

GRAMMATICAL ANALYSIS OF THE

SĀSANĀRAKKHA BUDDHIST SANCTUARY

PĀLI - ENGLISH RECITATIONS

MONK TRAINING CENTRE

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Please email devamitta@sasanarakkha.org
with any corrections or suggestions.

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HOMAGE TO THE TRIPLE GEM

DEDICATION OF OFFERINGS

yo so bhagavā araham sammāsambuddho

yo	pron.	m.n.s	which, that which, who, one who
so	pron.	m.n.s	he
bhagavā	n	m.n.s	Sublime One, Blessed One, Fortunate One, the Buddha
araham	n	m.n.s	enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally
sambuddho	n	m.n.s	perfectly, rightly, correctly 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	n	m.ins.s	by Sublime One, Blessed One, Fortunate One, the Buddha
dhammo	n	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	n	m.gen.s	of Sublime One, Blessed One, Fortunate One, the Buddha
sāvaka-	n		disciple, pupil, lit. hearer

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

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

imehi sakkārehi yathāraham āropitehi abhipūjayāma

imehi	pn	m.ins.pl	with/by these
sakkārehi	n	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	v	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	n	m.voc.s	o sir, lord, reverend!
bhagavā	n	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-	n		the people, generation, populace
anukampa-	n		compassion, pity; lit: trembling with
mānasā	n	nt.abl.s	from(with) mind, intention

having a mind full of compassion for the later generations.

ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu

ime	pn	m.ac.pl	these
sakkāre	n	m.ac.pl	honour, accolade, respect, offerings
duggata-	adj		poor, miserable, inferior, humble
paṇṇākāra-	n		gift, present
bhūte	pp	m.ac.pl	that have come to be, became
paṭiggaṇhātu	v	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	pn	1.gen.pl	of us, ours
dīgharattaṃ	ind	adv	for a long time, a long time
hitāya	n	nt.dat.s	for welfare, good, benefit, blessing
sukhāya	n	nt.dat.s	for ease, comfort, happiness, pleasure

for our benefit and happiness for a long time

araham sammāsambuddho bhagavā

araham	n	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	n	m.n.s	awakened one, Buddha, who is wide awake
bhagavā	n	m.n.s	Sublime One, Blessed One, Fortunate One, the Buddha

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

buddhaṃ bhagavantaṃ abhivādemi

buddhaṃ	n	m.ac.s	the Buddha
bhagavantaṃ	n	m.ac.s	the Blessed One
abhivādemi	v	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	n	m.ins.s	by Sublime One, Blessed One, fortunate one, the Buddha
dhammo	n	m.n.s	the Teaching, Doctrine

the Teaching, well explained by the Blessed One

dhammaṃ namassāmi

dhammaṃ	n	m.ac.s	the Teaching, Doctrine
namassāmi	v	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	n	m.gen.s	of Sublime One, Blessed One, fortunate one, the Buddha
sāvaka-	n		disciple, pupil, lit. hearer

saṅgho n m.n.s the Community, assembly

the Community of disciples of the Blessed One, who practiced well.

saṅghaṃ namāmi

saṅghaṃ	n	m.ac.s	Community, assembly
namāmi	v	pr.1.s	I bend, bow down

I bow down to the Community

PRELIMINARY HOMAGE

handa mayam buddhassa bhagavato pubbabhāga-namakāram karomase

handa	ind		well then; now
mayam	pn	1.n.pl	we
buddhassa	n	m.dat.s	to the Buddha, awakened one
bhagavato	n	m.dat.s	to Sublime One, Blessed One, Fortunate One
pubbabhāga-	adj		former part, preliminary
>pubba-	adj		previous, earlier, before, former
>bhāga	n		part, portion, share
namakāram	n	nt.ac.s	action of homage, act of veneration, homage-paying
>nama	n		homage, veneration
>kāram	n	nt.ac.s	deed, action, service
karomase	v	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	pn	m.gen.s	to him
bhagavato	n	m.dat.s	to Sublime One, Blessed One, Fortunate One
arahato	n	m.dat.s	to enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddhassa	n	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 buddhābhitthutim karomase

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

now we make high praise to the Buddha

yo so tathāgato araham sammāsambuddho

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

vijjā-	n		knowledge, wisdom, understanding
caraṇa-	n		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,	n	m.n.s	knower of the world (epithet of the Buddha)

anuttaro	adj	m.n.s	highest, unsurpassed, unexcelled, superior
purisadamma-	n		trainable people, persons to be tamed, tamable
sārathi	n	m.n.s	charioteer, driver
satthā	n	m.n.s	master, teacher
deva-	n		deity(s), god(s)
manussānaṃ	n	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, well gone, knower of the world, unsurpassed driver of the tamable people, teacher of the gods and men, awakened one, the Fortunate One.

yo imaṃ lokam sadevakam samārakam sabrahmakam

yo	pron.	m.n.s	which, that which, who, one who
imaṃ	pn	m.ac.s	this
lokam	n	m.ac.s	world
sadevakam	adj	m.ac.s	with devas, with gods
samārakam	adj	m.ac.s	with mara(s)
sabrahmakam	adj	m.ac.s	including gods, with Brahma(s)

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

sassamaṇa-brāhmaṇim pajam sadeva-manussam sayam abhiññā sacchikatvā pavedesi

sassamaṇabrāhmaṇim	adj	f.ac.s	with recluse(s) and priest(s)
pajam	n	f.ac.s	people, population, generation, mankind
sadevamanussam	adj	m.ac.s	with kings and commoners, with gods and men
sayam	ind	adv	by oneself
abhiññā	n	f.ac.s	direct knowledge, higher understanding
sacchikatvā	v	abs	having personally experienced, having realized for oneself
pavedesi	v	aor.3.s	taught, made known, proclaimed

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	n	m.ac.s	the Teaching, Doctrine
desesi	v	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.

sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsesi

sātthaṃ	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	n	nt.ac.s	spiritual path, holy life, celibacy
pakāsesi	v	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-	pn	m.ac.s	that
ahaṃ	pn	1.n.s	I
bhagavantaṃ	n	m.ac.s	the Blessed One
abhipūjayāmi	v	pr.1.s	I strongly worship, highly respect, honour
tam-	pn	m.ac.s	this

ahaṁ	pn	1.n.s	I
bhagavantam	n	m.ac.s	the Blessed One
sirasā	n	m.ins.s	with head
namāmi	v	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 dhammābhitthutim karomase

handa	ind		well then; now
mayaṃ	pn	1.n.pl	we
dhamma-	n		the Teaching
abhitthutim	n	f.ac.s	high praise
karomase	v	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	n	m.ins.s	by Sublime One, Blessed One, fortunate one, the Buddha
dhammo	n	m.n.s	the Teaching, Doctrine

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

sandiṭṭhiko akāliko ehipassiko opānāyiko paccattam veditabbo 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)
paccattam	adv	ind	for oneself, individually, personally
veditabbo	ptp	m.n.s	can be known, should be understood, must be experienced
viññūhi	n	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-	pn	m.ac.s	that
ahaṃ	pn	1.n.s	I
dhammaṃ	n	m.ac.s	the Teaching
abhipūjayāmi	v	pr.1.s	I strongly worship, highly respect, honour
tam-	pn	m.ac.s	this
ahaṃ	pn	1.n.s	I
dhammaṃ	n	m.ac.s	the Teaching
sirasā	n	m.ins.s	with head
namāmi	v	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	pn	1.n.pl	we
saṅgha-	n		the assembly
abhitthutim	n	f.ac.s	high praise
karomase	v	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	n	m.gen.s	of Sublime One, Blessed One, Fortunate One, the Buddha
sāvaka-	n		disciple, pupil, lit. hearer
saṅgho	n	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 n nt.n.pl pairs of people

aṭṭha adj m.n.pl eight (8)

purisapuggalā n m.n.pl individuals, individual person

that is - four pairs of people and eight individuals

esa bhagavato sāvakasaṅgho

esa pn m.n.s this

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

sāvakasaṅgho n m.n.s Community of disciples

this is the Community of disciples of the Blessed One,

āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo anuttaraṃ puññakkhettaṃ 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

puññakkhettaṃ n nt.n.s field of merit

lokassa n 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-ahaṃ saṅghaṃ abhipūjayāmi

tam-ahaṃ saṅghaṃ sirasā namāmi

tam-	pn	m.ac.s	that
ahaṃ	pn	1.n.s	i
saṅghaṃ	n	m.ac.s	the Community
abhipūjayāmi	v	pr.1.s	I strongly worship, highly respect, honour
tam-	pn	m.ac.s	this
ahaṃ	pn	1.n.s	i
saṅghaṃ	n	m.ac.s	the Community
sirasā	n	m.ins.s	with head
namāmi	v	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	pn	1.n.pl	we
ratanattaya-	n		the triad of gems, triple gem (the Buddha, the Dhamma & the Saṅgha)
pañāma-	n		salutation; bending; adoration; bowing down
gāthāyo	n	f.ac.pl	verses, poems, stanzas, lit. singing style
ceva	idiom		and even, as well as
samvega-	n		dismay, fear, anxiety, dread, shock, feeling of urgency
parikittana-	n		high praise, lit: praising all around
pāṭham	n	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	n	m.n.s	Buddha, awakened one
susuddho	adj	m.n.s	very clean, thoroughly pure
karuṇā-	n		compassion, sympathy, kindness (towards suffering beings), lit. an action , holy work
mahaṇṇavo	n	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-	n		knowledge, understanding, insight
locano	adj	m.n.s	having eyes, with vision

one who have pure excellent and ultimate vision of excellent understanding

lokassa pāpūpakilesa-ghātako

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

destroyer of the evil defilements of the world

vandāmi buddhaṃ aham-ādarena taṃ

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

I pay respect to the Buddha, with regard to him

dhammo padīpo viya tassa satthuno

dhammo	n	m.n.s	the Teaching, Doctrine
padīpo	n	m.n.s	lamp, light, lighting
viya	ind		like, as
tassa	pn	m.gen.s	of him, his, that
satthuno	n	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-	n		way, means, method, road, path
pāka-	n		effect, result; lit: ripening
amata-	n		deathless
bheda-	n		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
tadattham-	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 dhammam aham-ādarena tam

vandāmi	v	pr.1.s	I pay respect, honour
dhammam	n	m.ac.s	the Teaching
aham-	pn	1.n.s	I
ādarena	n	m.ins.s	with consideration of, esteem, regard, respect reverence, honour
tam	pn	m.ac.s	that, him

I pay respect to the Teaching, with regard to that

saṅgho sukhettābhyati-khetta-saññito

saṅgho	n	m.n.s	Community, assembly
sukhetta-	n		a good soil, fertile land, field
abhyati-	ind	adv	passing over, getting through towards
khetta-	n		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-	n		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	v	pr.1.s	I pay respect, honour
saṅghaṃ	n	m.ac.s	Community, assembly
ahaṃ-	pn	1.n.s	I

ādarena	n	m.ins.s	with consideration of, esteem, regard, respect reverence, honour
taṃ	pn	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-ttayaṃ	n	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	n	nt.ac.s	merit, good deed, lit. (mental) purity
mayā	pn	1.ins.s	by me, with me
yaṃ	ind		because, because of
mama	pn	1.dat.s	to me, for me
sabba-	adj		all, every, whole, entire, complete
upaddavā	n	m.n.pl	accident, misfortune, calamity

mā hontu ve tassa pabhāvasiddhiyā

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

pabhāva-	n		might, power, strength, majesty, dignity
siddhiyā	n	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 araham sammāsambuddho

idha	ind	adv	here, now, in this world
tathāgato	n	m.n.s	such become, realised, being in such a state, such gone or such came
loke	n	m.loc.s	in the world
uppanno	pp	m.n.s	arisen, appeared, come into existence
araham	n	m.n.s	enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddho	n	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	n	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-	pn	1.n.pl	we
taṃ	pn	m.ac.s	that
dhammaṃ	n	m.ac.s	the Teaching
sutvā	v	abs	having heard, having listened to
evaṃ	ind		thus, this, like this, just as, such
jānāma	v	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	n	f.n.s	birth, rebirth, conception
pi	ind		also, and also, even so
dukkhā,	adj	f.n.s	uncomfortable, painful, unpleasant, causing misery
jarā	n	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	n	nt.n.s	death
pi	ind		also, and also, even so
dukkhaṃ,	adj	nt.n.s	uncomfortable, painful, unpleasant; unsatisfactory
soka-	n		grief, sorrow, sadness
parideva-	n		mourning, lament, wail, cry
dukkha-	n		discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
domanassa-	n		(mental) suffering, distress, dissatisfaction
upāyāsā	n	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	n	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	n	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	v	pr.3.s	gets, receives, obtains
tam'pi	pn	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-	n		acquisition, grasping, clinging; fuel (for fire)
khandhā	n	m.n.pl	aggregates, combinations, conglomerations
dukkhā	adj	f.n.s	uncomfortable, painful, unpleasant, unsatisfactory

in brief the five aggregates of clinging are unsatisfactory

seyyathīdaṃ 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	pn	m.gen.pl	of whoever, of whom, of which, of such and such, of that which
pariññāya	n	f.dat.s	for complete comprehension, full understanding
dharamāno	pr.p	m.n.s	lasting; continuing; living
so	pn	m.n.s	he
bhagavā	n	m.n.s	the Blessed One
evaṃ	ind		thus, this, like this, just as, such, in this way
bahulaṃ	adv		mostly; frequently, often
sāvake	n	m.ac.pl	disciples, pupils, lit. hearers
vineti	v	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	n	f.n.s	part, portion, share
ca	ind		and
pana-	ind		moreover, and now, but
assa	pn	m.gen.s	his, of him, of this
bhagavato	n	m.gen.s	of the Sublime One, Blessed One, fortunate one, Buddha
sāvakesu	n	m.loc.pl	among disciples, pupils, lit. hearers
anusāsanī	n	f.n.s	advice, instruction, teaching
bahulā	adj	f.n.s	abundant, full of
pavattati	v	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	n	nt.n.s	form, matter, material thing, materiality
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aniccaṃ	adj	nt.n.s	impermanent, unstable, unreliable
vedanā	n	f.n.s	experience, feeling, sensation
aniccā	adj	f.n.s	impermanent, unstable, unreliable
saññā	n	f.n.s	perception, conception, recognition
aniccā	adj	f.n.s	impermanent, unstable, unreliable
saṅkhārā	n	m.n.pl	intentions, volitional formations
aniccā	adj	f.n.s	impermanent, unstable, unreliable
viññāṇaṃ	n	nt.n.s	consciousness, awareness, sentience, knowing
aniccaṃ	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 viññāṇaṃ anattā

anattā	n	m.n.pl	impersonality, not self, non-subjectivity, not a soul
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the form is non self, feeling is non self, perception is non self, volitional formations are non self, consciousness is non self.

sabbe saṅkhārā aniccā

sabbe	adj	m.n.pl	all, every, whole, entire, complete
saṅkhārā	n	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	n	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 without a self

te mayam otiṇṇāmha-jātiyā jarāmarañena

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

we all are affected by birth, aging and death

sokehi paridevehi dukkhehi domanassehi upāyāsehi

sokehi	n	m.ins.pl	by griefs, sorrows, sadness
paridevehi	n	m.ins.pl	by mournings, laments, wails, cries
dukkhehi	n	nt.ins.pl	by discomforts, sufferings, pains, unease, something unsatisfactory, problems, troubles
domanassehi	n	nt.ins.pl	by (mental) sufferings, distresses, dissatisfaction
upāyāsehi	n	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	pn	m.gen.s	of this
kevalassa	adj	m.gen.s	of whole, total
dukkhakkhandhassa	n	m.gen.s	of heap of suffering, mass of suffering
antakiriyā	n	f.n.s	relief, making an end, ending
paññāyethā'ti	v	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	n	m.ac.s	that, he
bhagavantam	n	m.ac.s	the Sublime One, Blessed One, fortunate one, the Buddha
uddissa	ger	ind	with reference to, on account of, for
arahantam	n	m.ac.s	enlightened being, lit. worthy one
sammāsambuddham	n	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	n	nt.abl.s	from household life, domestic life
anagāriyaṃ	n	nt.ac.s	homelessness
pabbajitā	pp	m.n.pl	ordained, renounced, gone forth

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

tasmim bhagavati brahma-cariyaṃ carāma

tasmim	pn	m.loc.s	in that (as that)
bhagavati	n	m.loc.s	in (as) the Blessed One
brahmacariyaṃ	n	m.ac.s	spiritual path, holy life, celibacy
carāma	v	pr.1.pl	we live, lead (our life), conduct

we live holy life, as the Blessed One

bhikkhūnaṃ sikkhāsājīva-samāpannā

bhikkhūnaṃ	n	m.gen.pl	of monks, mendicants, lit. beggar
sikkhā-	n		training, practice
sājīva-	n		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	pn	nt.n.s	that, this
no	pn	1.ac.pl	us
brahmacariyaṃ	n	nt.n.s	spiritual path, holy life, celibacy
imassa	pn	m.gen.s	of this
kevalassa	adj	m.gen.s	of whole, total
dukkhakkhandhassa	n	m.gen.s	of heap of suffering, mass of suffering
antakiriyāya	n	f.dat.s	to relief, making an end, ending

samvattatu

v

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 – sandhāviṣsaṃ anibbisaṃ
gaha-kāraṃ gavesanto – dukkhā jāti punappunaṃ

aneka-	adj		many, various, countless, lit. not one
jāti-saṃsāraṃ	n	m.ac.s	cycle of rebirth, round of births
sandhāviṣsaṃ	v	aor.1.s	I transmigrated, ran through
anibbisaṃ	prp	m.n.s	not understanding, not penetrating, not finding
gaha-kāraṃ	n	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	n	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 visaṅkhataṃ
visaṅkhāra-gataṃ cittaṃ – taṇhānaṃ khayam-ajjhagā

