilling, settling
kāya-	noun	masc	body
śaṅkhāraṃ	noun	m.ac.s	condition, construction, formation
			intention
assasissāmī'ti	verb	fut.3.s	I will breathe in; inhale
sikkhati,	verb	pr.3.s	learns; trains himself; practises

he trains: I will breathe in calming the bodily formation.”

passambhayaṃ	prp.caus	m.n.s	calming, stilling, settling
kāya-	noun	masc	body
śaṅkhāraṃ	noun	m.ac.s	condition, construction, formation
			intention
passasissāmī'ti	verb	fut.3.s	I will breathe out
sikkhati,	verb	pr.3.s	learns; trains himself; practises

he trains himself: I will breathe out calming the bodily formation.”

pīti-paṭisaṃvedī assasissāmī'ti sikkhati, pīti-paṭisaṃvedī passasissāmī'ti sikkhati;

pīti-	noun	f	joy; delight; emotion
paṭisaṃvedī	noun	m.n.s	who experiences, feels

He trains: 'I will breathe in experiencing rapture.' He trains: 'I will breathe out experiencing rapture.'

sukha-paṭisaṃvedī assasissāmī'ti sikkhati, sukha-paṭisaṃvedī passasissāmī'ti sikkhati;

sukha-	noun		pleasure, ease, happiness
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He trains: 'I will breathe in experiencing pleasure.' He trains: 'I will breathe out experiencing pleasure.'

cittasaṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati, cittasaṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati;

citta-saṅkhāra-	noun		mental activity, thought formation
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He trains: 'I will breathe in experiencing mental activity.' He trains: 'I will breathe out experiences mental activity.'

passambhayaṃ cittasaṅkhāraṃ assasissāmī'ti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmī'ti sikkhati

passambhayaṃ	prp	m.n.s	calming, lit. causing to be calm
citta-saṅkhāra-	noun		mental activity, thought formation

He trains: 'I will breathe in calming mental activity.' He trains: 'I will breathe out calming mental activity.'

cittapaṭisaṃvedī assasissāmī'ti sikkhati, cittapaṭisaṃvedī passasissāmī'ti sikkhati;

citta-	noun	masc	mind
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He trains: 'I will breathe in experiences the mind.' He trains: 'I will breathe out experiences the mind.'

abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati, abhippamodayaṃ cittaṃ passasissāmī'ti sikkhati;

abhippamodayaṃ prp m.n.s gladdening, satisfying, making please

He trains: 'I will breathe in gladdening the mind.' He trains: 'I will breathe out gladdening the mind.'

samādahaṃ cittaṃ assasissāmī'ti sikkhati, samādahaṃ cittaṃ passasissāmī'ti sikkhati;

samādahaṃ prp m.n.s composing, stabilizing, collecting

He trains: 'I will breathe in stabilizing the mind.' He trains: 'I will breathe out stabilizing the mind.'

vimocayaṃ cittaṃ assasissāmī'ti sikkhati, vimocayaṃ cittaṃ passasissāmī'ti sikkhati

vimocayaṃ prp m.n.s releasing; freeing

He trains: 'I will breathe in releasing the mind.' He trains: 'I will breathe out releasing the mind.'

anicc-ānupassī assasissāmī'ti sikkhati, anicc-ānupassī passasissāmī'ti sikkhati;

anicca- noun impermanence, unsuitability
anupassī adj m.n.s observer; one who contemplates.

He trains: 'I will breathe in observing impermanence.' He trains: 'I will breathe out observing impermanence.'

virāgānupassī assasissāmī'ti sikkhati, virāgānupassī passasissāmī'ti sikkhati;

virāga- noun fading away of desire, waning of passion

He trains: 'I will breathe in observing fading away of desire.' He trains: 'I will breathe out observing fading away of desire.'

nirodhānupassī assasissāmī'ti sikkhati, nirodhānupassī passasissāmī'ti sikkhati;

nirodha- noun ending, cessation, finishing

He trains: 'I will breathe in observing cessation.' He trains: 'I will breathe out observing cessation'

paṭinissaggānupassī assasissāmī'ti sikkhati, paṭinissaggānupassī passasissāmī'ti sikkhati

paṭinissagga- noun giving up; rejection; relinquishment

He trains himself, 'I will breathe in observing relinquishment.' He trains himself, 'I will breathe out observing relinquishment.'

evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisamsā.

evaṃ	ind		thus, this, like this, just as, such
bhāvitā	pp	f.n.s	cultivated, developed, lit. caused to be
kho	ind		indeed
ānāpānassati	noun	f.n.s	attention to in and out breathing mindfulness of inhalation and exhalation
evaṃ	ind		thus, this, like this, just as, such
bahulīkatā	adj	f.n.s	practised often, devoted oneself to, lit. made much of
mahapphalā	adj	f.n.s	of great fruit, yielding good results
hoti	verb	pr.3.s	is
mahānisamsā	adj	f.n.s	of great benefit, highly profitable

In this way cultivated indeed, monks, in this way mindfulness of inhalation and exhalation practised often, it is of great fruit and great benefit.

DEPENDENT ORIGATION

Paṭicca-samuppāda

[SN 12.2 / VIBH 6.1 / VIBH 4.1.1]

avijjā-paccayā saṅkhārā; saṅkhāra-paccayā viññāṇaṃ; viññāṇa-paccayā nāmarūpaṃ;
nāmarūpa-paccayā saḷāyatanaṃ; saḷāyatana-paccayā phasso; phassa-paccayā vedanā;

avijjāpaccayā	noun	m.abl.s	from ignorance as condition
>avijjā-	noun	f	ignorance
>paccayā	noun	masc	cause, supporting condition, prerequisite
saṅkhārā	noun	m.n.pl	formations
saṅkhārapaccayā	noun	m.abl.s	from volitional formations as condition
viññāṇaṃ	noun	nt.n.s	consciousness
viññāṇapaccayā	noun	m.abl.s	from consciousness as condition
nāmarūpaṃ	noun	nt.n.s	name and form, mind and body
nāmarūpapaccayā	noun	m.abl.s	from mind and body as condition
saḷāyatanaṃ	noun	nt.n.s	six (internal) fields, six (internal sense) bases six sense organs
saḷāyatana-paccayā	noun	m.abl.s	from six (internal) fields as condition
phasso	noun	m.n.s	contact, touch
phassapaccayā	noun	m.abl.s	from contact as condition
vedanā	noun	f.n.s	feeling, sensation, felt experience

**From ignorance as condition formations arise, from formations as condition
consciousness arises, from consciousness as condition mind and body arise, from mind
and body as condition six (internal) fields arise, from six (internal) fields as condition
contact arises, from contact as condition feelings arise,**

vedanā-paccayā taṇhā; taṇhā-paccayā upādānaṃ; upādāna-paccayā bhavo; bhava-paccayā
jāti; jāti-paccayā jarāmaraññaṃ soka-parideva-dukkhadomanass'upāyāsā sambhavanti

vedanāpaccayā	noun	m.abl.s	from felt experience as condition
taṇhā	noun	f.n.s	craving, desire; lit: thirst
taṇhāpaccayā	noun	m.abl.s	from craving as condition
upādānaṃ	noun	nt.n.s	grasping, clinging
upādānapaccayā			from grasping as condition

bhavo	noun	m.n.s	becoming, being, existence
bhavapaccayā	noun	m.abl.s	from becoming as condition
jāti	noun	f.n.s	birth
jātipaccayā	noun	m.abl.s	from birth as condition
jarāmaṇaṃ	noun	nt.n.s	aging and death
soka-	noun		grief, sorrow, sadness
parideva-	noun		mourning, lament, wail, cry
dukkhadomanass-	noun		pain and stress, physical pain and mental suffering
upāyāsā	noun	m.n.pl	afflictions, agitations, troubles
sambhavanti	verb	pr.3.pl	are produced, come together, arise together

From felt experience as condition craving arises, from craving as condition clinging arises, from clinging as condition becoming arise, from becoming as condition birth arise, from birth as condition – aging and death, sorrows, laments, pains, stress and troubles arise.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

evaṃ-	ind		thus, this, like this, just as, such
etassa	pron	m.gen.s	of this
kevalassa	adj	m.gen.s	of whole, altogether, total, entire
dukkhakkhandhassa	noun	m.gen.s	of heap of suffering, mountain of suffering
samudayo	noun	m.n.s	arising, appearance
hoti	verb	pr.3.s	there is

such is arising of this whole heap of suffering.

tattha katamā avijjā?

tattha	ind		in that regard, in that case
katamā	pron	f.n.s	what? which (of the many)?
avijjā	noun	f.n.s	ignorance

What is ignorance' in that regard?

dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ,
dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ.

dukkhe	noun	nt.loc.s	in discomfort, suffering, pain, unease something unsatisfactory, problem, trouble
aññāṇaṃ	noun	nt.n.s	ignorance (of), lack of understanding (of), not knowing (about)
dukkhasamudaye	noun	m.loc.s	in origin of suffering, source of unsatisfactory
aññāṇaṃ	noun	nt.n.s	ignorance (of), lack of understanding (of), not knowing (about)
dukkhanirodhe	noun	m.loc.s	in cessation of suffering, disappearance of suffering
aññāṇaṃ	noun	nt.n.s	ignorance (of), lack of understanding (of), not knowing (about)
dukkhanirodha-	noun		cessation of suffering, disappearance of suffering
gāminiyā	adj	f.loc.s	leading to
paṭipadāya	noun	f.loc.s	way, path of progress, path of practice
aññāṇaṃ	noun	nt.n.s	ignorance (of), lack of understanding (of), not knowing (about)

**not knowing suffering, not knowing the origin of suffering, not knowing the cessation
of suffering, not knowing the path leading to the cessation of suffering.**

ayaṃ vuccati avijjā.

ayaṃ	pron	f.n.s	this
vuccati	verb	pr.3.s	is said to be, is called

this is called ignorance'.

tattha katame avijjā-paccayā saṅkhārā?

what are formations', with ignorance as a condition, in that regard?

puññ'ābhisaṅkhāro, apuññ'ābhisaṅkhāro, āneñj'ābhisaṅkhāro; kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

puñña-	adj		meritorious, good, wholesome
abhisaṅkhāro	noun	m.n.s	construction, fabrication, formation
apuñña-	adj		demeritorious, bad, unwholesome
abhisaṅkhāro,	noun	m.n.s	construction, fabrication, formation
āneñja-	adj		immovable, imperturbable
abhisaṅkhāro;	noun	m.n.s	construction, fabrication, formation
kāyasaṅkhāro	noun	m.n.s	physical activity, bodily formations
vacīsaṅkhāro	noun	m.n.s	verbal formations (in the mind), thoughts in language, internal dialogue
cittasaṅkhāro	noun	m.n.s	mental activity, thought formation

Wholesome formation, unwholesome formation, immovable formation, bodily formations, verbal formations, mental formation.

tattha katamo puññābhisaṅkhāro?

what is wholesome practice' in that regard?

kusalā cetanā kāmāvacarā, rūpāvacarā; dānamayā, sīlamayā, bhāvanāmayā.

kusalā	adj	f.n.pl	beneficial, skillful, good, wholesome
cetanā	noun	f.n.pl	intentions, will
kāmāvacarā	adj	f.n.pl	belonging to the sphere of sensual experience
rūpāvacarā;	adj	f.n.pl	belonging to the world of (subtle material) form.
dānamayā	adj	f.n.pl	made by giving, produced by charity
sīlamayā	adj	f.n.pl	made by morality, produced by behaviour
bhāvanāmayā	adj	f.n.pl	made by cultivation, produced by meditation

skillful intentions belonging to the sphere of sensual experience, belonging to the world of (subtle material) form, produced by giving, produced by morality, produced by meditation.

ayaṃ vuccati puññābhisaṅkhāro.

this is called wholesome practice'.

tattha katamo apuññābhisaṅkhāro?

what is unwholesome practice' in that regard?

akusalā cetanā kāmāvacarā.

unskillful intentions belonging to the sphere of sensual experience

ayaṃ vuccati apuññābhisaṅkhāro.

this is called unwholesome practice'.

tattha katamo āneñjābhisaṅkhāro?

what is practice of imperturbability' in that regard?

kusalā cetanā arūpāvacarā.

arūpāvacarā adj f.n.pl belonging to the sphere of the formless

skillful intentions belonging to the sphere of the sphere of the formless.

ayaṃ vuccati āneñjābhisaṅkhāro.

this is called practice of imperturbability'.

tattha katamo kāyaṅkhāro?

what is bodily formation' in that regard?

kāya-sañcetanā kāyaṅkhāro, vacī-sañcetanā vacīsaṅkhāro, mano-sañcetanā cittasaṅkhāro.

sañcetanā	noun	f.n.s	volition, intention, will
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volition associated with the body is the bodily formation, volition associated with speech is the verbal formation, volition associated with the mind is the mental formation.

ime vuccanti avijjā-paccayā saṅkhārā.

these are called formations', with ignorance as a condition.

tattha katamaṃ saṅkhāra-paccayā viññāṇaṃ?

what is consciousness', with formations as a condition, in that regard?

cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

cakkhuviññāṇaṃ,	noun	nt.n.s	eye consciousness, visual awareness, seeing
sotaviññāṇaṃ	noun	nt.n.s	ear consciousness, auditory awareness hearing
ghānaviññāṇaṃ,	noun	nt.n.s	nose consciousness, olfactory awareness smelling
jivhāviññāṇaṃ,	noun	nt.n.s	tongue consciousness, gustatory awareness tasting
kāyaviññāṇaṃ	noun	nt.n.s	body consciousness, tactile awareness, touching
manoviññāṇaṃ.	noun	nt.n.s	mind consciousness, mental awareness thinking

eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness.

idaṃ vuccati saṅkhāra-paccayā viññāṇaṃ.

this is called consciousness', with formations as a condition.

tattha katamaṃ viññāṇa-paccayā nāmarūpaṃ?

what is 'mind-and-body', with consciousness as a condition, in that regard?

atthi nāmaṃ, atthi rūpaṃ.

atthi	verb	pr.3.s	there is, there exists
nāmaṃ	noun	nt.n.s	mind, lit. name
atthi	verb	pr.3.s	there is, there exists
rūpaṃ	noun	nt.n.s	body, physical body, bodily form

there is the mind', there is the body'.

tattha katamaṃ nāmaṃ?

what is the mind' in that regard?

vedanā saññā cetanā phasso manasikāro

vedanā	noun	fem.nom.sg	sensation; feeling; felt experience
saññā	noun	fem.nom.sg	perception; conception; recognition
cetanā	noun	fem.nom.sg	intention; will
phasso	noun	masc.nom.sg	touch; contact; sense impingement
manasikāro	noun	masc.nom.sg	attention; mental application;

the feeling, perceptions, intention, contact and attention.

idaṃ vuccati nāmaṃ.

this is called 'the mind'.

tattha katamaṃ rūpaṃ?

what is the body' in that regard?

cattāro mahābhūtā, catunnañ'ca mahābhūtānaṃ upādāya rūpaṃ.

cattāro	adj	m.n.pl	four (4)
mahābhūtā	noun	m.n.pl	primary elements, earth water fire wind, lit great element
catunnañ'ca	adj	m.gen.pl	of four (4)
mahābhūtānaṃ	noun	m.gen.pl	of primary elements, earth water fire wind lit. great element
upādāya	verb	ger	derived (from), dependent (on) lit. grasping (onto)
rūpaṃ	noun	nt.ac.s	body, physical body, bodily form

the four great elements and the body dependent on the four great elements.

idaṃ vuccati rūpaṃ.

this is called 'the body'.

iti idañ'ca nāmaṃ, idañ'ca rūpaṃ.

thus is this mind and this body.

idaṃ vuccati viññāṇa-paccayā nāmarūpaṃ.

this is called 'mind-and-body', with consciousness as a condition.

tattha katamaṃ nāmarūpa-paccayā saḷāyatanaṃ?

what is 'six internal sense fields', with mind-and-body as a condition, in that regard?

cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ.

cakkhāyatanaṃ,	noun	nt.n.s	field of vision, seeing base, eye
sotāyatanaṃ,	noun	nt.n.s	field of hearing, auditory base, ear
ghānāyatanaṃ	noun	nt.n.s	field of smelling, olfactory base, nose
jivhāyatanaṃ	noun	nt.n.s	field of tasting, base of taste, tongue
kāyāyatanaṃ	noun	nt.n.s	field of touching, somatic base, body
manāyatanaṃ	noun	nt.n.s	field of intellect, base of mental, mind

field of the eye, field of the ear, field of the nose, field of taste, field of the body, field of mind.

idaṃ vuccati nāmarūpa-paccayā saḷāyatanaṃ.

this is called 'six internal sense fields', with mind-and-body as a condition.

tattha katamo saḷāyatana-paccayā phasso?

what is 'contact', with the six internal sense fields as a condition, in that regard?

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.

cakkhusamphasso,	noun m.n.s	contact with the eye, visual impression
sotasamphasso	noun m.n.s	contact with the ear, auditory impression
ghānasamphasso	noun m.n.s	contact with the nose, olfactory impression
jivhāsamphasso	noun m.n.s	contact with the tongue, taste impression
kāyasamphasso	noun m.n.s	physical contact, somatic impression
manosamphasso	noun m.n.s	contact with the mind, mental impression

contact with the eye, contact with the ear, contact with the nose, contact with the tongue, physical contact, contact with the mind.

ayaṃ vuccati saḷāyatana-paccayā phasso.

this is called 'contact', with the six sense fields as a condition.

tattha katamā phassa-paccayā vedanā?

what is 'feeling', with contact as a condition, in that regard?

cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā.

cakkhu-samphassa-jā	adj	f.n.s	caused by eye contact, produced by visual impression
sotasamphassajā	adj	f.n.s	caused by contact with the ear, produced by from auditory impression
ghānasamphassajā	adj	f.n.s	caused by contact with the nose, produced by olfactory impression
jivhāsamphassajā	adj	f.n.s	produced by contact with the tongue, born from taste impression
kāyasamphassajā	adj	f.n.s	caused by physical contact, produced by somatic impression
manosamphassajā	adj	f.n.s	caused by mental contact, produced by mental impression

feeling caused by eye contact, feeling caused by contact with the ear, feeling caused by contact with the nose, feeling produced by contact with the tongue, feeling caused by physical contact, feeling caused by mental contact.

ayaṃ vuccati phassa-paccayā vedanā.

this is called 'feeling', with contact as a condition.

tattha katamā vedanā-paccayā taṇhā?

what is 'craving', with feeling as a condition, in that regard?

rūpatāṇhā, saddatāṇhā, gandhatāṇhā, rasatāṇhā, phoṭṭhabbatāṇhā, dhammatāṇhā.

rūpatāṇhā	noun	f.n.s	craving for material form
saddatāṇhā	noun	f.n.s	craving for sound
gandhatāṇhā	noun	f.n.s	craving for smell
rasatāṇhā	noun	f.n.s	craving for taste
phoṭṭhabbatāṇhā	noun	f.n.s	craving for physical sensation
dhammatāṇhā	noun	f.n.s	craving for mental phenomena

craving for material form, craving for sound, craving for smell, craving for taste, craving for physical sensation, craving for mental phenomena.

ayaṃ vuccati vedanā-paccayā taṇhā.

this is called 'craving', with feeling as a condition.

tattha katamaṃ taṇhā-paccayā upādānaṃ?

what is 'clinging', with craving as a condition?

kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

kāmupādānaṃ	noun	nt.n.s	grasping sensual pleasures, clinging to objects of sensual delight
diṭṭhupādānaṃ	noun	nt.n.s	grasping views, clinging to beliefs
sīlabbatupādānaṃ	noun	nt.n.s	grasping precepts and practices, clinging to ethics and observances, addiction to rites and rituals
attavādupādānaṃ	noun	nt.n.s	grasping a theory of self, clinging to a self-concept, attachment to a soul theory

clinging to objects of sensual delight, clinging to views, clinging to rites and rituals, clinging to a self-concept

idaṃ vuccati taṇhā-paccayā upādānaṃ.

this is called 'clinging', with craving as a condition.

tattha katamo upādāna-paccayā bhavo?

what is 'becoming', with clinging as a condition, in that regard?

bhavo duvidhena – atthi kammabhavo, atthi upapattibhavo.

bhavo	noun	m.n.s	becoming, being, existence
duvidhena –	ind		in two ways; as of two kinds; in a twofold way.

atthi	verb	pr.3.s	there is, there exists
kamma-	noun		action, deed, doing
bhavo	noun	m.n.s	becoming, being, existence
atthi	verb	pr.3.s	there is, there exists
upapatti-	noun		rebirth, re-arising
bhavo	noun	m.n.s	becoming, being, existence

becoming is twofold – there is action-becoming, there is rebirth-becoming.

tattha katamo kammabhavo?

therein what is action-becoming?

puññābhisāṅkhāro, apuññābhisāṅkhāro, āneñjābhisāṅkhāro.

puñña-	adj		meritorious, good, wholesome
abhisāṅkhāro	noun	m.n.s	construction, fabrication, formation
apuñña-	adj		demeritorious, bad, unwholesome
abhisāṅkhāro,	noun	m.n.s	construction, fabrication, formation
āneñja-	adj		immovable, imperturbable
abhisāṅkhāro;	noun	m.n.s	construction, fabrication, formation

wholesome formation, unwholesome formation, imperturbable formation

ayaṃ vuccati kammabhavo.

this is called 'action-becoming'.

sabbam'pi bhava-gāmi-kammaṃ kamma-bhavo.

sabbam-	adj	nt.n.s	all
api	ind		just, only
bhava-	noun		becoming, being, existence
gāmi-	adj		leading to, going to, heading to
kammaṃ	noun	nt.n.s	action, deed, doing
kamma-	noun		action, deed, doing

bhavo	noun	m.n.s	becoming, being, existence
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all action(s) that leads to existence is 'action-becoming'.

tattha katamo upapattibhavo?

what is rebirth-becoming, in that regard?

kāmabhavo, rūpabhavo, arūpabhavo; saññābhavo, asaññābhavo,
nevasaññānāsaññābhavo; ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo.

kāmabhavo	noun	m.n.s	becoming in the realm of sense desire sensual sphere becoming
rūpabhavo	noun	m.n.s	becoming in the realm of (subtle material) form, (subtle material) form sphere becoming
arūpabhavo	noun	m.n.s	becoming in the immaterial realm, formless sphere becoming
saññā-	noun		perception, conception, recognition
bhavo	noun	m.n.s	becoming, being, existence
asaññā-	noun		non perception, non conception
bhavo	noun	m.n.s	becoming, being, existence
nevasaññānāsaññā-	noun		neither perception nor non-perception
bhavo	noun	m.n.s	becoming, being, existence
eka-	adj		one
vokāra-	noun		detail, constituent, factor, component
bhavo	noun	m.n.s	becoming, being, existence
catu-	adj		four
vokāra-	noun		detail, constituent, factor, component
bhavo	noun	m.n.s	becoming, being, existence
pañca-	adj		five
vokāra-	noun		detail, constituent, factor, component
bhavo	noun	m.n.s	becoming, being, existence

existence in the realm of sense desire, existence in the realm of form, existence in the formless realm, becoming with perception, becoming with non-perception, becoming

with neither-perception-nor-non-perception; becoming with one-component, becoming with four-components, becoming with five-components.

ayaṃ vuccati upapattibhavo.

this is called 'rebirth-becoming'.

iti ayañ'ca kammabhavo, ayañ'ca upapattibhavo.

thus is this action-becoming and this rebirth-becoming.

ayaṃ vuccati upādāna-paccayā bhavo.

this is called 'becoming', with clinging as a condition.

tattha katamā bhava-paccayā jāti?

therein what is 'birth', with becoming as a condition?

yā tesam tesam sattānam tamhi tamhi sattanikāye jāti; sañjāti, okkanti, abhinibbatti, khandhānam pātubhāvo, āyatanānam paṭilābho.

yā	pron	f.n.s	whatever, that which
tesam	pron	m.dat.pl	for them
tesam	pron	m.dat.pl	for them
sattānam	noun	m.dat.pl	for living beings
tamhi	pron	m.loc.s	in it, in that
tamhi	pron	m.loc.s	in it, in that
satta-nikāye	noun	m.loc.s	in group of living beings
jāti	noun	f.n.s	birth, rebirth, conception
sañjāti	noun	f.n.s	birth, origin, arising
okkanti	noun	f.n.s	conception, coming down (into a womb) lit. descent
abhinibbatti	noun	f.n.s	birth, becoming, production
khandhānam	noun	m.gen.pl	of aggregates, combinations, conglomerations
pātubhāvo	noun	m.n.s	appearance (of), manifestation (of)

āyatanānaṃ	noun	m.gen.pl	of sense organs, sense fields
paṭilābho	noun	m.n.s	personal acquisition (of), obtaining (of) gaining (of)

whatever birth, arising, conception, production, appearance of the aggregates, obtaining of the sense fields for various beings among the various classes of beings.

ayaṃ vuccati bhava-paccayā jāti.

this is called 'birth', with becoming as a condition.

tattha katamaṃ jāti-paccayā jarāmaraṇaṃ?

therein what is 'aging-and-death', with birth as a condition?

atthi jarā, atthi maraṇaṃ.

there is aging, there is death.

tattha katamā jarā?

therein what is aging?

yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko; ayaṃ vuccati jarā

jarā	noun	f.n.s	decay; old age, aging
jīraṇatā	noun	f.n.s	(state of) old age, decrepitude, deterioration
khaṇḍiccaṃ	noun	nt.n.s	breaking apart, broken teeth
pāliccaṃ	noun	nt.n.s	hoariness, gray hair
valittacatā	noun	f.n.s	(state of) wrinkled skin, wrinkles, wrinkliness
āyuno	noun	m.gen.s	of life force, life energy
saṃhāni	noun	f.n.s	shrinking, decrease, dwindling away
indriyānaṃ	noun	m.gen.pl	of faculties; senses
paripāko;	noun	m.n.s	decay, deterioration, lit. over-ripeness

Whatever aging, decrepitude, breaking apart, hoariness, wrinkliness, dwindling away of life-force, deterioration of faculties for various beings among the various classes of beings.

tattha katamaṃ maraṇaṃ?

therein what is death?

yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ
maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷavarassa nikkhepo
jīvitindriyassa'upacchedo, idaṃ vuccati maraṇaṃ

tamhā	pron	m.abl.s	from it, from that
cuti	noun	f.n.s	falling away, passing away, vanishing
cavanatā	noun	f.n.s	falling away, passing away
bhedo	noun	m.n.s	breaking-up, breaking apart
antaradhānaṃ	noun	nt.n.s	disappearance, fading away, vanishing
maccu	noun	m.n.s	death, dying
marāṇaṃ	noun	nt.n.s	death
kālakiriyaṃ	noun	f.n.s	dying, death, completion of time, lit. time is done, black deed
khandhānaṃ	noun	m.gen.pl	of aggregates, combinations, conglomerations
bhedo	noun	m.n.s	breaking-up (of), breaking apart
kaḷavarassa	noun	m.gen.s	of dead body, corpse
nikkhepo	noun	m.n.s	discarding (of), dropping (of), putting down throwing away (of)
jīvitindriyassa-	noun	nt.gen.s	of life faculty, life force, power of life
upacchedo	noun	m.n.s	severing (of), cutting off, breaking off complete stopping (of)

Whatever falling away, passing away, breaking apart, disappearance, dying, death, completion of time, breaking of the aggregates, discarding of the body, complete stopping of the power of life of for various beings from the various classes of beings.

iti ayañ'ca jarā, idañ'ca maraṇaṃ.

thus is this aging and this death.

idaṃ vuccati jāti-paccayā jarāmaraṇaṃ.

this is called 'aging-and-death', with birth as a condition.

tattha katamo soko?

therein what is sorrow?

ñāti-byasanena vā phuṭṭhassa, bhoga-byasanena vā phuṭṭhassa, roga-byasanena vā phuṭṭhassa, sīla-byasanena vā phuṭṭhassa, diṭṭhi-byasanena vā phuṭṭhassa; aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa; soko, socanā, socitattaṃ; antosoko, antoparisoko, cetaso parijjhāyanā, domanassaṃ, sokasallaṃ.

ñāti-	noun		family, relative, kinsman
byasanena	noun	m.ins.s	by misfortune, disaster, calamity, loss
vā	ind		or
phuṭṭhassa	pp	m.gen.s	of afflicted (with), suffering (from), lit touched (by)
bhoga-	noun		wealth, possessions, property, riches
byasanena	noun	m.ins.s	by misfortune, disaster, calamity, loss
roga-	noun		disease, illness
byasanena	noun	m.ins.s	by misfortune, disaster, calamity, loss
sīla-	noun		behaviour, conduct, integrity
byasanena	noun	m.ins.s	by misfortune, disaster, calamity, loss
diṭṭhi-	noun		view, belief, opinion, concept, theory
			opinion, attitude
byasanena	noun	m.ins.s	by misfortune, disaster, calamity, loss
aññataraññatarena	adj	m.ins.s	by one or other; all kinds
byasanena	noun	m.ins.s	by misfortune, disaster, calamity, loss
samannāgatassa,	adj	m.gen.s	of possessing, endowed (with), having lit. going together (with)
aññataraññatarena	adj	m.ins.s	by one or other; all kinds

dukkhadhammena	noun	nt.ins.s	by misfortune, painful experience state of suffering
phuṭṭhassa	pp	m.gen.s	of afflicted (with), suffering (from), lit touched (by)
soko	noun	m.n.s	grief, sorrow, sadness
socanā,	noun	f.n.s	grief, sorrow, sadness
socitattam;	noun	nt.n.s	bereavement, state of grief, state of sorrow state of sadness, sorrowfulness
antosoko	noun	m.n.s	internal grief, personal sadness, heartache
antoparisoko	noun	m.n.s	severe internal grief, severe personal sadness severe heartache
cetaso	noun	m.gen.s	of mind
parijjhāyanā,	noun	m.n.s	thorough burning
domanassam	noun	nt.n.s	(mental) suffering, distress, dissatisfaction
sokasallam	noun	nt.n.s	the dart of sorrow

grief, sadness, sorrowfulness, heartache, severe internal grief, the mind's thorough burning, displeasure, the dart of sorrow; of one affected by the loss of relatives, or loss of wealth, or misfortune of sickness, or loss of virtue, or misfortune on account of beliefs; of one who endowed with all kinds of calamity, of one affected by all kinds of painful experience.

ayaṃ vuccati soko.

this is called 'sorrow'.

tattha katamo paridevo?

therein what is lamentation?

ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa; aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa; ādevo paridevo, ādevanā paridevanā, ādevitattam paridevitattam; vācā, palāpo, vippalāpo; lālappo, lālappanā, lālappitattam.

ādevo	noun	m.n.s	mourning, lamenting, wailing, crying
paridevo	noun	m.n.s	mourning, lament, wail, cry
ādevanā	noun	f.n.s	mourning, lamenting, wailing, crying
paridevanā	noun	f.n.s	mourning, lament, wail, cry
ādevitattaṃ	noun	nt.n.s	(state of) mourning, lamenting, wailing crying, bewailing
paridevitattaṃ;	noun	nt.n.s	state of mourning, lamentation, wailing crying etc
vācā,	noun	f.n.s	speech, words, statement
palāpo,	noun	m.n.s	chattering, gossip
vippalāpo;	noun	m.n.s	confused talk, wailing
lālappo,	noun	m.n.s	murmur
lālappanā,	noun	f.n.s	murmuring,
lālappitattaṃ	noun	nt.n.s	murmuration.

lament, mourning, wailing, crying, bewailing, lamentation; (sorrowful) speech, chattering, confused talk, murmur, murmuring, murmuration; of one affected by the loss of relatives, or loss of wealth, or misfortune of sickness, or loss of virtue, or misfortune on account of beliefs; of one who endowed with all kinds of calamity, of one affected by all kinds of painful experience.

ayaṃ vuccati paridevo.

this is called 'lamentation'.

tattha katamaṃ dukkhaṃ?

therein what is pain?

yaṃ kāyikaṃ asātaṃ, kāyikaṃ dukkhaṃ; kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ; kāyasamphassajā asātā dukkhā vedanā.

yaṃ	noun	nt.n.s	whatever, that which
kāyikaṃ	adj	nt.n.s	bodily, physical, in relation to the body
asātaṃ	noun	nt.n.s	pain, suffering, unpleasantness
kāyikaṃ	adj	nt.n.s	bodily, physical, in relation to the body

dukkhaṃ;	noun	nt.n.s	discomfort, suffering, pain, unease something unsatisfactory, problem, trouble
kāyasamphassaṃ	adj	nt.n.s	caused by physical contact, produced by somatic experience
asātaṃ	adj	nt.n.s	disagreeable, unpleasant, unappealing
dukkhaṃ	adj	nt.n.s	uncomfortable, painful, unpleasant
vedayitaṃ;	noun	nt.n.s	feeling, experience, impression lit. sensed, felt
kāyasamphassaṃ	adj	f.n.s	caused by physical contact, produced by somatic experience
asātā	adj	f.n.s	disagreeable, unpleasant, unappealing
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant
vedanā	noun	f.n.s	felt experience, feeling, sensation

whatever bodily unpleasantness, physical suffering; what is felt as uncomfortable, disagreeable, caused by physical contact; the uncomfortable painful feeling that is born of body-contact.

idaṃ vuccati dukkhaṃ.

this is called 'pain'.

tattha katamaṃ domanassaṃ?

therein what is displeasure?

yaṃ cetasikaṃ asātaṃ, cetasikaṃ dukkhaṃ; cetosamphassaṃ asātaṃ dukkhaṃ
vedayitaṃ; cetosamphassaṃ asātā dukkhā vedanā.

yaṃ	noun	nt.n.s	whatever, that which
cetasikaṃ	adj	nt.n.s	mental, related to mind
asātaṃ	noun	nt.n.s	pain, suffering, unpleasantness
cetasikaṃ	adj	nt.n.s	mental, related to mind
dukkhaṃ;	noun	nt.n.s	discomfort, suffering, pain, unease something unsatisfactory, problem, trouble

cetosamphassajaṃ	adj	nt.n.s	caused by mental contact, produced by mental experience
asātaṃ	adj	nt.n.s	disagreeable, unpleasant, unappealing
dukkhaṃ	adj	nt.n.s	uncomfortable, painful, unpleasant
vedayitaṃ;	noun	nt.n.s	feeling, experience, impression
cetosamphassajā	adj	f.n.s	caused by mental contact, produced by mental experience
asātā	adj	f.n.s	disagreeable, unpleasant, unappealing
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant
vedanā	noun	f.n.s	felt experience, feeling, sensation

whatever mental discomfort, mental pain; what is felt as uncomfortable, painful, that is caused by mental contact; the uncomfortable painful feeling that is caused by mental contact.

idaṃ vuccati domanassaṃ.

this is called 'displeasure'.

tattha katamo upāyāso?

therein what is despair?

ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa; aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa; āyāso upāyāso, āyāsitattaṃ upāyāsitattaṃ.

āyāso	noun	m.n.s	trouble, trial, tribulation, affliction, adversity
upāyāso	noun	m.n.s	affliction, agitation, trouble
āyāsitattaṃ	noun	nt.n.s	(state of) affliction, adversity
upāyāsitattaṃ	noun	nt.n.s	(state of) affliction, adversity

trouble, agitation, state of affliction and state of adversity; for affected by the loss of relatives, or loss of wealth, or misfortune of sickness, or loss of virtue, or misfortune

on account of beliefs; for endowed all kinds of calamity, for affected by all kinds of painful experience.

ayaṃ vuccati upāyāso.

this is called 'despair'.

evametassa kevalassa dukkhakkhandhassa samudayo hotī ti:

such is the origin of this whole mass of suffering” means this:

evametassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.

saṅgati	noun	f.n.s	union, coming together, meeting
samāgamo	noun	m.n.s	assembly, meeting, gathering
samodhānaṃ	noun	nt.n.s	combining, fitting together lit. putting down together
pātubhāvo	noun	m.n.s	appearance (of), manifestation (of)

such is the combination, composition, collocation, manifestation of this whole mass of suffering.

tena vuccati evametassa kevalassa dukkhakkhandhassa samudayo hotī"ti.

therefore it is called such is the origin of this whole mass of suffering”.

THE DHAMMA IN BRIEF

Saṅkhitta-dhamma

[AN 8.53]

mahāpajāpatī gotamī yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho sā mahāpajāpatī gotamī bhagavantam
etadavoca

mahāpajāpatī	noun	f.n.s	Mahāpajāpatī
gotamī	noun	f.n.s	Gotamī
yena	ind		where
bhagavā	noun	m.n.s	the Blessed One
ten'upasaṅkami	idiom	aor.3.s	approached there, went to that place
upasaṅkamtivā	verb	abs	having approached
bhagavantam	noun	m.ac.s	Fortunate One, the Buddha
abhivādetvā	verb	abs	having paid homage, saluted, greeted,
ekamantaṃ	ind		on one side; aside
aṭṭhāsi	verb	aor.3.s	stood; stayed
ekamantaṃ	ind		on one side; aside
ṭhitā	pp	f.n.s	stood, standing
kho	ind		indeed
sā	pron	f.n.s	that, she
mahāpajāpatī gotamī	noun	f.n.s	Mahāpajāpatī Gotamī
bhagavantam	noun	m.ac.s	Fortunate One, the Buddha
etadavoca	idiom	aor.3.s	said this

Mahāpajāpatī gotamī where the Bhessed One there approached. Having approached, having paid homage to the Bhessed One, she stood on one side. Standing on one side, that Mahāpajāpatī Gotamī said this to the Bhessed One.

sādhū me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ
sutvā ekā vūpakaṭṭhā appamattā ātāpinī pahitattā vihareyyan”ti.

sādhū	ind		it is good
me	pron	1.dat.s	for me
bhante	noun	m.voc.s	Venerable Sir

bhagavā	noun	m.n.s	the Buddha, Blessed One
saṃkhittena	ind	adv	in brief
dhammaṃ	noun	m.ac.s	the Teaching
desetu	verb	imp.3.s	he would teach
yaṃ-	pron	m.ac.s	whatever , that which
ahaṃ	pron	1.n.s	I
bhagavato	noun	m.gen.s	of the Buddha, Blessed One
dhammaṃ	noun	m.ac.s	the Teaching
sutvā	verb	abs	having heard
ekā	adj	f.n.s	one, alone
vūpakatṭhā	adj	f.n.s	secluded; lit: taken away
appamattā	adj	f.n.s	vigilant; careful; alert
ātāpinī	adj	f.n.s	ardent; strenuous, active
pahitattā	adj	f.n.s	resolute, with intention
vihareyyaṃ-	verb	opt.ref.1.s	I could stay, I might dwell
iti	ind		”

Venerable Sir, It would be good if the Blessed One would teach me the Dhamma in brief, whatever having heard the Teaching of the Blessed One, I might dwell alone, secluded, vigilant, ardent and resolute

ye ca kho tvaṃ, gotamī, dhamme jāneyyāsi

ye	pron	m.ac.pl	whichever, whatever
ca	ind		but, and
kho	ind		indeed, definitely
tvaṃ	pron	2.n.s	you
gotamī	noun	f.v.s	Gotami
dhamme	noun	m.ac.pl	qualities
jāneyyāsi	verb	opt.2.s	you might know, find

Gotami, whatever qualities you might know

ime dhammā virāgāya saṃvattanti, no sarāgāya

ime	pron	m.n.pl	these, they
dhammā	noun	m.n.pl	qualities
virāgāya	noun	m.dat.s	to dispassion; absence of desire
saṃvattanti	verb	pr.3.pl	they are lead (to)
no	ind	neg	no
sarāgāya;	noun	m.dat.s	to lust, passion

these qualities lead to dispassion, not to passion,

visaṃyogāya saṃvattanti, no saṃyogāya

visaṃyogāya	noun	m.dat.s	to detachment, separation, unconstraint
saṃvattanti	verb	pr.3.pl	they are lead (to)
no	ind	neg	no
saṃyogāya;	noun	m.dat.s	to attachment, association

lead to detachment, not to attachment

apacayāya saṃvattanti, no ācayāya

apacayāya	noun	m.dat.s	to decrease, reduction, dismantling
saṃvattanti	verb	pr.3.pl	they are lead (to)
no	ind	neg	no
ācayāya;	noun	m.dat.s	to accumulation, increase, building up

lead to decrease, not to accumulation

appicchatāya saṃvattanti, no mahicchatāya

appicchatāya	noun	f.dat.s	to contentment, being satisfied with little; lit. fewness of desires
saṃvattanti	verb	pr.3.pl	they are lead (to)
no	ind	neg	no
mahicchatāya;	noun	f.dat.s to	greediness, lit.: having many wishes or strong desires

lead to fewness of desires, not to many wishes.

santuṭṭhiyā saṃvattanti, no asantuṭṭhiyā

santuṭṭhiyā	noun	f.dat.s	to satisfaction, contentment
saṃvattanti	verb	pr.3.pl	are lead (to)
no	ind	neg	no
asantuṭṭhiyā;	noun	f.dat.s	to discontentment, displeasure

lead to contentment, not to discontentment

pavivekāya saṃvattanti, no saṅgaṇikāya

pavivekāya	noun	m.dat.s	to retirement, solitude, seclusion
saṃvattanti	verb	pr.3.pl	are lead (to)
no	ind	neg	no
saṅgaṇikāya;	noun	f.dat.s	to association, company, socializing

lead to seclusion, not to company

vīriyārambhāya saṃvattanti, no kosajjāya

vīriyārambhāya	noun	m.dat.s	to arousing of energy, making an effort
saṃvattanti	verb	pr.3.pl	are lead (to)
no	ind	neg	no
kosajjāya;	noun	nt.dat.s	to idleness; indolence, sloth

lead to the arousing of energy, not to laziness

subharatāya saṃvattanti, no dubbharatāyā'ti

subharatāya	noun	m.dat.s	to being easy to support
saṃvattanti	verb	pr.3.pl	are lead (to)
no	ind	neg	no
dubbharatāya	noun	m.dat.s	to being difficult to support
ti,	ind		"

lead to being easy to support, not to being difficult to support

ekaṃsena, gotami, dhāreyyāsi — eso dhammo, eso vinayo, etaṃ satthusāsanān'ti

ekaṃsena,	ind		certainly, absolutely, definitely
gotami	noun	m.voc.s	o Gotami
dhāreyyāsi	verb	opt.2.s	you should bear in mind, could keep in mind remember
eso	noun	m.n.s	this
dhammo,	noun	m.n.s	Teaching
eso	noun	m.n.s	this
vinayo	noun	m.n.s	Discipline
etaṃ	noun	nt.n.s	this
satthusāsanān'ti	noun	nt.n.s	Teacher's instruction, Teacher's message Teacher's Doctrine

Gotami, you should definitely remember: this is the Teaching, this is the Discipline, this is the Teacher's instruction.