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

phāsukā	n	f.n.pl	ribs
bhaggā	pp	f.n.pl	broken, shattered, fractured
gaha-kūṭaṃ	n	nt.n.s	ridgepole, top beam, the peak of a house
visaṅkhataṃ	pp	nt.n.s	destroyed, lit. deconstructed
visaṅkhāra-	n		unconditioned, unconstructed, unfabricated
gataṃ	pp	nt.n.s	gone into (a state), become
cittaṃ	n	nt.n.s	mind
taṇhānaṃ	n	f.gen.pl	of cravings, wanting, desires, lit. thirst
khayaṃ-	n	m.ac.s	exhaustion (of), extinction (of), depletion (of), annihilation (of), destruction (of)
ajjhagā	v	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	pn	m.n.pl	whoever, whatever, whichever, those who
ca	ind		and
atītā	pp	m.n.pl	past, gone past
sambuddhā	n	m.n.pl	Awakened Ones, Buddhas, who are wide awake
ye	pn	m.n.pl	whoever, whatever, whichever, those who
ca	ind		and
buddhā	n	m.n.pl	Buddhas, Awakened Ones
anāgatā	adj	m.n.pl	not come, future
yo	pn	m.n.s	whoever, whatever, whichever
c’etarahi	ind		and now, and at present
sambuddho	n	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-	n		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 – viharimṣu viharanti ca
ath’āpi viharissanti – esā buddhāna dhammatā

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

esā	n	f.n.s	this
buddhānaṃ	n	m.gen.pl	of Buddhas
dhammatā	n	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	n	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	n	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	n	m.gen.pl	of Buddhas
sāsanaṃ	n	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 suggaṭṭhiṃ

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

sama-	adj		like, equal (to), same (as), identical (to)
vipākino	adj	m.n.s	ripening , resulting, having consequences
adhammo	n	m.n.s	false teaching, against the Teaching
nirayaṃ	n	m.ac.s	hell, lit. gone down
neti	v	pr.3.s	leads, carries away, takes away
dhammo	n	m.n.s	the Teaching
pāpeti	v	pr.3.s	helps (to), brings (to), leads (to), lit. causes to go (to)
suggatiṃ	n	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'nisaṃso dhamme suciṇṇe,
na duggatiṃ gacchati dhammacārī.

dhammo	n	m.n.s	the Teaching
have	ind		indeed, surely
rakkhati	v	pr.3.s	protects, guards
dhammacāriṃ	n	m.ac.s	who lives the Dhamma, who practices the Teaching, who walks in truth
dhammo	n	m.n.s	the Teaching
suciṇṇo	adj	m.n.s	well practised, made a habit of
sukham-	n	nt.ac.s	ease, comfort, happiness, pleasure
āvahāti	v	pr.3.s	procures, brings, leads (to), is conducive (to)
esa-	pn	m.n.s	this, he, it
ānisaṃso	n	m.n.s	profit, benefit, advantage, good result
dhamme	n	m.loc.s	in the Teaching
suciṇṇe	adj	m.loc.s	in well practised, made a habit of
na	ind		not
duggatiṃ	n	f.ac.s	state of misery, bad destination, hell, lit. going badly
gacchati	v	pr.3.s	goes, walks, moves, wanders around
dhammacārī.	n	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	n	nt.ac.s	shelter, refuge, help, lit. protection
yanti	v	pr.3.pl	they go, go to, go forward, proceed, travel
pabbatāni	n	nt.ac.pl	mountains, hills
vanāni	n	nt.ac.pl	woods, forests, jungles
ca	ind		and
ārāma-	n		park, parkland, nature reserve
rukkha-	n		tree
cetyāni	n	nt.ac.pl	shrines
manussā	n	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 saraṇaṃ-uttamaṃ
n’etaṃ saraṇaṃ-āgamma – sabba-dukkhā pamuccati

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

āgama	v	ger	coming (to), arriving (at), meeting (with)
sabbadukkhā	n	nt.abl.s	from all suffering, all pain, all stress, all discomfort
pamuccati	v	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	pn	m.n.s	whoever, whatever, whichever
ca	ind		but
buddhañ'ca	n	m.ac.s	and the Buddha
dhammañ'ca	n	m.ac.s	and the Dhamma, Teaching
saṅghañ'ca	n	m.ac.s	and the Saṅgha, Community
saraṇaṃ	n	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	n	nt.ac.pl	noble truth
sammappaññāya	n	f.ins.s	with correct understanding, with perfect wisdom
passati	v	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-gāminaṃ

dukkhaṃ	n	nt.ac.s	suffering, pain, unease, unsatisfactory, problem, trouble
dukkha-samuppādaṃ	n	m.ac.s	origin of suffering, arising of discomfort
dukkhassa	n	nt.gen.s	of suffering, pain, unease, unsatisfactory, problem
ca	ind		and
atikkamaṃ	n	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	n	m.ac.s	road, path, way
dukkhūpasama-	n		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	pn	nt.n.s	this
kho	ind		indeed, surely, certainly, truly
saraṇam	n	nt.n.s	shelter, refuge, help, lit. protection
khemam	adj	nt.n.s	safe, secure
etaṃ	pn	nt.n.s	this
saraṇam-	n	nt.n.s	shelter, refuge, help, lit. protection
uttamaṃ	adj	nt.n.s	best, highest, ultimate, supreme, top
etaṃ	pn	nt.n.s	this
saraṇam-	n	nt.ac.s	shelter, refuge, help, lit. protection
āgamma	v	ger	coming (to), arriving (at), meeting (with)
sabbadukkhā	n	nt.abl.s	from all suffering, all pain, all stress, all discomfort
pamuccati	v	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-pariyodapanam, etaṃ buddhāna sāsanaṃ

sabba-	adj		all, every, whole, entire, complete
pāpassa	n	m.gen.s	of evil, criminal, wrong, bad, vicious
akaraṇaṃ	n	nt.n.s	non-doing, non-action, absence of action
kusalassa-	n	nt.gen.s	of benefit, merit, good deed, doing good
ūpasampadā	n	f.n.s	attaining (of), acquiring (of), undertaking (of), taking up (of)
sacitta-	n	nt	one's own mind
pariyodapanam,	n	nt.n.s	purification, refinement, cleansing
etaṃ	pn	nt.n.s	this
buddhānaṃ	n	m.gen.pl	of Buddhas
sāsanaṃ	n	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	n	f.n.s	patience, endurance, tolerance
paramaṃ	adj	nt.n.s	very highest, ultimate, superior, sublime, most extreme, lit. furthest
tapo	n	nt.n.s	spiritual practice, religious practice, lit. burning
tītikkhā,	n	f.n.s	endurance, long-sufferance, forgiveness
nibbānaṃ	n	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	v	pr.3.pl	they say, speak, tell

buddhā.	n	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	n	m.n.s	ascetic, renunciant, holy man, monk, recluse
hoti	v	pr.3.s	there is, he is
paraṃ	pn	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 saṃvaro.

mattaññutā ca bhattasmiṃ, pantañ-ca sayan'āsanam.

adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ

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

buddhānaṃ	n	m.gen.pl	of Buddhas
sāsaṇaṃ	n	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	n	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	v	abs	knowing, understanding	
	(or)	n	f.ins.s	with understanding
passati	v	pr.3.s	he sees	

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

atha	ind	adv	then; and also
nibbindati	v	pr.3.s	gets wearied of; is disgusted with
dukkhe	n	nt.loc.s	in suffering; pain; misery
esa	pn	m.n.s	that, he
maggo	n	m.n.s	path, way
visuddhiyā	n	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	n	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	n	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	n	m.n.pl	few things, few people, small amount
te	pn	m.n.pl	they, those
manussesu	n	m.loc.pl	in (among) people
ye	pn	m.n.pl	those who
janā	n	m.n.pl	the people
pāragāmino	n	m.n.pl	who going beyond, cross over, to the other shore
atha-	ind		then; and also, but
ayaṃ	pn	f.n.s	this, the
itarā	pn	f.n.s	rest, common, ordinary
pajā	n	f.n.s	people, population, generation, mankind
tīram-	n	nt	shore, bank
eva-	ind		only, even, just
anudhāvati	v	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	pn	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	n	m.loc.s	in Dhamma, in li
dhammānūvattino	n	m.n.pl	following the Dhamma, acting according to the teaching
te	pn	m.n.pl	those
janā	n	m.n.pl	men, people, population
pāram-	ind		beyond, on the other side (of)
essanti	v	fut.3.pl	they will go (to), will come (to), will reach
maccudheyyaṃ	n	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	n	m.ac.s	state of mind
vipphahāya	v	ger	completely abandoning, totally renouncing
sukkaṃ	adj	m.ac.s	pure, bright, good
bhāvētha	v	opt.refl.3.s	should cultivate, could develop
paṇḍito	n	m.n.s	sage, intelligent person, wise man
okā	n	nt.abl.s	from home, abode
anokam-	n	nt.ac.s	homelessness; independence

āgamma	v	ger	coming (to), arriving (at), meeting (with)
viveke	n	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-	n	f.ac.s	pleasure, delight, contentment, happiness
iccheyya	v	opt.3.s	should wish, want, desire
hitvā	v	abs	having left, having left behind, having abandoned
kāme	n	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 – bhāra-hāro ca puggalo

bhār'ādānaṃ dukkhaṃ loke – bhāra-nikkhepanaṃ sukhaṃ

bhārā	n	m.n.pl	burdens, loads, weights
have	ind		indeed, surely
pañcakkhandhā	n	m.n.pl	five aggregates (of clinging)
bhār'ahāro	n	m.n.s	load-bearer, carrier of the burden
ca	ind		and
puggalo	n	m.n.s	person, individual
bhār'ādānaṃ	n	nt.n.s	picking up the burden, taking up the weight
dukkhaṃ	n	nt.n.s	discomfort, suffering, pain, unease, problem, trouble
loke	n	m.loc.s	in the world
bhāra-	n		burden, load, weight
nikkhepanaṃ	n	nt.n.s	discarding, dropping, throwing down, casting off
sukhaṃ	n	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	v	abs	having discarded, having put down, having set aside
garuṃ	adj	m.ac.s	heavy, onerous, weighty
bhāraṃ	n	m.ac.s	burden, load, weight
aññaṃ	adj	m.ac.s	another, other, different
bhāraṃ	n	m.ac.s	burden, load, weight
anādiya	v	ger	not taking up
samūlaṃ	adj	f.ac.s	with the root, including the root
taṇhaṃ	n	f.ac.s	craving, thirst
abbuyha	v	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 dhuvāṃ ṭhiti

passa	v	imp.2.s	see! look (at)!
cittakataṃ	adj	m.ac.s	made by the mind, adorned
bimbaṃ	n	nt.ac.s	form, image, doll, puppet, i.e. body
arukāyaṃ	n	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	pn	m.dat.s	for that, for whoever
n’atthi	v	pr.3.s	is not, it is not, there is not, there is no, there is nothing
dhuvāṃ	ind		permanently, continuously, constantly, always, at all
ṭhiti	n	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	v	imp.2.s	see! look (at)!
cittakataṃ	adj	m.ac.s	made by the mind, adorned
rūpaṃ	n	nt.ac.s	body, physical body, bodily form
maṇinā	n	m.ins.s	by gem; jewel
kuṇḍalena	n	nt.ins.s	by ring, earring
ca	ind		and
aṭṭhiṃ	n	nt.n.s	bone
tacena	n	m.ins.s	with skin

onaddham	pp	nt.n.s	enveloped (with), covered (with), wrapped
saha	ind		with, together (with), accompanied (by)
vatthehi	n	nt.ins.s	because of cloth, clothes, robe
sobhati	v	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 – mukham cuṇṇakamakkhitaṃ
alam bālassa mohāya – no ca pāragavesino

alattaka-	n	m	lac, a red animal dye, henna dye
katā	pp	m.n.pl	done, made
pādā	n	m.n.pl	feet
mukham	n	nt.n.s	mouth, face
cuṇṇaka-	n		powder
makkhitaṃ	pp	nt.n.s	smeared, stained
alam	ind		enough
bālassa	n	m.gen.s	of fool, idiot, immature person
mohāya	n	m.dat.s	for illusion, delusion, confusion
no	ind		not
ca	ind		but
pāragavesino	n	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-	n		way, place, position
katā	pp	m.n.pl	done, made, arranged
kesā	n	m.n.pl	hair
nettā	n	nt.n.pl	eyes

añjana-	n		eyeliner, cosmetic for the eyes, made of antimony
makkhitā	pp	nt.n.pl	smeared, 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	n	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	n	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	v	pr.1.s	I sees, finds, understands
loke	n	m.loc.s	in the world
sadhane	adj	m.ac.pl	rich, wealthy, lit. with wealth
manusse	n	m.ac.pl	people
laddhāna	v	abs	having got, having obtained
vittaṃ	n	m.ac.s	wealth, property, power
na dadanti	v	pr.3.pl	they not give, offer, donate
mohā.	n	nt.abl.s	from illusion, delusion, confusion

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

bhiyyo-eva	ind		even more (than), and just more (than)
kāme	n	m.ac.pl	pleasures, sensual pleasures
abhipatthayanti	v	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	n	m.n.s	king
ca	ind		and
aññe	pn	m.n.pl	others, other people, the rest
ca	ind		and
bahū	adj	m.n.pl	many
manussā	n	m.n.pl	human beings, men, people
avītataṇhā	adj	m.n.pl	not free from desire , not free from passion, not without craving
marañam	n	nt.ac.s	death
upenti	v	pr.3.pl	they go to, approach, enter
ūnā-eva	adj	m.n.pl	still wanting, lacking
hutvāna	v	abs	having become, having been
jahanti	v	pr.3.pl	they give up, leave, abandon, renounce
dehaṃ	n	m.ac.s	body
kāmehi	n	m.ins.pl	with pleasures, sense pleasures
lokamhi	adj	m.ins.pl	with worldly
na	ind		not
h’atthi	v	pr.3.s	indeed there is
titti	n	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 worldly sense pleasures.

na dīghamāyurṃ labhate dhanena
na cāpi vittena jaraṃ vihani
appaṃ hidaṃ jīvitamāhu dhīrā
asassataṃ vippariṇāma-dhammaṃ

na	ind		not
dīgham-	adj	nt.ac.s	long (in space or time), tall
āyurṃ	n	nt.ac.s	life
labhate	v	pr.refl.3.s	one gets, one obtains
dhanena	n	nt.ins.s	by wealth, riches, treasure
na	ind		not
cāpi	ind		or even, and even, as well as
vittena	n	m.ins.s	by wealth, property, power
jaraṃ	n	m.ac.s	old age, growing old, decay
vihanti	v	pr.3.s	strikes, wards off, banish
appaṃ	adj	nt.n.s	short, small, insignificant
h'idaṃ	pn	nt.n.s	this indeed
jīvitam-	n	nt.n.s	life, life span
āhu	v	perf.3.s	they said
dhīrā	n	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-	n	f.n.s	wisdom, knowledge, intelligence, intellect, understanding, insight

eva	ind		only, just, so, even
dhanena	n	m.ins.s	with wealth, riches, treasure
seyyā	adj	f.n.s	better, better than, preferable
yāya	pn	f.ins.s	by whichever, with which (woman)
vosānaṃ-	n		(relative) achievement, perfection, accomplishment
idha-	ind		here, now, in this world
adhigacchati.	v	pr.3.s	gets, finds, obtains, attains
abyositattā	n	nt.abl.s	from (state) not perfected, not accomplished (comm) - not attained perfection
hi	ind		indeed
bhav'ābhavesu	n	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	n	nt.ac.pl	actions, deeds, doing
karoti	v	pr.3.s	does, makes, acts, performs, builds
mohā	n	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
ādīnavam kāmagaṇesu disvā
tasmā ahaṃ pabbajitomhi rāja

kāmā	n	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	v	pr.3.pl	they agitate, shakes about, harass, upset
cittaṃ	n	nt.ac.s	mind
ādīnavam	n	m.ac.s	danger (in), disadvantage (of), risk (of), peril (in)

kāmaguṇesu	n	m.loc.pl	in objects of sensual pleasure, sensual stimulation, lit. sensual strings
disvā	v	abs	having seen, having understood, having found
tasmā	ind		therefore, that is why, lit. from that
ahaṃ	pn	1.n.s	I
pabbajito-	n	m.n.s	monk, monastic, renunciant
amhi	v	pr.1.s	I am
rāja	n	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
etampi disvā pabbajitomhi raja
apaṇṇakaṃ sāmāññaṃeva seyyo

duma-	n		tree
phalānī-	n	nt.n.pl	fruits
va	ind		like, as
patanti	v	pr.3.pl	they fall
māṇavā	n	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-	n		body
bhedā	n	m.abl.s	because of breaking-up (of), breaking apart (of)
etampi	pn	m.ac.s	just this, this alone, this
disvā	v	abs	having seen, having understood, having found
pabbajito-	n	m.n.s	monk, monastic, renunciant
amhi	v	pr.1.s	I am
rāja	n	m.voc.s	o king
apaṇṇakaṃ	ind		surely; certainly
sāmāññaṃ-	n	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, because of 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.

iriyam āsi bhikkhūnam, aññathā dāni dissati.

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

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

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

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

sīta-vāta-parittānam, hirikopīna-chādanam.

matt-aṭṭhiyam abhuñjimsu, santuṭṭhā itarītare.

sītavātaparittānam,	nt.n.s	protection from cold and wind
>sīta-	n	cool; cold.
>vāta-	n	wind
>parittānam	n	nt.n.s
hirikopīnachādanam.	nt.n.s	protection, refuge, safety
>hirikopīna-	n	covering that which arouses shyness
>chādanam	n	nt.n.s
		that which arouses shyness, private parts
		covering; clothing

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

mattatṭhiyaṃ	n	m.ac.s	desirous of moderation (moderate)
>mattā-	n		moderation
>aṭṭhiyaṃ	adj	m.ac.s	desirous of; seeking for, having a purpose of
abhuñjimsu,	v	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-	n		nourishment, sustenance, preservation, upkeep, support (of the body), lit. cause to go
> atthaṃ	n	m.ac.s	purpose, use, function
abhuñjimsu,	v	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	n	nt.gen.pl	of life, living, livelihood
parikkhāre,	n	nt.loc.s	in requisite, requirement, accessory
bhesajje	n	nt.loc.s	in medicine
atha	ind		then, also, and so, after that
paccaye.	n	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,	v	aor.3.pl	they were
yathā	ind		as; like; in relation to; just as
te	pn	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 rukkhamaññesu, kandaṛāsu guhāsu ca.
vivekaṃ’anuḃṛuḥanta, vihaṃsu taḃ’paṛāyaṇā.

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

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

vivekam'anubrūhantā	pr.p	m.n.pl	continuously developing mental seclusion
>vivekaṃ-	n	m.ac.s	seclusion
>anubrūhantā,	pr.p	m.n.pl	continuously increasing, spreading, cultivating, developing
vihaṃsu	v	aor.3.pl	they lived
tap'parāyanā.	adj	m.n.pl	devoted to that
>taṃ-	pn	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 culminating in it.

nīcā nivīṭṭhā subharā, mudū a't'thaddha-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	n	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	n	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,	v	aor.3.s	was
gataṃ	n	nt.n.s	walking, moving
bhuttaṃ	n	nt.n.s	eating
nisevitaṃ.	n	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-	n	nt.	oil
>dhārā-	n	f.n.s	stream, flow
>va	ind		like, as
ahosi	v	aor.3.s	it was
iriyāpatho.	n	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-ṭ’ṭhānamhi, careyya anupāhano.
satiṃ upaṭṭhapetvāna, evaṃ gāme munī care.

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

like one without shoes could walk in thorny place,

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

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

“saritvā pubbake yogī, tesaṃ vattam-anussaraṃ.

kiñcāpi pacchimo kālo, phuseyya amataṃ padaṃ.

saritvā	v	abs	having remembered
pubbake	adj	m.ac.pl	ancient, of old, former
yogī,	n	m.ac.pl	meditators, practitioners
tesaṃ	pn	m.gen.pl	of them, their
vattam-	n		custom, practice, way of life, behavior
anussaraṃ.	pr.p	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,	n	m.n.s	time, occasion
phuseyya	v	opt.3.s	could touche; reach; attain
amataṃ	n	nt.ac.s	deathless
padaṃ.	n	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 sotaṃ parakkamma, kāme panuda brāhmaṇa. nappahāya munī kāme,
n'ekattam'upapajjati.

chinda	v	imp.2.s	you cut, cut off, sever
sotaṃ	n	m.ac.s	stream, river, current
parakkamma	v	ger	making continuous effort, striving, persevering, persisting
kāme	n	m.loc.s	in pleasures, sensual pleasures
panūda	v	imp.2.s	you dispel, drive out, reject, push away
brāhmaṇa	n	m.voc.s	o saint, holy man, paragon, sage
nappahāya	v	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	v	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	v	opt.3.s	on should do, one could make, one wishes to do
ce	ind		if
kayirātha-	v	opt.refl.3.s	one by oneself should make
enaṃ	n	m.ac.s	this, it
daḷham-	ind		firmly, strongly, unwaveringly
enaṃ	n	m.ac.s	this, it
parakkame	v	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	n	m.n.s	homeless spiritual seeker, wandering monk
bhiyyo	ind		more (than), and more (than), even more (than)
ākirate	v	opt.3.s	could stir up, should heap up, kick up
rajaṃ	n	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	n	nt.n.s	bad deed, wrong action
seyyo	ind		better (than)
pacchā	ind		afterwards, later, in the future
tappati	v	pr.3.s	regrets, suffers remorse, lit. is burned
dukkataṃ	n	nt.ac.s	bad deed, wrong action
kataṃ'ca	pp	nt.n.s	and done, made
sukataṃ	n	nt.n.s	good deed, right action
seyyo	ind		better (than)
yaṃ	pn	nt.ac.s	that which, whichever
katvā	v	abs	having done, having made
nānutappati	v	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	n	m.n.s	Kusa grass
yathā	ind		like, just as
duggahito	adj	m.n.s	wrongly held, grasped in the wrong way
hattham-	n	m.ac.s	hand

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

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

yaṃ kiñci sithilaṃ kammaṃ, saṅkiliṭṭhaṇ'ca yaṃ vataṃ, saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalan'ti

yaṃ-	pn	nt.n.s	whatever, that which
kiñci	pn	nt.n.s	some, something, anything
sithilaṃ	adj	nt.n.s	loose, lax, slack
kammaṃ	n	nt.n.s	action, deed, doing
saṅkiliṭṭhaṇ'ca	adj	nt.n.s	tarnished, defiled, tainted, corrupted, impure, dirty, stained, soiled
yaṃ	pn	nt.n.s	whatever, that which
vataṃ	n	nt.n.s	religious practice, spiritual practice, ritual observance
saṅkassaraṃ	adj	nt.n.s	suspect, dodgy, doubtful
brahmacariyaṃ	n	nt.n.s	spiritual path, holy life, celibacy
na	ind		not
taṃ	pn	nt.n.s	that
hoti	v	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	v	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	pn	m.n.s	this, this person
puriso	n	m.n.s	man, person
balibaddho'va	n	m.n.s	like an ox, bull
jīrati.	v	pr.3.s	ages, grows old
maṃsāni	n	nt.n.pl	meat, flesh
tassa	pn	m.gen.s	his
vaḍḍhanti	v	pr.3.pl	increase, grow, develop
paññā	n	f.n.s	wisdom, knowledge, intelligence, intellect, understanding, insight
tassa	pn	m.gen.s	his

na	ind	not
vaḍḍhati.	v 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	v	pr.3.pl	they strive, make effort
satīmanto	adj	m.n.s	mindful, fully present, attentive
na	ind		not
nikete	n	nt.loc.s	in home, house
ramanti	v	pr.3.pl	they enjoy, find pleasure (in), take delight (in), like
te.	pn	m.n.pl	they, those
haṃsā’va	n	m.n.s	like swan, goose, flamingo, water bird
pallalaṃ	n	nt.ac.s	lake, pond, marsh
hitvā	v	abs	having left, having left behind, having abandoned
okaṃokaṃ	n	nt.ac.s	all homes, lit. home after home
jahanti	v	pr.3.pl	they give up, leave, abandon, renounce
te.	pn	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	pn	m.ac.s	whatever, that which
pubbe	ind		before, previously, formerly, in the past, in a previous life
taṃ	pn	m.ac.s	that
visosehi	v	imp.2.s	you should dry up, desiccate, make wither, evaporate

pacchā	ind		afterwards, later, in the future
te	pn	2.dat.s	for you, to you
m'āhu	v+ind	aor.3.s	may there not be, don't let there be
kiñcanam.	n	nt.ac.s	something, anything, a tiny bit
majjhe	ind		in the present, lit. in the middle
ce	ind		if
no	ind		not
gahessasi	v	fut.2.s	you will grasp
upasanto	adj	m.n.s	still, calm, at peace, tranquil
carissasi.	v	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	v	imp.2.pl	get up! get out of bed! arouse oneself!
nisīdatha	v	imp.2.pl	sit!
ko	pn	m.n.s	who? what? which?
attho	n	m.n.s	benefit, profit, good, welfare, goal
supitena	n	nt.ins.s	with sleep
vo;	pn	2.dat.pl	to you all, for you all
āturānañ'hi	adj	m.dat.pl	for sick, diseased, ill, unhealthy
kā	pn	f.n.s	what? which?
niddā,	n	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	v	imp.2.pl	get up! get out of bed! arouse oneself!
nisīdatha	v	imp.2.pl	sit!
daḷhaṃ	ind		firmly, strongly, unwaveringly
sikkhatha	v	imp.2.pl	train! (for the purpose of), practice! (for the sake of)
santiyā;	v	f.dat.s	for peace, calm, tranquillity
mā	ind		do not, may one not, don't let
vo	pn	2.ac.pl	you all
pamatte	pp	m.ac.pl	careless, heedless, negligent, inattentive
viññāya,	v	ger	knowing, understanding, being conscious (of)
maccurājā	n	m.n.s	King of Death
amohayittha	v	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	pn	f.ins.s	by whichever, with which (woman)
devā	n	m.n.pl	deities
manussā	n	m.n.pl	people, human beings
ca	ind		and
sitā	pp	m.n.pl	bound, tied to, attached to
tiṭṭhanti	v	pr.3.pl	they last, remain, persist, lit. stand
atthikā;	adj	m.n.pl	wanting, needing, desiring, seeking
taratha-	v	imp.2.s	cross over! go through!
etaṃ	pn	f.ac.s	this, this thing (subject)
visattikaṃ	n	f.ac.s	attachment, entanglement, ensnarement
khaṇo	n	m.n.s	moment, instant, point in time
vo	pn	2.dat.pl	to you all, for you all
mā	ind		do not, may one not, don't let

upaccagā	v	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	v	pr.3.pl	they sorrow, grief, mourn
nirayamhi	n	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	n	m.n.s	carelessness, negligence, heedlessness
rajo	n	m.n.s	(mental) impurity, defilement, lit: dust
pamādo	n	m.n.s	carelessness, negligence, heedlessness
pamāda-	n		carelessness, negligence, heedlessness
anupatito	pp	m.n.s	fallen (into), immersed (in), afflicted (with), stricken (by), following, accompanying
rajo	n	m.n.s	(mental) impurity, defilement, lit: dust
appamādena	n	m.ins.s	by carefulness, caution, vigilance, diligence, conscientiousness, heedfulness, lit. not heedless
vijjāya	n	f.ins.s	by knowledge, wisdom, understanding
abbahe	v	opt.3.s	should pull out, should pluck out, should extract
sallam-	n	m.ac.s	(any sharp pointed object which causes pain) arrow, spike, dagger, dart, barb
attano'ti.	n	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	n	m.abl.s	from love, affliction
jāyatī	v	pr.3.s	arises, is produced
soko	n	m.n.s	grief, sorrow, sadness
piyato	n	m.abl.s	from love, affliction
jāyatī	v	pr.3.s	arises, is produced
bhayaṃ.	n	nt.n.s	fear, fright, terror, dismay
piyato	n	m.abl.s	from love, affliction
vippamuttassa	pp	m.dat.s	for freed (from), released (from), saved (from)
natthi	v	pr.3.s	is not, it is not, there is not, there is no
soko	n	m.n.s	grief, sorrow, sadness
kuto	ind		let alone, not to mention, what to say of
bhayaṃ	n	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-	v	pr.3.s	lasts, remains, persists, exists, lit. stand
eva	ind		only, just, so, even
nibbānaṃ,	n	nt.n.s	going out (of a lamp), extinguishing (of a fire), quenching
tiṭṭhati	v	pr.3.s	lasts, remains, persists, exists, lit. stand
nibbānagāmī	adj	m.n.s	leading to putting out the fire, conducive to Nibbāna
maggo,	n	m.n.s	road, path, track, way
maggakkhāyī-	adj	m.n.s	one who shows a path, announcing the way
ahaṃ	pn	1.n.s	I
tathāgato	n	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	pn	m.ins.pl	by you (all)
kiccam-	ptp	nt.n.s	should be made, ought to be done
ātappaṃ	n	nt.n.s	effort, exertion

By you effort should be made.

[MN 19]

yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukappaṃ upādāya, kataṃ vo taṃ mayā.

yaṃ	pn	m.ac.s	whatever
satthārā	n	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	n	m.dat.pl	for disciples, pupils, lit. hearers
hitesinā	adj	m.ins.s	by well wishing, desiring another's welfare
anukampakena	adj	m.ins.s	by compassionate, kind
anukappaṃ	n	f.ac.s	compassion, pity
upādāya	ind		referring (to), on account (of), because (of), out of
kataṃ	pp	m.ac.s	done
vo	pn	2.dat.pl	to you all, for you all
taṃ	pn	m.ac.s	that
mayā	pn	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	pn	nt.n.pl	these
rukkhamūlāni	n	nt.n.pl	foots of a trees, bases of a trees
etāni	pn	nt.n.pl	these
suññāgārāni	n	nt.n.pl	empty dwellings, uninhabited places

jhāyatha	v	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.	v	aor.2.pl	you all were
ayaṃ	n	f.n.s	this
vo	pn	2.dat.pl	to you all, for you all
amhākaṃ	pn	1.gen.pl	our, of us (royal plural)
anusāsanī’ti	n	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	v	opt.3.s	could not follow; should not return, chase after, run back
nappaṭikaṅkhe	v	opt.3.s	could not wishe for, should not long for, live in expectation, place expectations
anāgataṃ	n	nt.ac.s	future, lit. not come
yad	pn	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	pn	nt.ac.s	that
appattaṃ-	pp	nt.ac.s	not attained, not reached, not gained, not found
ca	ind		and
anāgataṃ	n	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	pn	m.ac.s	whatever, whichever, that which
dhammaṃ	n	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	v	pr.3.s	sees deeply (into), sees in detail, understands with insight

asaṁhiraṁ	adj	m.ac.s	immovable, unconquerable, irrefutable
asaṅkappaṁ	adj	m.ac.s	not to be shaken; immovable; steady
taṁ	pn	m.ac.s	that
vidvā	m	m.n.s	wise
m-anubrūhaye	v	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 kiccaṁ’ātappaṁ, ko jaññā maraṇaṁ suve. na hi no saṅgaran’tena, mahā-senena maccunā.

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

evaṁ vihārim’ātāpim, ahorattam’atanditaṁ. taṁ ve bhadd’eka-ratto’ti, santo ācikkhate muni.

evaṃ	ind		thus, this, like this, just as, such
vihārim-	adj	m.ac.s	who lives (in a state of), living
ātāpim	adj	m.ac.s	ardent, zealous, with continuous effort, lit. burning
ahorattam-	n	nt	day and night
atanditaṃ	adj	m.ac.s	energetic, effortful, active, alert, lit. not lazy
taṃ	pn	m.ac.s	that, him
ve	ind		indeed, truly, really
bhadda-	adj		good, lucky, auspicious
eka-	adj		one
ratto-	n		night
ti –	ind		“”
santo	adj	m.n.s	still, calm, at peace, tranquil
ācikkhate	v	opt.3.s	could tell about, describe, point out, teach
muni	n	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	pn	m.n.pl	these
antā	n	m.n.pl	ends, sides, extremes
pabbajitena	m	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-saṅhito,

yo	pn	m.n.s	whatever
c'āyaṃ	pn	m.n.s	and this
kāmesu	n	m.loc.pl	in pleasures, sensual pleasures, in sensuality
kāmasukha-	n		comfort of sense pleasures, happiness of sense pleasure
allika-	?	?	clinging to, sticking to
anuyogo	n	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-saṅhito	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-saṅghito.

yo	pn	m.n.s	whatever
c'āyaṃ	pn	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-saṅghito	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	pn	m.ac.pl	these
kho	ind		indeed
ubho	pn	m.ac.pl	both
ante	n	m.ac.pl	ends, sides, extremes
anupagamma	v	ger	avoiding, not going near, lit. not approaching
majjhimā	adj	f.n.s	middle
paṭipadā	n	f.n.s	way, path of progress, path of practice
tathāgatena	n	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	n	m.dat.s	for calmness, peace, tranquillity
abhiññāya	n	f.dat.s	for direct knowledge, higher understanding

sambodhāya	n	m.dat.s	for enlightenment, full awakening, perfect understanding
nibbānāya	n	nt.dat.s	for going out (of a lamp), extinguishing (of a fire), quenching
samvattati	v	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 seyyathīdaṃ – sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi

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

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

idaṁ kho pana bhikkhave dukkhaṁ ariya-saccaṁ

Monks, this is the noble truth of suffering.

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

jāti	n	f.n.s	birth, rebirth, conception
pi	ind		also, and also, even so
dukkhā,	adj	f.n.s	uncomfortable, painful, unpleasant, causing misery
jarā	n	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-	n	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	n	nt.n.s	death
pi	ind		also, and also, even so
dukkham,	adj	nt.n.s	uncomfortable, painful, unpleasant; unsatisfactory
soka-	n		grief, sorrow, sadness
parideva-	n		mourning, lament, wail, cry
dukkha-	n		discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
domanassa-	n		(mental) suffering, distress, dissatisfaction

upāyāsā	n	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	n	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	n	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	v	pr.3.s	gets, receives, obtains
tam’pi	pn	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-	n		acquisition, grasping, clinging; fuel (for fire)
khandhā	n	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'yam taṇhā ponobbhavikā nandi-rāga-sahagatā tatra-tatrābhinandinī seyyathīdaṃ kāmataṇhā bhava-taṇhā vibhava-taṇhā

yā-	pn	f.n.s	whatever, that which
ayam	pn	f.n.s	this
taṇhā	n	f.n.s	craving, wanting, desire, lit. thirst
ponobbhavikā	adj	f.n.s	repeated existence, leading to rebirth
nandi-rāga-	n		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	n	f.n.s	craving for sensual pleasure
bhavataṇhā	n	f.n.s	craving for becoming, craving for existence
vibhavataṇhā	n	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	pn	m.n.s	whatever, that which
tassā-y-eva	idiom		of that very, of that exact, of that
taṇhāya	n	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	n	m.n.s	giving up, relinquishing, abandoning
paṭinissaggo	n	m.n.s	giving up, relinquishing, dropping, abandoning
mutti	n	f.n.s	liberation, freedom, emancipation, release
anālayo	n	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-ditṭhi 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 cakkhum
udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi

idaṃ	pn	nt.n.s	this
dukkhaṃ	n	nt.ac.s	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
ariyasaccaṃ'ti	n	nt.n.s	truth of the Buddha, noble truth
me	pn	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	n	m.loc.pl	with regard to things
cakkhū	n	nt.n.s	seeing, power of seeing; vision
udapādi	v	aor.3.s	arose, sprung up
ñāṇaṃ	n	nt.n.s	knowledge, understanding, insight
udapādi	v	aor.3.s	arose, sprung up
pañña	n	f.n.s	wisdom, knowledge, intelligence, intellect, understanding, insight
udapādi	v	aor.3.s	arose, sprung up
vijjā	n	f.n.s	knowledge, wisdom, understanding
udapādi	v	aor.3.s	arose, sprung up
āloko	n	m.n.s	light, brightness, clarity
udapādi	v	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	pn	nt.n.s	that
kho	ind		indeed, surely, certainly, truly
pana-	ind		moreover, and now, but
idaṃ	pn	nt.n.s	this
dukkhaṃ	n	nt.ac.s	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
ariya-saccaṃ	n	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 pariññātan-ti

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

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

idaṃ dukkha-samudayo ariya-saccan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhum 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-saccan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhum 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	pn	1.gen.s	my
imesu	pn	nt.loc.pl	in these
catūsu	adj	nt.loc.pl	in four
ariyasaccesu	n	nt.loc.pl	truth of the Buddha, noble truth
evan-	ind		thus, this, like this, just as, such
ti-parivaṭṭaṃ	n	nt.ac.s	three circles
dvādas-	adj		twelve (12)
ākāraṃ	n	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	n	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	v	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 paccaññāsim

n’eva	ind		not even, not only
tāva-	ind		that much, as long as, to that extent, until, at least
ahaṃ	pn	1.n.s	I
sadevake	adj	m.loc.s	in with devas, with gods
loke	n	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	n	f.loc.s	in population, generation, mankind

sadevamanussāya	adj	m.loc.s	with kings and commoners, with gods and men
anuttaraṃ	adj	f.ac.s	highest (of), unsurpassed (by), incomparable (to), superior (to)
sammā-sambodhiṃ	n	f.ac.s	perfect awakening
abhisambuddho’ti	pp	m.n.s	completely realised, discovered, lit. woken up to
paccaññāsim	v	aor.1.s	I admitted, I claimed

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 paccaññāsim

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

ñāṇañ’ca	n	nt.n.s	and knowledge, understanding, insight
pana	ind		moreover, and now, but

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

Knowledge and vision arose to 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]

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

gahapati	n	m.n.s	householder, landowner, lit. house master
vā	ind		or
gahapati-putto	n	m.n.s	householder's son
vā	ind		or
aññatarasmim	pn	m.loc.s	in a certain, a
vā	ind		or
kule	n	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.