THE FOUR GREAT REFERENCES

Cattāro mahāpadesā

[AN 4.180]

ekaṃ samayaṃ bhagavā bhoganagare viharati ānandacetiye

On one occasion the Blessed One was dwelling at Bhoganagara near the Ānanda shrine.

katame bhikkhave cattāro mah'āpadesā?

mahā-	adj		great, large, powerful
apadesā	noun	m.n.pl	reasons, causes, arguments, statements references

What monks are the four great references?

idha, bhikkhave, bhikkhu evaṃ vadeyya — sammukhā m'etaṃ, āvuso, bhagavato sutam
sammukhā paṭiggahitaṃ — ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanā'ti.

idha	ind		here, in this regard, in this case
bhikkhu	noun	m.n.s	a monk
evaṃ	ind		thus, this, like this, just as, such
vadeyya	verb	opt.3.s	could say, can speak
sammukhā	ind	(+gen)	face to face (with), in front (of)
me	pron	1.ins.s	by me
etaṃ	pron	nt.nom.s	this
āvuso	noun	m.voc.pl	brother(s), friend(s)
bhagavato	noun	m.gen.s	of the Buddha
sutam	pp	nt.nom.s	heard
sammukhā	ind	(+gen)	face to face (with), in front (of)
paṭiggahitaṃ	pp	nt.nom.s	received, got, learned, taken
ayaṃ	noun	m.n.s	this
dhammo,	noun	m.n.s	Teaching
ayaṃ	noun	m.n.s	this
vinayo	noun	m.n.s	Discipline

idaṃ	noun	nt.n.s	this
satthusāsanān'ti	noun	nt.n.s	Teacher's instruction, Teacher's message
			Teacher's doctrine

Here a monks could say thus: in the presence of the Buddha this has been heard by me, in (His) presence (this) has been learned - this is the Teaching, this is the Discipline, this is the Teacher's instruction.

asukasmiṃ nāma āvāse saṅgho viharati sathero sapāmoḁkho. tassa me saṅghassa sammukhā sutāṃ sammukhā paṭiggahitaṃ.

asukasmiṃ	adj	m.loc.s	in such and such; so and so; a certain.
nāma	ind		called, by the name of, namely
āvāse	noun	m.loc.s	in home, dwelling place, residence
saṅgho	noun	m.n.s	Community, assembly of monks
viharati	verb	pr.3.s	lives, stays, remains, continues
sathero	adj	m.n.s	including the elders
sapāmoḁkho.	adj	m.n.s	including chiefs, first, excellents, eminents
tassa	pron	m.gen.s	of that
me	pron	1.ins.s	by me
saṅghassa	noun	m.gen.s	of Community, assembly of monks
sammukhā	ind		face to face (with), in front (of)
sutāṃ	pp	nt.n.s	heard
sammukhā	ind		face to face (with), in front (of)
paṭiggahitaṃ	pp	nt.n.s	received, got, accepted, appropriated, taken

In a certain residence the Community stays, including the elders and eminent monks. In the presence of that Community this was heard by me, in (its) presence this was received by me.

asukasmiṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādhara tesāṃ me therānaṃ sammukhā sutāṃ sammukhā paṭiggahitaṃ

asukasmiṃ	adj	m.loc.s	in such and such; so and so; a certain.
nāma	ind		called, by the name of, namely
āvāse	noun	m.loc.s	in home, dwelling place, residence

sambahulā	adj	m.n.pl	many, numerous, plenty of, lit. lots together
therā	adj	m.n.pl	old, elderly, senior
bhikkhū	noun	m.n.pl	monks
viharanti	verb	pr.3.pl	live, stay, remain, continue
bahussutā	adj	m.n.pl	well learned, knowledgeable, lit. much heard
āgatāgamā	adj	m.n.pl	to whom scriptures has been arrived, heir to the heritage, who has mastered the tradition
dhammadharā	adj	m.n.pl	who knows the Dhamma by heart, lit. Dhamma bearer
vinayadharā	adj	m.n.pl	expert in vinaya, lit. vinaya bearer
mātikādhārā	adj	m.n.pl	expert in tabulated summary, in Abhidhamma lit. tabulations bearer
tesaṃ	pron	m.gen.s	of that
me	pron	1.ins.s	by me
therānaṃ	noun	m.gen.pl	of elders
sammukhā	ind		face to face (with), in front (of)
sutaṃ	pp	nt.n.s	heard
sammukhā	ind		face to face (with), in front (of)
paṭiggahitaṃ	pp	nt.n.s	received, got, accepted, appropriated, taken

In a certain residence many senior monks stay. Who knowledgeable, heir of the heritage, who knows the Dhamma by heart, expert in vinaya and expert in tabulated summary. In the presence of that elders this was heard by me, in (their) presence this was received by me.

asukasmiṃ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo tassa me therassa sammukhā sutaṃ sammukhā paṭiggahitaṃ

In a certain residence one senior monk stays. Who knowledgeable, heir of the heritage, who knows the Dhamma by heart, expert in vinaya and expert in tabulated summary. In the presence of that elder this was heard by me, in (his) presence this was received by me.

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā'ti

this is the Teaching, this is the Discipline, this is the teacher's instruction.

tassa bhikkhave bhikkhuno bhāsitaṃ n'eva abhinanditabbaṃ nappaṭikkositabbaṃ.

tassa	pron	m.gen.s	of that
bhikkhuno	noun	m.gen.s	of monks
bhāsitaṃ	noun	nt.n.s	saying, speech, statement, utterance, talk, words lit. what was said
neva	ind		neither
abhinanditabbaṃ	ptp	nt.n.s	can be delighted in, should be approved of applauded
na-	ind		not
paṭikkositabbaṃ	ptp	nt.n.s	should be rejected, should be disdained

Statement of that monk neither should be approved nor should be rejected.

anabhinanditvā appaṭikkositvā padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni,
vinaye sandassetabbāni.

anabhinanditvā	verb	abs	having not approved (of), having not applauded
appaṭikkositvā	verb	abs	having not disapproved, having not rejected
pada-	noun		word, phrase, sentence, saying
byañjanāni	noun	nt.ac.pl	letters; syllables
sādhukaṃ	ind		well, thoroughly, fully
uggahetvā	verb	abs	having learned, having grasped
sutte	noun	nt.loc.s	in discourse
otāretabbāni	ptp	nt.n.pl	should be gone into, should be checked
vinaye	noun	m.loc.s	in discipline, training
sandassetabbāni	prp	nt.n.pl	should be compared, verified; lit: should be caused to be seen together with

Having not approved or not disapproved (them), having thoroughly learned (those) words and letters, they should be checked in discourses, should be compared with discipline.

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭham'ettha gantabbaṃ:

tāni	pron	nt.n.pl	those
ce	ind		if
sutte	noun	nt.loc.s	in discourse
otāriyamānāni	prp	nt.n.pl	being causing to go into, being checked
vinaye	noun	m.loc.s	in discipline, training
sandassiyamānāni	prp	nt.n.pl	being compared, verified; lit: being caused to be seen together with
na	ind		not
ceva	ind		only if, if just
sutte	noun	nt.loc.s	in discourse
otaranti	verb	pr.3.pl	descend (into), go down (into), flow down
			fit
na	ind		not
vinaye	noun	m.loc.s	in discipline, training
sandissanti	verb	pr.3.pl	are agree with, live conformably with
			lit. 'is seen together with'
niṭṭham-	noun	f.ac.s	end, conclusion, perfection, height, summit
ettha	ind		here, in this place, in this regard
gantabbam	ptp	nt.n.s	should be made, lit. should be gone

If those (statements) being checked in discourses and being compared with discipline, if those (statements) does not fit to the discourses, does not agree with discipline, in this regard conclusion should be made.

addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa; tassa ca therassa duggahitan'ti. iti hetam bhikkhave chaḍḍeyyātha.

addhā	ind		most certainly! for sure! definitely!
idaṃ	pron	nt.n.s	this, this thing
na	ind		not
ceva	ind		and even, as well as
tassa	pron	m.gen.s	of that
bhagavato	noun	m.gen.s	of the Buddha
vacanaṃ	noun	nt.n.s	word, utterance, talk, statement
arahato	noun	m.gen.s	of the arahant, of the worthy one

sammāsambuddhassa;	noun	m.gen.s	of perfectly awakened one, fully enlightened
tassa	pron	m.gen.s	of that
ca	ind		but
therassa	noun	m.gen.s	of elder
duggahitan'ti	adj	nt.n.s	incorrectly understood, poorly grasped, taken in the wrong way
iti	ind		incorrectly understood, thus, this is, and so
h'etaṃ	ind+pn	nt.ac.s	indeed this, certainly this
chaḍḍeyyātha	verb	opt.2.pl	you should throw away, discard, drop

Definitely this is not the word of the Blessed One, the worthy one, the perfectly enlightened one, but incorrectly understood by that elder. Thus indeed you should discard it.

sutte ceva otaranti vinaye ca sandissanti, niṭṭham'ettha gantabbaṃ – addhā, idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

sutte	noun	nt.loc.s	in discourse
ceva	ind		only if, if just
otaranti	verb	pr.3.pl	descend (into), go down (into), flow down fit
vinaye	noun	m.loc.s	in discipline, training
ca	ind		and
sandissanti	verb	pr.3.pl	are agree with, live conformably with lit. 'is seen together with'
niṭṭham-	noun	f.ac.s	end, conclusion, perfection, height, summit
ettha	ind		here, in this place, in this regard
gantabbaṃ	ptp	nt.n.s	should be made, lit. should be gone
addhā	ind		certainly, surely
idaṃ	pron	nt.n.s	this, this thing
tassa	pron	m.gen.s	of that
bhagavato	noun	m.gen.s	of the Buddha
vacanaṃ	noun	nt.n.s	word, utterance, talk, statement
arahato	noun	m.gen.s	of the arahant, of the worthy one
sammāsambuddhassa;	noun	m.gen.s	of perfectly awakened one, fully enlightened

Only if (those statements) are fit the discourses, and agree with discipline, in this regard conclusion should be made: Surely this is the words of the Blessed One, the worthy one, the perfectly enlightened one”

imassa ca bhikkhuno suggahitaṃ

imassa	pron	m.gen.s	of this, his
ca	ind		and
bhikkhuno	noun	m.gen.s	of monk
suggahitaṃ	adj	nt.n.s	well learned, well grasped

It has been learned well by that monk.

tassa ca saṅghassa suggahitaṃ

It has been learned well by that Community.

tesañ'ca therānaṃ suggahitaṃ

It has been learned well by those elders.

tassa ca therassa suggahitaṃ'ti

It has been learned well by that elder.

ime kho bhikkhave cattāro mahāpadesā ti

Indeed, o monks, these are the four great references.

PRINCIPLES OF CORDIALITY

Cha sāraṇīya-dhammā

[MN 48]

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme

ekaṃ samayaṃ	idiom		at one time, on one occasion
bhagavā	noun	m.n.s	the Sublime One, Blessed One, Fortunate One Buddha
kosambiyaṃ	noun	f.loc.s	in Kosambī
viharati	verb	pr.3.s	lives, stays, remains, continues
ghosita-	noun		Ghosita; lit: shouted, announced, proclaimed
arāme	noun	m.loc.s	in park, parkland, nature reserve

On one occasion the Blessed One was living in Kosambī, in Ghosita's park.

chayime bhikkhave dhammā sāraṇīyā

cha-	card		six (6)
ime	pron	m.n.pl	these
dhammā	noun	m.n.pl	principles, law
sāraṇīyā	adj	m.n.pl	polite, pleasant, charming, lit. can be delighted

Monks, there are these six principles of cordiality

piya-karaṇā garu-karaṇā saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti

piya-	noun		love, friendship
karaṇā	adj	m.n.pl	doing, making, causing, effecting
garu-	noun		respect, honour
karaṇā	adj	m.n.pl	doing, making, causing, effecting
saṅghāya	noun	m.dat.s	for friendliness, collaboration, favour lit. holding together
avivādāya	noun	m.dat.s	for no quarrel, non-dispute, no argument
sāmaggīyā	noun	f.dat.s	for concord; unity.
ekībhāvāya	noun	m.dat.s	for unity, state of oneness
saṃvattanti	verb	pr.3.pl	they lead (to), conduce to

that making friendship and respect, and conduce to collaboration, to non-dispute, to concord and unity.

katame cha?

what are the six?

idha bhikkhave bhikkhuno mettaṃ kāyakammaṃ vacīkammaṃ manokammaṃ
paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi c'eva raho ca

mettaṃ	adj	nt.ac.s	friendly, benevolent, kind
kāyakammaṃ	noun	nt.ac.s	physical action, bodily action
vacīkammaṃ	noun	nt.ac.s	verbal action, vocal act, speech
manokammaṃ	noun	nt.ac.s	mental action, thought, intention, lit. mind action
paccupaṭṭhitaṃ	pp	nt.ac.s	is present (for), is ready (for), is standing by (for)
hoti	verb	pr.3.s	there is
sabrahmacārīsu	noun	m.loc.pl	in spiritual companions
āvi	ind		openly, in full view
c'eva	ind		and even, as well as
raho	ind		in private, in secret, in seclusion
ca	ind		and

Here for a monks there are bodily actions, verbal actions and mental actions, full of friendliness present towards (his) spiritual companions openly and even in private.

bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi,
tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī.

bhikkhu	noun	m.n.s	monk
ye	pron	m.ac.pl	whatever
te	pron	m.ac.pl	those
lābhā	noun	m.n.pl	gains, profits, acquisitions
dhammikā	adj	m.n.pl	legal, legitimate, righteous, just
dhammaladdhā	adj	m.n.pl	justly acquired, honestly gained, legally obtained, legitimately acquired

antamaso	ind		even so much as, even with, even down to with as little as
patta-	noun		bowl, alms bowl
pariyāpanna-	adj		gone completely into,” included in belonging to, got into
mattam'pi	adj		just merely, the fact of, by virtue of
tathārūpehi	adj	m.ins.pl	with such, so formed, of such quality
lābhehi	noun	m.ins.pl	with gains, profits, acquisitions
hoti	verb	pr.3.s	is, there is
sīlavantehi	adj	m.ins.pl	with virtuous, ethical, moral,
sabrahmacārīhi	noun	m.ins.pl	with fellow monks, spiritual companions
appaṭivibhatta-	adj		not for oneself dividing, without reservations, not without sharing with others
bhogī	adj		enjoying, using, experiencing, partaking in
sādhāraṇa-	adj		in common, together
bhogī	adj		enjoying, using, experiencing, partaking in

Whatever a monk gains, that has been righteously and legally obtained, even including the mere contents of his bowl, such gains he does not using without sharing, but using in common with his virtuous spiritual companions.

bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni
viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññagato
viharatī sabrahmacārīsu āvi ceva raho ca.

bhikkhu	noun	m.n.s	monk
yāni	pron	nt.ac.pl	whatever
tāni	pron	nt.ac.pl	those
sīlāni	noun	nt.ac.pl	behaviour, conduct, morality
akhaṇḍāni	adj	nt.ac.pl	unbroken, unfragmented, whole
acchiddāni	adj	nt.ac.pl	unbroken, flawless
asabalāni	adj	nt.ac.pl	not spotted, not mottled
akammāsāni	adj	nt.ac.pl	unblemished, spotless, pure, lit. not spotted
bhujissāni	adj	nt.ac.pl	cleansing, freeing, liberating
viññuppasatthāni	adj	nt.ac.pl	praised by the wise
aparāmaṭṭhāni	adj	nt.ac.pl	irreproachable, untouchable, untarnished

samādhī-	noun		perfect peace of mind, stability of mind stillness of mind
saṃvattanikāni	adj	nt.ac.pl	leading to, conducive to
tathārūpesu	adj	nt.loc.pl	in such, so formed, of such quality
sīlesu	noun	nt.loc.pl	in behaviour, conduct, morality
sīla-	noun		behaviour, conduct, morality
sāmaññagato	adj	m.n.s	possessing, endowed (with), having lit. going together (with)
viharati	verb	pr.3.s	lives, stays, remains, continues
sabrahmacārīsu	noun	m.loc.pl	among spiritual companions
āvi ceva raho ca	idiom		openly and even in private

Monk dwells both in public and in private possessing in common with his companions in the holy life those virtues that are unbroken, flawless, not spotted, unblemished, liberating, praised by the wise, untarnished and conducive to stability of mind.

bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīsu āvi ceva raho ca

bhikkhu	noun	m.n.s	monk
yā + ayaṃ	pron	f.n.s	that which, whatever, whichever
diṭṭhi	noun	f.n.s	view, belief, opinion, concept, theory, opinion attitude
ariyā	adj	f.n.s	noble, distinguished
niyyānikā	adj	f.n.s	redemptive, salvatory, leading to deliverance lit. leading out
niyyāti	verb	pr.3.s	goes out, goes forth (to); leading to
takkarassa	adj	m.dat.s	for who does that, doing that, who practices in accordance with that
sammā	ind		completely, thoroughly, fully, totally
dukkhakkhayāya	noun	m.dat.s	for destruction of suffering, termination of misery
tathārūpāya	adj	f.loc.s	in such, so formed, of such quality
diṭṭhiyā	noun	f.loc.s	in view, belief, opinion, concept, theory opinion, attitude

ditṭhi-	noun		view, belief, opinion, concept, theory, opinion attitude
sāmaññagato	adj	m.n.s	possessing, endowed (with), having lit. going together (with)
viharati	verb	pr.3.s	lives, stays, remains, continues
sabrahmacārīsu	noun	m.loc.pl	among spiritual companions
āvi ceva raho ca	idiom		openly and even in private

Monk dwells both in public and in private possessing in common with his companions in the holy life that view that is noble and redemptive, and leads one who practises in accordance with that to the complete destruction of suffering.

[MN 104]

ime kho bhikkhave cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti

Monks, there are these six principles of cordiality that making friendship and respect, and conduce to collaboration, to non-dispute, to concord and unity.

ime ce tumhe cha sāraṇīye dhamme samādāya vatteyyātha,

ime	pron	m.n.pl	these
ce	ind		if
cha	card	pl	six (6)
sāraṇīye	adj	m.ac.pl	polite, pleasant, charming, lit. can be delighted
dhamme	noun	m.ac.pl	principles, law
samādāya	verb	ger	accepting, undertaking, taking up
vatteyyātha	verb	opt.2.pl	you should proceed, continue, go forward practice

If you could undertake and practice these six principles of cordiality,

passatha no tumhe taṃ vacana-pathaṃ aṇuṃ vā thūlaṃ vā yaṃ tumhe n'ādhivāseyyāthā'ti			
passatha	verb	pr.2.pl	you see
no	ind	interr	? (integration)
tumhe	pron	2.n.pl	you all, you

taṃ	pron	m.ac.s	that
vacana-	noun		saying; expressing, speech
pathaṃ	noun	m.ac.s	way; course; means, manner
aṇuṃ vā	adj	m.ac.s	or tiny; trivial; small
thūlaṃ vā	adj	m.ac.s	or gross; coarse
yaṃ	pron	m.ac.s	that which
tumhe	pron	2.n.pl	you all, you
n'ādhivāseyyāthā'ti	verb	opt.2.pl	could not accept, should not endure

do you see any manner of speech trivial or gross that you could not endure?

no h'etaṃ bhante

no	ind		not
hi-	ind		indeed, certainly, truly, definitely
etaṃ	pron	nt.n.s	this

'This is definitely not, Venerable Sir.'

tasmā't'iha ime cha sāraṇīyesāra dhamme samādāya vattatha

tasmā't'iha	ind		therefore here
vattatha	verb	imp.2.s	you must proceed, continue, go forward, practice

Therefore you must undertake and practice these six principles of cordiality.

taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā'ti

taṃ	pron	nt.n.s	that
vo	pron	2.gen.pl	your
dīgharattaṃ	ind	adv	for a long time, a long time
hitāya	noun	nt.dat.s	for welfare, good, benefit, blessing
sukhāya	noun	nt.dat.s	for ease, comfort, happiness, pleasure

That is for your welfare and happiness for a long time

PRINCIPLES OF NON-DECLINE

Aparihāniya-dhammā

[AN 7.23]

katame ca bhikkhave satta aparihāniyā dhammā?

katame	pron	m.ac.pl	what? which (of the many)?
bhikkhave	noun	m.voc.s	o monks!
satta	adj	x.n.pl	seven
aparihāniyā	adj	m.n.pl	not connected with loss, deterioration, decrease decline
dhammā	noun	m.n.pl	principles, laws

and what bhikkhus are the seven principles, not connected with loss?

yāvakīvañca bhikkhave bhikkhū abhiñhaṃ sannipātā bhavissanti sannipātabahulā

yāvakīvañca	ind		and as long as
bhikkhave	noun	m.voc.s	o monks!
bhikkhū	noun	m.n.pl	monks
abhiñhaṃ	ind		continuously, repeatedly, regularly, often
sannipātā	noun	m.n.pl	assembly, congregation, gathering
bhavissanti	verb	pr.3.pl	will be
sannipāta-	noun	masc	assembly, congregation, gathering
bahulā	adj	m.n.pl	abundant, full of, frequent

o monks, and as long as monks will have regularly gathering, frequent assembly.

vuddhiyeva pāṭikañkhā no parihāni

vuddhi-	noun	f.n.s	growth, increase
yeva	ind		just, only, even, even so, yet, also
pāṭikañkhā	adj	f.n.s	to be expected (for), certain (for), should be expected, can be anticipated
no	ind		not
parihāni	noun	f.n.s	loss, deterioration, decrease, decline

only growth is to be expected not decline.

yāvakīvañca bhikkhave bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti

yāvakīvañca	ind		and as long as
bhikkhave	noun	m.voc.s	o monks!
bhikkhū	noun	m.n.pl	monks
samaggā	adj	m.n.pl	unified, in concord, harmonious
sannipatissanti,	verb	fut.3.pl	will gather together, assemble
samaggā	adj	m.n.pl	unified, in concord, harmonious
vuṭṭhahissanti,	verb	fut.3.pl	will stand above, rise above, withdraw (from) emerge (from)
samaggā	adj	m.n.pl	unified, in concord, harmonious
saṅgha-	noun		Community, assembly of monks
karaṇīyāni	noun	nt.ac.pl	duties, obligations, what should be done, which should have been done
karissanti	verb	fut.3.pl	will make, do, perform

o monks, and as long as monks will gather together harmoniously, will emerge (from gathering) harmoniously, will perform duties of Community harmoniously

vuddhiyeva pāṭikaṅkhā no parihāni

only growth is to be expected not decline.

yāvakīvañca bhikkhave bhikkhū apaññattaṃ na paññāpessanti, paññattaṃ na samucchindissanti, yathāpaññattesu sikkhāpadesu vattissanti

yāvakīvañca	ind		and as long as
bhikkhave	noun	m.voc.s	o monks!
bhikkhū	noun	m.n.pl	monks
apaññattaṃ	pp	m.ac.s	not formulated, not prescribed, not decreed not declared
na	ind		not

paññāpessanti,	verb	fut.3.pl	define as, assert, declare
paññattaṃ	pp	m.ac.s	formulated, prescribed, decreed, declared
na	ind		not
samucchindissanti,	verb	fut.3.pl	cut off completely, uproot, eradicate
yathā-	ind		like, as, according to, on account of, because of
			how
paññattesu	pp	m.loc.pl	in formulated, prescribed, decreed, declared
sikkhāpadesu	noun	nt.loc.pl	in precepts, instructions, training rules
samādāya	verb	ger	accepting, undertaking, taking up
vattissanti	verb	fut.3.pl	proceed, continue, go forward, practice

o monks, and as long as monks will not assert what has not been declared, will not eradicate what has been declared, undertaking training rules as they have formulated will practice (them).

uddhiyeva pāṭikaṅkhā no parihāni

only growth is to be expected not decline.

yāvakīvaṅca bhikkhave bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅgha-pitaro saṅgha-pariṇāyakā te sakkarissanti garuṃ karissanti mānessanti pūjessanti tesaṅca sotabbam maññissanti

yāvakīvaṅca	ind		and as long as
bhikkhave	noun	m.voc.s	o monks!
bhikkhū	noun	m.n.pl	monks
ye	pron	m.n.pl	that which, whoever
te	pron	m.n.pl	those
bhikkhū	noun	m.n.pl	monks
therā	adj	m.n.pl	old, elderly, senior
rattaññū	adj	m.n.pl	of long standing
cirapabbajitā	adj	m.n.pl	having long since become a monk
saṅgha-pitaro	noun	m.n.pl	fathers of the Community
saṅgha-pariṇāyakā	noun	m.n.pl	leaders, guides, advisers of Community
te	pron	m.ac.pl	them
sakkarissanti	verb	fut.3.pl	will honour, esteem, respect

garuṃ karissanti	idiom	fut.3.pl	will respects; reveres.
mānessanti	verb	fut.3.pl	will honour; revere; think highly.
pūjessanti	verb	fut.3.pl	will honour; respect; worship, revere
tesaṃ	pron	m.gen.pl	of them
ca	ind		and
sotabbaṃ	ptp	m.ac.s	should be heard
maññissanti	verb	fut.3.pl	will consider (to be), take, regard, view (as)

as long as the bhikkhus will honour those monks - who senior, of long standing, having long since become a monk, fathers of the Community, leaders of the Community - will make respect, revere, and will consider that what should be heard from them

vuddhiyeva pāṭikaṅkhā no parihāni

only growth is to be expected not decline.

yāvakīvañca bhikkhave bhikkhū uppannāya taṇhāya ponobhavikāya na vasaṃ gacchissanti

yāvakīvañca	ind		and as long as
bhikkhave	noun	m.voc.s	o monks!
bhikkhū	noun	m.n.pl	monks
uppannāya	adj	f.gen.s	arisen, appeared, come into existence
taṇhāya	noun	f.gen.s	craving (for), wanting, desire (for), lit. thirst (for)
ponobhavikāya	adj	f.gen.s	repeated existence, leading to rebirth
na	ind		not
vasaṃ	noun	m.ac.s	control, authority, power, mastery
gacchissanti	verb	fut.3.pl	will go, walk, move

o monks, and as long as monks will not come under the control of arisen craving, which leading to rebirth

vuddhiyeva pāṭikaṅkhā no parihāni

only growth is to be expected not decline.

yāvakīvañca bhikkhave bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti

yāvakīvañca	ind		and as long as
bhikkhave	noun	m.voc.s	o monks!
bhikkhū	noun	m.n.pl	monks
āraññakesu	adj	nt.loc.pl	in belonging to or living in a forest.
senāsanesu	noun	nt.loc.pl	in housings, living places, lodgings
sāpekkhā	adj	m.n.pl	hopeful; expecting; looking for.
bhavissanti	verb	fut.3.pl	they will be

o monks, and as long as monks will be looking for living places belonging to a forest

uddhiyeva pāṭikañkhā no parihāni

only growth is to be expected not decline.

yāvakīvañca bhikkhave bhikkhū paccattaññeva satim upaṭṭhāpessanti: kinti anāgatā ca pesalā sabrahmacārī āgaccheyyum āgatā ca pesalā sabrahmacārī phāsum vihareyyun'ti

yāvakīvañca	ind		and as long as
bhikkhave	noun	m.voc.s	o monks!
bhikkhū	noun	m.n.pl	monks
paccattaṃ-	ind		for oneself, individually, personally, exclusively
yeva	ind		just, only, even, even so, yet, also
satim	noun	f.ac.s	mindfulness, presence, recollection, awareness
upaṭṭhāpessanti:	verb	fut.3.pl	will cause to attend, set up, make sure is present
kinti	ind	inter	how then? in what way?
anāgatā	adj	m.n.pl	not yet come, future
ca	ind		and
pesalā	adj	m.n.pl	lovable, pleasant, well-behaved amiable
sabrahmacārī	noun	m.n.pl	fellow monks, spiritual companions
āgaccheyyum	verb	opt.3.pl	they would come
āgatā	adj	m.n.pl	come, arrived
ca	ind		and
pesalā	adj	m.n.pl	lovable, pleasant, well-behaved amiable
sabrahmacārī	noun	m.n.pl	fellow monks, spiritual companions
phāsum	noun	m.ac.s	ease, comfort

vihareyyun'ti verb opt.3.pl they would stay, live

o monks, and as long as monks just individually will set up mindfulness: how then not yet come well-behaved fellow monks would come? And (how then) arrived well-behaved fellow monks would stay at ease?”

vuddhiyeva pāṭikaṅkhā no parihāni

only growth is to be expected not decline.

yāvakīvañca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti

yāvakīvañca	ind		and as long as
bhikkhave	noun	m.voc.s	o monks!
ime	pron	m.n.pl	these
satta	adj	x.n.pl	seven
aparihāniyā	adj	m.n.pl	not connected with loss, deterioration, decrease decline
dhammā	noun	m.n.pl	principles, law
bhikkhūsu	noun	m.loc.pl	in monks, among monks
ṭhassanti	verb	fut.3.pl	will last, remain, persist, lit. stand

o monks, and as long as these seven principles, not connected with loss, will remain among monks

imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti

imesu	pron	m.loc.pl	in these
ca	ind		and
sattasu	adj	x.loc.pl	in seven
aparihāniyesu	adj	m.loc.pl	in not connected with loss, deterioration decrease, decline
dhammesu	noun	m.loc.pl	in principles, law
bhikkhū	noun	m.nom.pl	monks, among monks
sandississanti	verb	fut.3.pl	will be seen together with, will be engaged in agree with, live conformably to

and monks will live conformably in these seven seven principles, not connected with loss

uddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihānī ti

uddhi-	noun	f.n.s	growth, increase
yeva	ind		just, only, even, even so, yet, also
bhikkhave	noun	m.voc.pl	o monks
bhikkhūnaṃ	noun	m.dat.pl	for monks
pāṭikaṅkhā	adj	f.n.s	to be expected (for), certain (for), should be expected, can be anticipated
no	ind		not
parihānī	noun	f.n.s	loss, deterioration, decrease, decline

o monks, only growth is to be expected for monks, not decline.

[AN 7.27]

yāvakīvañ'ca, bhikkhave, bhikkhū aniccasaññaṃ bhāvevanti; anattasaññaṃ bhāvevanti; asubhasaññaṃ bhāvevanti; ādīnavasaññaṃ bhāvevanti; pahānasaññaṃ bhāvevanti; virāgasaññaṃ bhāvevanti; nirodhasaññaṃ bhāvevanti

aniccasaññaṃ	noun	f.ac.s	recognition of impermanence, perception of instability
bhāvevanti	verb	fut.3.pl	they will cultivate, develop
anattasaññaṃ	noun	f.ac.s	recognition of impersonality; perception of not self
asubhasaññaṃ	noun	f.ac.s	recognition of unattractiveness, perception of ugliness
ādīnavasaññaṃ	noun	f.ac.s	recognition of danger, perception of disadvantages
pahānasaññaṃ	noun	f.ac.s	recognition of giving up, perception of letting go
virāgasaññaṃ	noun	f.ac.s	recognition of fading away of passion, perception of absence of desire
nirodhasaññaṃ	noun	f.ac.s	recognition of termination, perception of cessation

As long as the monks develop the perception of impermanence, the perception of not-self, the perception of ugliness; the perception of danger; the perception of letting go; the perception of fading away of passion; the perception of cessation

vuddhiy'eva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Monks, only growth is to be expected for monks, not decline.

[AN 7.25]

yāvakīvañ'ca bhikkhave bhikkhū hirimanto bhavissanti; ottappino bhavissanti; bahussutā bhavissanti; āraddhavīriyā bhavissanti; satimanto bhavissanti; paññavanto bhavissanti;

hirimanto	adj	m.n.pl	has a conscience, conscientious
ottappino	adj	m.n.pl	afraid of wrong, feeling shame
bahussutā	adj	m.n.pl	well learned; knowledgeable
āraddhavīriyā	adj	m.n.pl	vigorous, with energy aroused, applying energy making an effort
satimanto	adj	m.n.pl	mindful; fully present; attentive
paññavanto	adj	m.n.pl	wise; intelligent; insightful; percipient

As long as the monks develop conscience, shame of wrong; learnedness; aroused energy; mindfulness and wisdom;

[AN 7.24]

na oramattakena vises'ādhigamena antarāvosānaṃ āpajjissanti

na	ind		not
oramattakena	adj	m.ins.s	lesser; insignificant; of small value or importance
visesa-	noun		distinction, attainment
adhigamena	noun	m.ins.s	with discovery (of); finding (of); attainment (of); achievement (of)
antarā-	ind		in between, mid-way, along the way
vosānaṃ	noun	nt.ac.s	stopping, ceasing
āpajjissanti	verb	fut.3.pl	they will come to, reach; enter upon, fall into

Do not come to a stop midway because of some minor achievement of distinction

vuddhiy'eva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Monks, only growth is to be expected for monks, not decline.

[AN 8.79]

ime bhikkhave dhammā sekhasa bhikkhuno aparihānāya saṃvattanti.

sekhasa	noun	m.gen.s	of trainee, belonging to training
bhikkhuno	noun	m.gen.s	of monk
aparihānāya	noun	nt.dat.s	to the non-decline, not deterioration, not decrease
saṃvattanti	verb	pr.3.pl	they lead (to), conduce to

Monks, these qualities lead to the non-decline of a monk who is a trainee.

na kamm'ārāmatā, na bhass'ārāmatā, na nidd'ārāmatā, na saṅgaṇik'ārāmatā, indriyesu guttadvāratā, bhojane mattaññutā, asaṃsagg'ārāmatā, nippapañc'ārāmatā.

kamm'ārāmatā	noun	f.n.s	pleasure of work; enjoyment of activity
bhass'ārāmatā	noun	f.n.s	pleasure of speech; enjoyment of talk
nidd'ārāmatā	noun	f.n.s	pleasure of sleep
saṅgaṇik'ārāmatā	noun	f.n.s	pleasure of company; enjoyment of society
indriyesu	noun	m.loc.pl	in senses, faculties
guttadvāratā	noun	f.n.s	control over one's senses
bhojane	noun	nt.loc.s	in eating, taking food
mattaññutā	noun	f.n.s	moderation (in), knowing the measure or limit
asaṃsagg'ārāmatā	noun	f.n.s	pleasure of non-association; enjoyment of detachment
nippapañc'ārāmatā	noun	f.n.s	pleasure of non-proliferation, enjoyment of non-manifoldness (opinions, thoughts)

not taking pleasure in work, in talk, in sleep, in company, guarding the doors of the sense faculties, moderation in eating, delight in non-association, pleasure of non-proliferation.

[AN 6.22]

sovacassatā, kalyāṇamittatā

sovacassatā	noun	f.n.s	suavity, gentleness (in speech), obedience
kalyāṇamittatā	noun	f.n.s	beneficial friendship, spiritual companionship

obedience and beneficial friendship

[AN 8.79]

ime kho bhikkhave dhammā sekhasa bhikkhuno aparihānāya saṃvattantī"ti

Monks, these qualities lead to the non-decline of a monk who is a trainee.

STRIVING ACCORDING TO THE DHAMMA

Dhamma-pahaṃsāna

[sn 12.22]

[handa mayaṃ dhamma-pahaṃsāna-pāṭham bhaṇāmaṣe]

evaṃ svākkhāto bhikkhave mayā dhammo

evaṃ	ind		thus; in this way
svākkhāto	adj	m.n.s	well preached
bhikkhave	noun	m.voc.pl	o monks
mayā	pron	1.ins.s	by me
dhammo	noun	m.n.s	Teaching

o monks, the Teaching thus been well preached by me

uttāno vivaṭo pakāsito chinna-pilotiko.

uttāno	adj	m.n.s	clear, manifest, open, evident
vivaṭo	adj	m.n.s	uncovered, open
pakāsito	pp	m.n.s	explained, manifested, made known
chinna-	pp		cut; destroyed, stripped
pilotiko	noun	m.n.s	a small piece of cloth, a rag a bandage, patchwork

PTS: with torn rags, or without rags

evident, uncovered, manifested, without rags

alam-eva saddhā-pabbajitena kula-puttena vīriyaṃ ārabhituṃ

alam-	ind		enough
eva	ind		just, only
saddhā-	adj		faithful; with confidence
pabbajitena	pp	m.ins.s	has gone forth
kula-puttena	noun	m.ins.s	by young man of a good family.
vīriyaṃ	noun	nt.ac.s	energy; effort; strength

ārabhituṃ	verb	inf	to arose, to begin, start
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just this is enough to arose energy by the young man of a good family, who has gone forth from confidence.

kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu

kāmaṃ	ind	adv	surely; certainly, willingly
taco	noun	m.n.s	skin
ca	ind		and
nahāru	noun	m.n.s	a sinew; a tendon
ca	ind		and
aṭṭhi	noun	nt.n.s	bone
ca	ind		and
avasissatu	verb	imp.3.s	let left over; may remain over

willingly let skin sinews and bones remain

sarīre upasussatu maṃsa-lohitam

sarīre	noun	nt.loc.s	in the body
upasussatu	verb	imp.3.s	let become dry
maṃsa-	noun		flesh
lohitam	noun	nt.ac.s	blood

let the flesh and blood in this body become dry

yaṃ taṃ purisa-thāmena purisa-vīriyena purisa-parakkamena pattabbam na taṃ apāpuṇitvā vīriyassa saṇṭhānam bhavissatī-ti

yaṃ	pron	m.ac.s	whatever
taṃ	pron	m.ac.s	that
purisa-	noun		man, human
thāmena	noun	m.ins.s	by strength; power; vigour
purisa-	noun		man, human

vīriyena	noun	nt.ins.s	by vigour; energy; effort; strength
purisa-	noun		man, human
parakkamena	noun	m.ins.s	by exertion; endeavour; effort
pattabbam	ptp	m.ac.s	what should be gained, attained or reached
na	ind		not
taṃ	pron	m.ac.s	that
a'pāpunitvā	verb	abs	having not reached; having not attained; having not arrived at.
vīriyassa	noun	nt.gen.s	of vigour; energy; effort; strength.
saṇṭhānaṃ	noun	nt.ac.s	ending, stopping, cessation, stilling
bhavissatī-ti	verb	fut.3.s	will be

whatever by human strength, by human effort, by human endeavour can be attained, that having not reached, will be not stilling of effort.

dukkhaṃ bhikkhave kusīto viharati

dukkhaṃ	noun	nt.ac.s	discomfort, suffering, pain, unease unsatisfaction, problem, trouble
bhikkhave	noun	m.voc.pl	o monks!
kusīto	adj	m.n.s	lazy, slack, inactive, apathetic
viharati	verb	pr.3.s	lives; abides; dwells

o monks, the lazy (person) dwells in suffering

vokiṇṇo pāpakehi akusalehi dhammehi

vokiṇṇo	pp	m.n.s	covered with, drenched (with); mixed up full of, soiled
pāpakehi	adj	m.ins.pl	by bad, wicked, worthless
akusalehi	adj	m.ins.pl	by unbeneficial, useless, unskilful
dhammehi	noun	m.ins.pl	by states of mind

soiled by evil unwholesome states of mind

mahantañ-ca sadatthaṃ parihāpeti

mahantañ-	adj	m.ac.s	great, extensive, big, important, large
ca	ind		and
sadatthaṃ	noun	m.ac.s	one's own benefit, personal welfare
parihāpeti	verb	pr.3.s	sets aside, abandons, neglects, omits

and he neglects the great personal welfare

āraddha-vīriyo ca kho bhikkhave sukhaṃ viharati

āraddhavīriyo	adj	m.n.s	with energy aroused, applying energy making an effort
ca	ind		but
kho	ind		indeed
bhikkhave	noun	m.voc.pl	o monks!
sukhaṃ	ind		easily, comfortably, without difficulty
viharati	verb	pr.3.s	lives; abides; dwells;

but one with energy aroused dwells comfortably

pavivitto pāpakehi akusalehi dhammehi

pavivitto	adj	m.n.s	separated, secluded, solitary, detached
pāpakehi	adj	m.abl.pl	from bad, wicked, worthless
akusalehi	adj	m.abl.pl	from unbeneficial, useless, unskilful
dhammehi	noun	m.abl.pl	from states of mind

separated from evil unwholesome states of mind

mahantañ-ca sadatthaṃ paripūreti

mahantañ-	adj	m.ac.s	great, extensive, big, important, large
ca	ind		and
sadatthaṃ	noun	m.ac.s	one's own benefit, personal welfare
paripūreti	verb	pr.3.s	is swelling, is filling up, is increasing

and increasing the great personal welfare

na bhikkhave hīnena aggassa patti hoti

na	ind		not
bhikkhave	noun	m.voc.pl	o monks!
hīnena	adj	m.ins.s	by low, inferior, deficient
aggassa	adj	m.gen.s	of highest, topmost, foremost
patti	noun	f.n.s	reaching, attainment (of), getting
hoti	verb	pr.3.s	it is, exists, there is

monks, it is not by that which is low, there is attainment of highest

aggena ca kho bhikkhave aggassa patti hoti

aggena	adj	m.ins.s	by highest, topmost, foremost, supreme
ca	ind		but, rather
kho	ind		indeed
bhikkhave	noun	m.voc.pl	o monks!
aggassa	adj	m.gen.s	of highest, topmost, foremost, supreme
patti	noun	f.n.s	reaching, attainment (of), getting
hoti	verb	pr.3.s	it is, exists, there is

but, monks, it is by the supreme that there is attainment of highest

maṇḍapeyyam-idaṃ bhikkhave brahmacariyaṃ

maṇḍapeyyam-	adj	nt.n.s	of the best quality; lit: to be drunk like cream
idaṃ	pron	nt.n.s	this
bhikkhave	noun	m.voc.pl	o monks!
brahmacariyaṃ	noun	nt.n.s	spiritual path, holy life, celibacy

o monks! this holy life is of the best quality

satthā sammukhī-bhūto

satthā	noun	m.n.s	teacher, master, the Buddha
sammukhībhūto	adj	m.n.s	become face to face, is present

the teacher is present

tasmā'tiha bhikkhave vīriyaṃ ārabhatha

tasmātiha	ind		therefore here
bhikkhave	noun	m.voc.pl	o monks!
vīriyaṃ	noun	nt.ac.s	vigour; energy; effort; strength.
ārabhatha	verb	imp.2.pl	you should begin, start, arouse oneself

therefore, o monks, here start to arouse your energy

appattassa pattiya

appattassa	pp	m.gen.s	of not attained, not reached, not gained, not found
pattiya	noun	f.dat.s	for reaching, attainment (of), getting

for the attainment of the unattained

anadhigatassa adhigamāya

anadhigatassa	pp	m.gen.s	of not attained, what has not been attained
adhigamāya	noun	m.dat.s	for arrival (at), attainment (of), reaching (of)

for the achievement of unachieved

asacchikatassa sacchikiriya

asacchikatassa	adj	m.gen.s	of not experienced for oneself
sacchikiriya	noun	m.dat.s	for personal experience, personal realization

for the personal realization of not experienced

evaṃ no ayaṃ amhākaṃ pabbajjā avaṅkatā avaññā bhavissati saphalā saudrayā

evaṃ	ind		so in this way; in such a way; like this
no	ind		then, now, indeed
ayaṃ	pron	m.n.s	this
amhākaṃ	pron	1.gen.s	our
pabbajjā	noun	f.n.s	ordination, renunciation, becoming a monastic, going forth'
avaṅkatā	adj	f.n.s	not crooked, non-dishonest
avaññā	adj	f.n.s	not barren, not sterile
bhavissati	verb	fut.3.s	will be
saphalā	adj	f.n.s	fruitful, productive, efficacious
saudrayā	adj	f.n.s	advantageous, profitable, lit. with result with coming forth

indeed in such a way our renunciation will be not-dishonest, not barren, (it will be) fruitful and profitable.

yesaṃ mayaṃ paribhuñjāma cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajja-parikkhāraṃ tesaṃ te kārā amhesu mahapphalā bhavissanti mahānisamsā'ti

yesaṃ	pron	m.gen.pl	of whoever, those who
mayaṃ	pron	1.n.pl	we
paribhuñjāma	verb	pr.1.pl	we eat; use; enjoy
cīvara-	noun		robe of a Buddhist monk
piṇḍapāta-	noun		alms food, alms round, lit. lump dropping
senāsana-	noun		housing, living place, lodging
			lit. bed and chair
gilāna-	adj		sick; unwell
paccaya-	noun		support, requisite
bhesajja-	noun		medicament, medicine
parikkhāraṃ	noun	nt.ac.s	requisite; accessory; equipment; utensil
tesaṃ	pron	m.gen.pl	of them
te	pron	m.n.pl	those
kārā	noun	m.n.pl	actions, deeds, services
amhesu	pron	m.loc.s	in us

mahapphalā	adj	m.n.pl	rich in result, great result
bhavissanti	pt	fut.3.pl	will be
mahānisamṣā	adj	m.n.pl	rich in profit; merit; good result

of those, whose robes, alms-food, lodging, supports for the sick and medicinal requisites we use, those actions to us will bring them grate result and grate merit

evaṃ hi vo bhikkhave sikkhitabbaṃ. attatthaṃ vā hi bhikkhave sampassamānena alam-eva appamādena sampādetuṃ

evaṃ	ind		thus, this, like this, just as, such
hi	ind		indeed, certainly, truly, definitely
vo	pron	2.ins.pl	by you all
bhikkhave	noun	voc.pl	o monks!
sikkhitabbaṃ	ptp	nt.n.s	should be learned, should be practised should be trained

like this indeed, o monks, should be practised by you all.

attatthaṃ	noun	m.ac.s	one's own welfare, personal benefit personal profit
vā	ind		or
hi	ind		indeed, certainly, truly, definitely
bhikkhave	noun	voc.pl	o monks!
sampassamānena	prp	m.ins.s	with seeing, considering
alam-	ind		enough
eva	ind		only, just, so, even
appamādena	noun	m.ins.s	with carefulness, caution, vigilance diligence, conscientiousness, heedfulness
sampādetuṃ	verb	inf	to presse on, cause to accomplish, strive to achieve, trie to accomplish one's purpose

indeed or considering personal benefit, it is just enough to strive with heedfulness.

paratthaṃ vā hi bhikkhave sampassamānena alam-eva appamādena sampādetuṃ

paratthaṃ	noun	m.ac.s	benefit of others
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indeed or considering benefit of others, it is just enough to strive with heedfulness.

ubhaya'tthaṃ vā hi bhikkhave sampassamānena alam-eva appamādena sampādetun'ti

ubhaya-	pron		both, referring to two things
atthaṃ	noun	m.ac.s	benefit, profit, good, welfare, goal

indeed or considering benefit of both, it is just enough to strive with heedfulness.