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

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

so	pn	m.n.s	he
tena	pn	m.ins.s	with that, by that
saddhā-	n		faith, confidence
paṭilābhena	n	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	v	pr.3.s	reflects, considers

Possessing that confidence, he considers thus:

‘sambādho gharāvāso rajopatho abbhokāso pabbajjā. nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.

‘sambādho	adj	m.n.s	oppressive, crowded, inconvenient.
gharāvāso	n	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	n	m.n.s	open space, open air
pabbajjā.	n	f.n.s	ordination, renunciation
na-y-idaṃ	pn	nt.nom.s	this is not
sukaraṃ	adj	nt.nom.s	easily done, easy to do
agāraṃ	n	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	n	nt.ac.s	spiritual path, holy life, celibacy
carituṃ.	v	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 pabbajeyyan’ti.

yannūnāhaṃ	ind		what if I, maybe I should, let me
kesamassuṃ	n	nt.ac.s	hair and beard
ohāretvā	v	abs	having shaved, lit. having caused to take down
kāsāyāni	adj	nt.ac.pl	brownish, colour of Buddhist monks’ robes
vatthāni	n	nt.ac.pl	clothes, robes

acchādetvā	v	abs	having dressed (in), having clothed oneself (in), having put on
agārasmā	n	nt.abl.s	from household life, domestic life
anagāriyam	n	nt.ac.s	homelessness
pabbajeyyam	v	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 anagāriyam pabbajati.

so	pn	m.n.s	he
aparena samayena	idiom		at another time, later
appaṃ	adj	m.ac.s	short, small, insignificant
vā	ind		or
bhogakkhandhaṃ	n	m.ac.s	mass of wealth, mountain of wealth
pahāya	v	ger	leaving behind, giving up, abandoning
mahantaṃ	adj	m.ac.s	great, large, powerful, grand, mighty, vast
vā	ind		or
bhogakkhandhaṃ	n	m.ac.s	mass of wealth, mountain of wealth
pahāya	v	ger	leaving behind, giving up, abandoning
appaṃ	adj	m.ac.s	short, small, insignificant
vā	ind		or
ñātiparivaṭṭaṃ	n	m.ac.s	the circle of relations.
pahāya	v	ger	leaving behind, giving up, abandoning
mahantaṃ	adj	m.ac.s	great, large, powerful, grand, mighty, vast
vā	ind		or
ñātiparivaṭṭaṃ	n	m.ac.s	the circle of relations.
pahāya	v	ger	leaving behind, giving up, abandoning
kesamassuṃ	n	nt.ac.s	hair and beard
ohāretvā	v	abs	having shaved, lit. having caused to take down
kāsāyāni	adj	nt.ac.pl	brownish, colour of Buddhist monks' robes
vatthāni	n	nt.ac.pl	clothes, robes

acchādetvā	v	abs	having dressed (in), having clothed oneself (in), having put on
agārasmā	n	nt.abl.s	from household life, domestic life
anagāriyam	n	nt.ac.s	homelessness
pabbajati	v	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 evam’eva anupubbasikkhā
anupubbakiriyā anupubbapaṭipadā paññāpetun”ti?

sakkā	ind	adv	it is possible
nu kho,	ind		?
bho gotama,	n	m.voc.s	master Gotama
imasmim’pi	pn	m.loc.s	in this too
dhamma-vinaye	n	m.loc.s	in Teaching and Discipline
evameva	ind		similarly, just like this
anupubba-sikkhā	n	f.n.s	gradual training
anupubba-kiriyā	n	f.n.s	gradual action
anupubba-paṭipadā	n	f.n.s	gradual practice
paññāpetun”ti?	v	inf	to regulates or make a rule; makes known; declares; prepares, define

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

"sakkā imasmimpi dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā
paññāpetum.

sakkā,	ind	adv	it is possible
imasmim’pi	pn	m.loc.s	in this too
dhamma-vinaye	n	m.loc.s	in Teaching and Discipline

anupubba-sikkhā	n	f.n.s	gradual training
anupubba-kiriyā	n	f.n.s	gradual action
anupubba-paṭipadā	n	f.n.s	gradual practice
paññāpetum	v	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 labhivā paṭhamam evaṃ vineti.

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

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

‘ehi tvaṃ bhikkhu sīlavā hohi pātimokkhasamvarasamvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhassu sikkhāpadesū’ti.

‘ehi tvaṃ,	v	imp.2.s	come you!
bhikkhu,	n	m.voc.s	o monk!
sīlavā	n	m.n.s	virtuous; observing the moral practices
hohi,	v	imp.2.s	you must be
pātimokkha-	n		a collection of precepts contained in the Vinaya
samvara-	n		restraint
samvuto	pp	m.n.s	restrained; shut; covered
viharāhi	v	imp.2.s	you must live; dwell
ācāra-	n		conduct; behaviour; practice
gocara-	n		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	n	m.loc.pl	in faults
bhayadassāvī,	n	m.n.s	one, realising the danger
samādāya	v	abs	having accepted
sikkhassu	v	imp.ref.2.s	you must train yourself
sikkhāpadesū’’ti.	n	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 paṇātipātāṃ pahāya paṇātipātā paṭivirato hoti

so	pn	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	n	m.gen.pl	of monks
sikkhā-	n		training, practice
sājīva-	n		mode of living, lifestyle, way of life
samāpanno	pp	m.n.s	undertaken, engaged in
paṇātipātāṃ	n	m.ac.s	killing living beings
pahāya	v	ger	leaving behind, giving up, abandoning
paṇātipātā	n	m.abl.s	from killing living beings
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	v	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-	n		living beings, lit. breathing beings
hitānukampī	adj	m.n.s	compassionate for the welfare of, concerned for the good of
viharati.	v	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	n	nt.ac.s	theft, stealing, lit. taking what is not given
pahāya	v	ger	leaving behind, giving up, abandoning
adinnādānā	n	nt.abl.s	from theft, stealing, lit. taking what is not given
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	v	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	n	m.ins.s	with oneself, by oneself
viharati.	v	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	n	nt.ac.s	unchastity, uncelibacy
pahāya	v	ger	leaving behind, giving up, abandoning
brahmacārī	n	m.n.s	celibate person, one living the holy life
hoti	v	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	n	m.abl.s	from sexual intercourse, sexual activity
gāmadhammā.	n	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	n	m.ac.s	lying, false speech, lit. speaking falsely
pahāya	v	ger	leaving behind, giving up, abandoning
musāvādā	n	m.abl.s	from lying, false speech , lit. speaking falsely
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	v	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.	n	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.

pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya

pisuṇaṃ	adj	f.ac.s	divisive, defamatory, slanderous, backbiting
vācaṃ	n	f.ac.s	speech, words, statement
pahāya	v	ger	leaving behind, giving up, abandoning
pisuṇāya	adj	f.abl.s	from divisive, defamatory, slanderous, backbiting
vācāya	n	f.abl.s	from speech, words, statement
paṭivirato	pp	m.n.s	abstained (from), desisted (from)

hoti	v	pr.3.s	he is
ito	ind		from here (place)
sutvā	v	abs	having heard, having listened (to)
na	ind		not
amutra	ind		there, in such-and-such a place
akkhātā	n	m.n.s	speaker, who tells
imesaṃ	pn	m.gen.pl	of them, for those
bhedāya	n	m.dat.s	for breaking-up (of), breaking apart (of)
amutra	ind		there, in such-and-such a place
vā	ind		or
sutvā	v	abs	having heard, having listened (to)
na	ind		not
imesaṃ	pn	m.dat.pl	for them, for those
akkhātā	n	m.n.s	speaker, who tells
amūsaṃ	pn	m.gen.pl	for those, so and so
bhedāya	n	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	n	m.n.s	reconciler, conciliator, lit. who puts together
sahitānaṃ	adj	m.gen.pl	of united, on friendly terms
vā	ind		or
anuppadātā	n	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

vācam̐	n	f.ac.s	speech, words, statement
bhāsitā	n	m.n.s	speaker
hoti.	v	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.

pharusam̐ vācam̐ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācam̐ bhāsitā hoti.

pharusam̐	adj	f.ac.s	(of speech) unkind, harsh, rough
vācam̐	n	f.ac.s	speech, words, statement
pahāya	v	ger	leaving behind, giving up, abandoning
pharusāya	adj	f.abl.s	from unkind, harsh, rough
vācāya	n	f.abl.s	from speech, words, statement
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	v	pr.3.s	he is
yā	pn	f.n.s	whatever, whichever
sā	pn	f.n.s	that
vācā	n	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
tathārūpiṁ	adj	f.ac.s	such, so formed, of such quality
vācam̐	n	f.ac.s	speech, words, statement
bhāsitā	n	m.n.s	speaker
hoti.	v	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, nidhānavatim vācam bhāsītā kālena sāpadesaṃ pariyantavatim atthasaṃhitam.

samphappalāpaṃ	n	m.ac.s	frivolous talk, idle chatter, useless talk
pahāya	v	ger	leaving behind, giving up, abandoning
samphappalāpā	n	m.abl.s	from frivolous talk, idle chatter, useless talk
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti	v	pr.3.s	he is
kālavādī	n	m.n.s	who speaks at the proper time
bhūtavādī	n	m.n.s	who speaks what is true
atthavādī	n	m.n.s	who speaks what is beneficial
dhammavādī	n	m.n.s	who speaks about reality, who speaks according to the Teaching
vinayavādī	n	m.n.s	who speaks about the discipline, who speaks in accordance with the training
nidhānavatim	adj	f.ac.s	worth treasuring, worth recording
vācam	n	f.ac.s	speech, words, statement
bhāsītā	n	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
pariyantavatim	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	pn	m.n.s	he
bījagāma-	n		seeds, lit. seed class, seed race
bhūtagāma-	n		plants, lit. collection of beings
samārambhā	n	m.abl.s	from injuring, killing, destroying
paṭivirato	pp	m.n.s	abstained (from), desisted (from)
hoti,	v	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	v	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	n	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-vādita-visūka-dassanā paṭivirato hoti

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

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

mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsana-tṭhānā paṭivirato hoti

mālā-	n		garland, wreath
gandha-	n		perfume, fragrance, scent
vilepana-	n		oil, unguent, ointment, cosmetics, make-up, perfume

dhāraṇa-	n		wearing
maṇḍana-	n		adornment, embellishment
vibhūsana-	n		decoration, adornment
ṭṭhānā	n	nt.abl.s	from practice

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

uccāsayanamahāsayanā paṭivirato hoti

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

He abstains from high and large couches.

jātarūparajatapaṭiggahaṇā paṭivirato hoti;

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

He abstains from accepting gold and silver.

āmakadhaññaṇapaṭiggahaṇā paṭivirato hoti

āmaka-	adj		raw, uncooked
dhañña-	n		grain
paṭiggahaṇā	n	nt.abl.s	from accepting, receiving

He abstains from accepting raw grain.

āmakamaṃsapaṭiggahaṇā paṭivirato hoti;

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

He abstains from accepting raw meat.

itthikumārikapaṭiggahaṇā paṭivirato hoti

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

He abstains from accepting women and girls.

dāsidāsapāṭiggahaṇā paṭivirato hoti

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

He abstains from accepting men and women slaves.

ajelakapaṭiggahaṇā paṭivirato hoti

ajelaka-	n		goats and sheep
paṭiggahaṇā	n	nt.abl.s	from accepting, receiving

He abstains from accepting goats and sheep.

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti

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

He abstains from accepting fowl and pigs.

hatthagavassavaḷavapaṭiggahaṇā paṭivirato hoti

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

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

khettavatthupaṭiggahaṇā paṭivirato hoti

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

He abstains from accepting fields and land.

dūteyyapahiṇagaman'ānuyogā paṭivirato hoti

dūteyya-	n		errand, message
pahiṇagamana-	n		running messages, being sent as a messenger
ānuyogā	n	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	n	m.abl.s	from buying and selling, trade
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He abstains from buying and selling.

tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti

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

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

ukkoṭanavañcananikatisāciyogā paṭivirato hoti

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

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

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti

chedana-	n		cutting, stabbing
vadha-	n		killing, slaughtering
bandhana-	n		tying up, kidnapping (for ransom), binding
viparāmosa-	n		robbery, theft
ālopa-	n		stealing, robbing, plunder
sahasākārā	n	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	pn	m.n.s	he
santuṭṭho	pp	m.n.s	satisfied, pleased, content
hoti	v	pr.3.s	he is
kāyaparihārikena	adj	m.ins.s	with tending the body, looking after the body
cīvarena	n	m.ins.s	with robe
kucchiparihārikena	adj	m.ins.s	with keeping up the belly, serving (only) to sustain the belly
piṇḍapātena.	n	m.ins.s	with collection of alms
so	pn	m.n.s	he
yena yeneva	ind		anywhere, lit. wherever wherever

pakkamati,	v	pr.3.s	goes (from), goes away (from), leaves (from)
samādāy'eva	v	ger	only taking, accepting, undertaking
pakkamati.	v	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	n	m.n.s	bird; the winged one
sakuṇo	n	m.n.s	bird
yena yeneva	ind	adv	anywhere, lit. wherever wherever
ḍeti,	v	pr.3.s	flies
sa-patta-bhāro'va	adj	m.n.s	having one's wings as one's whole burden, just as
ḍeti.	v	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	n	m.n.s	monk
santuṭṭho	pp	m.n.s	satisfied, pleased, content
hoti	v	pr.3.s	he is
kāyaparihārikena	adj	m.ins.s	with tending the body, looking after the body
cīvarena	n	m.ins.s	with robe
kucchiparihārikena	adj	m.ins.s	with keeping up the belly, serving (only) to sustain the belly
piṇḍapātena.	n	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	pn	m.n.s	he
yena yeneva	ind		anywhere, lit. wherever wherever
pakkamati,	v	pr.3.s	goes (from), goes away (from), leaves (from)
samādāy'eva	v	ger	only accepting, undertaking, taking up
pakkamati.	v	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	pn	m.n.s	he
iminā	pn	m.ins.s	with this, by this
ariyena	adj	m.ins.s	with noble, distinguished
sīlakkhandhena	n	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	n	nt.ac.s	pleasure of being blameless, happiness of being faultless
paṭisaṃvedeti.	v	pr.3.s	experiences, undergoes, feels

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

[MN 107]

tam'enaṃ tathāgato uttariṃ vineti:

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

The Tathagata trains him further:

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

‘ehi tvam,	v	imp.2.s	come you!
indriyesu	n	m.loc.pl	in senses, faculties
guttadvāro	adj	m.n.s	with well-guarded senses.
hohi,	v	imp.2.s	you must be
cakkhunā	n	nt.ins.s	by the eye
rūpaṃ	n	m.ac.s	form
disvā	v	abs	having seen
mā	ind		do not!
nimitta-ggāhī	adj	m.n.s	enticed by appearances, lit. grasping signs
hohi	v	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 cakkhundriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṃvarāya paṭipajjāhi

yatvādhikaraṇamenam	ind		on account of which, lit. from which reason
cakkhu-indriyam	n	m.ac.s	faculty of eye, sight
asaṃvutaṃ	pp	m.ac.s	not closed; unrestricted.
viharantaṃ	pr.p	m.ac.s	living ; abiding; dwelling; sojourning.
abhijjhā-domanassā	n	m.n.pl	covetousness and displeasure
pāpakā	adj	m.n.pl	wicked; sinful, bad
akusalā	adj	m.n.pl	unskillful
dhammā	n	m.n.pl	states of mind
anvāssaveyyum	v	opt.3.pl	could attack, befall, overwhelm
tassa	pn	m.gen.s	of that
saṃvarāya	n	m.dat.s	for restraint
paṭipajjāhi;	v	imp.2.s	you should practice, follow a course of action, follow a method

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 saṃvaraṃ āpajjāhi.

rakkhāhi	v	imp.2.s	protects; guards; observes; preserves
cakkhundriyaṃ,	n	m.ac.s	faculty of eye
cakkhundriye	n	m.loc.s	in faculty of eye
saṃvaraṃ	n	m.ac.s	restraint
āpajjāhi.	v	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	n	m.ins.s	with ear
saddaṃ	n	m.ac.s	sound
sutvā	v	abs	having heard
ghānena	n	m.ins.s	with nose
gandhaṃ	n	m.ac.s	smell, odor
ghāyitvā	v	abs	having smelled
jivhāya	n	f.ins.s	with tongue
rasaṃ	n	m.ac.s	taste, flavor
sāyitvā	v	abs	having tasted
kāyena	n	m.ins.s	with body
phoṭṭhabbaṃ	n	m.ac.s	touch, tangible
phusitvā	v	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	n	m.ins.s	with mind
dhammaṃ	n	m.ac.s	mind-object
viññāya	v	abs	having known or learnt.
mā	ind		do not!
nimitta-ggāhī	adj	m.n.s	enticed by appearances, lit. grasping signs
hohi	v	imp.2.s	you must be
mā-	ind		do not!
anubyañjana-ggāhī.	adj	m.n.s	enticed by the details, grasping the secondary characteristics

Having cognized a mind-object with the mind, don't be enticed by appearances or details.

yatvādhikaraṇamenam man'indriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṃvarāya paṭipajjāhi

mano-indriyam	n	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'indriyam man'indriye saṃvaraṃ āpajjāhī'ti.