THE BUDDHA'S FINAL INSTRUCTION

Buddha-pacchima-ovāda

[DN 16.36]

yo vo ānanda mayā dhammo ca vinayo ca desito paññatto so vo mam'accayena satthā

yo	pron	m.n.s	whatever
vo	pron	2.dat.pl	for you all
ānanda	noun	m.voc.s	o Ānanda
mayā	pron	1.ins.s	by me
dhammo	noun	m.n.s	Teaching
ca	ind		and
vinayo	noun	m.n.s	Discipline
ca	ind		and
desito	pp	m.n.s	preached, taught, explained, instructed
paññatto	pp	m.n.s	formulated, prescribed, decreed, declared
so	pron	m.n.s	that
vo	pron	2.dat.pl	for you all
mama-	pron	1.gen.s	of me, my
accayena	ind		after the passing (of), after the lapse (of)
			lit. with gone past
satthā	noun	m.n.s	master, teacher

Ānanda, whatever Teaching and Discipline was explained and formulated by me, that will be a teacher for you after my passing away.

[DN 16.21]

handa dāni bhikkhave āmantayāmi vo

vayadhammā saṅkhārā

appamādena sampādeṭṭha

ayaṃ tathāgatassa pacchimā vācā

handa	ind		come on! come now!
dāni	ind		now, immediately
bhikkhave	noun	voc.pl	o monks!
āmantayāmi	verb	pr.1.s	I addresse, speak (to), tell, inform

vo	pron	2.ac.pl	you all
vayadhammā	adj	m.n.pl	naturally disappearing, liable to disintegrate
saṅkhārā	noun	m.n.pl	condition, construction, fabrication
appamādena	noun	m.ins.s	with carefulness, caution, vigilance diligence, conscientiousness, heedfulness
sampādetha	verb	imp.2.pl	you presse on, cause to accomplish, strive to achieve, trie to accomplish one's purpose
ayaṃ	pron	m.n.s	this
tathāgatassa	noun	m.gen.s	of Such Become, thus gone
pacchimā	adj	f.n.s	last, final
vācā	noun	f.n.s	speech, words, statement

come now, o monks! I declare to you: condition phenomena are of the liable to disintegrate, strive for a goal with heedfulness”. This is final statement of the Tathāgata.

REFLECTIONS

THE FOUR REQUISITES

Cattaro parikkhāra

[MN 2.4]

paṭisaṅkhā yoniso cīvaram paṭisevāmi yāva'd'eva sītassa paṭighātāya uṇhassa paṭighātāya
ḍaṃsa-makasa-vāt'ātapa-siriṃsapa-samphassānaṃ paṭighātāya yāva'd'eva hirikopīna-
paṭicchādan'attham

paṭisaṅkhā	verb	abs	reflecting, considering
yoniso	ind	adv	wisely; properly; judiciously
cīvaram	noun	nt.ac.s	robe of a Buddhist monk
paṭisevāmi	verb	pr.1.s	I use, make use (of)
yāva'd'eva	ind		as much as, only as much as
sītassa	noun	nt.gen.s	of cool; cold
paṭighātāya	noun	m.dat.s	for warding off, repelling, counteract; lit: beating off
uṇhassa	noun	nt.gen.s	of hot, heat
paṭighātāya	noun	m.dat.s	for warding off, repelling, counteract; lit: beating off
ḍaṃsa-	noun	masc	gadfly
makasa-	noun	masc	mosquito
vāt'ātapa-	noun	masc	wind and heat
siriṃsapa-	noun	masc	creeping animal, serpent, a reptile
samphassānaṃ	noun	m.dat.pl	for contacts
paṭighātāya.	noun	m.dat.s	for purpose of warding off, staying repulsion, beating off
yāva'd'eva	ind		as much as, only as much as
hirikopīna-	noun		that which arouses shyness, private shameful parts
paṭicchādaṃ-	noun		covering, clothes, clothing
attha	noun	m.ac.s	use, function, purpose

wisely reflecting I use the robe only to ward off cold, for ward off heat, for ward off the touch of flies, mosquitoes, wind & heat, and creeping animals, only for the sake of covering private shameful parts.

paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi neva davāya na madāya na maṇḍanāya na vibhūsanāya yāva'd'eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariya-
ānuggahāya iti purāṇaṇ'ca vedanaṃ paṭihaṅkhāmi navaṇ'ca vedanaṃ
na-uppādessāmi yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti

paṭisaṅkhā	verb	abs	reflecting, considering
yoniso	ind	adv	wisely; properly; judiciously
piṇḍapātaṃ	noun	masc	alms food, alms round, lit. lump dropping
paṭisevāmi	verb	pr.1.s	uses, makes use (of)
neva	ind		neither
davāya	noun	m.dat.s	for fun, play
na madāya	noun	m.dat.s	nor for intoxication, pleasure
na maṇḍanāya	noun	nt.dat.s	nor for adornment; decoration beautification, appearance
na vibhūsanāya	noun	nt.dat.s	nor for ornament; decoration, attractiveness
yāva'd'eva	ind		just up to; as far as
imassa	pron	m.gen.s	of this
kāyassa	noun	m.gen.s	of body
ṭhitiyā	noun	f.dat.s	for persistence, keeping up
yāpanāya	noun	nt.dat.s	for sustenance; nourishment; keeping up of the body, feeding
vihiṃsa-	noun	f	hurting, harm, injury
uparatiyā	noun	f.dat.s	for abstaining, stopping
brahmacariya-	noun	nt	holy live
anuggahāya	noun	nt.dat.s	for help; assistance
iti	ind		thus, therefore
purāṇaṇ'ca	adj	f.ac.s	old; former and
vedanaṃ	noun	f.ac.s	painful sensation, suffering, pain
paṭihaṅkhāmi	verb	fut.1.s	I will destroy, will put an end to will terminate
navaṇ'ca	adj	f.ac.s	new, fresh and
vedanaṃ	noun	f.ac.s	painful sensation, suffering, pain

na-uppādessāmi	v.caus	fut.1.s	I will not produce; cause to arise
yātrā	noun	f.n.s	going on, livelihood, support of life
ca	ind		way of going on, vehicle, carry on
me	pron	1.dat.s	and
bhavissati	verb	fut.3.s	for me
anavajjatā ca	noun	f.n.s	it will be
phāsuvihāro cā'ti	noun	m.n.s	blamelessness, faultlessness and
			living in ease, comfortable mode of life

reflecting wisely I use almsfood, neither for fun, nor for intoxication, nor for adornment or decoration, just up to keeping up sustenance of this body, for avoiding harm, for assistance of holy live. thus (should think) : I will put an end of former (painfull) sensations, and I will not produce a new (painfull) sensations, it will be support of life, blamelessness and easy dwelling for me

paṭisaṅkhā yoniso senāsanam paṭisevāmi yāva'd'eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya yāva'd'eva utuparissaya-vinodanam paṭisallānārāmattham

paṭisaṅkhā	verb	abs	reflecting, considering
yoniso	ind	adv	wisely; properly; judiciously
senāsanam	noun	nt.ac.s	housing, living place, lodging
			lit. bed and chair
paṭisevāmi	verb	pr.1.s	uses, makes use (of)
yāva'd'eva	ind		as much as, only as much as
sītassa	noun	nt.gen.s	of cool; cold
paṭighātāya	noun	m.dat.s	for warding off, repelling, counteract; lit: beating off
uṇhassa	noun	nt.gen.s	of hot, heat
paṭighātāya	noun	m.dat.s	for warding off, repelling, counteract; lit: beating off
ḍaṃsa-	noun	masc	gadfly
makasa-	noun	masc	mosquito
vātātapa-	noun	masc	wind and heat
siriṃsapa-	noun	masc	creeping animal, serpent, a reptile
samphassānam	noun	m.dat.pl	for touches; contacts

paṭighātāya.	noun	m.dat.s	for purpose of warding off, staying repulsion, beating off
yāva'd'eva	ind		as much as, only as much as
utuparissaya-	noun		inclement weather, harsh climate lit. danger of the season
vinodanam	noun	nt.ac.s	driving out, dispelling, removal
paṭisallāna-	noun		privacy, seclusion, solitude lit. sticking to oneself
ārāma-	noun		enjoyment, delight, pleasure enjoyment, delight, pleasure
attham	noun	m.ac.s	use, function, purpose

wisely reflecting I use the lodging only to ward off cold, for ward off heat, for ward off the touch of flies, mosquitoes, wind & heat, and creeping animals, only for the sake of removal the danger of the season and delight in seclusion.

paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi yāva'd'eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjha-paramatāyā ti

paṭisaṅkhā	verb	abs	reflecting, considering
yoniso	ind	adv	wisely; properly; judiciously
gilāna-	adj		sick; unwell
paccaya-	noun		support, requisite
bhesajja-	noun		medicament, medicine
parikkhāraṃ	noun	nt.ac.s	requisite; accessory; equipment; utensil
paṭisevāmi	verb	pr.1.s	uses, makes use (of)
yāva'd'eva	ind		as much as, only as much as
uppannānaṃ	pp	m.dat.pl	for reborn, arisen, produced
veyyābādhikānaṃ	adj	m.dat.pl	for oppressive, disturbing, painful
vedanānaṃ	noun	f.gen.pl	painful sensation, suffering, pain
paṭighātāya	noun	m.dat.s	for purpose of warding off, staying repulsion, beating off
abyāpajjha-	adj		freedom from oppressive pain, relief
paramatāyā	adj	m.dat.s	maximum, lit. extreme state
ti	ind		”

**wisely reflecting I use supports for the sick and medicinal requisites only to ward off
arisen oppressive painful sensation, for maximum freedom from oppressive pain**

THE REPULSIVENESS OF FOOD

Āhāra-paṭikūla-paccavekkhaṇa-pāṭho

[AN 7.49]

āhāre paṭikūlasaññāparicitenā, bhikkhave, bhikkhuno cetasā bahulaṃ viharato, rasataṇhāya cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati, upekkhā vā pāṭikulyatā vā saṇṭhāti.

āhāre	noun	m.ac.pl	food, sustenances, nutriments
paṭikūlasaññā-	noun	f	recognition of repulsiveness, perception of unpleasantness
paricitenā	pp	m.ins.s	practised; rehearsed; accustomed, familiarized
bhikkhuno	noun	m.gen.s	of monk
cetasā	noun	m.ins.s	with a mind, with thought, by intention
bahulaṃ	ind	adv	often, frequently
viharato	prp	m.gen.s	of living , abiding, dwelling
rasataṇhāya	noun	f.abl.s	from craving for taste
cittaṃ	noun	nt.n.s	mind
patilīyati	verb	pr.3.s	draws back, keeps away from; withdraws; lit. sticks back (from)
patikuṭati	verb	pr.3.s	shrinks from, refuses (something); lit. bents back
pativattati	verb	pr.3.s	rolls back (from); moves back (from), turns away
na sampasāriyati	verb	pr.3.s	does not become extended (to), drawn (to); lit. does not caused to go forward
upekkhā vā	noun	f.n.s	mental poise, balance, equanimity, equipoise; lit. onlooking
pāṭikulyatā vā	noun	f.n.s	aversion (to); disgust (for); revulsion (toward)
saṇṭhāti	verb	pr.3.s	remains, continues, is established; lit. stands

When a monk often dwells with a mind familiarized with the perception of the repulsiveness of food, his mind shrinks away from craving for tastes, turns back from it, rolls away from it, and does not drawn towards it; either equanimity or disgust is established in him.

sabbo panāyaṃ piṇḍapāto ajigucchānīyo

sabbo	adj	m.n.s	all
pana-	ind		and; yet; but; moreover.
ayaṃ	pron	m.n.s	this
piṇḍapāto	noun	m.n.s	alms food, alms round, lit. lump dropping
a'jigucchanīyo	ptp	m.n.s	should not be shunned, should not be disgusted, should not be detested

yet all this alms food should not be disgusted

imaṃ pūti-kāyaṃ patvā ativiya jigucchanīyo jāyati

imaṃ	pron	m.ac.s	this
pūti-	adj		rotten; putrid; stinking
kāyaṃ	noun	m.ac.s	body
patvā	verb	abs	having reached; attained or obtained
ativiya	ind		very much
jigucchanīyāni	ptp	nt.n.pl	should be shunned, should be disgusted should be detested
jāyanti	verb	pr.3.pl	born; arises

having reached this putrid body, arise those what should be disgusted very much

UNIVERSAL WELL-BEING

Mettā-pharaṇa

ahaṃ sukhito homi niddukkho homi avero homi abyāpajjho homi anīgho homi sukhī
attānaṃ pariharāmi

ahaṃ	pron	1.n.s	I
sukhito	pp	m.n.s	happy; blest; glad, easeful
homi	verb	imp.1.s	may I be
niddukkho	adj	m.n.s	free from discomfort, suffering, pain unsatisfactory, problem
homi	verb	imp.1.s	may I be
avero	adj	m.n.s	peaceable, mild, friendly, not enmity
homi	verb	imp.1.s	may I be
abyāpajjho	adj	m.n.s	free from oppressive pain, relief or free from ill will, not malicious
homi	verb	imp.1.s	may I be
anīgho	adj	m.n.s	untroubled, undisturbed, calm lit. not trembling
homi	verb	imp.1.s	may I be
sukhī	noun	m.n.s	who is happy, at ease
attānaṃ	noun	m.ac.s	oneself, myself
pariharāmi	verb	imp.1.s	may I take care (of), look after, maintain lit. carries around

May I be happy, may I be free from suffering, may I be peaceable, may I be free from ill will, may I be undisturbed, may I maintain myself at ease.

sabbe sattā sukhitā hontu sabbe sattā averā hontu sabbe sattā abyāpajjhā hontu sabbe sattā
anīghā hontu sabbe sattā sukhī attānaṃ pariharantu

sabbe	adj	m.n.pl	all
sattā	noun	m.n.pl	living beings
sukhitā	pp	m.n.pl	happy; blest; glad, easeful
hontu	verb	imp.3.pl	may they be
sabbe	adj	m.n.pl	all

sattā	noun	m.n.pl	living beings
averā	adj	m.n.pl	peaceable, mild, friendly, not enmity
hontu	verb	imp.3.pl	may they be
sabbe	adj	m.n.pl	all
sattā	noun	m.n.pl	living beings
abyāpajjhā	adj	m.n.pl	free from oppressive pain, relief
		or	free from ill will, not malicious
hontu	verb	imp.3.pl	may they be
sabbe	adj	m.n.pl	all
sattā	noun	m.n.pl	living beings
anīghā	adj	m.n.pl	untroubled, undisturbed, calm
			lit. not trembling
hontu	verb	imp.3.pl	may they be
sabbe	adj	m.n.pl	all
sattā	noun	m.n.pl	living beings
sukhī	noun	m.n.pl	who is happy, at ease
attānaṃ	noun	m.ac.s	oneself, self
pariharantu	verb	imp.3.pl	may they take care (of), look after, maintain
			lit. carries around

May all beings be happy, may all beings be peaceable, may all beings be free from ill will, may all beings be undisturbed, may all beings maintain themselves at ease.

sabbe sattā sabbadukkhā pamuccantu sabbe sattā laddha-sampattito mā vigacchantu

sabbe	adj	m.n.pl	all
sattā	noun	m.n.pl	living beings
sabbadukkhā	noun	nt.abl.s	from all suffering, all pain, all problems
			all discomfort
pamuccantu	verb	imp.3.pl	may they be freed (from)
			be liberated (from)
sabbe	adj	m.n.pl	all
sattā	noun	m.n.pl	living beings
laddha-	pp		obtained, gained, won, received
sampattito	noun	f.abl.s	from success, attainment; happiness, bliss
			fortune

mā	ind		do not
vigacchantu	verb	imp.3.pl	may they disappear, lost, go to waste

may all beings be freed from all suffering, may all beings do not lost gained fortune.

sabbe sattā kammassakā kammadāyādā kammayonī kammabandhū kammaṭṭisaraṇā yaṃ
kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti

sabbe	adj	m.n.pl	all
sattā	noun	m.n.pl	living beings
kamma-	noun		action, deed, work
sakā-	noun	m.n.pl	one's own (property, possessions, etc)
kamma-	noun		action, deed, work
dāyādā	noun	m.n.pl	heir, inheritor, lit. receiver of what is given
kamma-	noun		action, deed, work
yonī	noun	f.n.pl	conception, birth, womb, origin
kamma-	noun		action, deed, work
bandhū	noun	m.n.pl	relative, relation, lit. tied to
kamma-	noun		action, deed, work
ṭṭisaraṇo	noun	m.n.pl	protection, shelter, refuge
yaṃ	pron	nt.ac.s	whatever
kammaṃ	noun	nt.ac.s	action, deed, work
karissanti	verb	fut.3.pl	they will do
kalyāṇaṃ	adj	nt.ac.s	good, favourable, propitious, beneficial
vā	ind		or
pāpakaṃ	adj	nt.ac.s	evil, criminal, wrong, bad, vicious
vā	ind		or
tassa	pron	m.gen.s	of that
dāyādā	noun	m.n.pl	heir, inheritor, lit. receiver of what is given
bhavissanti	verb	fut.3.pl	they will be

All living beings are possessing of actions, inheriting of actions, born from actions, bound by actions, protected by actions, whatever actions they will do - good or bad – of that they will be the heirs.

THE DIVINE ABIDINGS

Brahmavihāra

[DN 13.8]

mettā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati

mettā-	noun		friendliness
sahagatena	pp	nt.i.s	with full of
cetasā	noun	nt.i.s	with a mind
ekaṃ	adj	f.ac.s	one
disaṃ	noun	f.ac.s	direction
pharitvā	verb	abs	having filled
viharati	verb	pr.3.s	he lives

he lives having filled one direction with a mind full of friendliness

tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ

tathā	ind	adv	like this, likewise
dutiyaṃ	adj	f.ac.s	the second
tathā	ind	adv	like this, likewise
tatiyaṃ	adj	f.ac.s	the third
tathā	ind	adv	like this, likewise
catutthaṃ	adj	f.ac.s	the fourth

likewise the second, likewise the third, likewise the fourth

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya

iti	ind		thus
uddhamadho	ind	adv	above and below
tiriyaṃ	ind	adv	across; transversely
sabbadhi	ind	adv	everywhere
sabbattatāya	adj	m.dat.s	to all encompassing, all pervading lit. all spread out

and so above, below, across and everywhere, and to all pervading,

sabbāvantam lokam mettā-sahagatena cetasā vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharati

sabbāvantam	adj	m.ac.s	entire, whole
lokam	noun	m.ac.s	world, universe
mettāsahagatena	pp	nt.ins.s	full of friendliness; lit. going with benevolence
cetasā	noun	nt.ins.s	with a mind
vipulena	adj	nt.ins.s	extensive; great; large
mahaggatena	adj	nt.ins.s	become great; lofty
appamāṇena	adj	nt.ins.s	boundless; unlimited
averena	adj	nt.ins.s	kind, free from enmity
abyāpajjena	adj	nt.ins.s	without ill will, with goodwill
pharitvā	verb	abs	having pervaded; having suffused; having filled.
viharati;	verb	pr.3.s	he stays, lives, dwells

**he dwells suffusing the entire universe with mind full of friendliness, great, lofty,
boundless and free from enmity and ill will.**

karuṇā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati ...

karuṇā-sahagatena	pp	nt.ins.s	full of compassion
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he lives having filled one direction with a mind full of compassion ...

muditā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati ...

muditā-sahagatena	pp	nt.ins.s	full of empathetic joy
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he lives having filled one direction with a mind full of empathetic joy ...

upekkhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati ...

upekkhā-sahagatena	pp	nt.ins.s	full of equanimity
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he lives having filled one direction with a mind full of equanimity ...

FIVE SUBJECTS FOR FREQUENT RECOLLECTION

Pañca-abhiñha-paccavekkhaṇā

[AN 5.57]

jarā-dhammo'mhi jaraṃ anatīto

jarā-	noun	f	decay; old age
dhammo-	noun	m.n.s	nature
amhi	verb	pr.1.s	I am
jaraṃ	noun	f.ac.s	decay; old age
anatīto	pp	m.n.s	not pasted, not free from, unavoidable

I am of the nature to age, I am not free from ageing.

byādhi-dhammo'mhi byādhiṃ anatīto

byādhi-	noun	nt	sickness, disease
dhammo-	noun	m.n.s	nature
amhi	verb	pr.1.s	I am
byādhiṃ	noun	nt.ac.s	sickness, disease
anatīto	pp	m.n.s	not pasted, not free from, unavoidable

I am of the nature to sick, I am not free from sickness

maraṇa-dhammo'mhi maraṇaṃ anatīto

maraṇa-	noun	nt	death
dhammo-	noun	m.n.s	nature
amhi	verb	pr.1.s	I am
maraṇaṃ	noun	nt.ac.s	death
anatīto	pp	m.n.s	not pasted, not free from, unavoidable

I am of the nature to die, I am not free from dying

sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

sabbehi	adj	m.abl.pl	from all; every
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me	pron	1.dat.s	to me
piyehi	adj	m.abl.pl	from dear; amiable
manāpehi	adj	m.abl.pl	from pleasing; charming
nānābhāvo	noun	m.n.s	separation, parting, differentiation lit. become different
vinābhāvo	noun	m.n.s	separation, loss, lit. state of being without

there is separation and parting from all that dear and pleasing to me.

kamma-s'sako'mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo.
yaṃ kammaṃ karissāmi - kalyāṇaṃ vā pāpakaṃ vā - tassa dāyādo bhavissāmi.

kamma-	noun		action, deed, work
sako-	noun	m.n.s	one's own (property, possessions, etc)
amhi	verb	pr.1.s	I am
kamma-	noun		action, deed, work
dāyādo	noun	m.n.s	heir, inheritor, lit. receiver of what is given
kamma-	noun		action, deed, work
yoni	noun	f.n.s	conception, birth, womb, origin
kamma-	noun		action, deed, work
bandhu	noun	m.n.s	relative, relation, lit. tied to
kamma-	noun		action, deed, work
paṭisaraṇo	noun	m.n.s	protection, shelter, refuge
yaṃ	pron	nt.ac.s	whatever
kammaṃ	noun	nt.ac.s	action, deed, work
karissāmi	verb	fut.1.s	I will do
kalyāṇaṃ	adj	nt.ac.s	good, favourable, propitious, beneficial
vā	ind		or
pāpakaṃ	adj	nt.ac.s	evil, criminal, wrong, bad, vicious
vā	ind		or
tassa	pron	m.gen.s	of that
dāyādo	noun	m.n.s	heir, inheritor, lit. receiver of what is given
bhavissāmi	verb	fut.1.s	I will be

I am possessing of actions, inheriting of actions, born from actions, bound by actions, protected by actions, whatever action I will do - good or bad - of that I will be the heir.

evaṃ amhehi abhiṇhaṃ paccavekkhitabbāṃ

evaṃ	ind		thus
amhehi	pron	1.ins.pl	by us
abhiṇhaṃ	ind	adv	often; repeatedly
paccavekkhitabbāṃ	ptp	nt.n.s	should be considered; contemplated

thus by us repeatedly should be contemplated.

TEN SUBJECTS FOR FREQUENT RECOLLECTION BY ONE WHO HAS GONE FORTH

Dasadhammā pabbajita-abhiṇha-paccavekkhaṇā

[AN 10.48]

dasa ime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā. katame dasa?

dasa	adj	m.n.pl	ten
ime	pron	m.n.pl	these
bhikkhave	noun	m.voc.pl	o monks!
dhammā	noun	m.n.pl	truths, realities, principles, laws
pabbajitena	noun	m.ins.s	by monk, a one who has gone forth
abhiṇhaṃ	ind	adv	often; repeatedly
paccavekkhitabbāṃ	ptp	m.ac.s	should be reflected; contemplated
katame	pron	m.n.pl	what? which (of the many)?
dasa?	adj	m.n.pl	ten

o monks, these are ten principles should often be reflected by a one who has gone forth. which ten?

vevaṇṇiy-amhi ajjhupagato'ti, pabbajitena abhiṇhaṃ paccavekkhitabbāṃ

vevaṇṇiya-	adj		state of having no caste, who change appearance, social order; lit. discoloured
amhi	verb	pr.1.s	I am
ajjhūpagato' ti	pp	m.n.s	arrived, reached

I have reached a state of castelessness.

para-paṭibaddhā me jīvikā'ti, pabbajitena abhiṇhaṃ paccavekkhitabbāṃ.

para-	adj		other, another
paṭibaddhā	adj	f.n.s	dependent on, connected to, tied up with
			supported by
me	pron	1.gen.s	my
jīvikā'ti	noun	f.n.s	livelihood, way of life

my way of life is dependent on others

añño me ākappo karaṇīyo'ti, pabbajitena abhiṇhaṃ paccavekkhitabbam.

añño	adj	m.n.s	another, other, different
me	pron	1.gen.s	my
ākappo	noun	m.n.s	deportment, behavior
karaṇīyo'ti	ptp	m.n.s	ought to be done, should be made

My behavior should be (done) differently

kacci nu kho me attā sīlato na upavadatī'ti, pabbajitena abhiṇhaṃ paccavekkhitabbam.

kacci	ind		I hope, I trust, I doubt, I suspect, I wonder
nu kho	ind		does? is? would?
me	pron	1.ac.s	me
attā	noun	m.n.s	self, myself
sīlato	noun	m.abl.s	from (with regard to) moral practice, virtue
na	ind		not
upavadatī'ti,	verb	pr.3.pl	blames, insults, criticizes, finds fault (with)

I wonder, does the self not criticize me with regard to virtue?

kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī'ti

kacci	ind		I hope, I trust, I doubt, I suspect, I wonder
nu kho	ind		does? is? would?
maṃ	pron	1.ac.s	me
anuvicca	verb	ger	investigating, finding out, learning about knowing about
viññū	adj	m.n.pl	wise
sabrahmacārī	n	m.n.pl	fellow monks
sīlato	noun	m.abl.s	from (with regard to) moral practice, virtue
na	ind		not
upavadantī'ti	verb	pr.3.pl	blame, insult, criticize, find fault (with)

I wonder, do wise fellow monks not criticize me, investigating with regard to virtue?

sabbehi me piyehi manāpehi nānābhāvo vinābhāvo' ti

there is separation and parting from all that dear and pleasing to me.

kamma-s'sako'mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo.
yaṃ kammaṃ karissāmi - kalyāṇaṃ vā pāpakaṃ vā - tassa dāyādo bhavissāmī'ti

I am possessing of actions, inheriting of actions, born from actions, bound by actions, protected by actions, whatever action I will do - good or bad - of that I will be the heir.

kathaṃ-bhūtassa me rattin'divā vītivattantī'ti;

kathaṃbhūtassa	adj	m.gen.s	of how? of what kind? what way? lit. how become?
me	pron	1.gen.s	my
rattin'divā	noun	m.n.pl	nights and days
vītivattantī'ti;	verb	pr.3.pl	they spend, pass

How my days and nights pass?

kacci nu kho'haṃ suñña-āgāre abhiraṃāmi'ti,

kacci	ind		I hope, I trust, I doubt, I suspect, I wonder
nu kho	ind		does? is? would?
ahaṃ	pron	1.n.s	I
suñña-	adj		empty, uninhabited
āgāre	noun	m.loc.s	in dwelling
abhiraṃāmi iti	verb	pr.1.s	I enjoy; find pleasure in

I wonder, do I delight in an empty dwelling?

atthi nu kho me uttari-manussa-dhammo alam'ariya-ñāṇa-dassana-viseso adhigato, so'haṃ
pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī'ti,

atthi	verb	pr.3.s	there is
nu kho	ind		does? is? would?
me	pron	1.instr.s	by me
uttari-			over; beyond; further; moreover; additional
manussa-	noun		human being
dhammo	noun	m.n.s	mental state
alam'	ind		suitable
ariya-	noun		noble
ñāṇa-dassana-	noun		knowledge & vision
viseso	noun	m.n.s	attainment
adhigato	pp	m.n.s	attained; obtained; understood
so-	pron	m.n.s	that
ahaṃ	pron	1.n.s	I
pacchime	adj	m.loc.s	in latest, hindmost
kāle	noun	m.loc.s	in time
sabrahmacārīhi	noun	m.ins.pl	by a fellow monks
puṭṭho	pp	m.n.s	asked, questioned
na	ind		not
mañku	adj	m.n.s	confused; downcast; in low spirits, abashed
bhavissāmī'ti,	verb	fut.1.s	I will be

Is there (any) superior human state, attainment of knowledge & vision, suitable for a noble one, obtained by me? That in the last days, questioned by fellow monks, I will not be abashed.

ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā' ti

o monks, these is ten principles should often be reflected by a one who has gone forth.

THE THIRTY-TWO PARTS

Dvattiṃs'ākāra-paccavekkhaṇa

[dn 22.5]

ayaṃ kho me kāyo uddhaṃ pādatalā adho kesa-matthakā taca-pariyanto pūro
nānappakārassa asucino

ayaṃ	pron	m.n.s	this
kho	ind		indeed
me	pron	1.gen.s	my
kāyo	noun	m.n.s	body
uddhaṃ	ind	prep	upwards (+ abl.)
pādatalā,	noun	nt.abl.s	from the sole of the foot
adho	ind	prep	downwards (+ abl.)
kesa-	noun		hair on head
matthakā,	noun	m.abl.s	from the top, head, crown
taca-	noun		skin
pariyantaṃ	adj	m.ac.s	enclosed with, surrounded by, encircled by
pūro	adj	m.n.s	full; full of
nānappakārassa	adj	m.gen.s	of various, many different, manifold
asucino	noun	m.gen.s	impurity

**indeed this my body from the soles of the feet upwards, from the crown of the head
downwards, enclosed with skin and full of various kinds of impurity:**

atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiññaṃ vakkhaṃ,
hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ, antaṃ antaṇaṃ udariyaṃ karīsaṃ,
pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā mutthaṃ,
matthaluṇṇaṇ'ti

atthi	verb	pres.3.pl	there are
imasmiṃ	pron	m.loc.s	in this
kāye	n	m.loc.s	in body
kesā	noun	m.n.pl	hairs of the head
lomā	noun	m.n.pl	hairs of the body
nakhā	noun	m.n.pl	nails

dantā	noun	nt.n.pl	teeth
taco	noun	m.n.s	skin
maṃsaṃ	noun	nt.n.s	flesh
nhāru	noun	m.n.s	sinew
aṭṭhi	noun	nt.n.s	bone
aṭṭhimiñjaṃ	noun	nt.n.s	marrow of the bone
vakkamaṃ	noun	nt.n.s	kidney
hadayaṃ	noun	nt.n.s	heart
yakanaṃ	noun	nt.n.s	liver
kilomakaṃ	noun	nt.n.s	pleura
pihakaṃ	noun	nt.n.s	spleen
papphāsaṃ	noun	nt.n.s	lungs
antaṃ	noun	nt.n.s	intestine
antagunaṃ	noun	nt.n.s	mesentery
udariyaṃ	noun	nt.n.s	stomach, undigested food
karīsaṃ	noun	nt.n.s	excrement
matthaluṅgaṃ	noun	nt.n.s	the brain
pittaṃ	noun	nt.n.s	bile
semhaṃ	noun	nt.n.s	phlegm
pubbo	noun	m.n.s	pus; matter
lohitaṃ	noun	nt.n.s	blood
sedo	noun	m.n.s	sweat
medo	noun	m.n.s	the fat
assu	noun	nt.n.s	tear
vasā	noun	f.n.s	the fat; grease
khelo	noun	m.n.s	saliva
siṅghāṇikā	noun	f.n.s	mucus of the nose
lasikā	noun	f.n.s	synovial fluid
muttaṃ	noun	nt.n.s	the urine
matthaluṅgaṃ	noun	nt.n.s	brain

'in this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, undigested food, feces, bile, brain, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine, brain'

evam-ayaṃ me kāyo uddhaṃ pādatalā adho kesamatthakā
tacapariyanto pūro nānappakārassa asucino

like this indeed this my body from the soles of the feet upwards, from the crown of the head downwards, enclosed with skin and full of various kinds of impurity:

RECOLLECTION OF IMPERMANENCE

Anicc'ānussati

sabbe saṅkhārā aniccā

sabbe	adj	m.n.pl	all; every; whole; entire
saṅkhārā	noun	m.n.pl	conditioned things, constructions fabrications, formations
aniccā	adj	m.n.pl	not stable; impermanent

all conditioned things are impermanent

sabbe saṅkhārā dukkhā

sabbe	adj	m.n.pl	all; every; whole; entire
saṅkhārā	noun	m.n.pl	conditioned things, constructions fabrications, formations
dukkhā	adj	m.n.pl	uncomfortable, painful, unpleasant causing misery, unsatisfactory

all conditioned things are unsatisfactory

sabbe dhammā anattā

sabbe	adj	m.n.pl	all; every; whole; entire
dhammā	noun	m.n.pl	things, mental phenomena
anattā	adj	m.n.pl	have no self, impersonal, void of self

everything is void of self

addhavaṃ jīvitavaṃ

addhavaṃ	adj	nt.n.s	changing, unstable, impermanent
jīvitavaṃ	noun	nt.n.s	life; span of life

life is unstable

dhuvam maraṇam

dhuvam	adj	nt.n.s	stable, constant, permanent; fixed, regular
			certain, sure
marāṇam	noun	nt.n.s	death

death is certain

avassam mayā maritabbam

avassam	ind		inevitably, certainly, against one's will
mayā	pron	1.ins.s	by me, with me
maritabbam	ptp	nt.n.s	should be died, can die, to be dead

inevitable by me to be dead

marāṇa-pariyosānam me jīvitam

marāṇa-	noun		death
pariyosānam	noun	nt.n.s	end, finish, conclusion, culmination
me	pron	1.gen.s	my, of me
jīvitam	noun	nt.ac.s	life; span of life

death is the culmination of my life

jīvitam me aniyatam

jīvitam	noun	nt.n.s	life; span of life
me	pron	1.gen.s	my, of me
aniyatam	adj	nt.n.s	not settled, uncertain, doubtful

my life is uncertain

marāṇam me niyatam

maraṇaṃ	noun	nt.n.s	death
me	pron	1.gen.s	my, of me
niyataṃ	adj	nt.n.s	certain, assured, necessary

my death is certain

vata ayaṃ kāyo aciraṃ apeta-viññāṇo chuḍḍho adhisessati paṭhaviṃ kaliṅgaram iva niratthaṃ

vata	ind		indeed
ayaṃ	pron	m.n.s	this
kāyo	noun	m.n.s	body
aciraṃ	ind		soon, before long
apeta-	pp		gone away; rid of; without.
viññāṇo	noun	m.n.s	consciousness
chuḍḍho	pp	m.n.s	thrown away, discarded, spat out
adhisessati	verb	fut.3.s	it will lie
paṭhaviṃ	noun	f.ac.s	the ground
kaliṅgaram	noun	nt.n.s	log, rotten piece of wood
iva	ind		like; as
niratthaṃ	adj	nt.n.s	useless, groundless, unproficient, vain

indeed this body soon, it will lie on the the ground, thrown away, without consciousness, useless like a rotten piece of wood.

[DN 16.37]

aniccā vata saṅkhārā

vata	ind		indeed
aniccā	adj	m.n.pl	not stable; impermanent
saṅkhārā	noun	m.n.pl	conditioned things, constructions fabrications, formations

indeed conditioned things are impermanent

uppāda-vaya-dhammino

uppāda-	noun		rising; coming into existence, appearance
vaya-	noun		disintegration, decay, disappearance
dhammino	adj	m.n.pl	have a nature, quality, characteristic

their nature is appearance and disappearance

uppajjitvā nirujjhanti

uppajjitvā	verb	abs	having born; arisen, appears
nirujjhanti	verb	pr.3.pl	they cease; dissolve; vanish

having arisen they cease

tesaṃ vūpasamo sukho

tesaṃ	pron	m.gen.pl	of them, their
vūpasamo	noun	m.n.s	subsiding, settling, calming
sukho	noun	m.n.s	happiness, comfort, ease

their settling is happiness

CARDINAL SUTTAS

ANATTA-LAKKHAṆA-SUTTA

The Discourse on the Characteristic of Not-Self

[SN 22.59]

evaṃ me sutam — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā pañcavaggiye bhikkhū āmantesi — 'bhikkhavo'ti. 'bhadante'ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca.

evaṃ-	ind		thus; in this way
me	pron	m.ins.s	by me
sutam:	pp	m.ac.s	heard
ekaṃ	adj	m.ac.s	one
samayaṃ	noun	m.ac.s	time; occasion
bhagavā	noun	m.n.s	Fortunate One, the Buddha
sāvatthiyaṃ	noun	f.loc.s	in sāvatthi
viharati	verb	pr.3.s	stays, abides, dwells, lives
jeta-vane	noun	m.loc.s	in jetavana (jets's grove)
anāthapiṇḍikassa	noun	m.gen.s	of anāthapindika
ārāme	noun	m.loc.s	in park

Thus was heard by me: on one occasion the Fortunate One staying in sāvatthi in jets's grove in anāthapindika's park.

tatra	ind		there, in that place
kho	ind		indeed
bhagavā	noun	m.n.s	the Sublime One, Blessed One, Fortunate One Buddha
pañca-	adj		five (5)
vaggiye	adj	m.ac.pl	part of a group, belonging to a collection
bhikkhū	noun	m.ac.pl	monks, mendicants, lit. beggars
āmantesi	verb	aor.3.s	addressed, said (to)
'bhikkhavo'ti	noun	m.voc.pl	o monks
'bhadante'ti	noun	m.voc.s	o venerable, reverend

te	pron	m.n.pl	they, those
bhikkhū	noun	m.nom.pl	monks, mendicants, lit. beggars
bhagavato	noun	m.dat.s	to the Buddha, for the Buddha
paccassosum.	verb	aor.3.pl	they replied, assented, agreed
bhagavā	noun	m.n.s	the Sublime One, Blessed One, Fortunate One Buddha
etad-avoca	verb	aor.3.s	said this

There the Blessed One addressed group of five monks: 'O monks!'; 'O Venerable!' those monks replied to the Blessed One. The Blessed One said this.