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

tamenam tathāgato uttariṃ vineti:

The Tathagata trains him further:

‘ehi tvaṃ bhikkhu bhojane mattaññū hohi. paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi

ehi tvaṃ	v + pn	imp.2.s	come you!
bhojane	n	nt.loc.s	in eating, taking food
mattaññū	adj	m.n.s	knowing the measure or limit; moderate
hohi.	v	imp.2.s	you must be
paṭisaṅkhā	v	abs	reflecting, considering

yoniso	ind	adv	wisely; properly; judiciously.
āhāraṃ	n	m.ac.s	food; nutriment
āhāreyyāsi	v	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 yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya—iti purāṇañca vedanaṃ paṭihankhāmi navañca vedanaṃ na uppādessāmi yātrā ca me bhavissati anavajjatā ca phāsuviḥāro cā’ti.

neva	ind		neither
davāya	n	m.dat.s	for fun, play
na madāya	n	m.dat.s	nor for intoxication, pleasure
na maṇḍanāya	n	nt.dat.s	nor for adornment; decoration, beautification, appearance
na vibhūsanāya	n	nt.dat.s	nor for ornament; decoration, attractiveness
yāva’d’eva	ind		just up to; as far as
imassa	pn	m.gen.s	of this
kāyassa	n	m.gen.s	of body
ṭhitiyā	n	f.dat.s	for persistence, keeping up
yāpanāya	n	nt.dat.s	for sustenance; nourishment; keeping up of the body, feeding
vihiṃsa-	n	f.	hurting, harm, injury
uparatiyā	n	f.dat.s	for abstaining, stopping
brahmacariya-	n	nt	holy live
anuggahāya	n	nt.dat.s	for help; assistance
iti	ind		thus, therefore
purāṇañ’ca	adj	f.ac.s	old; former and
vedanaṃ	n	f.ac.s	painful sensation, suffering, pain
paṭihankhāmi	v	fut.1.s	I will destroy, will put an end to, will terminate
navañ’ca	adj	f.ac.s	new, fresh and
vedanaṃ	n	f.ac.s	painful sensation, suffering, pain
na-uppādessāmi	v.caus	fut.1.s	I will not produce; cause to arise

yātrā	n	f.n.s	going on, livelihood, support of life, way of going on, vehicle, carry on
ca	ind		and
me	pn	1.dat.s	for me
bhavissati	v	fut.3.s	it will be
anavajjatā ca	n	f.n.s	blamelessness, faultlessness and
phāsuvihāro cā'ti	n	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.

tamenam tathāgato uttarim vineti:

The Tathagata trains him further:

‘ehi tvam bhikkhu jāgariyam anuyutto viharāhi,

‘ehi tvam,	v	imp.2.s	come you!
jāgariyam	n	f.ac.s	keeping awake, watchfulness, vigilance
anuyutto	pp	m.n.s	applying oneself to, dealing with, practising, given to, intent upon
viharāhi,	v	imp.s.s	you must stay

Come you, monk, dwell intent on vigilance!

divasam cankamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhehi,

divasam	ind	adv	by day, during the day
cankamena	n	m.ins.s	by walking up and down
nisajjāya	n	f.ins.s	by sitting down
āvaraṇīyehi	adj	m.abl.pl	from obstructive, impeding, hindering
dhammehi	n	m.abl.pl	from mental states
cittam	n	m.ac.s	mind

parisodhehi, v 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 paṭhamam yāmam cankamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi

rattiyā	n	f.gen.s	of night
paṭhamam	adj	m.ac.s	first
yāmam	n	m.ac.s	a watch of the night; 1/3 of a night
cankamena	n	m.ins.s	by walking up and down
nisajjāya	n	f.ins.s	by sitting down
āvaraṇīyehi	adj	m.abl.pl	from obstructive, impeding, hindering
dhammehi	n	m.abl.pl	from mental states
cittaṃ	n	m.ac.s	mind
parisodhehi,	v	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 majjhimam yāmam dakkhiṇena passena sīhaseyyam kappeyyāsi pāde pādam
accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā

rattiyā	n	f.gen.s	of night
majjhimam	adj	m.ac.s	medium, middle
yāmam	n	m.ac.s	a watch of the night; 1/3 of a night
dakkhiṇena	adj	m.ins.s	by right (hand side)
passena	n	m.ins.s	by side of the body
sīhaseyyam	n	f.ac.s	sleeping posture of a lion, lit. sleeping lion
kappeyyāsi	v	opt.2.s	could prepare; trim; make
pāde	n	m.loc.s	on foot
pādam	n	m.ac.s	foot
accādhāya	v	abs	having placed one (leg) upon the other
sato	pp	m.n.s	mindful
sampajāno	pp	m.n.s	fully aware
uṭṭhānasaññaṃ	n	f.ac.s	perception of getting up; rising

manasi karitvā v 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 pacchimam yāmaṃ paccuṭṭhāya caṅkamaṇaṃ nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi'ti.

rattiyā	n	f.gen.s	of night
pacchimam	adj	m.ac.s	latest; last
yāmaṃ	n	m.ac.s	a watch of the night; 1/3 of a night
paccuṭṭhāya	v	abs	rising, getting up
caṅkamaṇaṃ	n	m.ins.s	by walking up and down
nisajjāya	n	f.ins.s	by sitting down
āvaraṇīyehi	adj	m.abl.pl	from obstructive, impeding, hindering
dhammehi	n	m.abl.pl	from mental states
cittaṃ	n	m.ac.s	mind
parisodhehi,	v	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 tvaṃ bhikkhu satisampajaññaṇaṃ samannāgato hohi abhikkante paṭikkante sampajānakārī ālokite vilokite sampajānakārī samiñjite pasārite sampajānakārī saṅghāṭipattacīvaradhāraṇe sampajānakārī

ehi tvaṃ	v	imp.2.s	come you!
satisampajaññaṇaṃ	n	m.ins.s	with mindfulness and clear knowing
samannāgato	adj	m.n.s	endowed with; possessed of.
hohi,	v	imp.2.s	you must be
abhikkante	n	nt.loc.s	in going forward

paṭikkante	n	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	n	nt.loc.s	in looking forward
vilokite	n	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	n	nt.loc.s	in bending back, folding back
pasārite	n	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-	n		outer robe, bowl, robe
dhāraṇe	n	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	n	nt.loc.s	in eating
pīte	n	nt.loc.s	in drinking
khāyite	n	nt.loc.s	in chewing
sāyite	n	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-	n		excrement
passāva-	n		urine
kamme	n	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	n	nt.loc.s	in moving; walking
ṭhite	n	nt.loc.s	in standing

nisinne	n	nt.loc.s	in seating
sutte	n	nt.loc.s	in lying down
jāgarite	n	nt.loc.s	in being awake
bhāsite	n	nt.loc.s	in speaking
tunhībhāve	n	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	n	nt.ac.s	housing, living place, lodging, lit. bed and chair
bhajāhi	v	imp.2.s	you should go (to), resort (to), retire (to), lit. associates (with)
araññaṃ	n	nt.ac.s	forest, wood, wilds
rukkhamūlam	n	nt.ac.s	foot of a tree, base of a tree
pabbatam	n	nt.ac.s	mountain, hill
kandaram	n	m.ac.s	grotto, gorge, gulley, valley, ravine
giriguham	n	f.ac.s	mountain cave
susānam	n	nt.ac.s	cemetery, charnel ground
vanapattham	n	nt.ac.s	forest wilderness, jungle
abbhokāsam	n	nt.ac.s	open space, open air
palālapuñjan’ti.	n	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	pn	m.n.s	he
pacchābhattaṃ	ind	adv	afternoon, after the meal
piṇḍapāta-paṭikkanto	pp	m.n.s	returned from collection of alms
nisīdati	v	pr.3.s	sits down
pallankaṃ	n	m.ac.s	cross-legged sitting position
ābhujitvā	v	abs	having bent, having folded
ujum	ind	adv	straightly
kāyaṃ	n	m.ac.s	body
paṇidhāya	v	abs	guiding, directing, determining
parimukhaṃ	ind	adv	as first priority, to the fore, in front
satim	n	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	pn	m.n.s	he
abhijjhaṃ	n	f.ac.s	covetousness, greed
loke	n	m.loc.s	in the world
pahāya	v	abs	having left or given up; having renounced
vigatābhijjhena	pp	m.ins.s	with being without greed
cetasā	n	m.ins.s	with mind
viharati	v	pr.3.s	lives; abides; dwells
abhijjhāya	n	f.abl.s	from greed
cittaṃ	n	nt.ac.s	mind
parisodheti	v	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	n	m.ac.s	ill will and anger
abyāpannacitto	adj	m.n.s	with mind free from ill will
sabba-	adj		all
pāṇabhūta-	n		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	n	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	n	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	n	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	n	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	n	m.n.s	monk
yathā	ind		like, as
iṇaṃ	n	nt.ac.s	debt
yathā	ind		like, as
rogaṃ	n	m.ac.s	disease; illness.
yathā	ind		like, as
bandhanāgāraṃ	n	nt.ac.s	prison, jail
yathā	ind		like, as
dāsabyaṃ	n	nt.ac.s	state of slavery, servitude
yathā	ind		like, as
kantāraddhānamaggaṃ	n	m.ac.s	long journey on a desert road

ime	pn	m.ac.pl	these
pañca	adj	-.ac.pl	five (5)
nīvaraṇe	n	m.ac.pl	obstacles, obstructions, barriers, hindrances
appahīne	pp	m.ac.pl	not removed, not given up, not abandoned
attani	n	m.loc.s	in oneself, for oneself
samanupassati	v	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	n	nt.ac.s	freedom from debt, being debt-free, being out of debt
ārogyaṃ	n	nt.ac.s	health, freedom from disease
bandhanā-	n	nt.abl.s	from bondage, imprisonment
mokkhaṃ	n	m.ac.s	release, freedom
bhujissaṃ	n	m.ac.s	freed slave, free man
khemantabhūmiṃ	n	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	pn	m.n.s	he
tatonidānaṃ	ind	adv	on account of that
labhetha	v	opt.3.s	could get
pāmojjaṃ	n	nt.ac.s	delight; joy; happiness

adhigaccheyya	v	opt.3.s	(he) would attain or get.
somanassam	n	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	pn	m.n.s	he
ime	pn	m.ac.pl	these, them
pañca	adj	-.ac.pl	5
nīvaraṇe	n	m.ac.pl	obstacles, obstructions, barriers, hindrances
pahāya	v	abs	having left or given up;
cetason	n	m.gen.s	of mind
upakkilese	n	m.ac.pl	impurities; defilements;
paññāya	n	f.gen.s	of understanding, wisdom
dubbalīkaṇe	adj	m.ac.pl	which weaken, lit. weak making
paṭhamam	adj	nt.ac.s	the first
jhānam	n	nt.ac.s	state of meditation
dutiyam	adj	nt.ac.s	the second
jhānam	n	nt.ac.s	state of meditation
tatiyam	adj	nt.ac.s	the third
jhānam	n	nt.ac.s	state of meditation
catuttham	adj	nt.ac.s	the fourth
jhānam	n	nt.ac.s	state of meditation
upasampajja	v	abs	reaching, attaining, arriving at
viharati	v	pr.3.s	lives; abides; dwells;

He gives up these five hindrances, corruptions of the mind which weaken wisdom. Reaching he dwells in the first state of meditation, ..., the second state of meditation, ..., the third state of meditation, ..., the fourth state of meditation.

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

so	pn	m.n.s	he, this
evaṃ	ind		thus; in this way
samāhite	pp	nt.loc.s	when settled; composed
citte	n	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-	n		previous life, former existence
anussati-	n		memory (of), recollection (of)
ñāṇāya	n	nt.dat.s	to knowledge, understanding, insight
sattānaṃ	n	m.gen.pl	of living beings
cutūpapāta-	n		falling and arising, death and rebirth
ñāṇāya	n	nt.dat.s	to knowledge, understanding, insight
āsavānaṃ	n	m.gen.pl	of impurities, taints
khaya-	n		exhaustion (of), extinction (of), depletion (of), annihilation (of), destruction (of)
ñāṇāya	n	nt.dat.s	to knowledge of destruction
cittaṃ	n	nt.ac.s	mind
abhininnāmeti.	v	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 dukkhaṃ’ti yathābhūtaṃ pajānāti ‘ayaṃ dukkha- samudayo’ti yathābhūtaṃ pajānāti ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

‘idaṃ	pn	nt.n.s	this
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dukkhan'ti	n	nt.n.s	discomfort, suffering, unease
yathābhūtaṃ	ind		as it truly is, in reality, lit. like it has become
pajānāti	v	pr.3.s	he knows, understands
'ayaṃ	pn	m.n.s	this
dukkhasamudayo'ti	n	m.n.s	arising of suffering, source of suffering
'ayaṃ	pn	m.n.s	this
dukkhanirodho'ti	n	m.n.s	cessation of suffering, disappearance of suffering
'ayaṃ	pn	m.n.s	this
dukkhanirodhagāminī	n	f.n.s	leading to the extinction of suffering.
paṭipadā'ti	n	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	pn	m.n.pl	these
āsavā'ti	n	m.n.pl	impurities, effluents
āsavaśamudayo	n	m.n.s	source of the effluents
āsavanirodho	n	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	pn	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	n	m.abl.s	also from effluent of sensual pleasure
cittaṃ	n	nt.n.s	mind
vimuccati	v	pr.3.s	is released (from), becomes free (from)
bhavāsavā’pi	n	m.abl.s	also from effluent of becoming, effluent of being
cittaṃ	n	nt.n.s	mind
vimuccati	v	pr.3.s	is released (from), becomes free (from)
avijjāsavā’pi	n	m.abl.s	also from effluent of ignorance
cittaṃ	n	nt.n.s	mind
vimuccati	v	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	n	nt.n.s	knowledge, understanding, insight
hoti	v	pr.3.s	there is
‘khīṇā	pp	f.n.s	exhausted; wasted
jāti,	n	f.n.s	birth
vusitaṃ	pp	nt.nom.s	fulfilled, accomplished
brahmacariyaṃ,	n	nt.nom.s	religious life; complete chastity
kataṃ	pp	nt.n.s	done, worked, made.
karaṇīyaṃ,	n	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.	v	pr.3.s	knows clearly

When liberated, there is understanding “This is liberated”. He knows clearly: ‘Birth is exhausted. The holy life fulfilled. What have 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”**

REQUISITES FOR AWAKENING

Bodhipakkhiya-dhammā

[DN 16.21]

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

ye	pn	m.n.pl	whatever, whichever
te	pn	m.n.pl	those
mayā	pn	1.ins.s	by me
dhammā	n	m.n.pl	Teachings, things
abhiññā	v	ger	directly knowing, understanding experientially
desitā,	pp	m.n.pl	preached, taught, explained, instructed
te	pn	m.n.pl	they
vo	pn	2.ins.pl	by you all, with you all
sādhukaṃ	ind		well, thoroughly, fully
uggahetvā	v	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.

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

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

assa	v	opt.3.s	it may be, it could be, it should be
bahujana-	n		multitude, many people, mass of people
hitāya	n	nt.dat.s	for welfare, good, benefit, blessing
bahujanasukhāya	n	nt.dat.s	for the happiness of many people
lokānukampāya	n	f.dat.s	for the compassion for the world
atthāya	n	m.dat.s	for benefit, profit, good, welfare
hitāya	n	nt.dat.s	for welfare, good, benefit, blessing
sukhāya	n	nt.dat.s	for ease, comfort, happiness, pleasure
devamanussānam	n	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’īdam — cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā
pañc’indriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭh’aṅgiko maggo.

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

bojjhaṅgā	n	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.	n	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,	pn	m.n.pl	these
bojjhaṅgā	n	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	v	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	n	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, dassanampāhaṃ, bhikkhave, tesaṃ bhikkhūnaṃ bahukāraṃ vadāmi

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

bhikkhū	n	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-	n	nt	total understanding of emancipation, knowing and seeing of release, knowledge and vision of liberation
sampannā,	adj	m.n.pl	succeeded, prospered, accomplished
dassanaṁ-	n	nt.ac.s	sight (of), vision (of), appearance (of)
api	ind		even, even then
ahaṁ,	pn	1.n.s	I
tesaṁ	pn	m.gen.pl	their, of these, of them, of those
bhikkhūnaṁ	n	m.gen.pl	of monks, mendicants, lit. beggars
bahukāraṁ	adj	nt.ac.s	very useful, extremely helpful, of great service, lit. doing much
vadāmi	v	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’āhaṁ, upasaṅkamanam’p’āhaṁ, payirupāsanam’p’āhaṁ, anussatim’p’āhaṁ, anupabbajjam’p’āhaṁ

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

api	ind		even, even then
ahaṃ,	pn	1.n.s	I
anussatim-	n	f.ac.s	memory (of), recollection (of)
api	ind		even, even then
ahaṃ,	pn	1.n.s	I
anupabbajjam-	n	f.ac.s	following into the monastic life, going forth after
api	ind		even, even then
ahaṃ,	pn	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 vūpakāsenā vūpakaṭṭho viharati — kāyavūpakāsenā ca cittavūpakāsenā ca.

taṃ	pn	m.ac.s	that
kissa	pn	m.gen.s	of who? of what? of which?
hetu	n	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	n	m.gen.pl	of monks
dhammaṃ	n	m.ac.s	the Teaching, Doctrine
sutvā	v	abs	having heard, having listened (to)
dvayena	n	nt.ins.s	by two kinds, pair, couple, dyad
vūpakāsenā	n	m.ins.s	by seclusion, isolation, solitude
vūpakaṭṭho	adj	m.n.s	secluded, isolated, withdrawn
viharati	v	pr.3.s	lives, stays, remains, continues
kāyavūpakāsenā	n	m.ins.s	by physical seclusion, bodily isolation
ca	ind		and
cittavūpakāsenā	n	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	pn	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	pn	m.ac.s	that
dhammaṃ	n	m.ac.s	the Teaching, Doctrine
anussarati	v	pr.3.s	remembers, recollects, bears in mind
anuvitakketi.	v	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	pn	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	pn	m.ac.s	that
dhammaṃ	n	m.ac.s	the Teaching, Doctrine
paññāya	n	f.ins.s	by wisdom, with intelligence, by understanding, with insight
pavicinati	v	pr.3.s	investigates, examines, tests
pavicarati	v	pr.3.s	examines, investigates, considers carefully
parivīmaṃsam-	n	f	thorough investigation, complete examination, lit. all around investigation
āpajjati.	v	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	pn	m.dat.s	for one
taṃ	pn	m.ac.s	that
dhammaṃ	n	m.ac.s	the Teaching, Doctrine
paññāya	n	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-	n	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	v	pr.3.s	there is
vīriyaṃ	n	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	v	pr.3.s	appears, arises, takes place
pīti	n	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

pīṭīmanassa	adj	m.dat.s	for delighted, exhilarated, thrilled, lit. enraptured mind
kāyo-	n	m.n.s	body
api	ind		and, even, even then
passambhati	v	pr.3.s	calms down, relaxes
cittam-	n	nt.n.s	mind
api	ind		and, even, even then
passambhati	v	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	n	nt.n.s	mind, heart
samādhīyati	v	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	pn	m.n.s	he
tathā-	ind		so, thus, in such a way, likewise, similarly
samāhitaṃ	adj	m.n.s	composed, centered, settled, collected
cittaṃ	n	nt.n.s	mind, heart
sādhukaṃ	ind		well, thoroughly, fully
ajjhupekkhitā	n	m.n.s	who looks on indifferently, who observes equanimously
hoti	v	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'atthaṅgika-magga

[DN 22.18]

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

ayam-	pn	m.n.s	this
eva	ind		only, just, so, even
ariyo	adj	m.n.s	noble, distinguished
atthāṅgiko	adj	m.n.s	with eight parts; eight-limbed, eight-fold
maggo	n	m.n.s	road, path, track
seyyathīdaṃ	ind		as follows, i.e.
sammādiṭṭhi	n	f.n.s	correct outlook, right view
sammāsaṅkappo	n	m.n.s	correct intention, right thoughts
sammāvācā	n	f.n.s	correct speech
sammākammanto	n	m.n.s	correct behaviour, right actions
sammāājīvo	n	m.n.s	correct livelihood
sammāvāyāmo	n	m.n.s	correct effort
sammāsati	n	m.n.s	correct awareness, right mindfulness
sammāsamādhi.	n	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, ayaṃ vuccati bhikkhave sammā-diṭṭhi.