'rūpaṃ, bhikkhave, anattā. rūpañ'ca h'idaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe — evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti.

'rūpaṃ	noun	nt.n.s	matter, material thing, materiality, experience of material world
anattā	noun	m.n.s	that which is impersonal, without an essence, non-self
rūpañ'ca	noun	nt.n.s	and matter, material form, materiality, experience of material world
h'idaṃ	idiom		that indeed
attā	noun	m.n.s	self, oneself
abhavissa,	verb	cond.3.s	if would be, if could have been
nayidaṃ	idiom		not that
rūpaṃ	noun	nt.n.s	matter, material form, materiality, experience of material world
ābādhāya	noun	m.dat.s	to disease, sickness, illness, affliction
saṃvatteyya,	verb	opt.3.s	could lead (to), would lead
labbhetha	v.pass	opt.refl.3.s	it could be gained by onself, reached, got, obtained is be permitted, is be possible or proper
ca	ind		and
rūpe	noun	nt.loc.s	with regard to matter, material form, materiality experience of material world
evaṃ	ind		thus; in this way
me	pron	1.gen.s	my

rūpaṃ	noun	nt.n.s	matter, material form, materiality, experience of material world
hotu	verb	imp.3.s	may it be
evaṃ	ind		thus; in this way
me	pron	1.gen.s	my
rūpaṃ	noun	nt.n.s	matter, material form, materiality, experience of material world
mā	ind		not
ahosī'ti	verb	aor.3.s	but pr. - may it be,

The form is non-self, if the form would be self, than form could not lead to affliction, and it could be gained by onself with regard to form : 'May my form be like this. May my form not be like this'

yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe — evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī'ti.

yasmā	ind		because, since
ca	ind		but
kho	ind		indeed
saṃvattati	verb	pr.3.s	leads (to)
tasmā	ind		therefore, that is why, lit. from that
no labbhati	v.pass	pr.3.s	is obtained, is acquired, is received, is possible, is proper

But because form is non-self, therefore form leads to affliction, and it is not possible with regard to form: 'May my form be like this. May my form not be like this'

'vedanā anattā. vedanā ca h'idaṃ, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya — evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī'ti.

vedanā	noun	f.n.s	felt experience, feeling
vedanāya	noun	f.loc.s	with regard to felt experience, feeling

The feeling is non-self, if the feeling would be self, than feeling could not lead to affliction, and it could be gained by onself with regard to feeling : 'May my feeling be like this. May my feeling not be like this'

yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya — evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti.

But because feeling is non-self, therefore feeling leads to affliction, and it is not possible with regard to feeling: 'May my feeling be like this. May my feeling not be like this'

'saññā anattā. saññā ca h'idaṃ, bhikkhave, attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya — evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī'ti.

saññā	noun	f.n.s	perception, conception, recognition
saññāya	noun	f.loc.s	with regard to perception, conception, recognition

The perception is non-self, if the perception would be self, than perception could not lead to affliction, and it could be gained by onself with regard to perception: 'May my perception be like this. May my perception not be like this'

yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya — evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī'ti.

But because perception is non-self, therefore perception leads to affliction, and it is not possible with regard to perception: 'May my perception be like this. May my perception not be like this'

saṅkhārā anattā. saṅkhārā ca hidaṃ, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu — evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.

saṅkhārā	noun	m.n.pl	intentions, volitional formations
abhavissaṃsu	verb	cond.3.pl	if they would be, if they could be
saṃvatteyyuṃ	verb	opt.3.pl	could lead (to), would lead
saṅkhāresu	noun	m.loc.pl	with regard to intentions, volitional formations

hontu	verb	imp.3.pl	may they be
ahesun'ti	verb	aor.3.pl	but pr. - may they be,

The volitional formations are non-self, if the volitional formations would be self, than volitional formations could not lead to affliction, and it could be gained by oneself with regard to volitional formations: 'May my volitional formations be like this. May my volitional formations not be like this'

yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu — evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.

But because volitional formations are non-self, therefore volitional formations lead to affliction, and it is not possible with regard to volitional formations: 'May my volitional formations be like this. May my volitional formations not be like this'

'viññāṇaṃ anattā. viññāṇaṃ'ca idaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe — evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti.

viññāṇaṃ	noun	nt.n.s	consciousness, awareness, sentience, knowing
viññāṇe	noun	nt.loc.s	with regard to consciousness, awareness, sentience knowing

The consciousness is non-self, if the consciousness would be self, then consciousness could not lead to affliction, and it could be gained by oneself with regard to consciousness: 'May my consciousness be like this. May my consciousness not be like this'

yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe — evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti.

But because consciousness is non-self, therefore consciousness leads to affliction, and it is not possible with regard to consciousness: 'May my consciousness be like this. May my consciousness not be like this'

'taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā'ti?

taṃ	pron	m.ac.s	that
kiṃ	pron	m.ac.s	who? what? which?
maññaṭṭha	verb	pr.2.pl	you think
rūpaṃ	noun	nt.n.s	matter, material form, materiality, experience of material world
niccaṃ	adj	nt.n.s	permanent, constant, stable, reliable
vā	ind		or
aniccaṃ	adj	nt.n.s	impermanent, unstable, unreliable
vā'ti?	ind		or

Monks, what do you think: 'Is form permanent or impermanent?'

aniccaṃ bhante.

Impermanent venerable Sir.

'yaṃ paṇ'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? 'dukkhaṃ, bhante'.

yaṃ	pron	nt.n.s	which, whoever, whatever, that which
pana-	ind		moreover, and now, but
aniccaṃ	adj	nt.n.s	impermanent, unstable, unreliable
dukkhaṃ	adj	nt.n.s	uncomfortable, painful, unpleasant
taṃ	pron	nt.n.s	that
sukhaṃ	adj	nt.n.s	easy, comfortable, pleasant, good

'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'

'yaṃ paṇ'āniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ — etaṃ mama, esohamasmi, eso me attā'ti?

yaṃ	pron	nt.n.s	which, whoever, whatever, that which
pana-	ind		moreover, and now, but
aniccaṃ	adj	nt.n.s	impermanent, unstable, unreliable
dukkhaṃ	adj	nt.n.s	uncomfortable, painful, unpleasant
vipariṇāma-	noun		change, alteration, lit. completely bending around

dhammaṃ	adj	nt.n.s	subject to, of nature, of character
kallaṃ	ind		it is suitable (to), it is proper (to), it is fit (for)
nu	ind		? (integration)
taṃ	pron	nt.n.s	that
samanupassituṃ	verbinf		to see, to regard, to consider
etaṃ	pron	nt.n.s	this
mama,	pron	1.gen.s	my, mine
eso-	pron	m.n.s	this
ahaṃ	pron	1.n.s	I
asmi,	verb	pr.1.s	I am
eso	pron	m.n.s	this
me	pron	1.gen.s	my
attā'ti	noun	m.n.s	self

**'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus:
'This is mine, this I am, this is my self?'**

no h'etaṃ, bhante.

no	ind	not
hi-	ind	indeed, certainly, truly, definitely
etaṃ	pron nt.n.s	this

'This is definitely not, venerable Sir.'

taṃ kiṃ maññaṭṭha, bhikkhave, vedanā niccā vā aniccā vā'ti?
aniccā bhante.

Monks, what do you think: 'Is feeling permanent or impermanent?'
Impermanent venerable Sir.

yam pan'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?
dukkhaṃ bhante.

'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'

'yaṃ paṇ'āniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — etaṃ mama, esohamasmi, eso me attā'ti?
no h'etaṃ bhante.

**'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus:
'This is mine, this I am, this is my self?'
'This is definitely not, venerable Sir.'**

taṃ kiṃ maññaṭha, bhikkhave, sañña niccā vā aniccā vā'ti?
aniccā bhante.

**Monks, what do you think: 'Is perception permanent or impermanent?'
Impermanent venerable Sir.**

yaṃ paṇ'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?
dukkhaṃ bhante.

'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'

'yaṃ paṇ'āniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — etaṃ mama, esohamasmi, eso me attā'ti?
no h'etaṃ bhante.

**'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus:
'This is mine, this I am, this is my self?'
'This is definitely not, venerable Sir.'**

taṃ kiṃ maññaṭha, bhikkhave, saṅkhārā niccā vā aniccā vā'ti?
aniccā bhante.

**Monks, what do you think: 'Are volitional formations permanent or impermanent?'
Impermanent venerable Sir.**

yaṃ paṇ'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?

dukkhaṃ bhante.

'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'

'yaṃ paṇ'āniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — etaṃ mama, esohamasmi, eso me attā'ti?
no h'etaṃ bhante.

**'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus:
'This is mine, this I am, this is my self?'
'This is definitely not, venerable Sir.'**

taṃ kiṃ maññaṭha, bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vā'ti?
aniccaṃ bhante.

**Monks, what do you think: 'Is conscience permanent or impermanent?'
Impermanent venerable Sir.**

yaṃ paṇ'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?
dukkhaṃ bhante.

'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'

'yaṃ paṇ'āniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — etaṃ mama, esohamasmi, eso me attā'ti?
no h'etaṃ bhante.

**'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus:
'This is mine, this I am, this is my self?'
'This is definitely not, venerable Sir.'**

'tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atīt'ānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā
vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbhaṃ rūpaṃ —

n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evam'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

tasmā-(t)	ind		therefore
iha	ind		here
bhikkhave	noun	m.v.s	o monks!
yaṃ	pron	nt.n.s	whatever
kiñci	pron	nt.n.s	something , anything
rūpaṃ	noun	nt.n.s	form, matter
atīta-	adj		past; gone by. (m.), the past
anāgata-	adj		not come yet, the future
paccuppannaṃ	adj	nt.n.s	existing; present
ajjhataṃ	ind	adv	internally
vā	ind		or
bahiddhā	ind	adv	externally
vā	ind		or
oḷārikaṃ	adj	nt.n.s	gross; coarse; ample
vā	ind		or
sukhumaṃ	adj	nt.n.s	subtle; minute; fine; exquisite
vā	ind		or
hīnaṃ	adj	nt.n.s	low; inferior
vā	ind		or
paṇītaṃ	adj	nt.n.s	excellent; delicious, superior
vā	ind		or
yaṃ	pron	nt.n.s	whatever
dūre	ind	adv	away from, far away from
santike	ind	adv	in the presence of, near to, nearby
vā	ind		or
sabbaṃ	adj	nt.n.s	all; every; whole; entire
rūpaṃ	noun	nt.n.s	form, matter
na-	ind		not
etaṃ	pron	nt.n.s	this
mama,	pron	1.gen.s	my, mine
na-	ind		not
eso-	pron	m.n.s	this
ahaṃ	pron	1.n.s	I

asmi,	verb	pr.1.s	I am
na	ind		not
me	pron	1.gen.s	my
eso	pron	m.n.s	this
attā'ti	noun	m.n.s	self
evam	ind	adv	thus; in this way
etaṃ	pron	nt.n.s	this
yathābhūtaṃ	ind	adv	as it truly is, in reality, lit. like it has become
sammā-paññāya	n	f.ins.s	with correct understanding, with perfect wisdom
daṭṭhabbaṃ	ptp	nt.n.s	should be regarded, seen as

Therefore, monks, whatever form in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all form should be seen with perfect wisdom as it truly is - This is not mine; I am not this, this is not my self''.

yā kiñci vedanā atīt'ānāgata-paccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañītā vā yā dūre santike vā, sabbā vedanā — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evam'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Therefore, monks, whatever feeling in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all feelings should be seen with perfect wisdom as it truly is - This is not mine; I am not this, this is not my self''.

yā kiñci saññā atīt'ānāgata-paccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañītā vā yā dūre santike vā, sabbā saññā — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evam'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Therefore, monks, whatever perception in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all perceptions should be seen with perfect wisdom as it truly is - This is not mine; I am not this, this is not my self''.

yā kiñci saṅkhārā atīt'ānāgata-paccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saṅkhārā — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evaṃ'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Therefore, monks, whatever volitional formations in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all volitional formations should be seen with perfect wisdom as it truly is - This is not mine; I am not this, this is not my self''.

yaṃ kiñci viññāṇaṃ atīt'ānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbā viññāṇaṃ — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evaṃ'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Therefore, monks, whatever consciousness in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all consciousnesses should be seen with perfect wisdom as it truly is - This is not mine, I am not this, this is not my self''.

'evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmim'pi nibbindati, vedanāya'pi nibbindati, saññāya'pi nibbindati, saṅkhāresu'pi nibbindati, viññāṇasmim'pi nibbindati. nibbindaṃ virajjati; virāgā vimuccati. vimuttasmim'pi vimuttaṃ'iti ñāṇaṃ hoti

evaṃ	ind	adv	like this
passaṃ	prp	m.n.s	seeing
sutavā	noun	m.n.s	one who is learned
ariyasāvako	noun	m.n.s	disciple of the noble ones
rūpasmim'pi	noun	m.loc.s	in form
nibbindati	verb	pr.3.s	is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)
vedanāya'pi	noun	f.loc.s	in feeling
saññāya'pi	noun	f.loc.s	in perception
saṅkhāresu'pi	noun	m.loc.pl	in volitional formations
viññāṇasmim'pi	noun	nt.loc.s	in consciousness
nibbindaṃ	prp	m.n.s	being disenchanted (by), being disinterested (in) being disillusioned (by), losing interest (in)

virajjati	verb	pr.3.s	becomes detached, loses interest, becomes dispassionate, gets bored
virāgā	noun	abl.s	form absence of rāga, dispassionateness
vimuccati	v.pass	pr.3.s	is released (from), becomes free (from)
vimuttasmiṃ	pp	m.loc.s	when freed, liberated, emancipated
vimuttaṃ-	pp	nt.n.s	freed, liberated, emancipated
iti	ind		this is
ñāṇaṃ	noun	nt.n.s	knowledge, understanding, insight
hoti	verb	pr.3.s	there is

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional formations, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. When freed, there is the knowledge: 'liberated.'

'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ n'āparaṃ itthattāyā'ti pajānātī'ti.

khīṇā	pp	f.n.s	exhausted; wasted
jāti	noun	f.n.s	birth
vusitaṃ	pp	nt.nom.s	fulfilled, accomplished
brahmacariyaṃ,	noun	nt.nom.s	religious life; complete chastity
kataṃ	pp	nt.n.s	done, worked, made
karaṇīyaṃ	noun	nt.n.s	duty, obligation, something to be done
n'āparaṃ	adj	nt.nom.s	not another, after, further, next
itthattāyā'ti	n. abstr	nt.dat.s	the present state; this life, this world, such a state
pajānātī'ti	verb	pr.3.s	knows clearly

When liberated, there is understanding 'This is liberated'. He knows clearly: 'Birth is exhausted. The holy life fulfilled. What has to be done – is done. There is nothing further of this life.'

or can be translated as well: **'There is nothing (to do more) for such a (liberated) state'**

idam'avoca bhagavā. attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunṃ.

idamavoca	verb	aor.3.s	he said this
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bhagavā	noun	m.n.s	Sublime One, Blessed One, Fortunate One the Buddha
attamanā	adj	m.n.pl	pleased, happy, delighted, satisfied
pañcavaggiyā	adj	m.n.pl	belonging to a group of five
bhikkhū	noun	m.n.pl	monks
bhagavato	noun	m.gen.s	of the Buddha
bhāsitam	noun	nt.ac.s	saying, speech, statement, utterance, talk, words lit. what was said
abhinandum	verb	aor.3.pl	they delighted (in), were pleased (with) approved (of), were happy (with)

The Blessed One said this. The group of five bhikkhus were glad and they approved of his words.

imasmiñ'ca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣū'ti.

imasmiñ'ca	pron		while this
pana	ind		moreover, and now, but
veyyākaraṇasmim	noun	nt.loc.s	while answer, explanation, exposition
bhaññamāne	prp	nt.loc.s	while being chanted, being preached, being recited
pañcavaggiyānaṃ	adj	m.gen.pl	of belonging to a group of five
bhikkhūnaṃ	noun	m.gen.pl	of monks
anupādāya	verb	ger	not holding, not grasping, detaching
āsavehi	noun	m.abl.pl	from impurities, effluents, taints
cittāni	noun	nt.ac.pl	minds
vimuccimṣū'ti	verb	aor.3.pl	they became free (from), were released (from) were liberated (from)

While this exposition has been preached, minds of monks, belonging to a group of five, became free from taints through not grasping.

ĀDITTA-PARIYĀYA-SUTTA

The Fire Sermon

[SN 35.28]

evaṃ me sutam ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ
bhikkhusahassena. tatra kho bhagavā bhikkhū āmantesi:

evaṃ-	ind		thus; in this way
me	pron	m.ins.s	by me
sutam:	pp	m.ac.s	heard
ekaṃ	adj	m.ac.s	one
samayaṃ	noun	m.ac.s	time; occasion
bhagavā	noun	m.n.s	Fortunate One, the Buddha
gayāyaṃ	noun	f.loc.s	in Gayā
viharati	verb	pr.3.s	stays, abides, dwells, lives
gayāsīse	noun	m.loc.s	in Gayā's Head
saddhiṃ	ind		together (with), with
bhikkhusahassena	noun	m.ins.s	with thousand of monks
tatra	ind		there, in that place
kho	ind		indeed
bhagavā	noun	m.n.s	the Sublime One, Blessed One, Fortunate One,
bhikkhū	noun	m.ac.pl	monks, mendicants, lit. beggars
āmantesi	verb	aor.3.s	addressed, said (to)

Thus was heard by me: on one occasion the Fortunate One staying in Gayā in Gayā's Head together with thousand of monks. There the Blessed One addressed monks:

sabbam bhikkhave ādittam!
kiñca bhikkhave sabbam ādittam?

sabbam	pron	nt.n.s	all, everything
bhikkhave	noun	m.voc.s	o monks!
ādittam	adj	nt.n.s	blazing, burning, on fire
kiñca	pron	nt.n.s	and what?

Monks, everything is burning? And what is everything what is burning?

cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso āditto. yampidaṃ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam.

cakkhum	noun	nt.n.s	eye
ādittam	adj	nt.n.s	blazing, burning, on fire
rūpā	noun	nt.n.pl	objects of the eye, shapes, sights
cakkhuviññāṇam	noun	nt.n.s	eye consciousness
cakkhusamphasso	noun	m.n.s	contact with the eye
yampidaṃ	idiom		whatever indeed this
cakkhusamphassa-	noun		contact with the eye
paccayā	noun	m.abl.s	from cause (for), supporting condition (for) precondition (for), prerequisite (for), requirement (for)
uppajjati	verb	pr.3.s	appears, arises, takes place
vedayitam	noun	nt.n.s	what is felt, experienced
sukham	adj	nt.n.s	easy, comfortable, pleasant, good
vā	ind		or
dukkham	adj	nt.n.s	uncomfortable, painful, unpleasant
vā	ind		or
adukkhamasukham	adj	nt.n.s	neutral, neither unpleasant nor pleasant, neither comfortable nor uncomfortable
vā	ind		or
tam'pi	idiom		that too, he too, even that, just that, that very thing
ādittam	adj	nt.n.s	blazing, burning, on fire

Eye is burning, shapes are burning, eye consciousness is burning, contact with the eye is burning, whatever arises from contact with the eye as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.

kena ādittam? rāg'agginā, dos'agginā, moh'agginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

kena	pron	m.ins.s	by what? with what? how?
rāg'agginā	noun	nt.ins.s	with the fire of lust, passion

dos'agginā,	noun	nt.ins.s	with the fire of hate , aversion
moh'agginā	noun	nt.ins.s	with the fire of delusion
jātiyā	noun	f.ins.s	with birth, rebirth, conception
jarāya	noun	f.ins.s	with old age, growing old, decay, ageing
marañena	noun	nt.ins.s	with death
sokehi	noun	m.ins.s	with grief, sorrow, sadness
paridevehi	noun	m.ins.s	with mourning, lament, wail, cry
dukkhehi	noun	nt.ins.pl	with discomforts, sufferings, pains
domanassehi	noun	nt.ins.pl	with (mental) sufferings, distresses
			dissatisfactions
upāyāsehi	noun	m.ins.pl	with irritations, mental disturbances, mental afflictions, despairs
ādittan'ti	adj	nt.n.s	blazing, burning, on fire
vadāmi	verb	pr.1.s	I say

Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.

sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ ādittaṃ, sotasamphasso āditto, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ.

sotaṃ	noun	nt.n.s	ear
saddā	noun	m.n.pl	sounds, noises
sotaviññāṇaṃ	noun	nt.n.s	ear consciousness
sotasamphasso	noun	m.n.s	contact with the ear, auditory experience

Ear is burning, sounds are burning, ear consciousness is burning, contact with the ear is burning, whatever arises from contact with the ear as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.

kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.

ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ, ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ.

ghānaṃ	noun	nt.n.s	nose
gandhā	noun	m.n.pl	smells, odours
ghānaviññāṇaṃ	noun	nt.n.s	nose consciousness
ghānasamphasso	noun	m.n.s	contact with the nose

Nose is burning, smells are burning, nose consciousness is burning, contact with the nose is burning, whatever arises from contact with the nose as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.

kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.

jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ.

jivhā	noun	f.n.s	tongue
rasā	noun	m.n.pl	tastes, flavours
jivhāviññāṇaṃ	noun	nt.n.s	tongue consciousness
jivhāsamphasso	noun	m.n.s	contact with the tongue

Tongue is burning, flavours are burning, tongue consciousness is burning, contact with the tongue is burning, whatever arises from contact with the tongue as condition,

what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.

kena ādittam? ādittam rāgagginā dosagginā mohagginā, ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.

kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇam ādittam, kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

kāyo	noun m.n.s	body
phoṭṭhabbā	noun m.n.pl	touches, physical sensations
kāyaviññāṇam	noun nt.n.s	body consciousness
kāyasamphasso	noun m.n.s	physical contact

Body is burning, physical sensations are burning, body consciousness is burning, physical contact is burning, whatever arises from physical contact as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.

kena ādittam? ādittam rāgagginā dosagginā mohagginā, ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.

mano āditto, dhammā ādittā, manoviññāṇam ādittam, manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

mano	noun m.n.s	mind
dhammā	noun m.n.pl	mental phenomena, thoughts

manoviññāṇaṃ	noun	nt.n.s	mind consciousness
manosamphasso	noun	m.n.s	contact with the mind

Mind is burning, mental phenomena are burning, mind consciousness is burning, contact with the mind is burning, whatever arises from contact with the mind as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.

kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmim'pi nibbindati, rūpesu'pi nibbindati, cakkhuviññāṇe'pi nibbindati, cakkhusamphasse'pi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati

evaṃ	ind		thus, this, like this, just as, such
passaṃ	prp	m.n.s	seeing
sutavā	adj	m.n.s	learned, well-studied, educated, initiated
ariyasāvako	noun	m.n.s	disciple of the noble ones
cakkhusmim'pi	noun	nt.loc.s	and in the eye
nibbindati	verb	pr.3.s	is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)
rūpesu'pi	noun	nt.loc.pl	and in matter, material forms
cakkhuviññāṇe'pi	noun	nt.loc.s	and in eye consciousness
cakkhusamphasse'pi	noun	m.loc.s	and in contact with the eye
yampidaṃ	idiom		whatever indeed this
cakkhusamphassa-	noun		contact with the eye
paccayā	noun	m.abl.s	from cause (for), supporting condition (for) precondition (for), prerequisite (for), requirement (for)
uppajjati	verb	pr.3.s	appears, arises, takes place
vedayitaṃ	noun	nt.n.s	what is felt, experienced

sukhaṃ	adj	nt.n.s	easy, comfortable, pleasant, good
vā	ind		or
dukkhaṃ	adj	nt.n.s	uncomfortable, painful, unpleasant
vā	ind		or
adukkhamasukhaṃ	adj	nt.n.s	neutral, neither unpleasant nor pleasant, neither comfortable nor uncomfortable
vā	ind		or
tasmim'pi	pron	m.loc.s	in that too, even that, just that, that very thing
nibbindati	verb	pr.3.s	is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)

Seeing thus, well-educated disciple of the noble ones loses interest in the eye, loses interest in material forms, loses interest in the eye consciousness, loses interest in the contact with the eye, whatever arises from contact with the eye as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

sotasmimpi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the ear, loses interest in sounds, loses interest in the ear consciousness, loses interest in the contact with the ear, whatever arises from contact with the ear as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

ghānasmimpi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the nose, loses interest in smells, loses interest in the nose consciousness, loses interest in the contact with the nose, whatever arises from contact with the nose as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the tongue, loses interest in flavours, loses interest in the tongue consciousness, loses interest in the contact with the tongue, whatever arises from contact with the tongue as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

kāyasmimpi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the body, loses interest in physical sensations, loses interest in the body consciousness, loses interest in the physical contact, whatever arises from physical contact as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

manasmimpi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

He loses interest in the mind, loses interest in mental phenomena, loses interest in the mind consciousness, loses interest in the contact with the mind, whatever arises from contact with the mind as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.

nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttam' iti ñāṇaṃ hoti:

nibbindaṃ	prp	m.n.s	being disenchanted, being disinterested being disillusioned, losing interest
virajjati	verb	pr.3.s	becomes detached, loses interest, becomes dispassionate, gets bored
virāgā	noun	abl.s	form fading of desire; dispassion; detachment; indifference
vimuccati	v.pass	pr.3.s	is released, becomes free

vimuttasmiṃ	pp	m.loc.s	when freed, liberated, emancipated
vimuttaṃ-	pp	nt.n.s	freed, liberated, emancipated
iti	ind		this is
ñāṇaṃ	noun	nt.n.s	knowledge, understanding, insight
hoti	verb	pr.3.s	there is

Disenchanted, he becomes dispassionate. Through dispassion, he is released. When freed, there is the knowledge: 'liberated.'

'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ n'āparaṃ itthattāyā'ti pajānātī'ti.

khīṇā	pp	f.n.s	exhausted; wasted
jāti	noun	f.n.s	birth
vusitaṃ	pp	nt.nom.s	fulfilled, accomplished; lit. lived
brahmacariyaṃ,	noun	nt.nom.s	spiritual path; spiritual practice; holy life
kataṃ	pp	nt.n.s	done, worked, made
karaṇīyaṃ	noun	nt.n.s	duty, obligation, something to be done
n'āparaṃ	adj	nt.nom.s	nothing more; nothing further; not more than that; lit. no another
itthattāyā'ti	noun	nt.dat.s	present state of existence; earthly existence; such an existence; lit. here state
pajānātī'ti	verb	pr.3.s	knows clearly

He knows clearly: 'Birth is exhausted. The holy life fulfilled. What have to be done – is done. There is nothing further than this existence.'

(or) 'There is nothing (to do more) for such a (liberated) state'

idam'avoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunṃ

idamavoca	verb	aor.3.s	he said this
bhagavā	noun	m.n.s	Sublime One, Blessed One, Fortunate One the Buddha
attamanā	adj	m.n.pl	pleased, happy, delighted, satisfied
te	pron	m.n.pl	those
bhikkhū	noun	m.n.pl	monks
bhagavato	noun	m.gen.s	of the Buddha

bhāsitam	noun	nt.ac.s	saying, speech, statement, utterance, talk, words lit. what was said
abhinandum	verb	aor.3.pl	they delighted (in), were pleased (with) approved (of), were happy (with)

The Blessed One said this. Those bhikkhus were glad and they approved of his words.

imasmiñ'ca pana veyyākaraṇasmim bhaññamāne tassa bhikkhusahassassa anupādāya
āsavehi cittāni vimuccimṣū'ti.

imasmiñ'ca	pron		while this
pana	ind		moreover, and now, but
veyyākaraṇasmim	noun	nt.loc.s	while answer, explanation, exposition
bhaññamāne	prp	nt.loc.s	while being chanted, being preached, being recited
tassa	pron	m.gen.s	of that
bhikkhusahassassa	noun	m.gen.s	of thousand monks
anupādāya	verb	ger	not holding, not grasping, detaching
āsavehi	noun	m.abl.pl	from impurities, effluents, taints
cittāni	noun	nt.ac.pl	minds
vimuccimṣū'ti	verb	aor.3.pl	they became free (from), were released (from) were liberated (from)

While this exposition has been preached, minds of those thousand monks became free from taints through not grasping.

THANKSGIVING RECITATION

YATHĀ VĀRI-VAHĀ

[khp 7]

yathā vāri-vahā pūrā paripūrenti sāgaram

yathā	ind		like, as
vāri-	noun		water
vahā	noun	m.n.pl	currents, streams, lit: carrying
pūrā	adj	m.n.pl	full (of), filled (with)
paripūrenti	verb	pr.3.pl	they entirely fill up, completely suffuse
sāgaram	noun	m.ac.s	ocean

Just as streams full of water entirely fill up the ocean

evam'eva ito dinnaṃ petānaṃ upakappati

evam'eva	ind		similarly, in the same way, so too, just so
ito	ind		from this (place), from here
dinnaṃ	adj	nt.n.s	given, offered
petānaṃ	noun	m.dat.pl	for departed, deceased, dead
upakappati	verb	pr.3.s	is beneficial to, is serve for, is accrue

Likewise that which is given from here, it is beneficial to the departed.

[KN-a Dh.p.1.2.1]

icchitaṃ patthitaṃ tumhaṃ khippam'eva samijjhatu

icchitaṃ	pp	nt.n.s	desired, wished; loved; allowed; prescribed
patthitaṃ	pp	nt.n.s	wished for (by), sought after (by), desired (by)
tumhaṃ	pron	2.gen.pl	your
khippam-	ind		quickly, rapidly
eva	ind		only, just, so, even
samijjhatu	verb	imp.3.s	may it achieves, succeeds, prospers

May your desires and wishes be succeeds only quickly.

sabbe pūrentu saṅkappā

sabbe	adj	m.n.pl	all
pūrentu	verb	imp.3.pl	may they fulfil
saṅkappā	noun	m.n.pl	thoughts, intentions, plans

May all your wishes be fulfilled

cando paṇṇa-raso yathā

cando	noun	m.n.s	moon
paṇṇa-raso	adj	m.n.s	on fifteenth day, i.e. on full-moon day
yathā	ind		like, as

Like the moon on the full-moon day.

maṇi joti-raso yathā

maṇi	noun	m.n.s	jewel, gemstone, crystal
joti-raso	noun	m.n.s	certain jewel, wishing stone, wish-fulfilling gem
yathā	ind		like, as

Like a wishing gemstone.

sabb'ītiyo vivajjantu

sabba-	adj		all
ītiyo	noun	f.n.pl	ills, calamities, plagues, distresses
vivajjantu	verb	imp.3.pl	may they be avoided, abandoned, forsaken

May all misfortunes be avoided

sabba-rogo vinassatu

sabba-	adj		all
rogo	noun	m.n.s	disease, illness
vinassatu	verb	pr.3.s	may disappear, vanish, perish

May all diseases disappear.

mā te bhavatv'antarāyo

mā	ind		do not, may one not, don't let
te	pron	2.dat.s	for you
bhavatu-	verb	imp.3.s	may be, may exist, become
antarāyo	noun	m.n.s	obstacle, danger, lit. coming in-between

May danger does not be for you.

sukhī dīgh'āyuko bhava

sukhī	adj	m.n.s	at ease, happy, comfortable
dīgh'āyuko	adj	m.n.s	long lived
bhava	verb	imp.2.s	may you be! you must be!

May you be happy and live long

[DHP 109]

abhivādana-sīlissa niccam vuḍḍhāpacāyino cattāro dhammā vaḍḍhanti āyu vaṇṇo sukhaṃ
balaṃ

abhivādana-	noun	nt	salutation; bowing down, respectful greeting
sīlissa	adj	m.dat.s	in the habit of, accustomed to, of such nature, of such character
niccam	ind	adv	constantly; always; perpetually
vuḍḍha-	noun		old; venerable
apacāyino	adj	m.dat.s	honoring, paying homage, revering
cattāro	adj	m.n.pl	four
dhammā	noun	m.n.pl	qualities
vaḍḍhanti	verb	pr.3.pl	they grow; prosper, increase

āyu	noun nt.n.s	duration of life, longevity
vaṇṇo	noun m.n.s	beauty
sukhaṃ	noun nt.n.s	happiness, ease
baḷaṃ	noun nt.n.s	strength

For one who respectful by habit, constantly honoring the elders, four qualities increase: longevity, beauty, happiness and strength

[Trad]

bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā sabba-buddh'ānubhāvena sadā sotthī
bhavantu te

bhavatu	verb imp.3.s	may it be
sabba-	adj	all; every; whole; entire
maṅgalaṃ	noun nt.n.s	blessing, luck, bliss
rakkhantu	verb imp.3.s	may they protect; guard
sabba-	adj	all; every; whole; entire
devatā	noun f.n.pl	deities
sabba-	adj	all; every; whole; entire
buddha-	noun	the Buddha
ānubhāvena,	noun m.ins.s	by the power, splendor, majesty
sadā	ind	ever; always
sotthī	noun f.n.s	well-being; safety; blessing
bhavantu	verb imp.3.pl	may they be
te	pron 1.dat.s	for you

May every blessing come to be! May all deities protect (you)! By the power of all Buddhas may safety always be for you!

bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā sabba-dhamm'ānubhāvena sadā sotthī
bhavantu te

May every blessing come to be! May all deities protect (you)! By the power of all Dhammas may safety always be for you!

bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā sabba-saṅgh'ānubhāvena sadā sotthī
bhavantu te

**May every blessing come to be! May all deities protect (you)! By the power of all
Saṅghas may safety always be for you!**

RATANATTAYĀNUBHĀV'ĀDI-GĀTHĀ

[thai]

ratanattay'ānubhāvena ratanattaya-tejasā, dukkha-roga-bhayā-verā sokā sattu c'upaddavā
anekā antarāyā pi vinassantu asesato.

ratanattaya-	noun	three jewels, triple gem, three treasures
ānubhāvena	noun m.ins.s	by splendor, majesty, magnificence, pomp
ratanattaya-	noun	three jewels, triple gem, three treasures
tejasā	noun m.ins.s	by radiance, glory, splendor, power
dukkha-	noun	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
roga-	noun	disease, illness
bhayā-	noun nt.n.pl	fear, fright, terror, dismay
verā	noun m.n.pl	hatred, ill-will, animosity
sokā	noun m.n.pl	grief, sorrow, sadness
sattu	noun	enemy, enmity
c'upaddavā	noun m.n.pl	and accidents, misfortunes, calamities
anekā	adj m.n.pl	many, various, countless, lit. not one
antarāyā	noun m.n.pl	obstacle, danger, lit. coming in-between
pi	ind	also, and also, even so
vinassantu	verb imp.3.pl	may they disappear, vanish, perish
asesato	ind	completely, totally, without remain

**By the majesty of three jewels, by the power of triple gem, may completely disappear
various sufferings, diseases, fears, hatreds, sorrows, enmity, accidents and obstacles.**

jaya-siddhi dhanam lābham sotthi bhāgyam sukham balaṃ siri āyu ca vaṇṇo ca bhogaṃ
vuḍḍhī ca yasavā sata-vassā ca āyū ca jīva-siddhī bhavantu te.

jaya-	noun	victory, conquest, winning
siddhi	noun f.n.s	accomplishment, success, prosperity
dhanam	noun nt.n.s	wealth, riches, treasure
lābham	noun nt.n.s	gain, profit, acquisition
sotthi	noun f.n.s	safety, well-being
bhāgyam	noun nt.n.s	good luck, fortune

sukhaṃ	noun	nt.n.s	ease, comfort, happiness, pleasure
balam	noun	nt.n.s	strength, power, might
siri	noun	f.n.s	luck, glory, majesty, prosperity
āyu	noun	nt.n.s	long life, longevity
ca	ind		and
vaṇṇo	noun	m.n.s	beauty, good looks
ca	ind		and
bhogaṃ	noun	nt.n.s	wealth, possessions, property, riches
vuḍḍhī	noun	f.n.s	increase, growth, furtherance, prosperity
ca	ind		and
yasavā	adj	m.n.s	famous, renowned, lit.: possessing fame'
sata-	adj		100
vassā	noun	m.n.pl	years
ca	ind		and
āyū	noun	m.n.pl	duration of life, life-time
ca	ind		and
jīva-	noun		life
siddhī	noun	f.n.pl	accomplishment, success, prosperity
bhavantu	verb	imp.3.pl	may they be
te	pron	2.dat.s	for you

May be for you: victory, success, wealth, gain, safety, luck, happiness, strength, glory, long life, beauty, riches, growth, renown, a lifespan of a 100 years, and accomplishment in life.

BHOJANA-DĀNĀNUMODANĀ

[Āyasmā Aggacitta]

yo yassa bhojanaṃ deti, so tassa deti pañca'pi
āyuraṃ balaṃ sukhaṃ vaṇṇaṃ, paṭibhānañ'ca pañcamāṃ

yo	pron	m.n.s	whoever, one
yassa	pron	m.dat.s	for whoever; for whatever; for whichever
bhojanaṃ	noun	nt.ac.s	food, meal
deti	verb	pr.3.s	gives (to); donates (to); offers (to); hands (to)
so	pron	m.n.s	he
tassa	pron	m.dat.s	to him, to that
deti	verb	pr.3.s	gives (to); donates (to); offers (to); hands (to)
pañca'pi	adj	x.ac.pl	five also
āyuraṃ	noun	nt.ac.s	long life, longevity
balaṃ	noun	nt.ac.s	strength, power, might
sukhaṃ	noun	nt.ac.s	ease, comfort, happiness, pleasure
vaṇṇaṃ,	noun	m.ac.s	beauty, good looks
paṭibhānaṃ ca	noun	nt.ac.s	and understanding, intelligence, intuition
pañcamāṃ	ordin	nt.ac.s	as fifth

**One who gives food to whoever, he gives to him also five (things)
Longevity, strength, ease, beauty and intelligence as fifth.**

[AN 5.37]

āyudo balado dhīro, vaṇṇado paṭibhānado. sukhasa dātā medhāvī, sukhaṃ so adhigacchati.
āyuraṃ datvā balaṃ vaṇṇaṃ, sukhañ'ca paṭibhānakāṃ, dīgh'āyu yasavā hoti, yattha
yatth'ūpapajjati'ti.

āyudo	adj	m.n.s	giving long life, longevity
balado	adj	m.n.s	giving strength, who gives energy
dhīro	adj	m.n.s	wise man, sage
vaṇṇado	adj	m.n.s	giving beauty, who gives beauty
paṭibhānado.	adj	m.n.s	giving understanding, who gives intelligence, intuition
sukhasa	noun	m.gen.s	of ease, comfort, happiness, pleasure

dātā	adj	m.n.s	one who gives, a giver
medhāvī	noun	m.n.s	intelligent man, wise man, lit. who has wisdom
sukhaṃ	noun	nt.ac.s	ease, comfort, happiness, pleasure
so	pron	m.n.s	he
adhigacchati	verb	pr.3.s	gets, finds, obtains, attains
āyuraṃ	noun	nt.ac.s	long life, longevity
datvā	verb	abs	having given, having offered, having donated
balam	noun	nt.ac.s	strength, power, might
vaṇṇam	noun	m.ac.s	beauty, good looks
sukhañ'ca	noun	nt.ac.s	and ease, comfort, happiness, pleasure
paṭibhānakam.	noun	nt.ac.s	understanding, intelligence, intuition
dīgh'āyu	adj	m.n.s	having long life
yasavā	adj	m.n.s	famous, renowned
hoti	verb	pr.3.s	he is
yattha	ind		wherever, where
yattha-	ind		wherever, where
upapajjati'ti	verb	pr.3.s	is reborn (in), re-arises (in)

The wise-one is a longevity-giver, strength-giver, beauty-giver, understanding-giver.

Intelligent man, who is giver of happiness, he attains happiness.

Having given longevity, strength, beauty, happiness and understanding, he is one who renowned and having long life, wherever he is reborn.

CULLA-MAṄGALA-CAKKA-VĀLA

[MJG]

sabba-buddh'ānubhāvena sabba-dhamm'ānubhāvena sabba-saṅgh'ānubhāvena

sabba-	adj	all
buddha-	noun	the Buddha, Awakened One
ānubhāvena	noun m.ins.s	by splendor, majesty, magnificence, power
dhamma-	noun	the Teaching
saṅgha-	noun	the Community

By the power of all the Buddhas, the power of all the Dhammas, the power of all the Saṅghas,

buddha-ratanam dhamma-ratanam saṅgha-ratanamtiṇṇam ratanānam ānubhāvena

buddha-	noun	the Buddha, Awakened One
ratanam	noun nt.n.s	jewel, gem, gemstone
dhamma-	noun	the Teaching
ratanam	noun nt.n.s	jewel, gem, gemstone
saṅgha-	noun	the Community
ratanam	noun nt.n.s	jewel, gem, gemstone
tiṇṇam	adj m.gen.pl	of three
ratanānam	noun nt.gen.pl	of jewels, gems, gemstone
ānubhāvena	noun m.ins.s	by splendor, majesty, magnificence, power

the gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha, by the power of the triple gem

catur'āsīti-sahassa-dhammakkhandh'ānubhāvena piṭakattay'ānubhāvena jina-sāvaka'ānubhāvena

catur'āsīti-	adj	eighty four (84)
sahassa-	adj	one thousand (1000)
dhammakkhandha-	noun	group of Dhammas (as good practices and attainments)
ānubhāvena	noun m.ins.s	by splendour, majesty, magnificence, power

piṭakattaya-	noun	the three Piṭakas, viz. Vinaya, Sutta, and Abhidhamma.
anubhavena	noun m.ins.s	by splendor, majesty, magnificence, power
jina-sāvaka-	noun	disciples of the Victor
ānubhāvena	noun m.ins.s	by splendour, majesty, magnificence, power

by the power of eighty four thousands groups of Dhammas, by the power of three Piṭakas, ny the power of disciples of the Victor.

sabbe te rogā, sabbe te bhayā, sabbe te antarāyā, sabbe te upaddavā, sabbe te dunnimittā,
sabbe te avamaṅgalā vinassantu

sabbe	adj m.n.pl	all
te	pron 2.gen.s	your, of you
rogā	noun m.n.pl	diseases, illnesses
bhayā	noun nt.n.pl	fears, frights, terrors
antarāyā	noun m.n.pl	obstacles, dangers
upaddavā	noun m.n.pl	accidents, misfortunes, calamities
dunnimittā	noun m.n.pl	bad omens
avamaṅgalā	noun m.n.pl	bad lucks, ill omens
vinassantu	verb imp.3.pl	may they disappear, vanish, perish

All your illnesses, all your fears, all your obstacles, all your misfortunes, all your bad omens and all your bad lucks may disappear.

āyu-vaḍḍhako, dhana-vaḍḍhako, siri-vaḍḍhako, yasa-vaḍḍhako, bala-vaḍḍhako, vaṇṇa-vaḍḍhako, sukha-vaḍḍhako hotu sabbadā

āyu-	noun	long life, longevity
vaḍḍhako	adj m.n.s	augmenting, increasing
dhana-	noun	wealth, riches, treasure
siri-	noun	luck, glory, majesty, prosperity
yasa-	noun	fame, reputation, renown, honour, glory
bala-	noun	strength, power, might
vaṇṇa-	noun	beauty, good looks
sukha-	noun	ease, comfort, happiness, pleasure
hotu	verb imp.3.s	may it be

sabbadā ind always, at all times

increasing of longevity, increasing of wealth, increasing of glory, increasing of reputation, increasing of strength, increasing of beauty, increasing of happiness – may it be always (for you)

dukkha-roga-bhayā verā sokā sattu c'upaddavā anekā antarāyā pi vinassantu ca tejasā

dukkha-	noun	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
roga-	noun	disease, illness
bhayā-	noun nt.n.pl	fear, fright, terror, dismay
verā	noun m.n.pl	hatred, ill-will
sokā	noun m.n.pl	grief, sorrow, sadness
sattu	noun	enemy, enmity
c'upaddavā	noun m.n.pl	and accidents, misfortunes, calamities
anekā	adj m.n.pl	many, various, countless, lit. not one
antarāyā	noun m.n.pl	obstacle, danger, lit. coming in-between
pi	ind	also, and also, even so
vinassantu	verb imp.3.pl	may they disappear, vanish, perish
ca	ind	and
tejasā	noun m.ins.s	by radiance, glory, splendor, power

By the power (of three jewels) may completely disappear various sufferings, diseases, fears, hatreds, sorrows, enmity, accidents and obstacles.

jaya-siddhi dhanam lābham sotthi bhāgyam sukham balaṃ siri āyu ca vaṇṇo ca bhogaṃ vuḍḍhī ca yasavā sata-vassā ca āyū ca jīva-siddhī bhavantu te

jaya-	noun	victory, conquest, winning
siddhi	noun f.n.s	accomplishment, success, prosperity
dhanam	noun nt.n.s	wealth, riches, treasure
lābham	noun nt.n.s	gain, profit, acquisition
sotthi	noun f.n.s	safety, well-being
bhāgyam	noun nt.n.s	good luck, fortune
sukham	noun nt.n.s	ease, comfort, happiness, pleasure

balam	noun	nt.n.s	strength, power, might
siri	noun	f.n.s	luck, glory, majesty, prosperity
āyu	noun	nt.n.s	long life, longevity
ca	ind		and
vaṇṇo	noun	m.n.s	beauty, good looks
ca	ind		and
bhogam	noun	nt.n.s	wealth, possessions, property, riches
vuḍḍhī	noun	f.n.s	increase, growth, furtherance, prosperity
ca	ind		and
yasavā	adj	m.n.s	famous, renowned
sata-	adj		100
vassā	noun	m.n.pl	years
ca	ind		and
āyū	noun	m.n.pl	duration of life, life-time
ca	ind		and
jīva-	noun		life
siddhī	noun	f.n.pl	accomplishment, success, prosperity
bhavantu	verb	imp.3.pl	may they be
te	pron	2.dat.s	for you

May be for you: victory, success, wealth, gain, safety, luck, happiness, strength, glory, long life, beauty, riches, growth, renown, a lifespan of 100 years, and accomplishment in life.

AGGAPPASĀDA-SUTTA-GĀTHĀ

[AN 5.32]

aggato ve pasannānaṃ, aggaṃ dhammaṃ vijānataṃ. agge buddhe pasannānaṃ, dakkhiṇeyye anuttare.

aggato	adj	m.abl.s	from highest, topmost, foremost
ve	ind		indeed, truly, really
pasannānaṃ	noun	m.dat.pl	for those who have faith, who have confidence
aggaṃ	adj	m.ac.s	highest, topmost, foremost
dhammaṃ	noun	m.ac.s	the Teaching
vijānataṃ	prp	m.dat.pl	for those who knowing, understanding comprehending
agge	adj	m.loc.s	in highest, topmost, foremost
buddhe	noun	m.loc.s	in Buddha
pasannānaṃ	noun	m.dat.pl	for those who have faith, who have confidence
dakkhiṇeyye	adj	m.loc.s	worthy of gifts, worthy of offerings
anuttare	adj	m.loc.s	highest (of), unsurpassed (by), incomparable (to) superior (to)

For those who have confidence on account of highest, for those who have understanding of the highest Teaching, for those who have confidence in the highest Buddha, the one unsurpassed and worthy of offerings.

agge dhamme pasannānaṃ, virāg'ūpasame sukhe. agge saṅghe pasannānaṃ, puññakkhette anuttare.

agge	adj	m.loc.s	in highest, topmost, foremost
dhamme	noun	m.loc.s	in Teaching
pasannānaṃ	noun	m.dat.pl	for those who have faith, who have confidence
virāga-	noun		dispassion, detachment, indifference
upasame	noun	m.loc.s	in calmness, peace
sukhe	noun	m.loc.s	in ease, comfort, pleasant, good
agge	adj	m.loc.s	in highest, topmost, foremost
saṅghe	noun	m.loc.s	in Community
pasannānaṃ	noun	m.dat.pl	for those who have faith, who have confidence

puññakkhette	noun	m.loc.s	in field of merit
anuttare	adj	m.loc.s	highest (of), unsurpassed (by), incomparable (to) superior (to)

For those who have confidence in the highest Teaching, which is pleasant, dispassion and peace. For those who have confidence in the highest Saṅgha, which is incomparable field of merit.

aggasmim dānaṃ dadataṃ, aggaṃ puññaṃ pavaḍḍhati. aggaṃ āyu ca vaṇṇo ca, yaso kitti sukhaṃ balaṃ.

aggasmim	adj	m.loc.s	in highest, topmost, foremost
dānaṃ	noun	nt.ac.s	alms, gift, giving, offering, charity
dadataṃ	prp	m.dat.pl	for those who give, offering, bestowing
aggaṃ	adj	nt.n.s	highest, topmost, foremost
puññaṃ	noun	nt.n.s	merit, good deed, lit. (mental) purity
pavaḍḍhati	verb	pr.3.s	increases, grows
aggaṃ	adj	nt.n.s	highest, topmost, foremost
āyu	noun	nt.n.s	long life, longevity
ca	ind		and
vaṇṇo	noun	m.n.s	beauty, good looks
ca	ind		and
yaso	noun	m.n.s	fame, reputation, renown, honor, glory
kitti	noun	f.n.s	fame, renown, celebrity
sukhaṃ	noun	nt.n.s	ease, comfort, happiness, pleasure
balaṃ	noun	nt.n.s	strength, power, might

For those who give a gift to the highest, the foremost kind of merit increases: the foremost life span, beauty, glory, good reputation, happiness, and strength.

aggassa dātā medhāvī, agga-dhamma-samāhito. deva-bhūto manusso vā, aggappatto pamodatī'ti.

aggassa	adj	m.dat.s	to highest, topmost, foremost
dātā	noun	m.n.s	one who gives, a giver

medhāvī	noun	m.n.s	intelligent man, wise man, lit. who has wisdom
agga-	adj		highest, topmost, foremost
dhamma-	noun		Teaching
samāhito	pp	m.n.s	composed, centered, settled, collected, concentrated
deva-	noun		deity
bhūto	pp	m.n.s	become, born
manusso	noun	m.n.s	human being, man, person
vā	ind		or
agga-	adj		highest, topmost, foremost
patto	pp	m.n.s	attained, reached, gained, found
pamodatī'ti	verb	pr.3.s	is delighted (with), is very happy (with), is jubilant

The wise one who gives to the foremost, who is settled in the foremost Teaching, having become a deity or human being, rejoices, having attained the foremost.

KĀLA-DĀNA-SUTTA-GĀTHĀ

[AN 5.36]

kāle dadanti sappaññā, vadaññū vītamaccharā. kālena dinnam ariyesu, ujubhūtesu tādisu. vippasannamanā tassa, vipulā hoti dakkhiṇā.

kāle	ind		at the right time, at the proper time
dadanti	verb	pr.3.pl	they give, offer, donate
sapaññā	adj	m.n.pl	wise, intelligent, lit. with wisdom
vadaññū	adj	m.n.pl	generous, giving, liberal
vīta-maccharā	adj	m.n.pl	selfless, not selfish
kālena	ind		timely, at the right moment, at a suitable time, at the proper time
dinnam	pp	nt.ac.s	given, offered
ariyesu	noun	m.loc.pl	in noble men, men of integrity
uju-bhūtesu	adj	m.loc.pl	in straight, upright, lit. become straight
tādisu	adj	m.loc.pl	in such, of such character, of such quality, like, the kind of
vipprasanna-manā	adj	m.n.pl	with clear mind, with calm mind
tassa	pron	m.gen.s	his
vipulā	adj	f.n.s	vast, extensive, expansive
hoti	verb	pr.3.s	there is
dakkhiṇā	noun	f.n.s	gift, donation

At the right time wise, generous, not selfish, with clear mind – they offer gifts timely to the noble ones, such upright. Their donations become vast.

ye tattha anumodanti, veyyāvaccam karonti vā. na tena dakkhiṇā ūnā, te'pi puññassa bhāgino.

ye	pron	m.n.pl	whoever, whatever, whichever, those who
tattha	ind		there, in that place
anumodanti	verb	pr.3.pl	they approve (of), appreciate, applaud, are pleased
veyyāvaccam	noun	nt.ac.s	service, assistance
karonti	verb	pr.3.pl	they make, do
vā	ind		or

na	ind		not
tena	pron	m.ins.s	by that
dakkhiṇā	noun	f.n.s	gift, donation
ūnā	adj	f.n.s	deficient, lacking, wanting
te'pi	pron	m.n.pl	they also
puññassa	noun	nt.gen.s	of merit, good deed, lit. (mental) purity
bhāgino	noun	m.n.pl	shareholders, who share (in), who partake (in)

Whoever rejoice there or give assistance, they too have a share of the merit, and the offering is not depleted by that.

tasmā dade appaṭivāna-citto, yattha dinnam mahapphalam. puññāni paralokasmim, patiṭṭhā honti pāṇinan'ti.

tasmā	ind		therefore, that is why, lit. from that
dade	verb	opt.3.s	he should give
appaṭivāna-	adj		with confidence, without regret, lit. not shrinking back
citto	adj	m.n.s	with mind
yattha	ind		wherever, where
dinnam	pp	m.ac.s	given, offered
mahapphalam	adj	m.ac.s	of great fruit, yielding good results
puññāni	noun	nt.n.pl	merits, good deeds, lit. (mental) purity
para-lokasmim	noun	m.loc.s	in other world, next world, afterlife
patiṭṭhā	noun	f.n.pl	supports, foundations, helps
honti	verb	pr.3.pl	there are
pāṇinan'ti	noun	m.gen.pl	of living beings

Therefore, with mind without regret, one should give a gift where it yields great fruit. These merits are support for living beings in the other world.

SO ATTHA-LADDHO

[AN 3.156]

te atthaladdhā sukhitā, viruḷhā buddhasāsane. arogā sukhitā hotha, saha sabbehi ñātibhī'ti.

te	pron	m.n.pl	those
attha-	noun		benefit, profit, good, welfare, goal
laddhā	verb	ger	getting, obtaining
sukhitā	adj	m.n.pl	pleased, delighted, blessed, comforted, happy
viruḷhā	pp	m.n.pl	grown, spouted, developed
buddha-sāsane	noun	nt.loc.s	in Buddha's teaching, Buddha's message, Buddha's religion
arogā	adj	m.n.pl	healthy, free from disease
sukhitā	adj	m.n.pl	pleased, delighted, blessed, comforted, happy
hotha	verb	imp.2.pl	may you all be!
saha	ind		with, together (with), accompanied (by)
sabbehi	adj	m.ins.pl	with all
ñātibhi	noun	m.ins.pl	with family, relatives, kinsmen

Those happy ones who have gained (such) benefits come to growth in the Buddha's teaching. May you and all your relatives be healthy and happy!

PROTECTIVE RECITATIONS

DEVĀ-ĀRĀDHANĀI

[thai]

pharitvāna mettam samettā bhadantā avikkhitta-cittā parittam bhaṇantu

pharitvāna	verb	abs	having suffused, having pervaded, having filled
mettam	noun	f.ac.s	goodwill, friendliness, benevolence
samettā	adj	m.n.pl	friendly, benevolent, kind
bhadantā	noun	m.n.pl	venerables, reverends
avikkhitta-	pp		not scattered, confused
cittā	adj	m.n.pl	with mind
parittam	noun	f.ac.s	protection, safeguard; protective chant
bhaṇantu	verb	imp.3.pl	may they speak, tell, proclaim

Having suffused with friendliness, kind venerable sirs with not scattered mind may proclaim protective chant.

sagge kāme ca rūpe, giri-sikhara-taṭe c'antalikkhe vimāne, dīpe raṭṭhe ca gāme, taru-vana-gahane, geha-vatthumhi khette

sagge	noun	m.loc.s	in heaven, state of happiness
kāme	adj	m.loc.s	related to sensuality
ca	ind		and
rūpe	adj	m.loc.s	related to subtle material form
giri-	noun		mountain
sikhara-	noun		top, summit of a mountain
taṭe	noun	m.loc.s	in declivity or side of a hill, precipice
c'antalikkhe	ind		and in the sky, in the air
vimāne	noun	nt.loc.s	in heavenly mansion, paradise, lit. immeasurable
dīpe	noun	m.loc.s	in the island
raṭṭhe	noun	nt.loc.s	in country, land, kingdom, realm
ca	ind		and
gāme	noun	m.loc.s	in village, hamlet, collection of houses
taru-	noun		tree

vana-	noun	wood, forest, jungle
gahane	noun nt.loc.s	in tangle, thicket, impenetrable jungle, dense forest
geha-	noun	house, dwelling
vatthumhi	noun m.loc.s	in land, property, ground
khette	noun nt.loc.s	in field, plot of land

In the heaven related to sensuality and related to subtle material form, on peaks and mountain precipices, in palaces floating in the sky, in islands, countries and villages, in groves of trees and thickets, in house areas and fields.

bhum mā c'āyantu devā jala-thala-visame yakkha-gandhabba-nāgā tiṭṭhantā santike, yaṃ muni-vara-vacanaṃ sādhave me suṇantu

bhum mā	adj m.n.pl	earthly, terrestrial
c'āyantu	verb imp.3.pl	and may they come from āyāti
devā	noun m.n.pl	deities
jala-	noun	water
thala-	noun	dry land, firm ground, terra firma
visame	noun m.loc.s	in rough place, uneven place, badlands
yakkha-	noun	supernatural being, spirit, demon
gandhabba-	noun	demigod, heavenly musician, class of mythological beings
nāgā	noun m.n.pl	snakes, serpents, dragons, Nāga demons
tiṭṭhantā	prp m.n.pl	standing, lasting, remaining, persisting
santike	ind	to, in the presence (of), near (to), nearby, close (to), on the verge (of)
yaṃ	pron m.ac.s	whoever, whatever, that which
muni-	noun	monk, sage, seer, hermit, silent sage
vara-	adj	excellent, best, lit. select
vacanaṃ	noun nt.ac.s	word, utterance, talk, statement
sādhave	ind	accomplishing, fulfilling, effecting, completing with approval
me	pron 1.imp.s	ny be
suṇantu	verb imp.3.pl	may they listen

May they come: the earth-devas, spirits, demigods and Nāgas in water, on land, in badlands, and nearby. May they listen with approval the utterance of the Excellent Sage (proclaiming) by me.

buddha-dassana-kālo ayam'bhadantā, dhammassavana-kālo ayam'bhadantā, saṅgha-payirupāsana-kālo ayam'bhadantā.

buddha-	noun	the Buddha, Awakened One
dassana-	noun	seeing, watching
kālo	noun m.n.s	time
ayam-	pron m.n.s	this
bhadantā	noun m.voc.s	o venerables!, reverends!
dhammassavana-	noun	hearing the Teaching, hearing a sermon, listening to the Dhamma
saṅgha-	noun	Community, assembly of monks
payirupāsana-	noun	associating closely (with), attending (to)

This is the time to see to the Buddha, venerable sirs. This is the time to listen to the Dhamma, venerable sirs. This is the time to attend to the Saṅgha, venerable sirs

PUBBA-BHĀGA-NAMA-KĀRA-PĀTHO

namo tassa bhagavato arahato sammā-sambuddhassa

namo	ind		reverence to, veneration, homage
tassa	pron	m.gen.s	to him
bhagavato	noun	m.dat.s	to Sublime One, Blessed One, Fortunate One
arahato	noun	m.dat.s	to enlightened being, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddhassa	noun	m.dat.s	to one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

Homage to him, to the Blessed One, the worthy one, perfectly awakened one

SARANA-GAMANA-PĀTHO

buddhaṃ saraṇaṃ gacchāmi. dhammaṃ saraṇaṃ gacchāmi. saṅghaṃ saraṇaṃ gacchāmi

saraṇaṃ	noun	nt.ac.s	shelter, refuge, help, lit. protection
gacchāmi	verb	pr.1.s	I go

To the Buddha I go for refuge. To the Dhamma I go for refuge. To the Saṅgha I go for refuge.

dutiyam'pi buddhaṃ saraṇaṃ gacchāmi. dutiyam'pi dhammaṃ saraṇaṃ gacchāmi.
dutiyam'pi saṅghaṃ saraṇaṃ gacchāmi

dutiyam'pi	adv+ind	for the second time
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For the second time, to the Buddha I go for refuge. For the second time, to the Dhamma I go for refuge. For the second time, to the Saṅgha I go for refuge.

tatiyam'pi buddhaṃ saraṇaṃ gacchāmi. tatiyam'pi dhammaṃ saraṇaṃ gacchāmi. tatiyam'pi
saṅghaṃ saraṇaṃ gacchāmi

tatiyam'pi	adv+ind	for the third time
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For the third time, to the Buddha I go for refuge. For the third time, to the Dhamma I go for refuge. For the third time, to the Saṅgha I go for refuge.

NAMA-KĀRA-SIDDHI-GĀTHĀ

[thai]

yo cakkhumā moha-mal'āpakaṭṭho, sāmaṃ va buddho sugato vimutto, māraṣṣa pāsā
vinimocayanto, pāpesi khemaṃ janataṃ vineyyaṃ,

yo	pron	m.n.s	one who, whoever
cakkhumā	adj	m.n.s	who has vision
moha-	noun		illusion, delusion, confusion
mala-	noun		dirt, impurity, stain, dross, filth, grime, tarnish
apakaṭṭho	pp	m.n.s	drawn away, removed (from); loose
sāmaṃ	ind		oneself, by oneself, for oneself
va = eva	ind		only, just, so, even
buddho	pp	m.n.s	awakened, woke up, understood
sugato	pp	m.n.s	epithet of the Buddha, lit. well gone
vimutto	pp	m.n.s	freed (from), liberated (from), emancipated (from)
māraṣṣa	noun	m.gen.s	of death, Death personified, evil one
pāsā	noun	m.abl.s	from snare, trap, noose, sling
vinimocayanto	prp	m.n.s	detaching, disengaging, releasing, freed from
pāpesi	verb	aor.3.s	let to go; caused to reach or attain.
khemaṃ	noun	m.ac.s	safety, security, sanctuary, peace, rest
janataṃ	noun	f.ac.s	people
vineyyaṃ	adj	f.ac.s	fit to be trained, tamable

The one with vision, with the stain of delusion removed, awakened by himself, well-gone, released, freed from the snare of the Death, he caused tamable people to reach security.

buddhaṃ varan'taṃ sirasā namāmi. lokassa nāthañ'ca vināyakañ'ca. tan'tejasā te jaya-siddhi
hotu. sabb'antarāyā ca vināsamentu.

buddhaṃ	noun	m.ac.s	the Buddha, Awakened One
varaṃ-	adj	m.ac.s	excellent, best, lit. select
taṃ	pron	m.ac.s	that
sirasā	noun	m.ins.s	by head
namāmi	verb	pr.1.s	I bend; bow

lokassa	noun	m.dat.s	for the world
nāthañ'ca	noun	m.ac.s	and protector, lord, refuge
vināyakañ'ca	noun	m.ac.s	and leader, guide, teacher, epithet of the Buddha
taṃ-	pron	m.ac.s	that
tejasā	noun	m.ins.s	by radiance, glory, splendor, power
te	noun	m.dat.s	for you
jaya-	noun		victory, conquest, winning
siddhi	noun	f.n.s	accomplishment, success, prosperity
hotu	verb	pr.3.s	may it be
sabba-	adj		all, every, whole, entire, complete
antarāyā	noun	m.n.pl	obstacle, danger, lit. coming in-between
ca	ind		and
vināsamentu	verb	imp.3.pl	may they be destroyed

I pay homage with my head to that excellent Buddha, the protector and guide for the world. By the power of this, may victory and success be for you, and may all dangers be destroyed.

dhhammo dhajo yo viya tassa satthu dassesi lokassa visuddhi-maggaṃ, niyyāniko dhamma-dharassa dhārī sāt'āvaho santi-karo sucinṇo

dhhammo	noun	m.n.s	the Teaching
dhajo	noun	m.n.s	flag, banner, symbol, emblem
yo	pron	m.n.s	that which, whatever, whichever
viya	ind		like, as
tassa	pron	m.gen.s	of him, his,
satthu	noun	m.gen.s	of master, teacher
dassesi	verb	aor.3.s	showed, exhibited, revealed, lit. caused to see
lokassa	noun	m.dat.s	for the world
visuddhi-	noun	f	purity (of), purification (of), holiness
maggaṃ	noun	m.ac.s	road, path, track, way
niyyāniko	adj	m.n.s	redemptive, salvatory, leading to deliverance, lit leading out
dhamma-dharassa	noun	m.gen.s	of those who knows the Dhamma by heart, who uphold the Dhamma, lit. Dhamma bearer, holder, upholder
dhārī	adj	m.n.s	holding, wearing, keeping, upholding

sāta-	noun		pleasure, delight, comfort
āvaho	adj	m.n.s	bringing, conferring, causing
santi-	noun		peace, calm, tranquillity
karo	adj	m.n.s	doing, making, producing.
suciṇṇo	noun	m.n.s	well practised, made a habit of

The teacher's Dhamma, like a banner, shows the path of purity to the world, leading out, upholding those who uphold it. rightly practised, it brings pleasure, makes peace.

dhammaṃ varan'taṃ sirasā namāmi. mohappadālaṃ upasanta-dāhaṃ. tan'tejasā te jaya-siddhi hotu. sabb'antarāyā ca vināsamentu

moha-	noun		illusion, delusion, confusion
padālaṃ	adj	m.ac.s	breaking, piercing, destroying
upasanta-	adj		still, calm, at peace, tranquil
dāhaṃ	noun	m.ac.s	burning; fever; heat.

I pay homage with my head to that excellent Dhamma, which pierces delusion and makes fever calm down. By the power of this, may victory and success be for you, and may all dangers be destroyed.

saddhamma-senā sugatānugo, yo lokassa pāp'ūpakilesa-jetā, santo sayaṃ santi-niyojako ca, svākkhāta-dhammaṃ viditaṃ karoti

saddhamma-	noun		true Teaching, true Doctrine, true nature of things
senā	noun	f.n.s	army
sugata-	noun		epithet of the Buddha, lit. well gone
anugo	adj		following, followed by, going after
yo	pron	m.n.s	one who, whoever
lokassa	noun	m.gen.s	of the world
pāpa-	noun		evil action, crime, sin, wrongdoing, misdeed
upakilesa-	noun		stain, soiling; blot, blemish, defilement; impurity
jetā	adj	f.n.s	one who conquers, a victor.
santo	adj	m.n.s	virtuous, good, wise
sayaṃ	ind		by one's own, oneself, one's own, it's own
santi-	noun		peace, calm, tranquillity

niyojako	adj	m.n.s	joining down, uniting, providing
ca	ind		and
svākkhāta-	adj		well taught, well explained
dhammaṃ	noun	m.ac.s	the Teaching
viditaṃ	pp	m.ac.s	known, understood, experienced
karoti	verb	pr.3.s	does, makes, acts, performs, builds

The true dhamma's army, following the one well-gone, who is victor over the evils and corruptions of the world. virtuous, uniting itself in peace, and makes the well-taught Dhamma be known.

saṅghaṃ varan'taṃ sirasā namāmi. buddh'ānubuddhaṃ sama-sīla-diṭṭhiṃ. tan'tejasā te jaya-siddhi hotu. sabb'antarāyā ca vināsamentu

buddha-	pp		awakened, woke up, understood
anubuddhaṃ	adj	m.ac.s	after the Blessed One
sama-	adj		level, even, harmonious
sīla-	noun		behaviour, conduct, integrity
diṭṭhiṃ	noun	f.ac.s	view, belief, opinion, concept, theory, opinion attitude

I pay homage with my head to that excellent Saṅgha, awakened after the awakened, harmonious in virtue & view. By the power of this, may victory and success be for you, and may all dangers be destroyed.

NAMO-KĀRA-ATTHAKA

[thai]

namo arahato sammā-sambuddhassa mahesino, namo uttama-dhammassa svākkhātass'eva ten'idha.

namo	ind		reverence (to), veneration (of), homage (to)
arahato	noun	m.dat.s	to enlightened being, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddhassa	noun	m.dat.s	to one who has thoroughly understood, being enlightened, a Buddha, fully awakened one
mahesino	noun	m.dat.s	to great sage
namo	ind		reverence (to), veneration (of), homage (to)
uttama-	adj		best, highest, ultimate, supreme, top
dhammassa	noun	m.dat.s	to the Teaching
svākkhātass'eva	adj	m.dat.s	just to well taught, well explained
tena-	pron	m.ins.s	by him
idha	ind		here

Homage to the great seer, the worthy one, perfectly fully awakened; Homage to the highest dhamma, well-taught by him here;

namo mahā-saṅghass'āpi visuddha-sīla-ditṭhino, namo omāty'āraddhassa ratanattayassa sādhuḥkaṃ

namo	ind		reverence (to), veneration (of), homage (to)
mahā-	adj		great, large, powerful, grand, vast, extensive
saṅghass'āpi	noun	m.dat.s	and to the Community
visuddha-	pp		cleansed, purified, refined
sīla-	noun		behaviour, conduct, integrity
ditṭhino	adj	m.dat.s	view, belief, opinion, concept, theory, opinion attitude
namo	ind		reverence (to), veneration (of), homage (to)
omāty-			measures up to; is able, is capable
āraddhassa	adj	m.dat.s	1. taken hold of, undertaken, begun, initiated

ratanattayassa	noun	m.dat.s	2. accomplished, achieved; pleased; satisfied. to the triple gem
sādhukaṃ	ind		well, thoroughly, fully

And homage to the great saṅgha, purified in virtue and view. Homage to the triple gem beginning auspiciously with aum.

namo omak'ātītaṣṣa taṣṣa vatthuttayassa'pi. namo-kāra-ppabhāvena vigacchantu upaddavā.

namo	ind		reverence (to), veneration (of), homage (to)
omaka-atītaṣṣa	adj	m.dat.s	to gone past useless (things)
taṣṣa	pron	m.dat.s	to him, for him, to that, for that
vatthu-ttayassa'pi	noun	m.dat.s	to triad of objects, three things (triple gem)
namo-	ind		reverence (to), veneration (of), homage (to)
kāra-	noun		deed, action, service
ppabhāvena	noun	m.ins.s	by might, power, strength, majesty
vigacchantu	verb	imp.3.pl	may they disappear, become lost, go to waste
upaddavā	noun	m.n.pl	accident, misfortune, calamity

And homage to those three objects, that have gone past useless (things). By the power of this act of veneration, may misfortunes disappear.

namo-kār'ānubhāvena suvatthi hotu sabbadā. namo-kārassa tejena vidhimhi homi tejavā

namo-	ind		reverence (to), veneration (of), homage (to)
kāra-	noun		deed, action, service
ānubhāvena	noun	m.ins.s	by splendour, majesty, magnificence, power
suvatthi	noun	m.n.s	well-being, safety
hotu	verb	imp.3.s	may it be
sabbadā	ind		always, at all times
namo-	ind		reverence (to), veneration (of), homage (to)
kārassa	noun	m.gen.s	of deed, action, service
tejena	noun	m.ins.s	by radiance, glory, splendour, power
vidhimhi	noun	m.loc.s	in act, action, performance, method
homi	verb	imp.1.s	may I be
tejavā	adj	m.n.s	splendid, powerful, majestic, glorious

By the power of this act of veneration, may there always be well-being. By the splendour this homage, may I be powerful in this performance.

MAṄGALA-SUTTA

[SNP 16]

evam-me sutam: ekam samayaṃ bhagavā, sāvatthiyaṃ viharati, jeta-vane anāthapiṇḍikassa ārāme.

evam-	ind		thus; in this way
me	pron	m.ins.s	by me
sutam:	pp	m.ac.s	heard
ekam	adj	m.ac.s	one
samayaṃ	noun	m.ac.s	time; occasion
bhagavā	noun	m.n.s	Fortunate One, the Buddha
sāvatthiyaṃ	noun	f.loc.s	in Sāvatthi
viharati	verb	pr.3.s	stays, abides, dwells, lives
jeta-vane	noun	m.loc.s	in Jetavana (Jeta's Grove)
anāthapiṇḍikassa	noun	m.gen.s	of Anāthapindika
ārāme	noun	m.loc.s	in park

thus was heard by me: on one occasion the Fortunate One staying in Sāvatthi in Jeta's Grove in Anāthapindika's park.

atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā, yena bhagavā ten'upasaṅkami.

atha kho	ind		and then
aññatarā	adj	f.n.s	certain; not well-known
devatā	noun	f.n.s	deity
abhikkantāya	adj	f.loc.s	when progressed, gone past, had advanced was waning
rattiyā	noun	f.loc.s	when the night
abhikkanta-	adj		superb, surpassing, excellent, lit. gone forward
vaṇṇā	adj	f.n.s	of beauty, good looks
kevalakappaṃ	adj	m.ac.s	almost the whole
jetavanaṃ	noun	m.ac.s	Jetavana (Jeta's Grove)
obhāsetvā	verb	abs	having caused to make radiant; having caused to illumine.
yena	ind		where

bhagavā	noun	m.n.s	Fortunate One, the Buddha
tena-	ind		there
upasaṅkami	verb	aor.3.s	approached

and then, when the night had advanced, a certain deity of excellent beauty having caused to illumine almost the whole Jeta's grove, where the Fortunate One there approached.

upasaṅkamitvā bhagavantam abhivādetvā ekam-antam aṭṭhāsi. ekam-antam ṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi:

upasaṅkamitvā	verb	abs	having approached
bhagavantam	noun	m.ac.s	Fortunate One, the Buddha
abhivādetvā	verb	abs	having paid homage, saluted, greeted,
ekamantam	ind		on one side; aside
aṭṭhāsi	verb	aor.3.s	stood; stayed
ekamantam	ind		on one side; aside
ṭhitā	pp	f.n.s	stood, standing
kho	ind		indeed
sā	pron	f.n.s	that, she
devatā	noun	f.n.s	deity
bhagavantam	noun	m.ac.s	Fortunate One, the Buddha
gāthāya	noun	f.ins	with verse, stanza, line of poetry
ajjhabhāsi	verb	aor.3.s	addressed; spoke

having approached, having paid homage to the Fortunate One, she stood on one side. standing on one side, that deity addressed to the Fortunate One with verse:

bahū devā manussā ca,
maṅgalāni acintayum;
ākaṅkhamānā sotthānam,
brūhi maṅgalam-uttamam.

bahū	adj	m.n.pl	much; many
devā	noun	m.n.pl	deities
manussā	noun	m.n.pl	human beings

ca	ind	and	
maṅgalāni	noun	nt.ac.pl	what is auspicious, blessings, prosperity
acintayum;	verb	aor.3.pl	they thought; reflected; considered
ākaṅkhamānā	prp	m.n.pl	wishing for; desiring, longing for
sotthānaṃ	noun	nt.ac.s	blessing, well-being
brūhi	verb	imp.3.s	you speak, may you say, you shall talk
maṅgalaṃ-	n	nt.ac.s	what is auspicious, blessing, prosperity
uttamaṃ	adj	nt.ac.s	highest; best; noble; excellent.

Many deities and human beings have reflected on blessings, longing for well-being. tall about highest blessing.”

asevanā ca bālānaṃ,
paṇḍitānañ'ca sevanā;
pūjā ca pūjanīyānaṃ,
etaṃ maṅgalaṃ-uttamaṃ.

asevanā	noun	f.n.s	non-association
ca	ind		and
bālānaṃ,	noun	m.dat.pl	to ignorant; fools
paṇḍitānaṃ-	noun	m.dat.pl	to wise people
ca	ind		and
sevanā;	noun	f.n.s	association
pūjā	noun	f.n.s	honor, worship, veneration
ca	ind		and
pūjanīyānaṃ,	adj, ptp	m.dat.pl	to entitled to homage; should be venerated
etaṃ	pron	m.ac.s	this
maṅgalaṃ-	n	nt.n.s	what is auspicious, blessing, prosperity
uttamaṃ	adj	nt.n.s	highest; best; noble; excellent.

not association with fools, association with the wise people, and veneration who should be venerated: this is the highest blessing.

paṭirūpa-desa-vāso ca,
pubbe ca kata-puññatā;
atta-sammā-paṇidhi ca,

paṭirūpa-	adj		fit; proper; suitable
desa-	noun		point, part, place, region
vāso	noun	m.n.s	living, sojourn
ca	ind		and
pubbe	ind	adv	formerly; in the past.
ca	ind		and
katapuññatā;	noun	f.n.s	(state of) one who has made merit, the fact of having done good deeds
atta-	noun		oneself, self
sammā-	ind		properly; rightly; thoroughly
paṇidhi	noun	m.n.s	aspiration; determination, directing
ca	ind		and

living in a suitable place, having a merit done in the past, and directing oneself rightly

bāhu-saccañ-ca sippañ-ca,
vinayo ca susikkhito;
subhāsītā ca yā vācā,

bāhusaccaṃ-	noun	nt.n.s	much learning, profound knowledge
ca	ind		and
sippaṃ-	noun	nt.n.s	art, branch of knowledge, craft
ca	ind		and
vinayo	noun	m.n.s	discipline,
ca	ind		and
susikkhito;	pp	m.n.s	well-trained; thoroughly learnt
su'bhāsītā	pp	f.n.s	well said; spoken
ca	ind		and
yā	pron	f.n.s	that what, whatever
vācā,	noun	f.n.s	word; speech; saying

much learning, a craft, a well-trained discipline, and well-spoken whatever speech.

mātā-pitu-upaṭṭhānaṃ,
putta-dārassa saṅgaho
anākulā ca kammantā,

mātāpitu-	noun		parents; the mother and the father
upaṭṭhānaṃ,	noun	nt.n.s	attendance, waiting on, looking after, service care
puttadārassa	noun	m.gen.s	of children and wife
saṅgaho	noun	m.n.s	support (of), maintenance (of), looking after lit. holding together
anākulā	adj	m.n.pl	not beset, not crowded, not confused unembarrassed, calm, quiet
ca	ind		and
kammantā,	noun	m.n.pl	works; businesses, jobs

care about parents, support of children and wife, and not confused works.

dānañ'ca dhamma-cariyā ca,
ñātakānañ'ca saṅgaho;
anavajjāni kammāni,

dānaṃ-	noun	nt.n.s	gift; charity; alms; alms-giving
ca	ind		and
dhammacariyā	noun	f.n.s	observance of righteousness, righteous conduct
ca	ind		and
ñātakānaṃ-	noun	m.dat.pl	to relations, relatives, kinsmans
ca	ind		and
saṅgaho;	noun	m.n.s	support (of), maintenance (of), looking after lit. holding together
anavajjāni	adj	nt.n.pl	unblameable; faultless, blameless
kammāni,	noun	nt.n.pl	deeds; actions; jobs, works

charity and righteous conduct, support of relatives, blameless actions

āratī viratī pāpā,
majja-pānā ca saññāmo;
appamādo ca dhammesu,

āratī	noun	f.n.s	leaving off, abstinence
viratī	noun	f.n.s	abstinence
pāpā,	adj	nt.abl.s	from evil, bad, wicked, sinful
majjapānā	noun	nt.abl.s	from intoxicating drink
ca	ind		and
saññāmo;	noun	m.n.s	restraint; self-control; abstinence, refraining
appamādo	noun	m.n.s	carefulness, vigilance, diligence, heedfulness
ca	ind		and
dhammesu,	noun	m.loc.pl	in the qualities of the mind

leaving off and abstaining from evil, refraining from intoxicating drink, heedfulness in the qualities of the mind.

gāravo ca nivāto ca,
santuṭṭhī ca kataññutā;
kālena dhamma-s'savanaṃ,

gāravo	noun	m.n.s	respect; reverence; esteem
ca	ind		and
nivāto	noun	m.n.s	lowliness, humbleness, obedience, gentleness
ca	ind		and
santuṭṭhī	noun	f.n.s	satisfaction; contentment; joy
ca	ind		and
kataññutā;	noun	f.n.s	gratitude, gratefulness
kālena	ind		in proper time; at the right moment
dhamma-	noun		teaching
savanaṃ,	noun	nt.n.s	hearing

respect and humbleness, contentment and gratefulness, in proper time listening to the Teaching.

khantī ca sovacassatā,
 samaṇānañ'ca dassanaṃ;
 kālena dhamma-sākacchā,

khantī	noun	f.n.s	patience; wish; forbearance.
ca	ind		and
sovacassatā,	noun	f.n.s	eloquence, suavity, gentleness (in speech)
			obedience
samaṇānaṃ-	noun	m.gen.pl	of ascetics, renunciants, holy men, monks
			recluses
ca	ind		and
dassanaṃ;	noun	nt.n.s	seeing, looking; noticing
kālena	ind		in proper time; at the right moment
dhamma-	noun		teaching
sākacchā,	noun	f.n.s	conversation, talking over, discussing

patience, gentleness in speech, the seeing of holy men, at the right moment discussing the Teaching

tapo ca brahma-cariyañ'ca,
 ariya-saccāna-dassanaṃ;
 nibbāna-sacchikiriya ca,

tapo	noun	m.n.s	spiritual practice, religious practice, lit. burning
ca	ind		and
brahmacariyaṃ-	noun	nt.n.s	spiritual path, holy life, celibacy
ca	ind		and
ariyasaccānaṃ-	noun	m.gen.pl	of noble truths.
dassanaṃ;	noun	nt.n.s	seeing, looking; noticing
nibbāna-	noun		going out (of a lamp), extinguishment (of a fire)
			quenching, peace
sacchikiriya	noun	f.n.s	realisation; experiencing.
ca	ind		and

spiritual practice and the holy life, seeing of the noble truths, and realization of nibbāna

phuṭṭhassa loka-dhammehi,
cittaṃ yassa na kampati;
asokaṃ virajaṃ khemaṃ,

phuṭṭhassa	pp	m.gen.s	when touched by, contacted by
lokadhammehi,	noun	m.ins.pl	by worldly matters, things of the world
			vicissitudes of life
cittaṃ	noun	nt.n.s	mind
yassa	pron	m.gen.s	of whoever, of one who, his
na	ind	neg	not
kampati;	verb	pr.3.s	shake, tremble, waver
asokaṃ	adj	nt.n.s	free from sorrow, sorrowless
virajaṃ	adj	nt.n.s	free from defilement or passion, stainless
			faultless
khemaṃ,	adj	nt.n.s	full of peace, safe; tranquil, calm

when touched by worldly matters, his mind not tremble, sorrowless, stainless, calm.

etādisāni katvāna,
sabbattha'm-aparājitā;
sabbattha sotthiṃ gacchanti,
tan-tesaṃ maṅgalam-uttaman'ti

etādisāni	adj	nt.ac.pl	such like; of this kind
katvāna,	verb	abs	having done
sabbattha'm-ind			everywhere
aparājitā;	adj	m.n.pl	unconquered, undefeated, victorious, triumphant
sabbattha	ind		everywhere
sotthiṃ	ind		in safety, safely
gacchanti,	noun	pr.3.pl	they go
taṃ-	pron	nt.n.s	this
tesaṃ	pron	m.gen.pl	their
maṅgalam-	n	nt.n.s	what is auspicious, blessing, prosperity
uttamaṃ	adj	nt.n.s	highest; best; noble; excellent.
ti	ind		”

**having done things like this, are victorious everywhere; everywhere they go safely.
that is their highest blessing.**

RATANA-SUTTA

[SNP 13]

yān'īdha bhūtāni samāgatāni,
bhummāni vā yāni va antalikkhe.
sabb'eva bhūtā sumanā bhavantu,
atho pi sakkacca suṇantu bhāsitam.