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

dukkhe	n	nt.loc.s	in discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
ñāṇaṃ,	n	nt.n.s	knowledge, understanding, insight
dukkhasamudaye	n	m.loc.s	in origin of suffering, source of unsatisfactory
ñāṇaṃ,	n	nt.n.s	knowledge, understanding, insight
dukkhanirodhe	n	m.loc.s	in cessation of suffering, disappearance of suffering
ñāṇaṃ,	n	nt.n.s	knowledge, understanding, insight
dukkhanirodha-	n		cessation of suffering, disappearance of suffering
gāminiyā	adj	f.loc.s	leading to
paṭipadāya	n	f.loc.s	way, path of progress, path of practice
ñāṇaṃ,	n	nt.n.s	knowledge, understanding, insight
ayaṃ	pn	f.n.s	this
vuccati	v	pr.3.s	is said to be, is called
sammādiṭṭhi.	n	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, avihimsā-saṅkappo, ayaṃ vuccati bhikkhave sammā-saṅkappo.

nekkhamma-	n		renunciation, giving up (worldly things)
saṅkappo,	n	m.n.s	intention, volition, thought
abyāpāda-	n		goodwill, kindness, friendliness, benevolence, lit. not ill-will
saṅkappo,	n	m.n.s	intention, volition, thought,
avihimsā-	n		non-violence, non-cruelty, non-harm
saṅkappo,	n	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	n	m.abl.s	from lying, false speech; lit. speaking falsely
veramaṇī,	n	f.n.s	abstinence, abstaining from
piṣuṇāya	adj	f.abl.s	from divisive, defamatory, slanderous
vācāya	n	f.abl.s	from speech, words, statement
veramaṇī,	n	f.n.s	abstinence, abstaining from
pharusāya	adj	f.abl.s	unkind, harsh, rough
vācāya	n	f.abl.s	from speech, words, statement
veramaṇī,	n	f.n.s	abstinence, abstaining from
samphappalāpā	n	m.abl.s	frivolous chatter, talking rubbish, idle chatter
veramaṇī,	n	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	n	m.abl.s	from killing living beings
adinnādānā	n	m.abl.s	from theft, stealing, lit. taking what is not given

kāmesumicchācārā	n	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	n	m.n.s	disciple of the noble ones
micchā-	ind		wrongly, falsely, incorrectly, improperly
ājīvaṃ	n	m.ac.s	livelihood, way of earning a living
pahāya	v	ger	leaving behind, giving up, abandoning
sammāājīvena	n	m.ins.s	correct livelihood
jīvitam	n	nt.ac.s	livelihood, lifestyle, way of life
kappeti	v	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 vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

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

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

dhammānaṃ	n	m.gen.pl	of states of mind
uppādāya	n	m.dat.s	for arising, appearing, coming into being

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

uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammōsāya bhīyyobhāvāya 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	n	m.gen.pl	of states of mind
t̥hitiyā	n	f.dat.s	for stability, constancy, endurance, long lasting, strengthening, lit. standing
asammōsāya	n	m.dat.s	for not forgetting, non-confusion
bhīyyobhāvāya	n	m.dat.s	for growth, increase, multiplication
vepullāya	n	nt.dat.s	for full development, maturity
bhāvanāya	n	f.dat.s	for development, cultivation, meditation
pāripūriyā	n	f.dat.s	for fulfillment, completion, culmination, maturity

He generates intention for the strengthening, not forgetting, increase, maturity, cultivation and fulfilment of arisen unskillful 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	n	m.n.s	monk
kāye	n	m.loc.s	in body
kāya-	n		body
anupassī	n	m.n.s	observer; one who contemplates
viharati	v	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	v	ger	removing, getting rid (of)
loke	n	m.loc.s	in world
abhijjhā-	n	f.	wishing, wanting, covetousness, greed
domanassam	n	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-domanassam

vedanāsu	n	m.loc.pl	in feelings, sensations
vedanānupassī	n	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-domanassam

citte	n	m.loc.pl	in mind
cittānupassī	n	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-
domanassam.

dhammesu	n	m.loc.pl	in mental phenomena, Dhammas
dhammānupassī	n	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-samādhī

katamo	pn	m.n.s	what? which (of the many)?
ca	ind		and
bhikkhave	n	m.voc.pl	o monks
sammā-	ind		perfectly, rightly, correctly
samādhī	n	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	n	m.voc.pl	o monks
bhikkhu	n	m.n.s	monk
vivicca-	v	ger	separating oneself from, aloof from
eva	ind		just
kāmehi	n	m.abl.pl	from pleasures, sensual pleasures
vivicca	v	ger	separating oneself from, aloof from

akusalehi	adj	m.abl.pl	from unskillful, unbeneficial, useless
dhammehi	n	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	n	nt.ac.s	state of meditation
upasampajja	v	ger	reaching, attaining, arriving at
viharati	v	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	n	m.gen.pl	thinking and investigation(s)
vūpasamā	n	m.abl.s	from peace, 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	n	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
dutiyāṃ	adj	nt.ac.s	the second
jhānaṃ	n	nt.ac.s	state of meditation
upasampajja	v	ger	reaching, attaining, arriving at
viharati	v	pr.3.s	lives; abides; dwells

from 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	n	f.gen.s	of joy, delight
ca	ind		and
virāgā	n	m.abl.s	from waning, fading, lit. de-colouring
upekkhako	adj	m.n.s	mental poised, mentally balanced, equanimous, looking on, disregarding
ca	ind		and
viharati	v	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-	n	nt.ac.s	ease; comfort
ca	ind		and
kāyena	n	m.ins.s	with, by body
paṭisaṃvedeti,	v	pr.3.s	feels, experiences, undergoes
yaṃ	pn	m.ac.s	whoever, who, which
taṃ	pn	m.ac.s	him
ariyā	n	m.n.pl	noble people, men of integrity
ācikkhanti —	v	pr.3.pl	tell about, describe, point out, teach
‘upekkhako	adj	m.n.s	mental poised, mentally balanced, equanimous, looking on, disregarding
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	n	nt.ac.s	state of meditation
upasampajja	v	ger	reaching, attaining, arriving at
viharati	v	pr.3.s	lives; abides; dwells

from 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 tell: “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	n	nt.gen.s	of happiness; ease
ca	ind		and
pahānā	n	nt.abl.s	from giving up, letting go, removal, abandoning
dukkhassa	n	nt.gen.s	of suffering; pain; misery
ca	ind		and
pahānā	n	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	n	nt.gen.pl	of (mental) pleasure and displeasure, satisfaction and dissatisfaction
atthaṅgamā	n	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-	n		mental poise, mental balance, equanimity, composure
sati-	n		mindfulness, presence, recollection, awareness
pārisuddhiṃ	n	f.ac.s	purity, purification
catutthaṃ	adj	nt.ac.s	the fourth

jhānaṃ	n	nt.ac.s	state of meditation
upasampajja	v	ger	reaching, attaining, arriving at
viharati	v	pr.3.s	lives; abides; dwells

from 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	n	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	v	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

cattāro	adj	m.ac.pl	four (4)
satipaṭṭhāne	n	m.ac.pl	establishing mindfulness, setting up attention, foundations of mindfulness
paripūreti	v	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

satta-	adj		seven (7)
bojjhaṅge	n	m.ac.pl	elements of awakening, factors of enlightenment
paripūreti	v	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-	n		knowledge, wisdom, understanding
vimuttiṃ	n	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?
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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 suñṇāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā.

idha-	ind		here
bhikkhu	n	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
suñṇa-agāra-gato	pp	m.n.s	gone to the empty dwelling
vā	ind		or
nisīdati	v	pr.3.s	sits down
pallaṅkaṃ	n	m.ac.s	cross-legged sitting position
ābhujitvā	v	abs	having bent, having folded
ujum	ind	adv	straightly, erectly
kāyaṃ	n	m.ac.s	body

paṇidhāya	v	ger	guiding, directing, determining
parimukhaṃ	ind	adv	as first priority, to the fore, in front of
satim	n	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	pn	m.n.s	he
sato-eva	adj	m.n.s	just mindful
assasati	v	pr.3.s	breathes in; inhales
sato-eva	adj	m.n.s	just mindful
passasati	v	pr.3.s	breathes out

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

dīghaṃ	ind	adv	long, deeply
vā	ind		or
assasanto	pr.p	m.n.s	breathing in
‘dīghaṃ	ind	adv	deeply
assasāmī’ti	v	pr.3.s	I breathe in; inhale
pajānāti	v	pr.3.s	knows clearly

breathing in deeply he knows clearly: ‘I’m breath in deeply.’

dīghaṃ	ind	adv	long, deeply
vā	ind		or
passasanto	pr.p	m.n.s	breathing out
‘dīghaṃ	ind	adv	deeply
passasāmī’ti	v	pr.3.s	I breathes out
pajānāti	v	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	pr.p	m.n.s	breathing in
‘rassaṃ	ind	adv	shortly
assasāmī’ti	v	pr.3.s	I breathe in; inhale
pajānāti	v	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	pr.p	m.n.s	breathing out
‘rassaṃ	ind	adv	shortly
passasāmī’ti	v	pr.3.s	I breathe out
pajānāti	v	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-	n		body
paṭisaṃvedī	adj	m.n.s	who experiences, feels
assasissāmī’ti	v	fut.3.s	I will breathe in; inhale
sikkhati	v	pr.3.s	learns; trains himself; practises

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

sabba-	adj		all, whole
kāya-	n		body

paṭisaṃvedī	adj	m.n.s	who experiences, feels
passasissāmī'ti	v	fut.3.s	I will breathe out
sikkhati	v	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	pr.p.caus	m.n.s	calming, stilling, settling
kāya-	n	m	body
śaṅkhāraṃ	n	m.ac.s	condition, construction, formation, intention
assasissāmī'ti	v	fut.3.s	I will breathe in; inhale
sikkhati,	v	pr.3.s	learns; trains himself; practises

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

passambhayaṃ	pr.p.caus	m.n.s	calming, stilling, settling
kāya-	n	m	body
śaṅkhāraṃ	n	m.ac.s	condition, construction, formation, intention
passasissāmī'ti	v	fut.3.s	I will breathe out
sikkhati,	v	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-	n	f	joy; delight; emotion
paṭisaṃvedī	n	m.n.s	who experiences, feels

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

‘sukha-paṭisaṁvedī assasissāmī’ti sikkhati, ‘sukha-paṭisaṁvedī passasissāmī’ti sikkhati;

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

‘cittasaṅkhāra-paṭisaṁvedī assasissāmī’ti sikkhati, ‘cittasaṅkhāra-paṭisaṁvedī passasissāmī’ti sikkhati;

citta-saṅkhāra-	n	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.'

‘passambhayaṁ cittasaṅkhāraṁ assasissāmī’ti sikkhati, ‘passambhayaṁ cittasaṅkhāraṁ passasissāmī’ti sikkhati.

passambhayaṁ	pr.p	m.n.s	calming, lit. causing to be calm
citta-saṅkhāra-	n		mental activity, thought formation

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

cittapaṭisaṁvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṁvedī passasissāmī’ti sikkhati;

citta-	n	m	mind
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He trains: 'I will breathe in experiences the mind.' He trains: 'I will breathe out experiences the mind.'

‘abhippamodayaṁ cittaṁ assasissāmī’ti sikkhati, ‘abhippamodayaṁ cittaṁ passasissāmī’ti sikkhati;

abhippamodayaṁ	pr.p	m.n.s	gladdening, satisfying, making please
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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 pr.p 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 pr.p 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- n 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- n 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- n 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- n 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 mahānisaṃsā.

evaṃ	ind		thus, this, like this, just as, such
bhāvitā	pp	f.n.s	cultivated, developed, lit. caused to be
kho	ind		indeed
ānāpānassati	n	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	v	pr.3.s	is
mahānisaṃsā	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 / Abhi Vibh 6.1 / Abhi Vibh 4.1.1]

avijjā-paccayā saṅkhārā; saṅkhāra-paccayā viññāṇaṃ; viññāṇa-paccayā nāmarūpaṃ;
nāmarūpa-paccayā saḷāyatanaṃ; saḷāyatana-paccayā phasso; phassa-paccayā vedanā;

avijjāpaccayā	n	m.abl.s	from ignorance as condition
>avijjā-	n	f.	ignorance
>paccayā	n	m	cause, supporting condition, prerequisite
saṅkhārā	n	m.n.pl	formations
saṅkhārapaccayā	n	m.abl.s	from volitional formations as condition
viññāṇaṃ	n	nt.n.s	consciousness
viññāṇapaccayā	n	m.abl.s	from consciousness as condition
nāmarūpaṃ	n	nt.n.s	name and form, mind and body
nāmarūpapaccayā	n	m.abl.s	from mind and body as condition
saḷāyatanaṃ	n	nt.n.s	six (internal) fields, six (internal sense) bases, six sense organs
saḷāyatana-paccayā	n	m.abl.s	from six (internal) fields as condition
phasso	n	m.n.s	contact, touch
phassapaccayā	n	m.abl.s	from contact as condition
vedanā	n	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 jarāmaraṇaṃ soka-parideva-dukkhadomanass’upāyāsā sambhavanti.

vedanāpaccayā	n	m.abl.s	from felt experience as condition
taṇhā	n	f.n.s	craving, desire; lit: thirst
taṇhāpaccayā	n	m.abl.s	from craving as condition
upādānaṃ	n	nt.n.s	grasping, clinging
upādānapaccayā			from grasping as condition

bhavo	n	m.n.s	becoming, being, existence
bhavapaccayā	n	m.abl.s	from becoming as condition
jāti	n	f.n.s	birth
jātipaccayā	n	m.abl.s	from birth as condition
jarāmarañam	n	nt.n.s	aging and death
soka-	n		grief, sorrow, sadness
parideva-	n		mourning, lament, wail, cry
dukkhadomanass-	n		pain and stress, physical pain and mental suffering
upāyāsā	n	m.n.pl	afflictions, agitations, troubles
sambhavanti.	v	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.

evam-	ind		thus, this, like this, just as, such
etassa	pn	m.gen.s	of this
kevalassa	adj	m.gen.s	of whole, altogether, total, entire
dukkhakkhandhassa	n	m.gen.s	of heap of suffering, mountain of suffering
samudayo	n	m.n.s	arising, appearance
hoti.	v	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	pn	f.n.s	what? which (of the many)?
avijjā	n	f.n.s	ignorance

What is ‘ignorance’ in that regard?

dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ,
dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ.

dukkhe	n	nt.loc.s	in discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
aññāṇaṃ,	n	nt.n.s	ignorance (of), lack of understanding (of), not knowing (about)
dukkhasamudaye	n	m.loc.s	in origin of suffering, source of unsatisfactory
aññāṇaṃ,	n	nt.n.s	ignorance (of), lack of understanding (of), not knowing (about)
dukkhanirodhe	n	m.loc.s	in cessation of suffering, disappearance of suffering
aññāṇaṃ,	n	nt.n.s	ignorance (of), lack of understanding (of), not knowing (about)
dukkhanirodha-	n		cessation of suffering, disappearance of suffering
gāminiyā	adj	f.loc.s	leading to
paṭipadāya	n	f.loc.s	way, path of progress, path of practice
aññāṇaṃ,	n	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	pn	f.n.s	this
vuccati	v	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,	n	m.n.s	construction, fabrication, formation
apuñña-	adj		demeritorious, bad, unwholesome
abhisaṅkhāro,	n	m.n.s	construction, fabrication, formation
āneñja-	adj		immovable, imperturbable
abhisaṅkhāro;	n	m.n.s	construction, fabrication, formation
kāyasaṅkhāro,	n	m.n.s	physical activity, bodily formations
vacīsaṅkhāro,	n	m.n.s	verbal formations (in the mind), thoughts in language, internal dialogue
cittasaṅkhāro.	n	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	n	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	n	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,	n	nt.n.s	eye consciousness, visual awareness, seeing
sotaviññāṇaṃ,	n	nt.n.s	ear consciousness, auditory awareness, hearing
ghānaviññāṇaṃ,	n	nt.n.s	nose consciousness, olfactory awareness, smelling
jivhāviññāṇaṃ,	n	nt.n.s	tongue consciousness, gustatory awareness, tasting
kāyaviññāṇaṃ,	n	nt.n.s	body consciousness, tactile awareness, touching
manoviññāṇaṃ.	n	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	v	pr.3.s	there is, there exists
nāmaṃ,	n	nt.n.s	mind, lit. name
atthi	v	pr.3.s	there is, there exists
rūpaṃ.	n	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?

vedanākkhandho, saññākkhandho, saṅkhārakkhandho.

vedanākkhandho	n	m.n.s	aggregate of sensations, combination of feelings
saññākkhandho,	n	m.n.s	aggregate of perceptions, combination of conceptions
saṅkhārakkhandho	n	m.n.s	aggregate of volition, combination of intentions

the aggregate of feelings, the aggregate of perceptions, the aggregate of intentions.