yānīdha

>yāni-	pron	nt.ac.pl	those who, whoever, whatever
>idha	ind		here
bhūtāni	noun	nt.ac.pl	beings, ghosts, spirits
samāgatāni	pp	nt.ac.pl	met together; assembled
bhummāni	adj	nt.ac.pl	belonging to the earth, earthly, terrestrial
vā	ind		or
yāni	pron	nt.ac.pl	those who, whoever
vā	ind		or
antalikkhe	noun	nt.loc.s	in the atmosphere or in the air

whatever spirits have assembled here, belonging to the earth or in the sky

sabbā	adj	m.n.pl	all
eva	ind		just
bhūtā	noun	m.n.pl	beings, ghosts, spirits
sumanā	adj	m.n.pl	glad, happy, pleased, satisfied, cheerful
bhavantu,	verb	imp.3.pl	may they be
atho	ind		then; and also
pi	ind		also: and also; even so
sakkacca	ind		carefully, thoroughly, properly
suṇantu	verb	imp.3.pl	may they listen, hear
bhāsitam	noun	nt.ac.s	saying, speech, statement, utterance, talk, words lit. what was said

may all spirits be happy and also carefully listen intently (this) speech

tasmā hi bhūtā nisāmetha sabbe,
mettaṃ karotha mānusiya pajāya.

tasmā	ind		therefore
hi	ind		indeed
bhūtā	noun	m.v.pl	o beings, ghosts, spirits
nisāmetha	v.caus	imp.2.pl	may you attend, listen, observe, be careful of lit: cause to calm down (and listen)
sabbe	pron	m.n.pl	all; every; whole; entire
mettaṃ	noun	fem.ac.s	goodwill; friendliness; benevolence
karotha	verb	imp.2.pl	may you do; act; make
mānusiya	adj	f.dat.s	to existing in the human world, belonging to human, to human's
pajāya	noun	f.dat.s	to progeny, generation

therefore, spirits, may you all listen and act friendly to the human's generation

divā ca ratto ca haranti ye baliṃ,
tasmā hi ne rakkhatha appamattā.

divā ca	ind	adv	and by day
ratto ca	ind	adv	and by night
haranti	verb	pr.3.pl	they bring, carry
ye	pron	m.ac.pl	whatever
baliṃ	noun	m.ac.s	religious offering, oblation
tasmā	ind		therefore
hi	ind		indeed
ne	pron	m.ac.pl	them, those
rakkhatha	verb	imp.2.pl	may you protect
appamattā	adj	m.n.pl	vigilant; careful; alert; diligent; not negligent

by day and night, they give offerings, therefore, may you, who are heedful, protect them

yaṃ kiñci vittaṃ idha vā huraṃ vā,

saggesu vā yaṃ ratanaṃ paṇītaṃ.
na no samaṃ atthi tathāgatena,

yaṃ	pron	nt.n.s	whatever
kiñci	pron	nt.n.s	some, something, anything
vittaṃ	noun	nt.n.s	wealth; property
idha vā	ind		here or
huraṃ vā	ind		there, in the other world, in another existence or
saggesu vā	noun	m.loc.pl	in heavens, places of happiness and long life
yaṃ	pron	nt.n.s	whatever
ratanaṃ	noun	nt.n.s	gem, jewel, treasure
paṇītaṃ	adj	nt.n.s	superior, sublime, refined; lit. directed towards
na	ind	neg	not
no	pron	1.dat.pl	for us, to us
samaṃ	adj	nt.n.s	even; equal
atthi	verb	pr.3.s	there is, it is, it does
tathāgatena	noun	m.ins.s	with / by the Tathāgata, Thus-Gone One.

whatever any wealth, here or in the other world, — whatever superior treasure in the heavens, does not, for us, equal to the Thus-Gone One

idam'pi buddhe ratanaṃ paṇītaṃ.
etena saccena suvatthi hotu.

idam'pi	pron	m.n.s	just this, this too
buddhe	noun	m.loc.s	in the Buddha
ratanaṃ	noun	nt.n.s	gem, jewel, treasure
paṇītaṃ	adj	nt.n.s	superior, sublime, refined; lit. directed towards
etena	pron	nt.ins.s	by this
saccena	noun	nt.ins.s	by the truth
suvatthi	noun		safety, well-being, blessing su+[v]+√as+ti
hotu	verb	imp.3.s	may it be

this, too, is a superior treasure in the Buddha. by this truth may there be well-being.

khayaṃ virāgaṃ amataṃ paṇītaṃ,

yad-ajjhagā sakya-munī samāhito.
na tena dhammena sam-atthi kiñci,

khayaṃ	noun	m.ac.s	waste, destruction, consumption decay
virāgaṃ	noun	m.ac.s	dispassion; absence of desire.
amataṃ	noun	nt.ac.s	the deathless state
paṇītaṃ,	adj	nt.ac.s	excellent; delicious
yad-	pron	m.ac.s	that which
ajjhagā	verb	imperf.3.s	got, obtained, achieved, experienced
sakya-muni	noun	m.n.s	the noble sage of the Sakyans.
samāhito	pp	m.n.s	collected (of mind), settled, composed, firm attentive
na	ind	neg	not
tena	pron	m.ins.s	by that
dhammena	noun	m.ins.s	by teaching
sama-	adj		even; equal; level; similar
atthi	verb	pr.3.s	there is, it is, it does
kiñci	pron	nt.n.s	some, something, anything

**the excellent deathlessness, destruction and dispassion, that which has been achieved
by the settled Sakyan Sage. There is nothing equal to that Dhamma**

yaṃ buddha-seṭṭho parivaṇṇayī suciṃ,
samādhim-ānantarikañ'ñam-āhu.
samādhinā tena samo na vijjati,

yaṃ	pron	m.ac.s	that what
buddha-	noun		the Buddha
seṭṭho	adj	m.n.s	foremost; excellent, best
parivaṇṇayi	verb	aor.3.s	has praised all around, extolled, described
suciṃ,	adj	m.ac.s	pure, clean, white
samādhim-	noun	m.ac.s	stability of mind; concentration
an'antarikaṃ-	adj	m.ac.s	without interval, immediate
yaṃ-	pron	m.ac.s	that what
āhu	verb	perf.3.pl	they has said, called
samādhinā	noun	m.ins.s	by stability of mind; concentration

tena	pron	m.ins.s	by that
samo	adj	m.n.s	even; equal; level; similar
na	ind	neg	not
vijjati,	verb	pr.3.s	exists; to be found.

what the excellent awakened one described as pure and called the concentration without interval. no equal to that concentration can be found

ye puggalā aṭṭha satam pasatthā,
cattāri etāni yugāni honti.
te dakkhiṇeyyā sugatassa sāvakā,
etesu dinnāni mahapphalāni.

ye	pron	m.n.pl	those which
puggalā	noun	m.n.pl	an individual; a people
aṭṭha	adj	m.n.pl	eight
satam	noun	m.gen.pl	of virtuous people, of good people, of wise people, of sages
pasatthā,	pp	m.n.pl	praised; commended; extolled
cattāri	adj	nt.n.pl	four
etāni	pron	nt.n.pl	those
yugāni	noun	nt.n.pl	pairs
honti	verb	pr.3.pl	they are, there are
te	pron	m.n.pl	those
dakkhiṇeyyā	adj	m.n.pl	worthy of an offering
sugatassa	noun	m.gen.s	of the Buddha, one well-gone
sāvakā,	noun	m.n.pl	hearers; disciples
etesu	pron	m.loc.pl	in those, in them
dinnāni	noun	nt.n.pl	what is given; offered, gifts
mahapphalāni	adj	nt.n.pl	rich in result

the eight individuals, praised by the virtuous people, they are those four pairs. they worthy of an offerings, disciples of the one well-gone. what is given to them is rich in result

ye suppayuttā manasā daḥhena,

nikkāmino gotama-sāsanamhi.
te patti-pattā amataṃ vigayha,
laddhā mudhā nibbutiṃ bhuñjamānā.

ye	pron	m.n.pl	those who
suppayuttā	pp	m.n.pl	well applied, intent on, devoted to
manasā	noun	m.ins.s	with mind
dalhena,	adj	m.ins.s	with firm, strong, solid; steady,
nikkāmino	adj	m.ins.s	with effort, endurance, persistence, lit. going out
gotama-	adj		family name of the Buddha; lit. of the Gotama clan
sāsanamhi	noun	m.loc.s	in the Teaching, message
te	pron	m.n.pl	those
patti-	noun	f	attainment, acquisition
pattā	pp	m.n.pl	reached; attained; obtained
amataṃ	noun	nt.ac.s	deathless state
vigayha,	verb	abs	having entered or plunged into
laddhā	verb	abs	having got, received, or attained
mudhā	ind		gratis; for nothing, freely
nibbutiṃ	noun	f.ac.s	extinguishment; being quenched; being put out; going cold
bhuñjamānā	prp	m.n.pl	enjoying

those who with firm mind, with effort, well applied in Gotama's Teaching, reached attainment, having plunged into the Deathlessness, having got, they enjoy the peace freely.

yath'inda-khīlo pathaviṃ sito siyā,
catubbhi vātehi asampakampiyo.
tath'ūpamaṃ sappurisaṃ vadāmi,
yo ariya-saccāni avecca passati.

yathā-	ind		as; like; just as
indakhīlo	noun	m.n.s	Indra's column, gate post of a city
pathaviṃ	noun	f.ac.s	(in) the earth, ground
sito	pp	m.n.s	planted (in); fixed (to); lying (in); lit. dependent

siyā,	verb	opt.3.s	it could be
catubbhi	card	m.ins.pl	by four
vātehi	noun	m.ins.pl	by winds
asampakampiyo.	ptp	m.n.s	not can be shaken, not can be moved
tathā-	ind		thus; so; in that way; likewise
upamaṃ	adj	m.ac.s	like, similar, equal
sappurisaṃ	noun	m.ac.s	righteous person, worthy man
vadāmi,	verb	pr.1.s	I speak, say
yo	pron	m.n.s	that who
ariyasaccāni	noun	nt.ac.pl	noble truths.
avecca	ind		certainly, definitely, absolutely, perfectly
passati	verb	pr.3.s	sees, understands

as the indra's post, planted in the ground, could not be shaken by the four winds, similar to that the worthy man, I say, who perfectly understands the noble truths

ye ariya-saccāni vibhāvayanti,
gambhīra-paññena sudesitāni.
kiñcāpi te honti bhusa-p'pamattā,
na te bhavaṃ aṭṭhamam-ādiyanti.

ye	pron	m.n.pl	those who
ariyasaccāni	noun	nt.ac.pl	noble truths.
vibhāvayanti,	verb	pr.3.pl	they understand clearly
gambhīra-	adj		deep, profound, unfathomable, well founded
paññena	adj	m.ins.s	by wise, intelligent, learned, knowledgeable skilled
sudesitāni	pp	nt.ac.pl	well preached
kiñcāpi	ind		however much, even if, even though
te	pron	m.n.pl	they
honti	verb	pr.3.pl	they are
bhusaṃ-	ind	adv	exceedingly, extremely
pamattā,	adj	m.n.pl	careless, heedless, negligent, inattentive
na	ind	neg	not
te	pron	m.n.pl	they
bhavaṃ	noun	m.ac.s	existence, state of being

aṭṭhamam-	adj	m.ac.s	eighth
adiyanti	verb	pr.3.pl	they take up; seize on, grasp, appropriate

**those who understand clearly the noble truths, well-taught by the one of deep wisdom.
even if they are exceedingly heedless, do not take up the eighth existence**

sahā'v'assa dassana-sampadāya,
taya'ssu dhammā jahitā bhavanti.
sakkāya-diṭṭhi vicikicchitañ'ca,
sīlabbataṃ vā'pi yad'atthi kiñci.

saha-	ind		with, together, accompanied by
eva	ind		just
assa	pron	m.gen.s	his, one's
dassana-	noun		insight, seeing, vision
sampadāya,	noun	f.ins.s	with success; attainment
tayo-	adj		three
ssu	ind		certainly; definitely; exactly
dhammā	noun	m.n.pl	things
jahitā	pp	m.n.pl	left; abandoned.
bhavanti	verb	pr.3.pl	become
sakkāyadiṭṭhi	noun	m.n.s	view about self; identification with aggregates; identity-view; lit. view of existing body
vicikicchitaṃ ca,	noun	nt.n.s	and doubt
sīlabbataṃ	noun	nt.n.s	precepts and practices; ethics and observances; rites and rituals
vā'pi	ind		definitely even
yad-	pron	nt.n.s	whatever
atthi	verb	pr.3.s	there is
kiñci	pron	nt.n.s	some, something, anything

**By the attainment of one's insight, exactly three things will become abandoned:
identity-views, doubt and definitely any (attachment) to precepts and practices.**

catūh'apāyehi ca vippamutto,
cha c'ābhiṭṭhānāni abhabbo kātuṃ

catūh-	adj	m.abl.pl	from four
apāyehi	noun	m.abl.pl	from hells; states of loss and woe
ca	ind	conj	and
vip̐pamutto,	pp	m.n.s	released, set free, saved
cha	adj	x.ac.pl	six (6)
ca-	ind		and
abhiṭṭhānāni	noun	nt.ac.pl	great or deadly crimes
abhabbo	adj	m.n.s	impossible, not likely, unable, incapable
kātuṃ	verb	inf	to do

released from the four hells, and incapable to do the six great crimes

kiñcāpi so kammaṃ karoti pāpakaṃ,
kāyena vācāy-uda cetasā vā.
abhabbo so tassa paṭicchādāya,
abhabbatā diṭṭha-padassa vuttā.

kiñcāpi	ind		however much, even if, even though
so	pron	m.n.s	he
kammaṃ	noun	nt.ac.s	action, deed
karoti	verb	pr.3.s	done, performs, makes
pāpakaṃ,	adj	nt.ac.s	bad, wicked; sinful
kāyena	noun	m.ins.s	by body
vācāya	noun	f.ins.s	by word; speech; saying.
uda	ind		or
cetasā	noun	m.ins.s	by mind
vā	ind		or
abhabbo	adj	m.n.s	impossible, not likely, unable, incapable
so	pron	m.n.s	he
tassa	pron	m.dat.s	to this
paṭicchādāya,	adj	m.dat.s	to hiding, covering, concealing
abhabbatā	noun	f.n.s	impossibility, unlikelihood
diṭṭha-	pp		seen; found; understood
padassa	noun	m.dat.s	for way, path
vuttā	pp	f.n.s	said, ascribed

even if he performs bad deed, by body, speech, or mind, he is incapable to hiding this, an incapability is said about one who has seen the way

vana-p'pagumbe yathā phussi't'agge,
gimhāna-māse paṭhamasmiṃ gimhe.
tath-ūpamaṃ dhamma-varaṃ adesayi,
nibbāna-gāmiṃ paramaṃ hitāya

vana-	noun		forest; wood
pagumbe	noun	m.loc.s	in thicket, bush, clump of trees
yathā	ind		as; like; just as
phussita-	pp		nourished, blossomed, flowering
agge,	adj	m.loc.s	in highest part, in top
gimhāna-	noun		summer, summerly, the summer season
māse	noun	m.loc.s	in month
paṭhamasmiṃ	adj	m.loc.s	in first
gimhe	noun	m.loc.s	in hot
tathā-	ind		so, thus, in this way, likewise
upamaṃ	adj	m.ac.s	like; similar
dhammavaraṃ	noun	m.ac.s	the excellent Doctrine
adesayi,	verb	aor.3.s	he taught a+ √dis (aya) + i
nibbānagāmiṃ	adj	m.ac.s	leading to putting out the fire, to Nibbāna
paramaṃ	adj	m.ac.s	superior; best; excellent, highest
hitāya	adj	m.dat.s	for benefit

like in the forest thicket the top part is flowering, in the first month of the hot season, in the hot, so is the excellent Doctrine he taught, for the highest benefit, leading to Nibbāna

varo vara'ññū vara'do var'āharo,
anuttaro dhamma-varaṃ adesayi.

varo	adj	m.n.s	excellent; noble
vara'ññū	adj	m.n.s	knower the best, who knowing the best
vara'do	adj	m.n.s	giver the best

var'āharo,	adj	m.n.s	one who bring the best
anuttaro	adj	m.n.s	"nothing higher", without a superior incomparable, unexcelled
dhammavaraṃ	noun	m.ac.s	the excellent Doctrine.
adesayi.	verb	aor.3.s	he taught a+ √dis (aya) + i

**excellent one, who knowing the best, giver the best, who bringing the best, unexcelled,
he taught the excellent Doctrine**

khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ,
viratta-citt'āyatike bhavasmim.
te khīṇa-bījā avirūlhi-chandā,
nibbanti dhīrā yath'āyaṃ padīpo.

khīṇaṃ	pp	nt.n.s	exhausted; wasted
purāṇaṃ	adj	nt.n.s	ancient; old; worn out; used; former.
navaṃ	adj	nt.n.s	new, fresh
natthi	verb	pr.3.s	there is no
sambhavaṃ,	noun	nt.n.s	origin; birth
viratta-	pp		detached (from); without desire (for); become indifferent (to); lost interest (in)
citta-	noun		mind
āyatike	adj	m.loc.s	in future
bhavasmim	noun	m.loc.s	being, existence, becoming
te	pron	m.n.pl	they
khīṇa'bījā	adj	m.n.pl	who has destroyed the seed; with no possibility of rebirth
avirūlhi-	noun		absence of growth
chandā,	noun	m.n.pl	interest (in); desire (for); wish (for); intention (to); impulse (for)
nibbanti	verb	pr.3.pl	are completely quenched; are entirely emancipated; are completely cooled; lit. blow away
dhīrā	noun	m.n.pl	wise people
yathā-	ind		like, as
ayaṃ-	pron	m.ac.s	this
padīpo	noun	m.n.s	lamp, light, lighting

Former (birth) are exhausted, there is no new birth, with mind without desire for future existence. They destroyed seed (of existence) and without impulse to grow (this seed of existence), the wise people are completely quenched as this lamp

tathāgataṃ deva-manussa-pūjitaṃ,
buddhaṃ namassāma suvatthi hotu.

tathāgataṃ	noun	m.ac.s	such become, realised, being in such a state thus gone or thus came
devamanussa-	noun		gods and men
pūjitaṃ,	pp	m.ac.s	worshipped, venerated, honored
buddhaṃ	noun	m.ac.s	the Buddha
namassāma	verb	imp.1.pl	let us worship, venerate, honor, pay honor
suvatthi	noun		safety, well-being, blessing su+[v]+√as+ti
hotu	verb	imp.3.s	may it be

**let us pay homage to the Buddha, the such become worshipped by humans and gods.
may there be well-being**

KARAṆĪYA-METTA-SUTTA

[SNP 8]

karaṇīyam-attha-kusalena
yaṃ taṃ santaṃ padaṃ abhisamecca:
sakko ujū ca suhujū ca,
suvaco c'assa mudu, anatimānī

karaṇīyam	ptp	nt.n.s	should be done, must be done, ought to be made
attha-	noun		goal, profit, good, welfare, benefit
kusalena	adj	m.ins.s	by skillful
yaṃ	pron	nt.ac.s	that which
taṃ	pron	nt.ac.s	that, he
santaṃ	pp	nt.ac.s	calmed, tranquil, peaceful
padaṃ	noun	nt.ac.s	place, position, state
abhisamecca:	verb	abs	realizing, completely understanding

this is to be done by one skilled in benefit, who realizing that state which is peaceful

sakko	adj	m.n.s	able, capable
ujū	adj	m.n.s	straight; upright, honest
ca	ind		and
suhujū	adj	m.n.s	well, very straight, upright
suvaco	adj	m.n.s	obedient; meek
ca	ind		and
assa	verb	opt.3.s	he should be
mudu	adj	m.n.s	soft; mild, gentle
anatimānī	adj	m.n.s	not conceited, humble, without arrogance

he should be capable, straight, upright, obedient, gentle and not conceited

santussako ca subharo ca,
appakicco ca sallahuka-vutti,
sant-indriyo ca nipako ca,
appagabbho kulesu ananugiddho.

santussako	adj	m.n.s	content; glad
ca	ind		and
subharo	adj	m.n.s	easy to support
ca,	ind		and
appakicco	adj	m.n.s	unencumbered, with few obligations, with few duties
ca	ind		and
sallahuka-vutti	adj	m.n.s	with light, frugal conduct or character

(he should be) content and easy to support, with few duties, with frugal way of living,

sant-indriyo	adj	m.n.s	calm; at peace; lit. with calm faculties
ca	ind		and
nipako	adj	m.n.s	intelligent, clever, judicious, prudent
ca,	ind		and
appagabbho	adj	m.n.s	not cheeky, modest, respectful, courteous, not proud or impudent
kulesu	noun	nt.loc.pl	in supporters; supporting families, lit. family
an-anugiddho	pp	m.n.s	not covetous; greedy

with calm faculties, prudent, not impudent, and without greed for supporters.

na ca khuddaṃ samācare kiñci,
yena viññū pare upavadeyyuṃ.
sukhino vā khemino hontu,
sabbe sattā bhavantu sukhittattā

na	ind	neg	not
ca	ind		and; as well as, but
khuddaṃ	adj	m.ac.s	small; insignificant, slight
samācare	verb	opt.3.s	he should behave, act, conduct oneself
kiñci	pron	m.ac.s	some, something, anything

he should not do anything (even) slight,

yena	ind	adv	by which, because of which
viññū	noun	m.n.pl	wise people
pare	pron	m.ac.pl	others
upavadeyyum	verb	opt.3.pl	they could, might blame, find fault with, criticize

because of which wise people might criticize others

sukhino	adj	m.n.pl	(has ease) happy, at ease
vā	ind		or, and
khemino	adj	m.n.pl	peaceful, safe, secure
hontu,	verb	imp.3.pl	may they be

may they be happy and secure,

sabbe	pron	m.n.pl	all, every
sattā	noun	m.n.pl	a living being, creature
bhavantu	verb	imp.3.pl	may they be
sukhita-attā	adj	nt.n.pl	happy; easygoing; (comm) with pleased mind; lit. pleased self

may all beings be easygoing

ye keci pāṇa-bhūt-atthi,
tasā vā thāvarā vā anavasesā,
dīghā vā ye mahantā vā,
majjhimā rassak-āṇuka-thūlā.

ye	pron	m.n.pl	that which, whatever
keci	pron	m.n.pl	whoever, whatever, someone, whichever
pāṇa-	adj		breathing
bhūta-	noun		being, living being
atthi	verb	pr.3.pl	there are

whatever living beings there are

tasā	adj	m.n.pl	movable or trembling
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vā	ind		or
thāvarā	adj	m.n.pl	immobile or firm, strong
vā	ind		or
anavasesā,	adj	m.n.pl	without exception, without remainder

whether movable or immobile (trembling or strong), without exception,

dīghā	adj	m.n.pl	long, tall
vā	ind		or
ye	pron	m.n.pl	what which, that are, whatever
mahantā	adj	m.n.pl	great, extensive, big
vā	ind		or

those that are long or those that are large

majjhimā	adj	m.n.pl	middle; medium, middling
rassaka-	adj		short
āṇuka-	adj		subtle, tiny, minute, atomic
thūlā	adj	m.n.pl	massive, large, gross

middling, short, tiny, or gross

diṭṭhā vā ye ca adiṭṭhā,
ye ca dūre vasanti avidūre
bhūtā vā sambhavesī vā,
sabbe sattā bhavantu sukhittā.

diṭṭhā	pp	m.n.pl	that which is seen
vā	ind		or
ye ca	pron	m.n.pl	and that which, whatever
adiṭṭhā	pp	m.n.pl	not seen

whether they are seen or unseen,

ye	pron	m.n.pl	whatever, whoever, that which
ca	ind		and

dūre	ind		far distant, remote, far away
vasanti	verb	pr.3.pl	they live, dwell
avidūre	ind		not far, near

whether they dwell far or near,

bhūtā	pp	m.n.pl	become; born, produced; existed
vā	ind		or
sambhavesī	adj	m.n.pl	seeking birth
vā,	ind		or

whether they born or seeking birth

sabbe sattā bhavantu sukhittā

may all beings be easygoing

whether they are seen or unseen, whether they dwell far or near, whether they have come to be or will come to be, may all beings be easygoing!

na paro param nikubbetha,
n'ātimaññetha katthaci naṃ kañci
byārosanā, paṭigha-saññā,
nāññam-aññassa dukkham-iccheyya.

na	ind		not
paro	noun	m.n.s	other, another (person)
param	noun	m.ac.s	other, another (person)
nikubbetha	verb	opt.3.s refl	should cheat; should deceive; should defrauds; lit. should make down

one another should not deceive

na-atimaññetha	verb	opt.3.s refl	should not despise, scorn, look down (on), have contempt (for), condescending (about); lit. should not think too much
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katthaci	adv		somewhere, anywhere
naṃ	pron	m.ac.s	that, him
kañci	pron	m.ac.s	someone, anyone

one should not look down on anyone anywhere

byārosanā	noun	f.n.s	making angry, causing anger, being angry
paṭigha-	noun		anger; repulsion; collision, conflict
saññā,	noun	f.n.s	label, concept, idea, notion, perception

(thought) causing anger (or) idea of repulsion

na-	ind		not
aññaṃ-aññaṣṣa	adj	m.dat.s	lit. one to another
dukkhaṃ-	noun		discomfort, suffering, pain, unease, problem
			trouble
iccheyya	verb	opt.3.s	could wishes; should desires

one to another should not wish suffering

mātā yathā niyaṃ puttam
āyusā eka-puttam-anurakkhe,
evam'pi sabba-bhūtesu,
mānasam-bhāvaye aparimāṇam.

mātā	noun	f.n.s	mother
yathā	ind	adv	just like a
niyaṃ	adj	m.ac.s	one's own
puttam	noun	m.ac.s	child, son
āyusā	noun	nt.ins.s	with vitality, with duration of life, with life
eka-	adj		only
puttam-	noun	m.ac.s	child, son
anurakkhe,	verb	opt.3.s	could protect, should guard

just like a mother with (her) life could protect her son, her only son

evam-	ind		thus, this, like this, just as, such
pi	ind		even, just so, also
sabba-	adj		all
bhūtesu	pp	m.loc.s	in born; nature as the result of becoming living beings

just like this toward all living beings

mānasam-	noun	nt.ac.s	mind; intention, mental action
bhāvaye	verb	opt.3.s	could cultivate, should develop
aparimāṇam	adj	nt.ac.s	limitless; immeasurable, without boundaries

one should develop mind without limits

mettañ'ca sabba-lokasmim,
mānasam-bhāvaye aparimāṇam;
uddham adho ca tiriyañ'ca,
asambādham, averam, asapattam.

mettam-	noun	f.ac.s	goodwill, friendliness, benevolence
ca	ind		and
sabba-	adj		all
lokasmim,	noun	m.loc.s	in the world

and with friendliness toward the whole world

mānasam bhāvaye aparimāṇam

one should develop mind without limits

uddham	ind	adv	above, up, on top
adho	ind	adv	below, under
ca	ind		and
tiriyaṃ-	ind	adv	across; transversely
ca	ind		and

above, below, and across

asambādhaṃ,	adj	nt.n.s	unobstructed, unhindered, unconfined
averaṃ	adj	nt.n.s	peaceable, mild, friendly, without enmity
asapattaṃ	adj	nt.n.s	without enmity, peaceful, without hostility without adversary

unconfined, without enmity, without hostility

tiṭṭhañ-caraṃ, nisinno vā,
sayāno vā, yāvat-assa vigata-middho,
etaṃ satiṃ adhiṭṭheyya,
brahman'etaṃ vihāraṃ idha'm'āhu.

tiṭṭhaṃ-	prp	m.n.s	standing
caraṃ	prp	m.n.s	walking
nisinno	pp	m.n.s	seated
vā	ind		or
sayāno	prp	m.n.s	lying down
vā	ind		or
yāvatā-	ind		as long as, as far as, of all, to the extent that
assa	pron	m.dat.s	to him
vigata-middho	adj	m.n.s	without drowsiness

standing, walking, seated or lying down as long as he is without drowsiness

etaṃ	pron	f.ac.s	this
satiṃ	noun	f.ac.s	memory, mindfulness, presence, recollection awareness
adhiṭṭheyya,	verb	opt.3.s	could stand firmly; would determine, resolve

one should resolve on this mindfulness:

brahmaṃ	adj	m.ac.s	holy, divine, sublime, highest
etaṃ	pron	m.ac.s	this
vihāraṃ	noun	m.ac.s	a dwelling place; an abode

idha-	ind	adv	here in this place, in this regard, in this case
āhu	verb	pref.p.3.pl	they said, they call

here they call this a sublime dwelling.

diṭṭhiñ'ca anupaggamma,
sīlavā dassanena sampanno,
kāmesu vineyya gedhaṃ,
na hi jātu gabbha-seyyaṃ punar-etī'ti.

diṭṭhiṃ-	noun	f.ac.s	view, belief, opinion, concept, theory, attitude
ca	ind		and, but, although
anupaggamma,	verb	abs	avoiding, not going near, lit. not approaching
sīlavā	adj	m.n.s	virtuous; observing the moral practices
dassanena	noun	nt.ins.s	with vision, seeing, looking; sight of
sampanno,	adj	m.n.s	accomplished, fulfilled; successful, completed perfected, endowed

avoiding (clinging to) view, possessing good behavior, endowed with vision,

kāmesu	noun	m.loc.pl	in lust, desire, on sensual pleasures
vineyya	verb	abs	removing
gedhaṃ	noun	m.ac.s	greed

removing greed for sensual pleasures,

na	ind		not
hi	ind		indeed, surely, definitely!
jātu	ind		surely; undoubtedly
gabbha-	noun		womb
seyyaṃ	noun	f.ac.s	sleeping, sleeping posture
puna-	ind		again
eti	verb	pr.3.s	goes, comes, comes back, returns
ti	ind		'

one definitely and undoubtedly never again comes back to lying in a womb.

KHANDHA-PARITTAM

[AN 4.67]

virūpakkhehi me mettaṃ,
mettaṃ erāpathehi me;
chabyā-puttehi me mettaṃ,
mettaṃ kaṇhā-gotamakehi ca;

virūpakkhehi	noun	m.ins.pl	with Virūpakkha snakes - family of snakes
me	pron	1.gen.s	my
mettaṃ,	noun	nt.n.s	kindness, amity, sympathy, friendliness
mettaṃ	noun	nt.n.s	kindness, amity, sympathy, friendliness
erāpathehi	noun	m.ins.pl	with Erāpatha snakes - family of snakes
me;	pron	1.gen.s	my
chabyāputtehi	noun	m.ins.pl	with Chabyāputta snakes - family of snakes
me	pron	1.gen.s	my
mettaṃ,	noun	nt.n.s	kindness, amity, sympathy, friendliness
mettaṃ	noun	nt.n.s	kindness, amity, sympathy, friendliness
kaṇhā-	adj		dark, black
gotamakehi	noun	m.ins.pl	with Gotamaka snakes – family of snakes
ca;	ind		and

My friendliness with the Virūpakkha snakes, my friendliness with the Erapatha snakes, my friendliness with the Chabyaputta snakes, and my friendliness with the black Gotamaka snakes.

apādahehi me mettaṃ,
mettaṃ dipādahehi me;
catuppadehi me mettaṃ,
mettaṃ bahuppadehi me.

apādahehi	adj	m.ins.pl	with not having feet, footless, creeping
me	pron	1.gen.s	my
mettaṃ,	noun	nt.n.s	kindness, amity, sympathy, friendliness
mettaṃ	noun	nt.n.s	kindness, amity, sympathy, friendliness
dipādahehi	adj	m.ins.pl	with having two feet

me;	pron	1.gen.s	my
catuppadehi	adj	m.ins.pl	with having four feet, quadrupeds
me	pron	1.gen.s	my
mettaṃ,	noun	nt.n.s	kindness, amity, sympathy, friendliness
mettaṃ	noun	nt.n.s	kindness, amity, sympathy, friendliness
bahuppadehi	adj	m.ins.pl	with many-footed
me	pron	1.gen.s	my

my friendliness with the footless, my friendliness with the two-footed, my friendliness with the four-footed, my friendliness with the many-footed.

mā maṃ apādako hiṃsi,
mā maṃ hiṃsi dipādako;
mā maṃ catuppado hiṃsi,
mā maṃ hiṃsi bahuppado.

mā	ind		may not
maṃ	pron	1.ac.s	me
apādako	adj	m.n.s	not having feet, footless, creeping
hiṃsi,	verb	aor.3.s	hurt; injured; teased
mā	ind		may not
maṃ	pron	1.ac.s	me
hiṃsi	verb	aor.3.s	hurt; injured; teased
dipādako;	adj	m.n.s	having two feet
mā	ind		may not
maṃ	pron	1.ac.s	me
catuppado	adj	m.n.s	having four feet, quadrupeds
hiṃsi,	verb	aor.3.s	hurt; injured; teased
mā	ind		may not
maṃ	pron	1.ac.s	me
hiṃsi	verb	aor.3.s	hurt; injured; teased
bahuppado	adj	m.n.s	many-footed

footless may not harm me, two-footed may not harm me, four-footed may not harm me, many-footed may not harm me.

sabbe sattā sabbe pāṇā,
sabbe bhūtā ca kevalā;
sabbe bhadraṇi passantu,
mā kiñci pāpam-āgamā.

sabbe	adj	m.n.pl	all; every
sattā	noun	m.n.pl	living beings, creatures
sabbe	adj	m.n.pl	all; every
pāṇā,	noun	m.n.pl	living beings, breathing beings
sabbe	adj	m.n.pl	all; every
bhūtā	noun	m.n.pl	beings, living beings
ca	ind		and
kevalā;	adj	m.n.pl	whole; entire
sabbe	adj	m.n.pl	all; every
bhadraṇi	adj	nt.ac.pl	auspicious; lucky; good.
passantu,	verb	imp.3.pl	may they see, find, understand
mā	ind		may not
kiñci	pron	m.ac.s	some, something, anything
pāpam-	adj		evil, bad
āgamā	v.refl	aor.3.s	came (to), arrived (at), went

all creatures, all breathing things, entire beings; may all find fortune; may they not come to any evil.

appamaṇo buddho,
appamaṇo dhammo,
appamaṇo saṅgho,
pamaṇavantāni sirimsapāni;
ahi-vicchikā satapadī
uṇṇānābhī sarabhū mūsikā

appamaṇo	adj	m.n.s	boundless; unlimited, immeasurable
buddho,	noun	m.n.s	the Buddha
appamaṇo	adj	m.n.s	boundless; unlimited, immeasurable
dhammo,	noun	m.n.s	the Dhamma
appamaṇo	adj	m.n.s	boundless; unlimited, immeasurable

saṅgho,	noun	m.n.s	the Saṅgha
pamāṇavantāni	adj	nt.n.pl	measured, limited
siriṃsapāni;	noun	nt.n.pl	snake, reptile, creepy crawly
ahi-	noun		snake
vicchikā	noun	m.n.pl	scorpions
satapadī	noun	m.n.pl	centipedes
uṇṇānābhī	noun	m.n.pl	spiders
sarabhū	noun	m.n.pl	house lizards
mūsikā	noun	f.n.pl	rats; mice

the Buddha is immeasurable, the Dhamma is immeasurable, the Saṅgha is immeasurable. measured are creeping things: snakes, scorpions, centipedes, spiders, lizards and rats.

katā me rakkhā, katā me parittā,
paṭikkamantu bhūtāni.
so'haṃ namo bhagavato
namo sattannaṃ sammā-sambuddhānaṃ.

katā	pp	m.n.pl	done, worked, made
me	pron	1.ins.s	by me
rakkhā	noun	f.n.pl	protection; safety; shelter.
katā	pp	m.n.pl	done, worked, made
me	pron	1.ins.s	by me
parittā,	noun	m.n.pl	protection, safeguard
paṭikkamantu	verb	imp.3.pl	may they step backwards, to return
bhūtāni	noun	nt.n.pl	beings
so'	pron	m.n.s	that, he
ahaṃ	pron	1.n.s	I
namo	noun	m.n.s	homage, veneration
bhagavato	noun	m.dat.s	to the Blessed One
namo	noun	m.n.s	homage, veneration
sattannaṃ	adj	m.dat.pl	to seven
sammā-	ind		properly; rightly; thoroughly
sambuddhānaṃ	noun	m.dat.pl	to those who has thoroughly understood, fully enlightened, Buddhas

Protection done by me; safeguard done by me. May the beings step backwards. I pay homage to the Blessed One, homage to the seven rightly self-awakened ones.

BUDDHA-DHAMMA-SAṄGHA-GUṆĀ

[SN 11.3]

iti'pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

iti'pi	ind		it is so, thus
so	pron	m.n.s	he
bhagavā	noun	m.n.s	Sublime One, Blessed One, Fortunate One the Buddha
arahaṃ	noun	m.n.s	enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddho	noun	m.n.s	one who has thoroughly understood, being enlightened, a Buddha, fully awakened one
vijjā-	noun		knowledge, wisdom, understanding
caraṇa-	noun		behaviour, conduct
sampanno	pp	m.n.s	accomplished, fulfilled, completed, become endowed with
sugato	adj	m.n.s	epithet of the Buddha, lit. well gone
lokavidū	noun	m.n.s	knower of the world (epithet of the Buddha)
anuttaro	adj	m.n.s	highest, unsurpassed, unexcelled, superior
purisadamma-	noun		trainable people
sārathi	noun	m.n.s	charioteer, driver
satthā	noun	m.n.s	master, teacher
deva-	noun		deity(s), god(s)
manussānaṃ	noun	m.gen.pl	of humans
buddho	adj	m.n.s	awakened, woke up, understood
bhagavā'ti	adj	m.n.s	fortunate, illustrious, sublime, blessed happy, glorious, auspicious

thus he, who is the realised, the worthy one, perfectly awakened one, accomplished in wisdom and behaviour, well gone, knower of the world, unsurpassed driver of the trainable people, teacher of the gods and men, awakened one, the Fortunate One.

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī'ti.

svākkhāto	adj	m.n.s	well taught, well explained
bhagavatā	noun	m.ins.s	by Sublime One, Blessed One, fortunate one, the Buddha
dhammo	noun	m.n.s	the Teaching, Doctrine
sandiṭṭhiko	adj	m.n.s	visible, evident, presently perceivable
akāliko	adj	m.n.s	immediate, timeless
ehipassiko	adj	m.n.s	open to inspection, lit. come! see!
opanayiko	adj	m.n.s	applicable, relevant, practical, useful, lit leading towards (to the goal)
paccattaṃ	adv	ind	for oneself, individually, personally
veditabbo	ptp	m.n.s	can be known, should be understood, must be experienced
viññūhi	noun	m.ins.pl	by wise people, sages, intelligent people

the Teaching is well explained by the Blessed One, visible, timeless, open to inspection, relevant, can be known individually by wise people.

supaṭipanno bhagavato sāvakasaṅgho ujupaṭipanno bhagavato sāvakasaṅgho ñāyapaṭipanno bhagavato sāvakasaṅgho sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

supaṭipanno	adj	m.n.s	going the right way, practiced well
bhagavato	noun	m.gen.s	of Sublime One, Blessed One, fortunate one, the Buddha
sāvaka-	noun		disciple, pupil, lit. hearer
saṅgho	noun	m.n.s	Community, assembly
ujupaṭipanno	adj	m.n.s	practices straightly, living uprightly
ñāyapaṭipanno	adj	m.n.s	following the correct method walking in the right path

sāmīcipaṭipanno	adj	m.n.s	following the right way, living correctly
yadidaṃ	adv	ind	namely, that is, lit. which this
cattāri	adj	m.n.pl	four (4)
purisayugāni	noun	nt.n.pl	pairs of people
aṭṭha	adj	m.n.pl	eight (8)
purisapuggalā	noun	m.n.pl	individuals, individual person
esa	pron	m.n.s	this
bhagavato	noun	m.gen.s	of Sublime One, Blessed One, fortunate one, the Buddha
sāvakaśaṅgho	noun	m.n.s	Community of disciples
āhuneyyo	adj	m.n.s	worthy of offering, lit. should be offered to
pāhuneyyo	adj	m.n.s	worthy of hospitality, deserving to be a guest
dakkhiṇeyyo	adj	m.n.s	worthy of gifts, worthy of offerings
añjali-karaṇīyo	adj	m.n.s	worthy of reverence, lit. should make anjali to
anuttaraṃ	adj	nt.n.s	highest, unsurpassed, unexcelled, superior
puñṇakkhettaṃ	noun	nt.n.s	field of merit; pts: doing good to whom brings benefit to the doer
lokassa	noun	m.dat.s	for the world, universe, cosmos

the Community of disciples of the Blessed One, that which practiced well,
the Community of disciples of the Blessed One, that living morally upright life,
the Community of disciples of the Blessed One, that following the correct method
the Community of disciples of the Blessed One, that following the right way
that is - four pairs of people and eight individuals
this is the Community of disciples of the Blessed One,
worthy of offering, worthy of hospitality, worthy of gifts, worthy of reverence, the
highest field of merit for the world

YAÑ KIÑCI RATANAM LOKE

[MJR]

yañ kiñci ratanam loke vijjati vividham puthu, ratanam buddha-samam n'atthi. tasmā sotthī bhavantu te.

yaṃ-	pron	m.ac.s	which, whoever, whatever, that which
kiñci	pron	m.ac.s	some, something, anything
ratanam	noun	nt.ac.s	jewel, gem, gemstone
loke	noun	m.loc.s	in the world
vijjati	verb	pr.3.s	exists (in), is found (in), is present (in)
vividham	adj	m.ac.s	various kinds of
puthu	ind		in many ways, in different ways
ratanam	noun	nt.n.s	jewel, gem, gemstone
buddha-	noun		the Buddha, Awakened One
samam	adj	nt.n.s	level, even, equal
n'atthi	verb	pr.3.s	is not, it is not, there is not, there is no
tasmā	ind		therefore, that is why, lit. from that
sotthī	noun	f.n.pl	safety, well-being
bhavantu	verb	imp.3.pl	may they be
te	pron	2.dat.s	for you

Whatever various kind of jewel in the world there is found in many ways, a jewel equal to the Buddha does not exist. Therefore may well-being be for you.

yañ kiñci ratanam loke vijjati vividham puthu, ratanam dhamma-samam n'atthi. tasmā sotthī bhavantu te.

Whatever various kind of jewel in the world there is found in many ways, a jewel equal to the Dhamma does not exist. Therefore may well-being be for you.

yañ kiñci ratanam loke vijjati vividham puthu, ratanam saṅgha-samam n'atthi. tasmā sotthī bhavantu te.

Whatever various kind of jewel in the world there is found in many ways, a jewel equal to the Saṅgha does not exist. Therefore may well-being be for you.

sakkatvā buddha-ratanam, osadham uttamam varam, hitam deva-manussanam. buddha-tejena sotthinā nassant'upaddavā sabbe, dukkhā vūpasamentu te.

sakkatvā	verb abs	having honoured; having treated with respect; having received hospitably.
buddha-	noun	the Buddha, Awakened One
ratanam	noun nt.ac.s	jewel, gem, gemstone
osadham	noun nt.ac.s	medicine, drug, medicinal herb
uttamam	adj nt.ac.s	best, highest, ultimate, supreme, top
varam	adj nt.ac.s	excellent, best, lit. select
hitam	noun nt.ac.s	welfare, good, benefit, blessing
deva-manussanam	noun m.gen.pl	of gods and men
buddha-	noun	the Buddha, Awakened One
tejena	noun m.ins.s	by radiance, glory, splendour, power
sotthinā	noun m.ins.s	by safety, well-being
nassantu-	verb imp.3.pl	may they perish, end, get lost, be destroyed
upaddavā	noun m.n.pl	accidents, misfortunes, calamities
sabbe	adj m.n.pl	all
dukkhā	noun m.n.pl	sufferings
vūpasamentu	verb imp.3.pl	may they settle, become calm, subside
te	pron 2.gen.s	your

Having revered the jewel of the Buddha, the highest, most excellent medicine, the welfare of human and deities. Through the Buddha's might and safety may all obstacles vanish, may your sufferings subside.

sakkatvā dhamma-ratanam, osadham uttamam varam, pariḷāh'ūpasamanam. dhamma-tejena sotthinā nassant'upaddavā sabbe, bhayā vūpasamentu te.

pariḷāha-	noun	discomfort, distress, lit. burning
upasamanam	adj m.ac.s	quieting, calming, appeasing.
bhayā	noun m.n.pl	fears, frights, terrors, dismays

Having revered the jewel of the Dhamma, the highest, most excellent medicine, calming the distress. Through the Dhamma's might and safety may all obstacles vanish, may your fears subside.

sakkatvā saṅgha-ratanam, osadham uttamaṃ varam, āhuneyyaṃ pāhuneyyaṃ. saṅgha-tejena sotthinā nassant'upaddavā sabbe, rogā vūpasamentu te.

āhuneyyaṃ	adj	m.ac.s	worthy of offerings, lit. should be offered to
pāhuneyyaṃ	adj	m.ac.s	worthy of hospitality, lit. should be received as guests
rogā	noun	m.n.pl	diseases, illnesses

Having revered the jewel of the Saṅgha, the highest, most excellent medicine, worthy of offerings, worthy of hospitality. Through the Saṅgha's might and safety may all obstacles vanish, may your fears subside.

BOJJH'AṄGA-PARITTAM

[thai]

bojjh'aṅgo sati-saṅkhāto dhammānaṃ vicayo tathā viriyam'pīti-passaddhi bojjh'aṅgā ca tathā'pare samādh'upekkha-bojjh'aṅgā.

bojjh'aṅgo	noun	m.n.s	element of awakening, factor of enlightenment
sati-	noun		memory, mindfulness, presence, awareness
saṅkhāto	adj	m.n.s	reckoned, so called, named
dhammānaṃ	noun	m.gen.pl	of the qualities, of Teachings, of Dhammas
vicayo	noun	m.n.s	investigation, examination, probing, analysis discrimination
tathā	ind		so, thus, in such a way, likewise, similarly
viriyam-	noun		effort, energy, might, power
pīti-	noun		delight, joy, rapture, bliss
passaddhi	noun	m.n.s	calmness, tranquillity, peace, stillness, serenity
bojjh'aṅgā	noun	m.n.pl	elements of awakening, factors of enlightenment
ca	ind		and
tathā-	ind		so, thus, in such a way, likewise, similarly
apare	adj		another, after, further, next
samādh-	noun		perfect peace of mind, stability of mind, stillness of mind
upekkha-	noun		mental poise, mental balance, equanimity
bojjh'aṅgā	noun	m.n.pl	elements of awakening, factors of enlightenment

The factors for awakening include mindfulness, investigation of Dhammas, persistence, rapture, tranquillity, concentration and equanimity factors for awakening.

satt'ete sabba-dassinā muninā sammad-akkhātā bhāvitā bahulī-katā samvattanti abhiññāya nibbānāya ca bodhiyā.

satta-	adj		seven (7)
ete	pron	m.n.pl	these
sabba-	adj		all, every, whole, entire, complete
dassinā	adj	m.ins.s	by seeing, perceiving, knowing, understanding

muninā	noun	m.ins.s	by sage
sammā-	ind		completely, thoroughly, fully, totally
akkhātā	pp	m.n.pl	said, told, declared, announced
bhāvitā	adj	m.n.pl	cultivated, developed, lit. caused to be
bahulī-katā	adj	m.n.pl	practised often, devoted oneself to, made much of
saṃvattanti	verb	pr.3.pl	they lead (to)
abhiññāya	noun	f.dat.s	to the direct knowledge, higher understanding
nibbānāya	noun	nt.dat.s	to going out (of a lamp), extinguishing (of a fire) quenching
ca	ind		and
bodhiyā	noun	f.dat.s	to enlightenment, awakening

These seven, which has been thoroughly told by the sage who understand, when developed and practised often lead to higher knowledge, to extinguishing and to awakening.

etena sacca-vajjena sotthi te hotu sabbadā

etena	pron	m.ins.s	by this
sacca-	noun		truth
vajjena	adj	m.ins.s	by speaking, to be said”
sotthi	noun	f.n.s	safety, well-being
te	pron	m.dat.s	for you
hotu	verb	imp.3.s	may it be
sabbadā	ind		always, at all times

By the saying of this truth, may well-being always be for you.

ekasmiṃ samaye nātho moggallānañ'ca kassapaṃ gilāne dukkhite disvā, bojjh'aṅge satta desayi. te ca taṃ abhinanditvā rogā muccim̐su tañ'khaṇe.

ekasmiṃ	adj	m.loc.s	in one
samaye	noun	m.loc.s	in time, occasion
nātho	noun	m.n.s	protector, lord, refuge
moggallānañ'ca	noun	m.ac.s	and Moggallāna
kassapaṃ	noun	m.ac.s	Kassapa

gilāne	adj	m.loc.s	in sick, ill
dukkhite	adj	m.loc.s	in when afflicted, miserable, suffering
disvā	verb	abs	having seen, having understood, having found
bojjh'aṅge	noun	m.ac.pl	elements of awakening, factors of enlightenment
satta	adj	m.ac.pl	seven (7)
desayi	verb	aor.3.s	taught, explained
te	pron	m.n.pl	they
ca	ind		and
taṃ	pron	m.ac.s	that
abhinanditvā	verb	abs	having approved (of), having applauded having been pleased (with)
rogā	noun	m.abl.s	from disease, illness
muccim̐su	verb	aor.3.pl	they became free
tañ'khaṇe	ind		at that moment, immediately

At one time, the Protector having seen that Moggallana and Kassapa were sick and suffering, taught them the seven factors for awakening. They, having been pleased with that, were instantly freed from illness.

etena sacca-vajjena sotthi te hotu sabbadā

By the saying of this truth, may well-being always be for you.

ekadā dhamma-rājā pi gelaññen'ābhipīlito cundattherena taññeva bhaṇāpetvāna sādaraṃ sammoditvā ca ābādhā tamhā vuṭṭhāsi ṭhānaso.

ekadā	ind		one day, sometimes, at some (unspecified) time
dhamma-rājā	noun	m.n.s	just king, righteous ruler
pi	ind		also
gelaññena-	noun	nt.ins.s	with sickness, illness
abhipīlito	pp	m.n.s	oppressed; squeezed, crushed
cunda-ttherena	noun	m.ins.s	by elder Cunda
taññeva = taṃ + eva	pron	m.ac.s	just that
bhaṇāpetvāna	verb	abs	having caused to recite, caused to proclaim
sādaraṃ	ind		affectionately, showing regard and consideration
sammoditvā	verb	abs	having rejoiced; having delighted.

ca	ind	and
ābādhā	noun m.abl.s	from disease, sickness, illness, affliction
tamhā	pron m.abl.s	from that
vuṭṭhāsi	verb aor.3.s	arose (from), emerged (from)
ṭhānaso	ind	on the spot, right there, immediately

Once, when the righteous king was oppressed by sickness, he had the elder Cunda recite that very (teaching) with regard. And having rejoiced, he emerged from that disease.

etena sacca-vajjena sotthi te hotu sabbadā

By the saying of this truth, may well-being always be for you.

pahīnā te ca ābādhā tiṇṇannam'pi mahesinaṃ, magg'āhata-kilesā va patt'ānuppatti-dhammataṃ.

pahīnā	pp	m.n.pl	abandoned, dispelled, eliminated, removed given up
te	pron	m.n.pl	they, those
ca	ind		and
ābādhā	noun	m.n.pl	disease, sickness, illness, affliction
tiṇṇannam'pi	adj	m.dat.pl	for three
mahesinaṃ	noun	m.dat.pl	for great sages
magga-	noun		road, path, track, way
āhata-	pp		struck, beaten, stamped, demolished
kilesā	noun	m.n.pl	defilements, impurities
va	ind		like, as
patti-	noun		reaching, attainment (of), getting
anuppatti-	masc		following attainment (of), after getting
dhammataṃ	noun	f.ac.s	normal custom, habit; what is to be expected; the usual way

Those diseases were abandoned by the three great seers, just as defilements are demolished by the path, what is to be expected from attainment after attainment.

etena sacca-vajjena sotthi te hotu sabbadā

By the saying of this truth, may well-being always be for you.

ABHAYA-PARITTAM

[trad]

yan'dunnimittam avamaṅgalañ'ca, yo c'āmanāpo sakuṇassa saddo, pāpaggaho dussupinaṃ
akantaṃ, buddh'ānubhāvena vināsamentu

yan'	pron	nt.n.s	which, whatever, that which
dunnimittam	noun	nt.n.s	bad omen
avamaṅgalañ'ca	noun	nt.n.s	and bad luck, ill omen
yo	pron	m.n.s	whatever, whichever
c'āmanāpo	adj	m.n.s	and unpleasant, disagreeable, detestable
sakuṇassa	noun	m.gen.s	of bird
saddo	noun	m.n.s	sound, noise
pāpa-	adj		evil, criminal, wrong, bad, vicious
gaho	noun	m.n.s	planet
dussupinaṃ	noun	nt.n.s	bad dream, nightmare
akantaṃ	adj	nt.n.s	unpleasant, unwelcome, disagreeable
buddh'ānubhāvena	noun	m.ins.s	by the power of the Buddha
vināsamentu	verb	imp.3.pl	may they be destroyed

**Whatever ill omen and bad luck, and whatever unpleasant bird's sound, evil planets,
upsetting nightmares: by the power of the Buddha may they be destroyed.**

yan'dunnimittam avamaṅgalañ'ca, yo cāmanāpo sakuṇassa saddo, pāpaggaho dussupinaṃ
akantaṃ, dhamm'ānubhāvena vināsamentu

**Whatever ill omen and bad luck, and whatever unpleasant bird's sound, evil planets,
upsetting nightmares: by the power of the Dhamma may they be destroyed.**

yan'dunnimittam avamaṅgalañ'ca, yo cāmanāpo sakuṇassa saddo, pāpaggaho dussupinaṃ
akantaṃ, saṅgh'ānubhāvena vināsamentu

**Whatever ill omen and bad luck, and whatever unpleasant bird's sound, evil planets,
upsetting nightmares: by the power of the Saṅgha may they be destroyed.**

DEVATĀ-UYYOJANA-GĀTHĀ

[MJG]

dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā, sokappattā ca nissokā, hontu sabbe pi pāṇino.

dukkhappattā	adj	m.n.pl	being in suffering, afflicted with pain
ca	ind		and
niddukkhā	adj	m.n.pl	free from pain, without suffering
bhayappattā	adj	m.n.pl	being in fear, afflicted with terror
ca	ind		and
nibbhayā	adj	m.n.pl	free from fear, fearless, unafraid
sokappattā	adj	m.n.pl	being in grief, afflicted with sorrow
ca	ind		and
nissokā	adj	m.n.pl	free from sorrow, without grief, not mourning
hontu	verb	imp.3.pl	may they be
sabbe	adj	m.n.pl	all
pi	ind		also, and also
pāṇino	noun	m.n.pl	living beings, lit. breather

May all living beings who afflicted with suffering be free from pain, may all living beings who afflicted with terror be free from fear, May all living beings who afflicted with sorrow be free from grief.

ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ sabbe devā anumodantu sabba-sampatti-siddhiyā.

ettāvatā	ind		to this extent, to this degree, so far
ca	ind		and
amhehi	pron	1.ins.pl	by us, with us
sambhataṃ	adj	f.ac.s	brought together, stored up, acquired
puñña-	noun		meritorious, good, wholesome, lit. (mental) pure
sampadaṃ	noun	f.ac.s	attainment, achievement
sabbe	adj	m.n.pl	all
devā-	noun	m.n.pl	deities
anumodantu	v	imp.3.pl	may they rejoice in

sabba	adj	m.n.pl	all
sampatti	noun	f.n.s	success, attainment; happiness, bliss, fortune
siddhiyā	noun	f.dat.s	for accomplishment, success, prosperity

May all deities rejoice in meritorious achievement so far acquired by us, for the prosperity of all fortune.

dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā, bhāvan'ābhiratā hontu, gacchantu devatā-gatā.

dānaṃ	noun	nt.ac.s	alms, gift, giving, offering, charity
dadantu	verb	imp.3.pl	may they give
saddhāya	noun	f.ins.s	with faith, confidence
sīlaṃ	noun	nt.ac.s	behaviour, conduct, integrity
rakkhantu	verb	imp.3.pl	may they protect
sabbadā	ind		always, at all times
bhāvanā-	noun		development, cultivation, meditation
abhiratā	pp	m.n.pl	finding delight (in); content (with), delightful
hontu	verb	imp.3.pl	may they be
gacchantu	verb	imp.3.pl	may they go
devatā-	noun		deity, god
gatā	pp	m.n.pl	become (a certain way), being in (some state) gone into (a state)

May they give gifts with faith. May they protect virtue always. May they find delight in meditation. May they go the state of deity.

sabbe buddhā balappattā, paccekānañ'ca yaṃ balaṃ, arahantānañ'ca tejena, rakkhaṃ bandhāmi sabbaso.

sabbe	adj	m.n.pl	all
buddhā	noun	m.n.pl	the Buddhas, Awakened Ones
balappattā	adj	m.n.pl	come into power; grown strong.
paccekānañ'ca	adj	m.gen.pl	of individual, separate, each
yaṃ	pron	m.ac.s	that which, whatever
balaṃ	noun	nt	strength, power, might

arahantānañ'ca	noun	m.gen.pl	of enlightened beings, lit. worthy ones
tejena	noun	m.ins.s	by radiance, glory, splendour, power
rakkhaṃ	noun	f.ac.s	shelter, protection, care
bandhāmi	verb	pr.1.s	may I bind, tie up
sabbaso	ind		in every way, completely, altogether

By all Buddhas attained the power, and the power of the solitary ones, and by the might of the worthy ones, may I bind in every way for protection.

JAYA-MAṄGALA-ATTHA-GĀTHĀ

[trad]

bāhuṃ saḥassam'abhinimmita sāvudhan'taṃ, grīmekhalaṃ uḍita-ghora-sasena-māraṃ,
dān'ādi-dhamma-vidhinā jitavā mun'indo, tan'tejasā bhavatu te jaya-maṅgalāni

bāhuṃ	noun	m.ac.s	arm
saḥassam-	adj		one thousand (1000)
abhinimmita	pp		created, produced, made (by magic)
sāvudhan'	adj	m.ac.s	equipped with a weapon
taṃ	pron	m.ac.s	that
grīmekhalaṃ	noun	m.ac.s	Grīmekhala
uḍita-	pp		spoken, proclaimed, uttered
ghora-	adj		terrible, awful, dreadful, lit. screaming!
sasena-	adj		accompanied by an army.
māraṃ	noun	m.ac.s	death, Death personified, evil one
dāna-	noun		liberality, generosity
ādi-	noun		etc, and so on, lit. beginning with
dhamma-	noun		quality
vidhinā	ind		in due method.
jitavā	verb	abs	having conquered; having subdued.
mun'indo	noun	m.n.s	the great sage.
tan'	pron	m.ac.s	that
tejasā	noun	m.ins.s	by radiance, glory, splendor, power
bhavatu	verb	imp.3.s	may it be
te	pron	2.dat.s	for you
jaya-	noun		victory, conquest, winning
maṅgalāni	noun	nt.n.pl	what is auspicious, blessings, good omens prosperity

With thousand created arms, equipped with a weapon, on the elephant Girimekhala, uttered a frightening roar, accompanied by an army, the Evil One. The Great Sage defeated him by means of such qualities as generosity. By the power of that, may the victory and blessings be for you.

mār'ātirekam'abhiyujjhita-sabba-rattiṃ, ghoram'pan'āḷavakam'akkhama-thaddha-yakkhaṃ, khantī-sudanta-vidhinā jitavā mun'indo.

māra-	noun	m.ac.s	death, Death personified, evil one
atirekam-	adj	m.ac.s	more (than); superior, higher
abhiyujjhita-	adj		making war
sabba-	adj		all
rattiṃ	noun	f.ac.s	night
ghoram'	adj		terrible, awful, dreadful
pana'	ind		moreover, and now, but
āḷavakam'	noun	m.ac.s	the yakkha of Āḷavī, Āḷavaka
akkhama-	adj		impatient (with), intolerant (of), not able to endure
thaddha-	adj		proud, arrogant, lit. stiff
yakkhaṃ	noun	m.ac.s	supernatural being, spirit, demon, yakkha
khantī-	noun		patience, endurance, tolerance
sudanta-	adj		well tamed, well trained, well controlled
vidhinā	ind		in due method.
jitavā	verb	abs	having conquered; having subdued.
mun'indo	noun	m.n.s	the great sage.

Even more frightful than mara making war all night was Āḷavaka, the arrogant impatient demon, the Great Sage defeated him by means of well-trained endurance.

tan'tejasā bhavatu te jaya-maṅgalāni.

By the power of that, may the victory and blessings be for you.

nāḷāgiriṃ gaja-varaṃ atimatta-bhūtaṃ, dāv'aggi-cakkam'asanī'va, sudāruṇan'taṃ, mett'ambu-seka-vidhinā jitavā mun'indo.

nāḷāgiriṃ	noun	m.ac.s	Nāḷāgiri
gaja-	noun		elephant
varaṃ	adj	m.ac.s	excellent, best, lit. select
atimatta-	adj		maddened, over deluded

bhūtaṃ	pp	m.ac.s	become
dāv'aggi-	noun		forest-fire
cakkam-	noun		a circular missile, a discus
asanī'va	noun		like thunderbolt; a lightning flash.
sudāruṇan'	adj		very brutal, savage, vicious, cruel
taṃ	pron	m.ac.s	that
metta'	noun		goodwill, friendliness, benevolence
ambu-	noun		water
seka-	noun		sprinkling
vidhinā	ind		in due method.
jitavā	verb	abs	having conquered; having subdued.
mun'indo	noun	m.n.s	the great sage.

Nālāgiri, the excellent elephant, when maddened, was very cruel, like a forest fire, a flaming discus, a lightning bolt. The lord of sages defeated him by sprinkling the water of good will.

tan'tejasā bhavatu te jaya-maṅgalāni.

By the power of that, may the victory and blessings be for you.

ukkhitta-khaggam-atihattha-sudāruṇan'taṃ, dhāvan'ti-yojana-path'aṅguli-mālavantam.
iddhī'bhisāṅkhata-mano jitavā mun'indo.

ukkhitta-	pp		lifted up, drawn up, raised, lit. thrown up
khaggam-	noun	m.ac.s	sword
atihattha-	adj		over-hand, expert hand
sudāruṇan'	adj		very brutal, savage, vicious, cruel
taṃ	pron	m.ac.s	that
dhāvaṃ-	masc	m.ac.s	running, racing.
ti-	adj		three (3)
yojana-	noun		measure of length; approximately twenty kilometres
patha-	noun		way, path
aṅguli-	noun		finger
mālavantam	adj	m.ac.s	garlanded-with

iddhī'	noun	psychic power
abhisāṅkhata-	adj	prepared, fixed, made up, arranged, done
mano	noun m.n.s	mind
jitavā	verb abs	having conquered; having subdued.
mun'indo	noun m.n.s	the great sage.

Very cruel, with a sword upraised in his expert hand, Garlanded-With-Fingers ran three yojanas along the path. The lord of sages defeated him with mind-made psychic powers.

tan'tejasā bhavatu te jaya-maṅgalāni.

By the power of that, may the victory and blessings be for you.

katvāna kaṭṭham'udaraṃ iva gabbhinīyā, ciñcāya duṭṭha-vacanaṃ janakāya-majjhe, santena soma-vidhinā jitavā mun'indo

katvāna	verb abs	having done, having made	
kaṭṭham'	noun	stick, plank, log, wood, timber	
udaraṃ	noun nt.ac.s	stomach, belly	
iva	ind	like, as	
gabbhinīyā	adj f	pregnant	
ciñcāya	noun f	tamarind tree, Ciñca	
duṭṭha-	adj	wicked, evil, bad, corrupt	
vacanaṃ	noun nt	word, utterance, talk, statement	
janakāya-	noun masc	crowd of people, lit. people body	
majjhe	ind	in the middle, in the midst (of)	
santena	adj m.ins.s	still, calm, at peace, tranquil	
soma-	noun	nectar	?
vidhinā	ind	in due method.	
jitavā	verb abs	having conquered; having subdued.	
mun'indo	noun m.n.s	the great sage.	

Having made a wooden belly like a pregnant, Ciñca made an evil statement in the midst of the crowd of people. The lord of sages defeated her with peaceful, gracious means.

tan'tejasā bhavatu te jaya-maṅgalāni.

By the power of that, may the victory and blessings be for you.

saccaṃ vihāya mati-saccaka-vāda-ketuṃ, vādābhiropita-manam ati-andha-bhūtaṃ, paññā-padīpa-jalito jitavā mun'indo

saccaṃ	noun	nt.ac.s	truth
vihāya	verb	ger	abandoning, forsaking, leaving; giving up
mati-	noun		mind, opinion, thought, thinking of
	or	adj	believing, thinking, perceiving, -minded
saccaka-	noun		Saccaka
vāda-	noun		speech, statement, assertion, what is said
ketuṃ	noun		pride, arrogance or banner, flag or appearance
vāda-	noun		debate, argument, disputation
abhiropita-	adj		put on top, placed, (of an argument) refuted debunked, disproved
manam	noun		mind, mental faculty, intellect
ati-	ind		in excess, extremely very, thoroughly
andha-	noun		blind person, lit. dark
bhūtaṃ	pp	m.ac.s	become, born
paññā-	noun		wisdom, knowledge, intelligence, intellect understanding, insight
padīpa-	noun		lamp, light, lighting
jalito	adj	m.n.s	bright, shining, blazing
jitavā	verb	abs	having conquered; having subdued.
mun'indo	noun	m.n.s	the great sage.

Saccaka, whose provocative views had abandoned the truth, delighting in argument, had become thoroughly blind. The lord of sages defeated him with the shining light of wisdom.

tan'tejasā bhavatu te jaya-maṅgalāni.

By the power of that, may the victory and blessings be for you.

nandopananda-bhujagaṃ vibudhaṃ mah'iddhiṃ, puttena therā-bhujagena dam'āpayanto,
iddh'ūpadesa-vidhinā jitavā mun'indo

nandopananda-	noun	Nandopananda
bhujagaṃ	noun m.ac.s	snake
vibudhaṃ	noun	with distorted wisdom
mah'iddhiṃ	adj	of great supernatural power, magically powerful
puttena	noun m.ins.s	by son
therā-	adj	old, elderly, senior
bhujagena	noun m.ins.s	by snake
dama-	noun	taming, restraint, self-control
apayanto	prp m.n.s	going away; is retreating.
iddhi-	noun	psychic power
upadesa-	noun	pointing out, indication, instruction, advice
vidhinā	ind	in due method.
jitavā	verb abs	having conquered; having subdued.
mun'indo	noun m.n.s	the great sage.

Nandopananda was a serpent with great power but wrong views. The Lord of Sages defeated him by means of a display of marvels, sending his son, the serpent-elder, to tame him.

tan'tejasā bhavatu te jaya-maṅgalāni.

By the power of that, may the victory and blessings be for you.

duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ, brahmaṃ visuddhi-jutim'iddhi-
bak'ābhidhānaṃ, ñāṇā-gadena vidhinā jitavā mun'indo

duggāha-	adj	taking hold of wrongly; a bad seizing
diṭṭhi-	noun	view, belief, opinion
bhujagena	noun m.ins.s	by snake
sudaṭṭha-	adj	well bitten
hatthaṃ	noun m.ac.s	hand
brahmaṃ	noun m.ac.s	God, creator god, Brahma
visuddhi-	noun	purity (of), purification (of), holiness

jutim-	noun		effulgence; brightness; splendor.
iddhi-	noun		psychic power
baka-	noun		Baka
abhidhānaṃ	noun	nt.ac.s	name; appellation
ñāṇā-	noun		knowledge, understanding, insight
gadena	noun	m.ins.s	by speech, sentence
vidhinā	ind		in due method.
jitavā	verb	abs	having conquered; having subdued.
mun'indo	noun	m.n.s	the great sage.

His hands were strongly bitten by the serpent of wrongly held views, the Brahma, by name Baka, (thought himself) pure in his radiance & power. The Lord of Sages defeated him by means of his words of knowledge.

tan'tejasā bhavatu te jaya-maṅgalāni.

By the power of that, may the victory and blessings be for you.

etā pi buddha-jaya-maṅgala-aṭṭha-gāthā, yo vācano dina-dine sarate'm'atandī, hitvān'aneka-vividhāni c'upaddavāni, mikkhaṃ sukhaṃ adhigameyya naro sapaṇṇo

etā	pron	f.n.pl	these
pi	ind		also, and also
buddha-	noun		the Buddha
jaya-	noun		victory, conquest, winning
maṅgala-	adj		auspicious, sacred, blessed
aṭṭha-	adj		eight (8)
gāthā	noun	f.n.pl	verses, poems, stanzas
yo	pron	m.n.s	whoever
vācano	noun	m.n.s	recitation, reading
dina-	noun		day
dine	noun	m.ac.pl	days
sarate-m'	verb	opt.3.s	could remember
atandī	adj		not lazy; active.
hitvāna	verb	abs	having left, having left behind, having abandoned

aneka-	adj		many, various, countless, lit. not one
vividhāṇi	adj	nt.ac.pl	various kinds of
c'upaddavāṇi	noun	nt.ac.pl	and accidents, misfortunes
mokkhaṃ	noun	m.ac.s	release, freedom
sukhaṃ	noun	nt.ac.s	ease, comfort, happiness, pleasure
adhigameyya	verb	opt.3.s	could attain
naro	noun	m.n.s	man
sapañño	adj	m.n.s	wise, intelligent, lit. with wisdom

These eight verses of the Buddha's auspicious victory. Whoever recites or remember them day after day not lazy, destroying all kinds of obstacles, will attain emancipation & happiness, the man with wisdom.

JAYA-PARITTAM

[MJG]

mahā-kāruṇiko nātho hitāya sabba-pāṇinaṃ, pūretvā pāramī sabbā, patto sambodhim'uttamaṃ.

mahā-	adj	great, large, powerful, grand, vast, extensive
kāruṇiko	adj m.n.s	compassionate; full of compassion.
nātho	noun m.n.s	protector, lord, refuge
hitāya	noun nt.dat.s	for welfare, good, benefit, blessing
sabba-	adj	all
pāṇinaṃ	noun m.gen.pl	of living beings
pūretvā	verb abs	having filled, having filled up
pāramī	noun f.ac.pl	perfection, transcendental virtue, lit. furthest
sabbā	adj f.ac.pl	all
patto	pp m.n.s	attained, reached, gained, found
sambodhim'	noun f.ac.s	full awakening, enlightenment
uttamaṃ	adj f.ac.s	best, highest, ultimate, supreme, top

The Protector, with great compassion for the welfare of all beings, having fulfilled all the perfections, attained the highest full awakening.

etena sacca-vajjena hotu te jaya-maṅgalaṃ

etena	pron m.ins.s	by this
sacca-	noun	truth
vajjena	noun m.ins.s	by speaking, utterance
hotu	verb imp.3.s	may it be
te	pron m.dat.s	for you
jaya-	noun	victory, conquest, winning
maṅgaṃ	noun nt.n.s	what is auspicious, blessing, good omen, prosperity

By the utterance of this truth, may victory and blessing always be for you.

jayanto bodhiyā mūle, sakyānaṃ nandi-vaḍḍhano. evaṃ tvaṃ vijayo hohi, jayassu jaya-maṅgale.

jayanto	prp	m.n.s	conquering; surpassing, victorious
bodhiyā	noun	f.gen.s	of the tree of wisdom, the sacred Bo tree
mūle	noun	m.loc.s	in root, base, foot (of a tree)
sakyānaṃ	noun	m.gen.s	of Sakyans
nandi-	noun		pleasure, enjoyment, delight
vaḍḍhano	adj	m.n.s	increasing, growing
evaṃ	ind		thus, this, like this, just as, such
tvam	pron	2.n.s	you
vijayo	adj	m.n.s	victorious; conquering, mastering; surpassing
hohi	verb	pr.2.s	may you be
jayassu	verbimp.reflx.2.s		may you win, attain
jaya-	noun		victory, conquest, winning
maṅgale	noun	nt.ac.pl	what is auspicious, blessings, good omens, prosperities

Victorious at the foot of the Bodhi tree, he who increased the Sakyans delight. May you be victorious like this, may you attain victory and blessings.

aparājita-pallaṅke, sīse paṭhavi-pokkhare, abhiseke sabba-buddhānaṃ, aggappatto pamodati.

aparājita-	adj		unconquered, undefeated, victorious, triumphant
pallaṅke	noun	m.loc.s	in cross-legged sitting position
sīse	noun		head, crown
paṭhavi-	noun		earth, ground
pokkhare	noun		blue lotus flower, blue lotus petal
abhiseke	noun		coronation, inauguration, investiture, lit. anointing
sabba-	adj		all
buddhānaṃ	noun	m.gen.pl	of the Buddhas, Awakened Ones
agga-	adj		highest, topmost, foremost
patto	pp	m.n.s	attained, reached, gained, found
pamodati	verb	pr.3.s	is delighted, is very happy, is jubilant

In the undefeated cross-legged sitting posture, with (his) head (like) the lotus (above) the ground, and consecrated by all the Buddhas, he is very happy attained the highest.

[AN 3.156]

sunakkhattaṃ sumaṅgalaṃ, supabhātaṃ suvuṭṭhitaṃ. sukhaṇo sumuhutto ca, suyitṭhaṃ brahmacārisu.

sunakkhattaṃ	noun nt.n.s	auspicious occasion
sumaṅgalaṃ	adj nt.n.s	very auspicious, propitious, beneficial
supabhātaṃ	noun nt.n.s	beautiful sunrise, good dawn
suvuṭṭhitaṃ	noun nt.n.s	good wake up, pleasant rising, lit. well risen
sukhaṇo	noun m.n.s	precious moment
sumuhutto	noun m.n.s	good moment, auspicious time
ca	ind	and
suyitṭhaṃ	adj	well given, properly offered, lit. well sacrificed
brahma-cārisu	noun m.loc.pl	in celibate people, those who living the holy life

Truly propitious and auspicious, a beautiful sunrise and a good wake up, a precious moment and a blissful hour. (will come for those who) properly offered to those leading the spiritual life.

padakkhiṇaṃ kāya-kammaṃ, vācā-kammaṃ padakkhiṇaṃ, padakkhiṇaṃ mano-kammaṃ paṇīdhi te padakkhiṇe. padakkhiṇāni katvāna, labhant'atthe padakkhiṇe.

padakkhiṇaṃ	adj nt.n.s	lucky auspicious, turning out well or favourable
kāya-kammaṃ	noun nt.n.s	bodily action
vācā-kammaṃ	noun nt.n.s	verbal action
padakkhiṇaṃ	adj nt.n.s	lucky auspicious, turning out well or favourable
padakkhiṇaṃ	adj nt.n.s	lucky auspicious, turning out well or favourable
mano-kammaṃ	noun nt.n.s	mental action
paṇīdhi	noun f	aspiration, intention, prayer, determination
te	pron m.n.pl	they
padakkhiṇe	adj	lucky auspicious, turning out well or favorable
padakkhiṇāni	adj nt.ac.pl	what is lucky auspicious, turning out well or favorable
katvāna	verb abs	having done, having made
labhanta-	prp	getting; obtaining; attaining.
atthe	noun m.ac.pl	benefits, profits, good, welfare
padakkhiṇe	adj m.ac.pl	lucky auspicious, turning out well or favorable

Auspicious is bodily action, verbal action is auspicious, auspicious is mental action, (when have) auspicious intention. Having done the auspicious they get auspicious benefits.

BHAVATU-SABBA-MAṄGALAM

bhavatu sabba-maṅgalam
rakkhantu sabba-devatā,
sabba-buddh-ānubhāvena,
sadā sotthī bhavantu te.

bhavatu	verb	imp.3.s	may it be
sabba-	adj		all; every; whole; entire
maṅgalam	noun	nt.n.s	blessing, luck, bliss
rakkhantu	verb	imp.3.s	may they protect; guard
sabba-	adj		all; every; whole; entire
devatā	noun	f.n.pl	deities
sabba-	adj		all; every; whole; entire
buddha-	noun		the Buddha
ānubhāvena	noun	m.ins.s	by the power, splendour, majesty
sadā	ind		ever; always
sotthī	noun	f.n.pl	well-being; safety; blessing
bhavantu	verb	imp.3.pl	may they be
te	pron	1.dat.s	for you

**may every blessing come to be
may all deities protect (you),
by the power of all Buddhas
may safety always be for you**

FUNERAL CHANTS

PUBBA-BHĀGA-NAMA-KĀRA-PĀTHO

namo tassa bhagavato arahato sammā-sambuddhassa

namo	ind		reverence to, veneration, homage
tassa	pron	m.gen.s	to him
bhagavato	noun	m.dat.s	to Sublime One, Blessed One, Fortunate One
arahato	noun	m.dat.s	to enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddhassa	noun	m.dat.s	to one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

Homage to him, to the Blessed One, the worthy one, perfectly awakened one

DHAMMA-SAṄGANĪ-MĀTIKĀ

[DS 1]

kusalā dhammā. akusalā dhammā. abyākatā dhammā

kusalā	adj	m.n.pl	beneficial, useful, good, wholesome
dhammā	noun	m.n.pl	dhammas
akusalā	adj	m.n.pl	unskillful, unbeneficial, useless, unwholesome
abyākatā	adj	m.n.pl	undefined, undetermined

Wholesome dhammas, unwholesome dhammas, undetermined dhammas

sukhāya vedanāya sampayuttā dhammā. dukkhāya vedanāya sampayuttā dhammā.
adukkhamasukhāya vedanāya sampayuttā dhammā.

sukhāya	adj	f.ins.s	with easy, comfortable, pleasant, good
vedanāya	noun	f.ins.s	with felt experience, feeling, sensation
sampayuttā	adj	m.n.pl	associated with, connected
dhammā	noun	m.n.pl	dhammas
dukkhāya	adj	f.ins.s	with uncomfortable, painful, unpleasant
adukkhamasukhāya	adj	f.ins.s	with neutral, neither unpleasant nor pleasant neither comfortable nor uncomfortable

Dhammas associated with pleasant feeling, dhammas associated with unpleasant feeling, dhammas associated with neutral feeling.

vipākā dhammā. vipāka-dhamma-dhammā. n'eva vipāka na vipāka-dhamma-dhammā.

vipākā	adj	m.n.pl	with result, having consequence
dhammā	noun	m.n.pl	dhammas
vipāka-dhamma-	adj		subject to consequential, by nature having result
dhammā	noun	m.n.pl	dhammas
n'eva	ind		neither, not

Dhammas having consequence, subject to consequential dhammas, neither consequential nor subject to consequential dhammas.

upādinna'upādāniyā dhammā. anupādinna'upādāniyā dhammā. anupādinna'ānupādāniyā dhammā.

upādinna-	pp		grasped, clung to, attached to, taken as mine”, acquired
upādāniyā	adj	m.n.pl	which can be grasped, which could be clung to connected with grasping
anupādinna-	pp		not grasped, not clung to, not attached to not taken as mine”, not acquired
anupādāniyā	adj	m.n.pl	which cannot be grasped, which could not be clung to, not connected with grasping

Dhammas clung and can be grasped to, dhammas not clung but can be grasped to, dhammas neither clung nor can be grasped to

saṅkiliṭṭha-saṅkilesikā dhammā. asaṅkiliṭṭha-saṅkilesikā dhammā. asaṅkiliṭṭh'asaṅkilesikā dhammā.

saṅkiliṭṭha-	adj		stained, tarnished, impure, corrupt, foul
saṅkilesikā	adj	m.n.pl	baneful, sinful, subject to defilements
asaṅkiliṭṭha-	adj		not stained, not impure, not corrupt, not foul
asaṅkilesikā	adj	m.n.pl	not baneful, not sinful, not subject to defilements

dhammas defiled and subject to defilements, dhammas undefiled but subject to defilements, dhammas neither defiled and subject to defilements.

savitakka-savicārā dhammā. avitakka-vicāra-mattā dhammā. avitakk'āvicārā dhammā.

savitakka-	adj		with thinking, with reflection
savicārā	adj	m.n.pl	with investigation, with consideration
avitakka-	adj		free from thinking, free from reflection
vicāra-	noun		investigation, planning, examination
mattā	adj	m.n.pl	measured
āvicārā	adj	m.n.pl	free from planning, investigation, examination

dhammas with thought and examination, dhammas free from thought but measured examination, dhammas free from thought and free from examination.

pīti-sahagatā dhammā. sukha-sahagatā dhammā. upekkhā-sahagatā dhammā. dassanena pahātabbā dhammā. bhāvanāya pahātabbā dhammā. n'eva dassanena na bhāvanāya pahātabbā dhammā.

pīti-sahagatā	adj	m.n.pl	accompanied by joy
sukha-sahagatā	adj	m.n.pl	accompanied by happiness
upekkhā-sahagatā	adj	m.n.pl	accompanied by equanimity
dassanena	noun	m.ins.s	by seeing
pahātabbā	ptp	m.n.pl	should be given up, should be abandoned
bhāvanāya	noun	f.ins.s	by development, cultivation, meditation

Dhammas accompanied by joy, dhammas accompanied by happiness. Dhammas accompanied by equanimity. Dhammas what should be abandoned by seeing. Dhammas what should be abandoned by development. Dhammas what should be abandoned by neither seeing nor development.

dassanena pahātabba-hetukā dhammā. bhāvanāya pahātabba-hetukā dhammā. n'eva dassanena na bhāvanāya pahātabba-hetukā dhammā

hetukā	adj	m.n.pl	connected with a cause, causing or caused conditioned by, consisting
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conditioned dhammas abandoned by seeing. conditioned dhammas abandoned by development. conditioned dhammas abandoned by neither seeing nor development.

ācaya-gāmino dhammā. apacaya-gāmino dhammā. n'ev'ācaya-gāmino n'āpacaya-gāmino dhammā.

ācaya-gāmino	adj	m.n.pl	leading to accumulation, growth, building up
apacaya-gāmino	adj	m.n.pl	leading to diminution, undoing, dismantling

dhammas leading to accumulation. dhammas leading to dismantling. dhammas leading to neither accumulation nor dismantling.

sekkhā dhammā. asekkhā dhammā. n'eva sekkhā n'āsekkhā dhammā.

sekkhā	noun	m.n.pl	one who is in the course of perfection, one in training
asekkhā	noun	m.n.pl	one who does not require any further training, an Arahant, one beyond training

dhammas of one in training. dhammas of one beyond training. dhammas of neither one in training nor one beyond training

parittā dhammā. mahaggatā dhammā. appamāṇā dhammā

parittā	adj	m.n.pl	little; small; tiny; limited
mahaggatā	adj	m.n.pl	exalted, lofty, lit. become great
appamāṇā	adj	m.n.pl	immeasurable, unlimited, limitless, boundless

limited dhammas. exalted dhammas. immeasurable dhammas

paritt'ārammaṇā dhammā. mahaggat'ārammaṇā dhammā. appamāṇ'ārammaṇā dhammā

ārammaṇā	noun	m.n.pl	sense-objects, objects
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dhammas from limited sense-objects. dhammas from exalted sense-objects. dhammas from immeasurable sense-objects.

hīnā dhammā. majjhimā dhammā. paṇītā dhammā.

hīnā	adj	m.n.pl	low, inferior, deficient
majjhimā	adj	m.n.pl	middle, middling, medium, medium-sized
paṇītā	adj	m.n.pl	excellent, superior, sublime, fine, refined

inferior dhammas. moderate dhammas. superior dhammas

micchatta-niyatā dhammā. sammatta-niyatā dhammā. aniyatā dhammā

micchatta-	noun		badness, wrongness, imperfection
niyatā	adj	m.n.pl	determined, fixed. certain, specified
sammatta-	noun		goodness, correctness, rightness, perfection
aniyatā	adj	m.n.pl	not settled, uncertain, doubtful

certain wrong dhammas. certain correct dhammas. uncertain dhammas

magg'ārammaṇā dhammā. magga-hetukā dhammā. magg'ādhipatino dhammā

magga-	noun		road, path, track
ārammaṇā	noun	m.n.pl	sense-objects, objects
hetukā	adj	m.n.pl	connected with a cause, causing or caused
			conditioned by, consisting
adhipatino	adj	m.n.pl	ruling over, governing, predominant; ruled or governed by

dhammas with the path as object. dhammas with the path as cause. dhammas with the path as predominant factor.

uppannā dhammā. anuppannā dhammā. uppādino dhammā.

uppannā	pp	m.n.pl	arisen, appeared, come into existence
anuppannā	pp	m.n.pl	unborn, unarisen, not yet existent
uppādino	adj	m.n.pl	having an origin, arising, bound to arise

Arisen dhammas. Unarisen dhammas. Bound to arise dhammas.

atītā dhammā. anāgatā dhammā. paccuppannā dhammā.

atītā	adj	m.n.pl	past
anāgatā	adj	m.n.pl	not come, future
paccuppannā	adj	m.n.pl	present

Past dhammas. Future dhammas. Present dhammas

atīt'ārammaṇā dhammā. anāgat'ārammaṇā dhammā. paccuppann'ārammaṇā dhammā.

dhammas with past sense-objects. dhammas with future sense-objects. dhammas with present sense-objects.

ajjhataṭṭā dhammā. bahiddhā dhammā. ajjhata-bahiddhā dhammā.

ajjhataṭṭā	adj	m.n.pl	inner, internal, personal, in oneself
bahiddhā	adj	m.n.pl	external, outward
ajjhata-bahiddhā	adj	m.n.pl	internal and external

internal dhammas. external dhammas. internal and external dhammas

ajjhata'ārammaṇā dhammā. bahiddh'ārammaṇā dhammā. ajjhata-bahiddh'ārammaṇā dhammā.

dhammas with internal sense-objects. dhammas with external sense-objects. dhammas with internal and external sense-objects

sanidassana-sappaṭighā dhammā. anidassana-sappaṭighā dhammā. anidassana'appaṭighā dhammā.

sanidassana-	adj		visible
sappaṭighā	adj	m.n.pl	producing reaction, reacting
anidassana	adj		non-visible
appaṭighā	adj	m.n.pl	not forming an obstacle, not injuring unobstructive

visible and reactive dhammas. non-visible and reactive dhammas. non-visible and unobstructive dhammas.