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,	n	m.n.pl	primary elements, earth water fire wind, lit. great element
catunnañ'ca	adj	m.gen.pl	of four (4)
mahābhūtānaṃ	n	m.gen.pl	of primary elements, earth water fire wind, lit. great element
upādāya	v	ger	derived (from), dependent (on), lit. grasping (onto)
rūpaṃ.	n	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 idaṇ'ca nāmaṃ, idaṇ'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,	n	nt.n.s	field of vision, seeing base, eye
sotāyatanaṃ,	n	nt.n.s	field of hearing, auditory base, ear
ghānāyatanaṃ,	n	nt.n.s	field of smelling, olfactory base, nose
jivhāyatanaṃ,	n	nt.n.s	field of tasting, base of taste, tongue
kāyāyatanaṃ,	n	nt.n.s	field of touching, somatic base, body

manāyatanaṃ. n 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,	n	m.n.s	contact with the eye, visual impression
sotasamphasso,	n	m.n.s	contact with the ear, auditory impression
ghānasamphasso,	n	m.n.s	contact with the nose, olfactory impression
jivhāsamphasso,	n	m.n.s	contact with the tongue, taste impression
kāyasamphasso,	n	m.n.s	physical contact, somatic impression
manosamphasso.	n	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	n	f.n.s	craving for material form
saddatāṇhā	n	f.n.s	craving for sound
gandhatāṇhā	n	f.n.s	craving for smell
rasatāṇhā	n	f.n.s	craving for taste
phoṭṭhabbatāṇhā	n	f.n.s	craving for physical sensation
dhammatāṇhā	n	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	n	nt.n.s	grasping sensual pleasures, clinging to objects of sensual delight
diṭṭhupādānaṃ	n	nt.n.s	grasping views, clinging to beliefs
sīlabbatupādānaṃ	n	nt.n.s	grasping precepts and practices, clinging to ethics and observances, addiction to rites and rituals
attavādupādānaṃ	n	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	n	m.n.s	becoming, being, existence
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duvidhena –	ind		in two ways; as of two kinds; in a twofold way.
atthi	v	pr.3.s	there is, there exists
kamma-	n		action, deed, doing
bhavo,	n	m.n.s	becoming, being, existence
atthi	v	pr.3.s	there is, there exists
upapatti-	n		rebirth, re-arising
bhavo.	n	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,	n	m.n.s	construction, fabrication, formation
apuñña-	adj		demeritorious, bad, unwholesome
abhisāṅkhāro,	n	m.n.s	construction, fabrication, formation
āneñja-	adj		immovable, imperturbable
abhisāṅkhāro;	n	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-	n		becoming, being, existence
gāmi-	adj		leading to, going to, heading to

kammañ	n	nt.n.s	action, deed, doing
kamma-	n		action, deed, doing
bhavo,	n	m.n.s	becoming, being, existence

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	n	m.n.s	becoming in the realm of sense desire, sensual sphere becoming
rūpabhavo	n	m.n.s	becoming in the realm of (subtle material) form, (subtle material) form sphere becoming
arūpabhavo	n	m.n.s	becoming in the immaterial realm, formless sphere becoming
saññā-	n		perception, conception, recognition
bhavo,	n	m.n.s	becoming, being, existence
asaññā-	n		non perception, non conception
bhavo,	n	m.n.s	becoming, being, existence
nevasaññānāsaññā-	n		neither perception nor non-perception
bhavo,	n	m.n.s	becoming, being, existence
eka-	adj		one
vokāra-	n		detail, constituent, factor, component
bhavo,	n	m.n.s	becoming, being, existence
catu-	adj		four
vokāra-	n		detail, constituent, factor, component
bhavo,	n	m.n.s	becoming, being, existence
pañca-	adj		five
vokāra-	n		detail, constituent, factor, component
bhavo,	n	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 ayaṃ'ca kammabhavo, ayaṃ'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 tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti; sañjāti, okkanti, abhinibbatti, khandhānaṃ pātubhavo, āyatanānaṃ paṭilābho.

yā	pn	f.n.s	whatever, that which
tesāṃ	pn	m.dat.pl	for them
tesāṃ	pn	m.dat.pl	for them
sattānaṃ	n	m.dat.pl	for living beings
tamhi	pn	m.loc.s	in it, in that
tamhi	pn	m.loc.s	in it, in that
satta-nikāye	n	m.loc.s	in group of living beings
jāti	n	f.n.s	birth, rebirth, conception
sañjāti,	n	f.n.s	birth, origin, arising
okkanti,	n	f.n.s	conception, coming down (into a womb), lit. descent
abhinibbatti,	n	f.n.s	birth, becoming, production

khandhānaṃ	n	m.gen.pl	of aggregates, combinations, conglomerations
pātubhāvo,	n	m.n.s	appearance (of), manifestation (of)
āyatanānaṃ	n	m.gen.pl	of sense organs, sense fields
paṭilābho.	n	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 tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko; ayaṃ vuccati jarā.

jarā	n	f.n.s	decay; old age, aging
jīraṇatā	n	f.n.s	(state of) old age, decrepitude, deterioration
khaṇḍiccaṃ	n	nt.n.s	breaking apart, broken teeth
pāliccaṃ	n	nt.n.s	hoariness, gray hair
valittacatā	n	f.n.s	(state of) wrinkled skin, wrinkles, wrinkliness
āyuno	n	m.gen.s	of life force, life energy
saṃhāni	n	f.n.s	shrinking, decrease, dwindling away
indriyānaṃ	n	m.gen.pl	of faculties; senses

paripāko;	n	m.n.s	decay, deterioration, lit. over-ripeness
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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 kālakiriya khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassa'upacchedo, idaṃ vuccati maraṇaṃ.

tamhā	pn	m.abl.s	from it, from that
cuti	n	f.n.s	falling away, passing away, vanishing
cavanatā	n	f.n.s	falling away, passing away
bhedo	n	m.n.s	breaking-up, breaking apart
antaradhānaṃ	n	nt.n.s	disappearance, fading away, vanishing
maccu	n	m.n.s	death, dying
marāṇaṃ	n	nt.n.s	death
kālakiriya	n	f.n.s	dying, death, completion of time, lit. time is done, black deed
khandhānaṃ	n	m.gen.pl	of aggregates, combinations, conglomerations
bhedo	n	m.n.s	breaking-up (of), breaking apart
kaḷavarassa	n	m.gen.s	of dead body, corpse
nikkhepo,	n	m.n.s	discarding (of), dropping (of), putting down, throwing away (of)
jīvitindriyassa-	n	nt.gen.s	of life faculty, life force, power of life
upacchedo	n	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-	n		family, relative, kinsman
byasanena	n	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-	n		wealth, possessions, property, riches
byasanena	n	m.ins.s	by misfortune, disaster, calamity, loss
roga-	n		disease, illness
byasanena	n	m.ins.s	by misfortune, disaster, calamity, loss
sīla-	n		behaviour, conduct, integrity
byasanena	n	m.ins.s	by misfortune, disaster, calamity, loss
diṭṭhi-	n		view, belief, opinion, concept, theory, opinion, attitude
byasanena	n	m.ins.s	by misfortune, disaster, calamity, loss
aññataraññatarena	adj	m.ins.s	by one or other; all kinds
byasanena	n	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	n	nt.ins.s	by misfortune, painful experience, state of suffering
phuṭṭhassa	pp	m.gen.s	of afflicted (with), suffering (from), lit. touched (by)
soko,	n	m.n.s	grief, sorrow, sadness
socanā,	n	f.n.s	grief, sorrow, sadness
socitattam;	n	nt.n.s	bereavement, state of grief, state of sorrow, state of sadness, sorrowfulness
antosoko,	n	m.n.s	internal grief, personal sadness, heartache
antoparisoko,	n	m.n.s	severe internal grief, severe personal sadness, severe heartache
cetaso	n	m.gen.s	of mind
parijjhāyanā,	n	m.n.s	thorough burning
domanassam,	n	nt.n.s	(mental) suffering, distress, dissatisfaction
sokasallam.	n	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.

ayam 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	n	m.n.s	mourning, lamenting, wailing, crying
paridevo,	n	m.n.s	mourning, lament, wail, cry
ādevanā	n	f.n.s	mourning, lamenting, wailing, crying
paridevanā,	n	f.n.s	mourning, lament, wail, cry
ādevitattam	n	nt.n.s	(state of) mourning, lamenting, wailing, crying, bewailing
paridevitattam;	n	nt.n.s	state of mourning, lamentation, wailing, crying etc
vācā,	n	f.n.s	speech, words, statement
palāpo,	n	m.n.s	chattering, gossip
vippalāpo;	n	m.n.s	confused talk, wailing
lālappo,	n	m.n.s	murmur
lālappanā,	n	f.n.s	murmuring,
lālappitattam.	n	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; kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ; kāyasamphassajā asātā dukkhā vedanā.

yaṃ	n	nt.n.s	whatever, that which
kāyikaṃ	adj	nt.n.s	bodily, physical, in relation to the body
asātaṃ,	n	nt.n.s	pain, suffering, unpleasantness

kāyikaṃ	adj	nt.n.s	bodily, physical, in relation to the body
dukkhaṃ;	n	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;	n	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.	n	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	n	nt.n.s	whatever, that which
cetasikaṃ	adj	nt.n.s	mental, related to mind
asātaṃ,	n	nt.n.s	pain, suffering, unpleasantness
cetasikaṃ	adj	nt.n.s	mental, related to mind
dukkhaṃ;	n	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;	n	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.	n	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	n	m.n.s	trouble, trial, tribulation, affliction, adversity
upāyāso,	n	m.n.s	affliction, agitation, trouble
āyāsitattaṃ	n	nt.n.s	(state of) affliction, adversity
upāyāsitattaṃ.	n	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	n	f.n.s	union, coming together, meeting
samāgamo	n	m.n.s	assembly, meeting, gathering
samodhānaṃ	n	nt.n.s	combining, fitting together, lit. putting down together
pātubhāvo	n	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]

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ

mahāvane	n	m.loc.s	in the Great Wood
kūṭāgārasālāyaṃ	n	f.loc.s	in the hall with a peaked roof

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood

atha kho mahāpajāpatī gotamī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho sā mahāpajāpatī gotamī bhagavantam etadavoca

atha kho	ind		and then
mahāpajāpatī	n	f.n.s	Mahāpajāpatī
gotamī	n	f.n.s	Gotamī
yena	ind		where
bhagavā	n	m.n.s	the Blessed One
ten'upasaṅkami	idiom	aor.3.s	approached there, went to that place
upasaṅkamitvā	v	abs	having approached
bhagavantam	n	m.ac.s	Fortunate One, the Buddha
abhivādetvā	v	abs	having paid homage, saluted, greeted,
ekamantaṃ	ind		on one side; aside
aṭṭhāsi.	v	aor.3.s	stood; stayed
ekamantaṃ	ind		on one side; aside
ṭhitā	pp	f.n.s	stood, standing
kho	ind		indeed
sā	pn	f.n.s	that, she
mahāpajāpatī gotamī	n	f.n.s	Mahāpajāpatī Gotamī
bhagavantam	n	m.ac.s	Fortunate One, the Buddha
etadavoca	idiom	aor.3.s	said this

Then 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 saṁkhittena dhammaṁ desetu, yamaṁ bhagavato dhammaṁ sutvā ekā vūpakaṭṭhā appamattā ātāpinī pahitattā vihareyyan”ti.

sādhū	ind		it is good
me	pn	1.dat.s	for me
bhante	n	m.voc.s	Venerable Sir
bhagavā	n	m.n.s	the Buddha, Blessed One
saṁkhittena	ind	adv	in brief
dhammaṁ	n	m.ac.s	the Teaching
desetu	v	imp.3.s	he would teach
yaṁ-	pn	m.ac.s	whatever , that which
ahaṁ	pn	1.n.s	I
bhagavato	n	m.gen.s	of the Buddha, Blessed One
dhammaṁ	n	m.ac.s	the Teaching
sutvā	v	abs	having heard
ekā	adj	f.n.s	one, alone
vūpakaṭṭhā	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
vihareyyaṁ-	v	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 tvaṁ, gotamī, dhamme jāneyyāsi

ye	pn	m.ac.pl	whichever, whatever
ca	ind		but, and

kho	ind		indeed, definitely
tvam̐	pn	2.n.s	you
gotamī	n	f.v.s	Gotami
dhamme	n	m.ac.pl	qualities
jāneyyāsi	v	opt.2.s	you might know, find

Gotami, whatever qualities you might know

‘ime dhammā virāgāya saṁvattanti, no sarāgāya

ime	pn	m.n.pl	these, they
dhammā	n	m.n.pl	qualities
virāgāya	n	m.dat.s	to dispassion; absence of desire
saṁvattanti	v	pr.3.pl	they are lead (to)
no	ind	neg	no
sarāgāya;	n	m.dat.s	to lust, passion

these qualities lead to dispassion, not to passion,

visaṁyogāya saṁvattanti, no saṁyogāya

visaṁyogāya	n	m.dat.s	to detachment, separation, unconstraint
saṁvattanti	v	pr.3.pl	they are lead (to)
no	ind	neg	no
saṁyogāya;	n	m.dat.s	to attachment, association

lead to detachment, not to attachment

apacayāya saṁvattanti, no ācayāya

apacayāya	n	m.dat.s	to decrease, reduction, dismantling
saṁvattanti	v	pr.3.pl	they are lead (to)
no	ind	neg	no
ācayāya;	n	m.dat.s	to accumulation, increase, building up

lead to decrease, not to accumulation

appicchatāya saṁvattanti, no mahicchatāya

appicchatāya	n	f.dat.s	to contentment, being satisfied with little; lit. fewness of desires
saṁvattanti,	v	pr.3.pl	they are lead (to)
no	ind	neg	no
mahicchatāya;	n	f.dat.s to	greediness, lit.: having many wishes, or strong desires

lead to fewness of desires, not to many wishes.

santuṭṭhiyā saṁvattanti, no asantuṭṭhiyā

santuṭṭhiyā	n	f.dat.s	to satisfaction, contentment
saṁvattanti,	v	pr.3.pl	are lead (to)
no	ind	neg	no
asantuṭṭhiyā;	n	f.dat.s	to discontentment, displeasure

lead to contentment, not to discontentment

pavivekāya saṁvattanti, no saṅgaṇikāya

pavivekāya	n	m.dat.s	to retirement, solitude, seclusion
saṁvattanti,	v	pr.3.pl	are lead (to)
no	ind	neg	no
saṅgaṇikāya;	n	f.dat.s	to association, company, socializing

lead to seclusion, not to company

vīriyārambhāya saṁvattanti, no kosajjāya

vīriyārambhāya	n	m.dat.s	to arousing of energy, making an effort
saṁvattanti,	v	pr.3.pl	are lead (to)
no	ind	neg	no
kosajjāya;	n	nt.dat.s	to idleness; indolence, sloth

lead to the arousing of energy, not to laziness

subharatāya saṁvattanti, no dubbharatāyā'ti

subharatāya	n	m.dat.s	to being easy to support
saṁvattanti,	v	pr.3.pl	are lead (to)
no	ind	neg	no
dubbharatāya	n	m.dat.s	to being difficult to support
ti,	ind		“ ”

lead to being easy to support, not to being difficult to support

ekaṁsena, gotami, dhāreyyāsi — ‘eso dhammo, eso vinayo, etaṁ satthusāsanā’ti

ekaṁsena,	ind		certainly, absolutely, definitely
gotami,	n	m.voc.s	o Gotami
dhāreyyāsi	v	opt.2.s	you should bear in mind, could keep in mind, remember
eso	n	m.n.s	this
dhammo,	n	m.n.s	Teaching
eso	n	m.n.s	this
vinayo,	n	m.n.s	Discipline
etaṁ	n	nt.n.s	this
satthusāsanā’ti.	n	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	n	m.n.pl	reasons, causes, arguments, statements, references

What monks are the four great references?

idha, bhikkhave, bhikkhu evaṃ vadeyya — ‘sammukhā metaṃ, āvuso, bhagavato sutāṃ sammukhā paṭiggahitaṃ — ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanā'ti.

idha	ind		here, in this regard, in this case
bhikkhu	n	m.n.s	monk
evaṃ	ind		thus, this, like this, just as, such
vadeyya	v	opt.3.s	could say, speak, call
‘sammukhā	ind		face to face (with), in front (of)
me	pn	1.ins.s	by me
etaṃ,	pn	nt.nom.s	this
āvuso,	n	m.voc.pl	brother(s), friend(s)
bhagavato	n	m.gen.s	of the Buddha
sutāṃ	pp	nt.nom.s	heard
sammukhā	ind		face to face (with), in front (of)
paṭiggahitaṃ	pp	nt.nom.s	received, got, accepted, appropriated, taken
ayaṃ	n	m.n.s	this
dhammo,	n	m.n.s	Teaching
ayaṃ	n	m.n.s	this
vinayo,	n	m.n.s	Discipline

idaṃ	n	nt.n.s	this
satthusāsanā'ti.	n	nt.n.s	Teacher's instruction, Teacher's message, Teacher's doctrine

Here a monks could say thus: this was heard by me in the presence of the Buddha, in (his) presence was received, this is the Teaching, this is the Discipline, this is the teacher's instruction.

asukasmim nāma āvāse saṅgho viharati sathero sapāmoḁkho. tassa me saṅghassa sammukhā sutam sammukhā paṭiggahitam.

asukasmim	adj	m.loc.s	in such and such; so and so; a certain.
nāma	ind		called, by the name of, namely
āvāse	n	m.loc.s	in home, dwelling place, residence
saṅgho	n	m.n.s	Community, assembly of monks
viharati	v	pr.3.s	lives, stays, remains, continues
sathero	adj	m.n.s	including the elders
sapāmoḁkho.	adj	m.n.s	including chiefs, first, excellents, eminent
tassa	pn	m.gen.s	of that
me	pn	1.ins.s	by me
saṅghassa	n	m.gen.s	of Community, assembly of monks
sammukhā	ind		face to face (with), in front (of)
sutam	pp	nt.n.s	heard
sammukhā	ind		face to face (with), in front (of)
paṭiggahitam	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.

asukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikāddharā tesam me therānam sammukhā sutam sammukhā paṭiggahitam

asukasmim	adj	m.loc.s	in such and such; so and so; a certain.
nāma	ind		called, by the name of, namely
āvāse	n	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	n	m.n.pl	monks
viharanti	v	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	pn	m.gen.s	of that
me	pn	1.ins.s	by me
therānaṃ	n	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 bhāsitam n'eva abhinanditabbam nappaṭikkositabbam.

tassa	pn	m.gen.s	of that
bhikkhuno	n	m.gen.s	of monks
bhāsitam	n	nt.n.s	saying, speech, statement, utterance, talk, words, lit. what was said
neva	ind		neither
abhinanditabbam	ptp	nt.n.s	can be delighted in, should be approved of, applauded
na-	ind		not
paṭikkositabbam.	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 sādhukam uggahetvā sutte otāretabbāni,
vinaye sandassetabbāni.

anabhinanditvā	v	abs	having not approved (of), having not applauded
appaṭikkositvā	v	abs	having not disapproved, having not rejected
pada-	n		word, phrase, sentence, saying
byañjanāni	n	nt.ac.pl	words, terms, expressions, name
sādhukam	ind		well, thoroughly, fully
uggahetvā	v	abs	having learned, having grasped
sutte	n	nt.loc.s	in discourse
otāretabbāni,	ptp	nt.n.pl	should be gone into, should be checked
vinaye	n	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 phrases, they should be checked in discourses, should be compared with discipline.