VIPASSANĀ-BHŪMI-PĀṬHO

[DN 33.8]

pañcakkhandhā: rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

pañcakkhandhā:	noun m.n.pl	five aggregates
rūpakkhandho,	noun m.n.s	aggregate of form, combination of matter
vedanākkhandho	noun m.n.s	aggregate of sensations, combination of feelings
saññākkhandho	noun m.n.s	aggregate of perceptions, combination of conceptions
saṅkhārakkhandho	noun m.n.s	aggregate of volition, combination of mental formations
viññāṇakkhandho	noun m.n.s	aggregate of consciousness, combination of consciousness

the five aggregates: the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging.

[PS / MN 148]

dvādas'āyatanāni: cakkhv-āyatanam, rūp'āyatanam, sot'āyatanam, sadd'āyatanam, ghān'āyatanam, gandh'āyatanam, jivh'āyatanam, ras'āyatanam, kāy'āyatanam, phoṭṭhabb'āyatanam, man'āyatanam, dhamm'āyatanam.

dvādasā-	adj	twelve (12)
āyatanāni	noun nt.n.pl	sense organ, sense field, bases
cakkhu-	noun	eye
rūpa-	noun	(object of the eye) material form, shape, sight
sota-	noun	ear
sadda-	noun	sound
ghāna-	noun	nose
gandha-	noun	smell

jivhā-	noun	tongue
rasa-	noun	taste, flavor
kāya-	noun	body
phoṭṭhabba-	noun	touch, physical sensation
mano-	noun	mind
dhamma-	noun	mind-object, mental phenomena

12 bases: the eye-base, the form base, the ear-base, the sound-base, the nose-base, the odour-base, the tongue-base, the flavor-base, the body-base, the tangible-base, the mind-base, the mind-object base.

[MN 115]

aṭṭhārasa dhātuyo:

cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,
sota-dhātu sadda-dhātu sota-viññāṇa-dhātu,
ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu,
jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,
kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu,
mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu

aṭṭhārasa	adj	m.n.pl	eighteen (18)
dhātuyo	noun	f.n.pl	elements, states, conditions, principles
dhātu	noun	f.n.s	element, state, condition, principle

eighteen elements: the eye element, the form element, the eye-consciousness element; the ear element, the sound element, the ear-consciousness element; the nose element, the odour element, the nose-consciousness element; the tongue element, the flavour element, the tongue-consciousness element; the body element, the tangible element, the body-consciousness element; the mind element, the mind-object element, the mind-consciousness element.

[VIBH 5.1]

bāvīsati'indriyāni — cakkhu'ndriyaṃ, sot'indriyaṃ, ghān'indriyaṃ, jivh'indriyaṃ, kāy'indriyaṃ, man'indriyaṃ, itth'indriyaṃ, puris'indriyaṃ, jīvit'indriyaṃ, sukh'indriyaṃ, dukkh'indriyaṃ, somanass'indriyaṃ, domanass'indriyaṃ, upekkh'indriyaṃ, saddh'indriyaṃ,

viriy'indriyaṃ, sat'indriyaṃ, samādh'indriyaṃ, paññ'indriyaṃ,
anaññātaññassām'it'indriyaṃ, aññ'indriyaṃ, aññātāv'indriyaṃ.

bāvīsati-	adj	twenty-two (22)
indriyāni	noun nt.n.pl	faculties, mental faculties, lit. belonging to Indra
itthī-	noun	woman, female
purisa-	noun	man
jīvita-	noun	life, life span
sukha-	noun	ease, comfort, happiness, pleasure
dukkha-	noun	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
somanassa	noun	(mental) pleasure, happiness
domanassa-	noun	(mental) suffering, distress, dissatisfaction
upekkhā-	noun	mental poise, mental balance, equanimity, composure
saddhā-	noun	faith, confidence
viriya-	noun	effort, energy, might, power
sati-	noun	memory, mindfulness, presence, awareness
samādhi-	noun	perfect peace of mind, stability of mind, stillness of mind
paññā-	noun	wisdom, knowledge, intelligence, intellect understanding, insight
anaññāta-	pp	not understood, not known
ñassāmi-iti-	verbfut.1.s	I will understand; know”
aññā-	noun	gnosis, spiritual insight, enlightenment
aññātāvī-	noun	one who knows or has insight

twenty-two faculties:

**the eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, mind faculty,
faculty of femininity, faculty of masculinity, life faculty, pleasure faculty, pain faculty,
happiness faculty, displeasure faculty, equanimity faculty, conviction faculty, energy
faculty, mindfulness faculty, concentration faculty, wisdom faculty, the I am knowing
the unknown' faculty, knowledge faculty, the faculty of one with complete knowledge.**

[SN 56.24]

cattāri ariya-saccāni: dukkhaṃ ariya-saccaṃ, dukkha-samudayo ariya-saccaṃ, dukkha-
nirodho ariya-saccaṃ, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ.

cattāri	adj	nt.n.pl	four (4)
dukkhaṃ	noun	nt.ac.s	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
ariyasaccaṃ	noun	nt.n.s	truth of the Buddha, noble truth
dukkhasamudayo	noun	m.n.s	arising of suffering, source of suffering
dukkhanirodho	noun	m.n.s	cessation of suffering, disappearance of suffering
dukkhanirodhagāminī	n	f.n.s	leading to the extinction of suffering
paṭipadā	noun	f.n.s	path, way, method

the four noble truths: the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.

[SN 12.1]

avijjā-paccayā saṅkhārā; saṅkhāra-paccayā viññāṇaṃ; viññāṇa-paccayā nāmarūpaṃ; nāmarūpa-paccayā saḷāyatanaṃ; saḷāyatana-paccayā phasso; phassa-paccayā vedanā;

avijjāpaccayā	noun	m.abl.s	from ignorance as condition
>avijjā-	noun	f	ignorance
>paccayā	noun	masc	cause, supporting condition, prerequisite
saṅkhārā	noun	m.n.pl	formations
saṅkhārapaccayā	noun	m.abl.s	from volitional formations as condition
viññāṇaṃ	noun	nt.n.s	consciousness
viññāṇapaccayā	noun	m.abl.s	from consciousness as condition
nāmarūpaṃ	noun	nt.n.s	name and form, mind and body
nāmarūpapaccayā	noun	m.abl.s	from mind and body as condition
saḷāyatanaṃ	noun	nt.n.s	six (internal) fields, six (internal sense) bases six sense organs
saḷāyatana-paccayā	noun	m.abl.s	from six (internal) fields as condition
phasso	noun	m.n.s	contact, touch
phassapaccayā	noun	m.abl.s	from contact as condition
vedanā	noun	f.n.s	feeling, sensation, felt experience

From ignorance as condition formations arise, from formations as condition consciousness arises, from consciousness as condition mind and body arise, from mind and body as condition six (internal) fields arise, from six (internal) fields as condition contact arises, from contact as condition feelings arise,

vedanā-paccayā taṇhā; taṇhā-paccayā upādānaṃ; upādāna-paccayā bhavo; bhava-paccayā jāti; jāti-paccayā jarāmaṇaṃ soka-parideva-dukkhadomanass'upāyāsā sambhavanti

vedanāpaccayā	noun	m.abl.s	from felt experience as condition
taṇhā	noun	f.n.s	craving, desire; lit: thirst
taṇhāpaccayā	noun	m.abl.s	from craving as condition
upādānaṃ	noun	nt.n.s	grasping, clinging
upādānapaccayā			from grasping as condition
bhavo	noun	m.n.s	becoming, being, existence
bhavapaccayā	noun	m.abl.s	from becoming as condition
jāti	noun	f.n.s	birth
jātipaccayā	noun	m.abl.s	from birth as condition
jarāmaṇaṃ	noun	nt.n.s	aging and death
soka-	noun		grief, sorrow, sadness
parideva-	noun		mourning, lament, wail, cry
dukkhadomanass-	noun		pain and stress, physical pain and mental suffering
upāyāsā	noun	m.n.pl	afflictions, agitations, troubles
sambhavanti	verb	pr.3.pl	are produced, come together, arise together

From felt experience as condition craving arises, from craving as condition clinging arises, from clinging as condition becoming arise, from becoming as condition birth arise, from birth as condition – aging and death, sorrows, laments, pains, stress and troubles arise.

evam'etassa kevalassa dukkhakkhandhassa samudayo hoti.

evaṃ-	ind		thus, this, like this, just as, such
etassa	pron	m.gen.s	of this
kevalassa	adj	m.gen.s	of whole, altogether, total, entire
dukkhakkhandhassa	noun	m.gen.s	of heap of suffering, mountain of suffering

samudayo	noun	m.n.s	arising, appearance
hoti	verb	pr.3.s	there is

such is arising of this whole heap of suffering.

avijjāya tv'eva asesavirāga-nirodhā, saṅkhāra-nirodho, saṅkhāra-nirodhā, viññāṇa-nirodho, viññāṇa-nirodhā, nāmarūpa-nirodho, nāmarūpa-nirodhā, saḷāyatana-nirodho, saḷāyatana-nirodhā, phassa-nirodho, phassa-nirodhā, vedanā-nirodho, vedanā-nirodhā, taṇhā-nirodho, taṇhā-nirodhā, upādāna-nirodho, upādāna-nirodhā, bhava-nirodho, bhava-nirodhā, jāti-nirodho, jāti-nirodhā, jarāmaraṇaṃ soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.

avijjāya	noun	f.gen.s	of ignorance
tv'eva	ind		however, but, rather, rather than
asesavirāga-nirodhā		m.abl.s	from complete fading away and ending from remainderless dispassion and cessation
nirodho	noun	m.n.s	ending, termination, cessation, finishing
nirujjhanti	verb	pr.3.pl	they finish, stop, cease, vanish, dissolve

but with the complete fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease.

evam'etassa kevalassa dukkha-kkhandhassa nirodho hoti.

such is the cessation of this whole mass of suffering.

PATTHĀNA-MĀTIKĀ-PĀTHO

[Abhi-A Dh.s]

hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo, anantara-paccayo, samanantara-paccayo, saha-jāta-paccayo, aññaṃ'añña-paccayo, nissaya-paccayo, upanissaya-paccayo, pure-jāta-paccayo, pacchājāta-paccayo, āsevana-paccayo, kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo, jhāna-paccayo, magga-paccayo, sampayutta-paccayo, vippayutta-paccayo, atthi-paccayo, n'atthi-paccayo, vigata-paccayo, avigata-paccayo.

hetu-	noun	reason, cause, condition, root
paccayo	noun m.n.s	cause, supporting condition, precondition, prerequisite requirement
ārammaṇa-	noun	sense-object
adhipati-	adj	ruling over, governing, predominant; ruled or governed by
anantara-	adj	contiguous, immediate, immediately following lit. no space in between
samanantara-	adj	immediate, nearest, directly immediate
saha-jāta-	adj	born together or at the same time, equal in age coexistent
aññaṃ'añña-	adj	one another, mutual, reciprocal
nissaya-	noun	dependence, reliance, support
upanissaya-	noun	basis, reliance, support, foundation, assurance certainty; esp. sufficing condition or qualification for Arahantship
pure-jāta-	adj	born or arisen beforehand, pre-existent
pacchā-jāta-	adj	born or arisen afterwards, post-existent
āsevana-	noun	succession, repetition
kamma-	noun	action, deed, doing
vipāka-	noun	result, consequence, lit. ripening
āhāra-	noun	food, fuel, sustenance
indriya-	noun	faculty
jhāna-	noun	meditation, stage of meditation
magga-	noun	road, path, way
sampayutta-	adj	associated with, connected

vippayutta-	adj	separated
atthi-	verb pr.3.s	there is, there exists
n'atthi-	verb pr.3.s	there is not , there not exists
vigata-	adj	gone, departed, stopped, ceased, disappeared
avigata-	adj	non-gone, non-departed, non-stopped, non-ceased non-disappeared

root condition, sense-object condition, predominant condition, immediate condition, directly immediate condition, coexistent condition, reciprocity condition, dependence condition, sufficing condition, pre-existent condition, post-existent condition, repetition condition, action condition, result condition, nutriment condition, faculty condition, jhāna condition, path condition, associated condition, separated condition, existence condition, non-existence condition, disappeared condition, non-disappeared condition.

PAMSU-KŪLA FOR THE DEAD [1]

[DN 16.37]

aniccā vata saṅkhārā

vata	ind		indeed
aniccā	adj	m.n.pl	not stable; impermanent
saṅkhārā	noun	m.n.pl	conditioned things, constructions fabrications, formations

indeed conditioned things are impermanent

uppāda-vaya-dhammino

uppāda-	noun		rising; coming into existence, appearance
vaya-	noun		disintegration, decay, disappearance
dhammino	adj	m.n.pl	have a nature, quality, characteristic

their nature is appearance and disappearance

uppajjitvā nirujjhanti

uppajjitvā	verb	abs	having born; arisen, appears
nirujjhanti	verb	pr.3.pl	they cease; dissolve; vanish

having arisen they cease

tesaṃ vūpasamo sukho

tesaṃ	pron	m.gen.pl	of them, their
vūpasamo	noun	m.n.s	subsiding, settling, calming
sukho	noun	m.n.s	happiness, comfort, ease

their settling is happiness

ADĀSI-ME ĀDI GĀTHĀ

[KHP 7]

adāsi me akāsi me, ñātimittā sakhā ca me. petānaṃ dakkhiṇaṃ dajjā, pubbe katam'anussaraṃ.

adāsi	verb	aor.3.s	gave
me	pron	1.dat.s	to me
akāsi	verb	aor.3.s	did, made
me	pron	1.dat.s	to me
ñāti-mittā	noun	m.n.pl	family and friends
sakhā	noun	m.n.pl	friend, companion
ca	ind		and
me	pron	1.gen.s	my
petānaṃ	adj	m.dat.pl	to departed, deceased, dead
dakkhiṇaṃ	noun	f.ac.s	gift, donation
dajjā	verb	opt.3.s	one would give, one should give
pubbe	ind		before, previously, formerly, in the past
katam-	pp	m.ac.s	done
anussaraṃ	prp	m.n.s	remembering, recollecting, keeping in mind

**He gave to me, he made for me, (he was) my relative, my friend, my companion”.
One should give gifts for the departed, remembering what was done before.**

na hi ruṇṇaṃ vā soko vā, yā v'aññā paridevanā. na taṃ petānaṃ'atthāya, evaṃ tiṭṭhanti ñātayo.

na	ind		not
hi	ind		indeed, certainly, truly, definitely
ruṇṇaṃ	noun	nt.n.s	weeping, crying lamentation
vā	ind		or
soko	noun	m.n.s	grief, sorrow, sadness
vā	ind		or
yā	pron	f.n.s	whatever, whichever
vā-	ind		or
aññā	adj	f.n.s	another, other, different, someone else, not oneself

paridevanā	noun f.n.s	mourning, lament, wail, cry
na	ind	not
taṃ	pron m.ac.s	that
petānam-	adj m.gen.pl	of departed, deceased, dead
atthāya	noun m.dat.s	for the purpose (of), for the sake (of), for the good
evaṃ	ind	thus, this, like this, just as, such
tiṭṭhanti	verb pr.3.pl	last, remain, persist, lit. stand
ñātayo	noun m.n.pl	family, relatives, kinsmen

Indeed no weeping, or grief, or any other lamentations. That is not for the good of departed just as relatives persist in that way.

ayañ'ca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā. dīgharattaṃ hitāy'assa, ṭhānaso upakappati.

ayañ'ca	pron f.n.s	but this
kho	ind	indeed, surely, certainly, truly
dakkhiṇā	noun f.n.s	gift, donation
dinnā	pp f.n.s	given, offered
saṅghamhi	noun m.loc.s	in the Community
supatiṭṭhitā	pp f.n.s	well placed, well established
dīgharattaṃ	ind	for a long time
hitāya-	noun m.dat.s	for the welfare, good, benefit, blessing
assa	verb opt.3.s	may be, could be, should be
ṭhānaso	ind	on the spot, right there, immediately
upakappati	verb pr.3.s	is benefits, is serve, is accrue

But indeed this gift that has been given, and well placed in the Sangha, could be for the welfare for a long time, it is benefits immediately

so ñātidhammo ca ayaṃ nidassito, petāna'pūjā ca katā uḷārā. balañ'ca bhikkhūnam'anuppadinnaṃ, tumhehi puññaṃ pasuttaṃ anappakan'ti.

so	pron m.n.s	he, that
ñāti-dhammo	noun m.n.s	the duty of relatives.
ca	ind	and

ayaṃ	pron	m.n.s	this
niḍassito	pp	m.n.s	pointed out, defined as, termed, shown
petānaṃ-	adj	m.gen.pl	of departed, deceased, dead
pūjā	noun	f.n.s	veneration, homage, honor
ca	ind		and
katā	pp	f.n.s	done, made
uḷārā	adj	f.n.s	excellent, lofty, vast, extensive
balañ'ca	noun	nt.n.s	and strength, power, might
bhikkhūnaṃ-	noun	m.dat.pl	for monks
anuppadinnaṃ	pp	nt.ac.s	given; handed over.
tumhehi	pron	2.ins.pl	by you all
puññaṃ	noun	nt.n.s	merit, good deed, lit. (mental) purity
pasutaṃ	adj	nt.n.s	engaged (in), pursuing, doing, pursuing
anappakan'ti	adj	nt.n.s	great, considerable, not insignificant

In this way the duty to relatives has been shown, great honor has been done to the departed, and strength have been given to monks. The merit made by you is not insignificant.

PAMSU-KŪLA FOR THE LIVING

[based on DHP 41]

aciraṃ vat'ayaṃ kāyo, paṭhaviṃ adhisessati, chuḍḍho apeta-viññāṇo, niratthaṃ va
kalinṅaraṃ

aciraṃ	ind		soon, before long
vata-	ind		indeed
ayaṃ	pron	m.n.s	this
kāyo	noun	m.n.s	body
paṭhaviṃ	noun	f.ac.s	the ground
adhisessati	verb	fut.3.s	it will lie
chuḍḍho	pp	m.n.s	thrown away, discarded, spat out
apeta-	pp		gone away; rid of; without.
viññāṇo	noun	m.n.s	consciousness
niratthaṃ	adj	nt.n.s	useless, groundless, unproficient, vain
va	ind		like; as
kalinṅaraṃ	noun	nt.n.s	log, rotten piece of wood

**Indeed soon, this body, will lie on the ground cast off, without consciousness,
like a useless rotten piece of wood.**

PAMSU-KŪLA FOR THE DEAD [2]

[thai]

sabbe sattā maranti ca marīṃsu ca marissare, tath'ev'āhaṃ marissāmi, n'atthi me ettha saṃsayo

sabbe	adj	m.n.pl	all
sattā	noun	m.n.pl	living beings
maranti	verb	pr.3.pl	they die, are dying
ca	ind		and
marīṃsu	verb	aor.3.pl	they died
ca	ind		and
marissare	verb	fut.refl.3.pl	they will die
tatha'eva-	ind		likewise, in the same way, lit. just like this
ahaṃ	pron	1.n.s	I
marissāmi	verb	fut.1.s	I will die
n'atthi	verb	pr.3.s	is not, it is not, there is not, there is no
me	pron	1.dat.s	for me
ettha	ind		here, in this place, in this regard
saṃsayo	noun	m.n.s	doubt, uncertainty

All living beings are dying, have died, and will die. In the same way, I will die. For me there is no doubt in this regard.

SHARING OF MERITS

UDDISSANĀDHITTHĀNĀ

[trad]

iminā puñña-kammena upajjhāyā guṇ'uttarā,

iminā	pron	nt.ins.s	by this
puñña-kammena	noun	nt.ins.s	by meritorious action, good deed
upajjhāyā	noun	m.n.pl	preceptors, spiritual teachers
guṇa'	noun		quality, virtue, characteristic
uttarā	adj	m.n.pl	higher, superior

By this meritorious action, (my) preceptors of higher virtue,

ācariy'ūpakārā ca mātāpitā ca ñātakā,

ācariya-	noun		teacher
upakārā	adj	m.n.pl	helpful, useful, beneficial, supportive
ca	ind		and
mātā-pitā	noun	m.n.s	mother and father, parents
ca	ind		and
ñātakā	noun	m.n.pl	kins, kinsmen, relatives, relations, family members, lit. known ones

supportive teachers, parents and relatives,

suriyo candimā rājā, guṇavantā narā'pi ca,

suriyo	noun	m.n.s	the Sun
candimā	noun	m.n.s	the Moon
rājā	noun	m.n.s	king, sovereign, lord
guṇavantā	adj	m.n.pl	who is virtuous, who has good qualities
narā-	noun	m.n.pl	people, men
api	ind		also, even
ca	ind		and

Lords Sun and Moon, and also virtuous people,

brahma-mārā ca indā ca loka-pālā ca devatā,

brahmā-	noun	m.n.pl	Gods, Brahmās
mārā	noun	m.n.pl	Maras, evil ones
ca	ind		and
indā	noun	m.n.pl	Indras, kings of devas
ca	ind		and
loka-pālā	noun	m.n.pl	world-protectors, guardians of the world
ca	ind		and
devatā	noun	f.n.pl	deities, gods

Brahmās, Maras, Indras and guardians deities of the world,

yamo, mittā manussā ca majjhattā verikā'pi ca,

yamo	noun	m.n.s	ruler of the underworld, king of death, Yama
mittā	adj	m.n.pl	friendly
manussā	noun	m.n.pl	human beings, men, people
ca	ind		and
majjhattā	adj	m.n.pl	neutral, impartial, indifferent
verikā-	adj	m.n.pl	inimical; hostile
api	ind		also, even
ca	ind		and

King of Death and also human beings who are friendly, neutral and hostile (to me)

sabbe sattā sukhī hontu. puññāni pakatāni me

sabbe	adj	m.n.pl	all, every, whole, entire, complete
sattā	noun	m.n.pl	being, living being
sukhī	adj	m.n.pl	at ease, happy, comfortable
hontu	verb	imp.3.pl	may they be! they must be!
puññāni	noun	nt.n.pl	merits, good deeds, lit. (mental) purity
pakatāni	adj	nt.n.pl	done, made, created

me	pron	m.ins.s	by me
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May all living being be at ease! These merits done by me...

sukhañ'ca tividhaṃ dentu. khippaṃ pāpetha vo'mataṃ.

sukhañ'ca	noun	nt.ac.s	and ease, comfort, happiness, pleasure
tividhaṃ	ind	adv	in three ways; in a threefold way.
dentu	verb	pr.3.pl	may they give! make a gift
khippaṃ	ind	adv	quickly, rapidly
pāpetha	verb	opt.refl.3.s	it could help (to), bring (to), lead (to), lit. causes to go (to)
vo-	pron	2.ac.pl	you all
amataṃ	noun	nt.n.s	deathlessness, immortality

...may they give happiness in three ways. It should lead you all to the deathlessness!

iminā puñña-kammaṇa, iminā uddissena ca

iminā	pron	nt.ins.s	by this
puñña-kammaṇa	noun	nt.ins.s	by meritorious action, good deed
iminā	pron	nt.ins.s	by this
uddissena	noun	nt.ins.s	by dedication
ca	ind		and

By this meritorious action and by this dedication

khippā'haṃ sulabhe c'eva taṇh'ūpādāna-chedanaṃ.

khippaṃ-	ind		quickly, rapidly
ahaṃ	pron	1.n.s	I
sulabhe	verb	imp.reflx.1.s	may I myself easily obtain, easy get
c'eva	ind		and even, as well as
taṇhā-	noun		craving (for), wanting, desire (for), lit. thirst (for)
upādāna-	noun		acquisition, grasping, clinging
chedanaṃ	noun	nt.ac.s	cutting; severing; destruction.

May I quickly and easily get for myself destruction of grasping and craving.

ye santāne hīnā dhammā, yāva nibbānato mamaṃ

ye	pron	m.n.pl	whoever, whatever, whichever, those who
santāne	noun	nt.loc.s	in continuity, continuance, continuum
hīnā	adj	m.n.pl	low, inferior, deficient
dhammā	noun	m.n.pl	states of mind
yāva	ind		as long as, as far as, up to, until, from ... to
nibbānato	noun	nt.abl.s	Nibbāna
mamaṃ	noun	1.dat.s	to me

Whatever low states in continuum of (my) mind, until I attain Nibbāna...

nassantu sabbadā yeva. yattha jāto bhava bhava

nassantu	verb	imp.3.pl	may perish, end, get lost, be destroyed
sabbadā	ind		always, at all times
yeva	ind		just, only, even, even so, yet, also
yattha	ind		wherever, where
jāto	pp	m.n.s	born, born (in), born (from)
bhava	noun	m.loc.s	in being, becoming, existence
bhava	verb	imp.reflx.1.s	may I be, may I become

... may they always be destroyed. Wherever in existence I will be born, may I be...

uju-citto sati-pañño sallekho viriyavā'minā.

uju-	adj		straight, upright
citto	adj	m.n.s	with mind, heart
sati-	noun		memory, mindfulness, presence, recollection awareness
pañño	adj	m.n.s	with wisdom
sallekho	adj	m.n.s	austere, having higher life
viriyavā-	adj	m.n.s	heroic, brave, vigorous, energetic

iminā pron nt.ins.s by this

with upright mind, with mindfulness and wisdom, austere and vigorous, by this (merit).

mārā labhantu n'okāsaṃ kātuñ'ca viriyesu me.

mārā	noun	m.n.pl	Maras, evil ones
labhantu	verb	imp.3.pl	may they get, receive, obtain
na-	ind		not
okāsaṃ	noun	m.ac.s	opportunity, chance
kātuñ'ca	verb	inf	and to do, to make
viriyesu	noun	nt.loc.pl	in efforts, energy, might, powers
me	pron	m.gen.s	my

And may Maras do not get a chance to harm my energy.

buddh'ādhipa-varo nātho, dhammo nātho var'uttamo.

buddha-	noun		the Buddha, Awakened One
adhipa-	noun		lord, master, ruler
varo	adj	m.n.s	excellent, best, lit. select
nātho	noun	m.n.s	protector, lord, refuge
dhammo	noun	m.n.s	the Dhamma, the Teaching
nātho	noun	m.n.s	protector, lord, refuge
vara-	adj		excellent, best, lit. select
uttamo	adj	m.n.s	best, highest, ultimate, supreme, top

The Lord Buddha is (my) excellent refuge, the Dhamma is (my) excellent and ultimate refuge.

nātho paccekabuddho ca saṅgho nāth'ottaro mamaṃ.

nātho	noun	m.n.s	protector, lord, refuge
paccekabuddho	noun	m.n.s	Solitary Buddha
ca	ind		and

saṅgho	noun	m.n.s	the Community, the Saṅgha
nātha-	noun	m.n.s	protector, lord, refuge
uttaro	adj	m.n.s	higher, superior
mamaṃ	pron	1.gen.s	my

The Solitary Buddha is (my) protector and the Saṅgha is my higher refuge.

tes'ottam'ānubhāvena mār'okāsaṃ labhantu mā.

tesaṃ-	pron	m.gen.pl	of them
uttama-	adj		best, highest, ultimate, supreme, top
ānubhāvena	noun	m.ins.s	by splendour, majesty, magnificence, power
mārā	noun	m.n.pl	Maras, evil ones
okāsaṃ	noun	m.ac.s	opportunity, chance
labhantu	verb	imp.3.pl	may they get, receive, obtain
mā	ind		do not, may one not, don't let

By their supreme power may Maras do not get a chance (to obstruct me)!

SABBA-PATTI-DĀNA

sharing of all merits

[thai]

puññass'idāni katassa yān'aññāni katāni me, tesañ'ca bhāgino hontu satt'ānant'āppamāṇakā

puññassa-	noun	m.gen.s	of merit, good deed, lit. (mental) purity
idāni	ind		now, soon, at present
katassa	pp	m.gen.s	of done
yāni-'	pron	nt.n.pl	whichever
aññāni	adj	nt.n.pl	another, other, different, someone else, not oneself
katāni	pp	nt.n.pl	done
me	pron	1.ins.s	by me
tesañ'ca	pron	m.gen.pl	of them, to them, to those
bhāgino	noun	m.n.p	shareholder, who shares (in), who partakes (in)
hontu	verb	imp.3.pl	may they be
satta-	noun		living being
ananta-	adj		infinite, endless, boundless, without limit
appamāṇakā	adj	m.n.pl	immeasurable, unlimited, limitless, boundless

Whichever merit at present done by me, may (all) living beings without limit, without measure partake of those (merits).

ye piyā guṇavantā ca mayhaṃ mātāpit'ādayo, diṭṭhā me c'āpy'adiṭṭhā vā aññe majjhata-verino

ye	pron	m.n.pl	whoever, whatever, whichever, those who
piyā	adj	m.n.pl	dear (to), beloved (by), lovely (for)
guṇavantā	adj	m.n.pl	who is virtuous, who has good qualities
ca	ind		and
mayhaṃ	pron	1.gen.s	my, mine
mātāpitā-	noun	m.n.pl	mother and father, parents
ādayo	adj	m.n.pl	beginning
diṭṭhā	pp	m.n.pl	seen, found
me			

cāpy < ca + api	ind		or even, and even, as well as
adiṭṭhā	pp	m.n.pl	not seen, not found
vā	ind		or, either or
aññe	pron	m.n.pl	others, other people, the rest
majjhata-	adj		neutral, impartial, indifferent
verino	adj	m.n.pl	unfriendly, inimical, hostile

Those loved and virtuous, beginning with parents, beings seen and unseen, those neutral and averse.

sattā tiṭṭhanti lokasmiṃ te bhum mā catu-yonikā, pañc'eka-catu-vokārā saṃsarantā bhav'ābhavē

sattā	noun	m.n.pl	living beings
tiṭṭhanti	verb	pr.3.pl	they stay (in), live (in)
lokasmiṃ	noun	m.loc.s	in the world
te	adj	m.n.pl	three
bhum mā	adj	m.n.pl	earthly, terrestrial
catu-	adj		four
yonikā	noun	m.n.pl	place of birth, realm of existence
pañca-	adj		five (5)
eka-	adj		one
catu-	adj		four
vokārā	noun	m.n.pl	details, constituents, factors
saṃsarantā	prp	m.n.pl	wandering on, moving on continuously transmigrating
bhavābhavē	noun	m.loc.s	in any state of existence, repeated existence

Beings lives in the world, from the three planes and four places of birth, with five aggregates or one or four, wandering on in any state of existence.

ñātaṃ ye patti-dānam'me anumodantu te sayāṃ, ye c'imaṃ nappajānanti devā tesāṃ nivedayaṃ

ñātaṃ	pp	m.ac.s	known
ye	pron	m.n.pl	whoever, whatever, whichever, those who

patti-	noun		profit, share, lit. what is obtained
dānam-	noun	nt.ac.s	alms, gift, giving, offering, charity
me	pron	1.gen.s	my
anumodantu	verb	imp.3.pl	may they rejoice in
te	pron	m.n.pl	they
sayam	ind		by one's own, oneself, one's own
ye	pron	m.n.pl	whoever, whatever, whichever, those who
c'imaṃ	pron	m.ac.s	and this
nappajānanti	verb	pr.3.pl	they do not know, do not clearly understand
devā	noun	m.n.pl	deities
tesaṃ	pron	m.dat.pl	to them
nivedayum	verb	opt.3.pl	they could make know, report, announce

Those who know my act of dedication, may they all rejoice by themselves in my sharing of merit, and whoever do not know about this, may the deities let them know.

mayā dinnāna-puññānaṃ anumodana-hetunā, sabbe sattā sadā hontu averā sukha-jīvino, khemappadañ'ca pappontu tesāsā sijjhatam subhā

mayā	pron	1.ins.s	by me
dinnānaṃ-	pp	nt.dat.pl	to given, offered
puññānaṃ	noun	nt.dat.pl	to merits, good deeds, lit. (mental) purity
anumodana-	noun		rejoicing, satisfaction, thanks, appreciation
			blessing, thanksgiving.
hetunā	adj	m.ins.s	by reason, cause
sabbe	adj	m.n.pl	all
sattā	noun	m.n.pl	living beings
sadā	ind		always, ever, all the time
hontu	verb	imp.3.pl	may they be
averā	adj	m.n.pl	kind, friendly, peaceful, free of ill-will
sukha-	adj		ease, comfort, happiness, pleasure
jīvino	noun	m.n.pl	who lives at
kHEMA-	adj		well, safe, secure, at peace, at rest
padañ'ca	noun	m.ac.s	and place, position, state
pappontu	verb	imp.3.pl	may they obtain, attain, get, experience
tesāsā			

sijjhatam=sijjhanam noun nt.ac.s happening; success.
subhā adj nt.n.pl auspicious, lucky, pleasant

Because of rejoicing in my sharing of merit, may all beings always be free from hostility, live at ease, may they all reach safety and auspicious success.

PETA-PATTI-DĀNA

[KN 1.7 / KN 7.5]

idaṃ me ñātināṃ hotu sukhitā hontu ñātayo

idaṃ no ñātināṃ hotu sukhitā hontu ñātayo

idaṃ vo ñātināṃ hotu sukhitā hontu ñātayo

idaṃ	noun	nt.n.s	this, this thing
me	pron	1.gen.s	my
ñātināṃ	noun	n.dat.pl	for family, relatives, kinsmen
hotu	verb	imp.3.s	may it be!
sukhitā	pp	m.n.pl	pleased, delighted, blessed, comforted, happy
hontu	verb	imp.3.pl	may they be! they must be!
ñātayo	noun	m.n.pl	family, relatives, kinsmen
no	pron	1.gen.pl	our
vo	pron	2.gen.pl	your

may this (merit) be for my relatives, happy may the relatives be.

may this (merit) be for our relatives, happy may the relatives be.

may this (merit) be for your relatives, happy may the relatives be.

DEVATA-PATTI-DĀNA

[sri lanka]

ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ sabbe devā anumodantu sabba-sampatti-siddhiyā.

ettāvatā	ind		to this extent, to this degree, so far
ca	ind		and
amhehi	pron	1.ins.pl	by us, with us
sambhataṃ	adj	f.ac.s	brought together, stored up, acquired
puñña-	noun		meritorious, good, wholesome, lit. (mental) pure
sampadaṃ	noun	f.ac.s	attainment, achievement
sabbe	adj	m.n.pl	all
devā	noun	m.n.pl	deities
anumodantu	v	imp.3.pl	may they rejoice in
sabba	adj	m.n.pl	all
sampatti	noun	f.n.s	success, attainment; happiness, bliss, fortune
siddhiyā	noun	f.dat.s	for accomplishment, success, prosperity

May all deities rejoice in meritorious achievement so far acquired by us, for the prosperity of all fortune.

ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ sabbe bhūtā anumodantu sabba sampatti siddhiyā

bhūtā	noun	m.n.pl	beings, living beings
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May all living beings rejoice in meritorious achievement so far acquired by us, for the prosperity of all fortune.

ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ sabbe sattā anumodantu sabba sampatti siddhiyā

sattā	noun	m.n.pl	beings, living beings, creatures
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May all creatures rejoice in meritorious achievement so far acquired by us, for the prosperity of all fortune.

PARAMĀYA PŪJĀYAÑCA PANIDHIÑCA

[sri lanka]

buddhaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi.

buddhaṃ	noun m.ac.s	the Buddha, Awakened One
jīvita-	noun	life, life span
pariyantaṃ	noun m.ac.s	end, limit
saraṇaṃ	noun nt.ac.s	shelter, refuge, help, lit. protection
gacchāmi	verb pr.1.s	I go, walk, move

I go to the Buddha for refuge up to the end of the life span.

dhammaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi

dhammaṃ	noun m.ac.s	the Teaching, Doctrine
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I go to the Dhamma for refuge up to the end of the life span.

saṅghaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi

saṅghaṃ	noun m.ac.s	the Community, assembly of monks
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I go to the Saṅgha for refuge up to the end of the life span.

iminā puñña-kammaṇa mā me bāla-samāgamo. sataṃ samāgamo hotu, yāva nibbāna-pattiyā.

iminā	pron nt.ins.s	with this, by this
puñña-	noun	merit; righteousness
kammaṇa	noun nt.ins.s	by action, deed
mā	ind	don't, may not
me	pron 1.g.s	to me, for me
bāla-	adj	ignorant; foolish
samāgamo	noun m.n.s	assembly, meeting

by this righteous action, may I not have a foolish assembly

sataṃ	adj	m.ac.s	virtuous, good, true
samāgamo	noun	m.n.s	assembly, meeting
hotu	verb	imp.3.s	may it be
yāva	ind		as long as, as far as, up to
nibbāna-	noun		extinction, calmness, free from desire (āśava)
pattiyā	noun	f.dat.s	to reaching, attainment,

may I have a assembly with virtuous people, up to reaching freedom from desire.

DN 16.27

yo kho bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhamm'ānudhamma-ppaṭipanno viharati sāmīcippaṭipanno anudhammacārī,

yo	pron	m.n.s	whoever
kho	ind		indeed
bhikkhu	noun	m.n.s	monk, mendicant, lit. beggar
vā	ind		or
bhikkhunī	noun	f.n.s	Buddhist nun
vā	ind		or
upāsako	noun	m.n.s	lay disciple, lay devotee, lit. who sits near
vā	ind		or
upāsikā	noun	f.n.s	female disciple
vā	ind		or
dhamma-	noun		Dhamma
anudhamma-	adj		according to, in line with
paṭipanno	pp	m.n.s	practicing (for), lit. following the way
viharati	verb	pr.3.s	lives, stays, remains, continues
sāmīcippaṭipanno	adj	m.n.s	following the right way
anudhammacārī,	adj	m.n.s	living according to the Dhamma, following the Dhamma, practicing according to the Dhamma

Whoever indeed monk or nun or lay devotee or female disciple remains practising in line with Dhamma, following the right way and living according to the Dhamma.

so tathāgataṃ sakkaroti garuṃ karoti māneti pūjeti apacayati, paramāya pūjāya.

so	pron	m.n.s	he, that
tathāgataṃ	noun	m.ac.s	Such Become, Realised, being in such a state
sakkaroti	verb	pr.3.s	honours, esteems, respects
garuṃ karoti	verb	pr.3.s	respects, reveres
māneti	verb	pr.3.s	honours, reveres, thinks highly
pūjeti	verb	pr.3.s	worships, honours, offers (to)
apaciyati = apacayati,	verb	pr.3.s	honour respect, pay reverence
paramāya	adj	f.ins.s	very highest, ultimate, superior, sublime, most extreme, lit. furthest
pūjāya	noun	f.ins.s	with veneration, homage, religious offering

He honours, respects, reveres, worships and pays homage to the Such Become with the highest veneration.

[sri lanka]

imāya dhamm'ānudhamma-paṭipattiyā buddhaṃ pūjemi paramāya pūjāya

imāya	pron	f.ins.s	by this
dhamm'ānudhamma-	adj		according to Teaching, in line with the Dhamma
paṭipattiyā	noun	f.ins.s	by practice, way, method
buddhaṃ	noun	m.ac.s	the Buddha, Awakened One
pūjemi	verb	pr.1.s	I worship, offers (to), honour
paramāya	adj	f.ins.s	with very highest, ultimate, superior, sublime
pūjāya	noun	f.ins.s	with veneration, homage, honour

By this practice according to the Teaching, I worship the Buddha with the highest veneration.

[sri lanka]

addhā imāya paṭipadāya jāti-jarā-byādhī-maraṇamhā parimuccissāmi

addhā ind most certainly! for sure! definitely!

imāya	pron	f.ins.s	by this
paṭipadāya	noun	f.ins.s	by way, path of progress, practice
jāti-jarā-	noun		birth and old age, being born and ageing
byādhi-	noun		sickness, disease, lit. upset
maraṇamhā	noun	nt.abl.s	from death
parimuccissāmi	verb	fut.1.s	I will be completely freed (from), totally liberated (from), escape (from)

For sure! By this practice I will be completely free from birth, aging, sickness and death.

idaṃ me puññaṃ āsavakkhayā-vahaṃ hotu

idaṃ	pron	nt.n.s	this
me	pron	1.gen.s	my
puññaṃ	noun	nt.n.s	merit, good deed, lit. (mental) purity
āsavakkhayā-	noun	masc	extinction of the effluents
vahaṃ	adj	nt.n.s	carrying, leading
hotu	verb	imp.3.s	may it be!

May this my merit be leading to extinction of the effluents.

idaṃ me puññaṃ nibbānassa paccayo hotu

nibbānassa	noun	nt.dat.s	for going out (of a lamp), extinguishing (of a fire) quenching
paccayo	noun	m.n.s	cause (for), supporting condition (for), precondition (for), prerequisite (for), requirement (for)

May this my merit be supporting condition for extinguishing.