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbam:

tāni	pn	nt.n.pl	those
ce	ind		if
sutte	n	nt.loc.s	in discourse
otāriyamānāni	prp	nt.n.pl	being causing to go into, being checked
vinaye	n	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	n	nt.loc.s	in discourse
otaranti	v	pr.3.pl	descend (into), go down (into), flow down, fit
na	ind		not
vinaye	n	m.loc.s	in discipline, training
sandissanti	v	pr.3.pl	are agree with, live conformably with, lit. 'is seen together with'
niṭṭham-	n	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	pn	nt.n.s	this, this thing
na	ind		not
ceva	ind		and even, as well as
tassa	pn	m.gen.s	of that
bhagavato	n	m.gen.s	of the Buddha
vacanaṃ	n	nt.n.s	word, utterance, talk, statement
arahato	n	m.gen.s	of the arahant, of the worthy one

sammāsambuddhassa;	n	m.gen.s	of perfectly awakened one, fully enlightened
tassa	pn	m.gen.s	of that
ca	ind		but
therassa	n	m.gen.s	of elder
duggahitan'ti	adj	nt.n.s	incorrectly understood, poorly grasped, taken in the wrong wayincorrectly understood,
iti	ind		thus, this is, and so
h'etaṃ	ind+pn	nt.ac.s	indeed this, certainly this
chaḍḍeyyātha	v	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, niṭṭhamettha gantabbam – addhā, idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

sutte	n	nt.loc.s	in discourse
ceva	ind		only if, if just
otaranti	v	pr.3.pl	descend (into), go down (into), flow down, fit
vinaye	n	m.loc.s	in discipline, training
ca	ind		and
sandissanti	v	pr.3.pl	are agree with, live conformably with, lit. 'is seen together with'
niṭṭham-	n	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
addhā	ind		certainly, surely
idaṃ	pn	nt.n.s	this, this thing
tassa	pn	m.gen.s	of that
bhagavato	n	m.gen.s	of the Buddha
vacanaṃ	n	nt.n.s	word, utterance, talk, statement
arahato	n	m.gen.s	of the arahant, of the worthy one
sammāsambuddhassa;	n	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	pn	m.gen.s	of this, his
ca	ind		and
bhikkhuno	n	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	n	m.n.s	the Sublime One, Blessed One, Fortunate One, Buddha
kosambiyaṃ	n	f.loc.s	in Kosambī
viharati	v	pr.3.s	lives, stays, remains, continues
ghosita-	n		Ghosita; lit: shouted, announced, proclaimed
arāme	n	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	pn	m.n.pl	these
dhammā	n	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-	n		love, friendship
karaṇā	adj	m.n.pl	doing, making, causing, effecting
garu-	n		respect, honour
karaṇā	adj	m.n.pl	doing, making, causing, effecting
saṅghāya	n	m.dat.s	for friendliness, collaboration, favour, lit. holding together
avivādāya	n	m.dat.s	for no quarrel, non-dispute, no argument
sāmaggīyā	n	f.dat.s	for concord; unity.
ekībhāvāya	n	m.dat.s	for unity, state of oneness
saṃvattanti	v	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	n	nt.ac.s	physical action, bodily action
vacīkammaṃ	n	nt.ac.s	verbal action, vocal act, speech
manokammaṃ	n	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	v	pr.3.s	there is
sabrahmacārīsu	n	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	n	m.n.s	monk
ye	pn	m.ac.pl	whatever
te	pn	m.ac.pl	those
lābhā	n	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-	n		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	n	m.ins.pl	with gains, profits, acquisitions
hoti	v	pr.3.s	is, there is
sīlavantehi	adj	m.ins.pl	with virtuous, ethical, moral,
sabrahmacārīhi	n	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 viharati sabrahmacārīsu āvi ceva raho ca.

bhikkhu	n	m.n.s	monk
yāni	pn	nt.ac.pl	whatever
tāni	pn	nt.ac.pl	those
sīlāni	n	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-	n		perfect peace of mind, stability of mind, stillness of mind
samvattanikāni	adj	nt.ac.pl	leading to, conducive to
tathārūpesu	adj	nt.loc.pl	in such, so formed, of such quality
sīlesu	n	nt.loc.pl	in behaviour, conduct, morality
sīla-	n		behaviour, conduct, morality
sāmaññagato	adj	m.n.s	possessing, endowed (with), having, lit. going together (with)
viharati	v	pr.3.s	lives, stays, remains, continues
sabrahmacārīsu	n	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	n	m.n.s	monk
yā + ayaṃ	pn	f.n.s	that which, whatever, whichever
diṭṭhi	n	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	v	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	n	m.dat.s	for destruction of suffering, termination of misery
tathārūpāya	adj	f.loc.s	in such, so formed, of such quality
diṭṭhiyā	n	f.loc.s	in view, belief, opinion, concept, theory, opinion, attitude

ditṭhi-	n		view, belief, opinion, concept, theory, opinion, attitude
sāmaññagato	adj	m.n.s	possessing, endowed (with), having, lit. going together (with)
viharati	v	pr.3.s	lives, stays, remains, continues
sabrahmacārīsu	n	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 saṁvattanti

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	pn	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	n	m.ac.pl	principles, law
samādāya	v	ger	accepting, undertaking, taking up
vatteyyātha	v	opt.2.pl	you should proceed, continue, go forward, practice

If you could undertake and practice these six principles of cordiality,

passatha no tumhe taṁ vacana-pathaṁ aṇuṁ vā thūlaṁ vā yaṁ tumhe n'ādhivāseyyāthā'ti			
passatha	v	pr.2.pl	you see
no	ind	interr	?
tumhe	pn	2.n.pl	you all, you

taṃ	pn	m.ac.s	that
vacana-	n		saying; expressing, speech
pathaṃ	n	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	pn	m.ac.s	that which
tumhe	pn	2.n.pl	you all, you
n'ādhivāseyyāthā'ti	v	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	pn	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	v	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	pn	nt.n.s	that
vo	pn	2.gen.pl	your
dīgharattaṃ	ind	adv	for a long time, a long time
hitāya	n	nt.dat.s	for welfare, good, benefit, blessing
sukhāya	n	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	pn	m.ac.pl	what? which (of the many)?
bhikkhave	n	m.voc.s	o monks!
satta	adj	-.n.pl	seven
aparihāniyā	adj	m.n.pl	not connected with loss, deterioration, decrease, decline
dhammā	n	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	n	m.voc.s	o monks!
bhikkhū	n	m.n.pl	monks
abhiñhaṃ	ind		continuously, repeatedly, regularly, often
sannipātā	n	m.n.pl	assembly, congregation, gathering
bhavissanti	v	pr.3.pl	will be
sannipāta-	n	m.	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.

uddhiyeva pāṭikañkhā no parihāni

uddhi-	n	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	n	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	n	m.voc.s	o monks!
bhikkhū	n	m.n.pl	monks
samaggā	adj	m.n.pl	unified, in concord, harmonious
sannipatissanti,	v	fut.3.pl	will gather together, assemble
samaggā	adj	m.n.pl	unified, in concord, harmonious
vuṭṭhahissanti,	v	fut.3.pl	will stand above, rise above, withdraw (from), emerge (from)
samaggā	adj	m.n.pl	unified, in concord, harmonious
saṅgha-	n		Community, assembly of monks
karaṇīyāni	n	nt.ac.pl	duties, obligations, what should be done, which should have been done
karissanti	v	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	n	m.voc.s	o monks!
bhikkhū	n	m.n.pl	monks
apaññattaṃ	pp	m.ac.s	not formulated, not prescribed, not decreed, not declared
na	ind		not

paññāpessanti,	v	fut.3.pl	define as, assert, declare
paññattam	pp	m.ac.s	formulated, prescribed, decreed, declared
na	ind		not
samucchindissanti,	v	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	n	nt.loc.pl	in precepts, instructions, training rules
samādāya	v	ger	accepting, undertaking, taking up
vattissanti	v	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	n	m.voc.s	o monks!
bhikkhū	n	m.n.pl	monks
ye	pn	m.n.pl	that which, whoever
te	pn	m.n.pl	those
bhikkhū	n	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	n	m.n.pl	fathers of the Community
saṅgha-pariṇāyakā	n	m.n.pl	leaders, guides, advisers of Community
te	pn	m.ac.pl	them
sakkarissanti	v	fut.3.pl	will honour, esteem, respect

garuṃ karissanti	idiom	fut.3.pl	will respects; reveres.
mānessanti	v	fut.3.pl	will honour; revere; think highly.
pūjessanti	v	fut.3.pl	will honour; respect; worship, revere
tesaṃ	pn	m.gen.pl	of them
ca	ind		and
sotabbaṃ	ptp	m.ac.s	should be heard
maññissanti	v	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	n	m.voc.s	o monks!
bhikkhū	n	m.n.pl	monks
uppannāya	adj	f.gen.s	arisen, appeared, come into existence
taṇhāya	n	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	n	m.ac.s	control, authority, power, mastery
gacchissanti	v	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	n	m.voc.s	o monks!
bhikkhū	n	m.n.pl	monks
āraññakesu	adj	nt.loc.pl	in belonging to or living in a forest.
senāsanesu	n	nt.loc.pl	in housings, living places, lodgings
sāpekkhā	adj	m.n.pl	hopeful; expecting; looking for.
bhavissanti	v	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	n	m.voc.s	o monks!
bhikkhū	n	m.n.pl	monks
paccattañ-	ind		for oneself, individually, personally, exclusively
yeve	ind		just, only, even, even so, yet, also
satim	n	f.ac.s	mindfulness, presence, recollection, awareness
upaṭṭhāpessanti:	v	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	n	m.n.pl	fellow monks, spiritual companions
āgaccheyyum	v	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	n	m.n.pl	fellow monks, spiritual companions
phāsum	n	m.ac.s	ease, comfort

vihareyyun'ti v 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	n	m.voc.s	o monks!
ime	pn	m.n.pl	these
satta	adj	-.n.pl	seven
aparihāniyā	adj	m.n.pl	not connected with loss, deterioration, decrease, decline
dhammā	n	m.n.pl	principles, law
bhikkhūsu	n	m.loc.pl	in monks, among monks
ṭhassanti	v	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	pn	m.loc.pl	in these
ca	ind		and
sattasu	adj	-.loc.pl	in seven
aparihāniyesu	adj	m.loc.pl	in not connected with loss, deterioration, decrease, decline
dhammesu	n	m.loc.pl	in principles, law
bhikkhū	n	m.nom.pl	monks, among monks
sandississanti	v	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-	n	f.n.s	growth, increase
yeva	ind		just, only, even, even so, yet, also
bhikkhave	n	m.voc.pl	o monks
bhikkhūnaṃ	n	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
parihāni	n	f.n.s	loss, deterioration, decrease, decline

o monks, only growth is to be expected for monks, not decline.

[AN 7.27]

yāvakīvaṇ'ca, bhikkhave, bhikkhū aniccasaññaṃ bhāvēssanti; anattasaññaṃ bhāvēssanti; asubhasaññaṃ bhāvēssanti; ādīnavasaññaṃ bhāvēssanti; pahānasaññaṃ bhāvēssanti; virāgasaññaṃ bhāvēssanti; nirodhasaññaṃ bhāvēssanti

aniccasaññaṃ	n	f.ac.s	recognition of impermanence, perception of instability
bhāvēssanti	v	fut.3.pl	they will cultivate, develop
anattasaññaṃ	n	f.ac.s	recognition of impersonality; perception of not self
asubhasaññaṃ	n	f.ac.s	recognition of unattractiveness, perception of ugliness
ādīnavasaññaṃ	n	f.ac.s	recognition of danger, perception of disadvantages
pahānasaññaṃ	n	f.ac.s	recognition of giving up, perception of letting go
virāgasaññaṃ	n	f.ac.s	recognition of fading away of passion, perception of absence of desire
nirodhasaññaṃ	n	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-	n		distinction, attainment
adhigamena	n	m.ins.s	with discovery (of); finding (of); attainment (of); achievement (of)
antarā-	ind		in between, mid-way, along the way
vosānaṃ	n	nt.ac.s	stopping, ceasing
āpajjissanti	v	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	n	m.gen.s	of trainee, belonging to training
bhikkhuno	n	m.gen.s	of monk
aparihānāya	n	nt.dat.s	to the non-decline, not deterioration, not decrease
saṃvattanti	v	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	n	f.n.s	pleasure of work; enjoyment of activity
bhass'ārāmatā	n	f.n.s	pleasure of speech; enjoyment of talk
nidd'ārāmatā	n	f.n.s	pleasure of sleep
saṅgaṇik'ārāmatā	n	f.n.s	pleasure of company; enjoyment of society
indriyesu	n	m.loc.pl	in senses, faculties
guttadvāratā	n	f.n.s	control over one's senses
bhojane	n	nt.loc.s	in eating, taking food
mattaññutā	n	f.n.s	moderation (in), knowing the measure or limit
asaṃsagg'ārāmatā	n	f.n.s	pleasure of non-association; enjoyment of detachment
nippapañc'ārāmatā.	n	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	n	f.n.s	suavity, gentleness (in speech), obedience
kalyāṇamittatā	n	f.n.s	beneficial friendship, spiritual companionship

obedience and beneficial friendship

[AN 8.79]

ime kho bhikkhave dhammā sekhasa bhikkhuno aparihānāya samvattantī"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	n	m.voc.pl	o monks
mayā	pn	1.ins.s	by me
dhammo	n	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	n	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 ārabhitum

alam-	ind		enough
eva	ind		just, only
saddhā-	adj		faithful; with confidence
pabbajitena	pp	m.ins.s	has gone forth
kula-puttena	n	m.ins.s	by young man of a good family.
vīriyaṃ	n	nt.ac.s	energy; effort; strength

ārabhitum	v	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	n	m.n.s	skin
ca	ind		and
nahāru	n	m.n.s	a sinew; a tendon
ca	ind		and
aṭṭhi	n	nt.n.s	bone
ca	ind		and
avasissatu	v	imp.3.s	let left over; may remain over

willingly let skin sinews and bones remain

sarīre upasussatu maṃsa-lohitam

sarīre	n	nt.loc.s	in the body
upasussatu	v	imp.3.s	let become dry
maṃsa-	n		flesh
lohitam	n	nt.ac.s	blood

let the flesh and blood in this body become dry

yaṃ taṃ purisa-thāmena purisa-vīriyena purisa-parakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ bhavissatī-ti

yaṃ	pn	m.ac.s	whatever
taṃ	pn	m.ac.s	that
purisa-	n		man, human
thāmena	n	m.ins.s	by strength; power; vigour
purisa-	n		man, human

vīriyena	n	nt.ins.s	by vigour; energy; effort; strength
purisa-	n		man, human
parakkamena	n	m.ins.s	by exertion; endeavour; effort
pattabbam	ptp	m.ac.s	what should be gained, attained or reached
na	ind		not
taṃ	pn	m.ac.s	that
a’pāpuṇitvā	v	abs	having not reached; having not attained; having not arrived at.
vīriyassa	n	nt.gen.s	of vigour; energy; effort; strength.
saṇṭhānaṃ	n	nt.ac.s	ending, stopping, cessation, stilling
bhavissatī-ti	v	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 kuṣīto viharati

dukkhaṃ	n	nt.ac.s	discomfort, suffering, pain, unease, unsatisfaction, problem, trouble
bhikkhave	n	m.voc.pl	o monks!
kuṣīto	adj	m.n.s	lazy, slack, inactive, apathetic
viharati	v	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	n	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	n	m.ac.s	one's own benefit, personal welfare
parihāpeti	v	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	n	m.voc.pl	o monks!
sukhaṃ	ind		easily, comfortably, without difficulty
viharati	v	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	n	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	n	m.ac.s	one's own benefit, personal welfare
paripūreti	v	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	n	m.voc.pl	o monks!
hīnena	adj	m.ins.s	by low, inferior, deficient
aggassa	adj	m.gen.s	of highest, topmost, foremost
patti	n	f.n.s	reaching, attainment (of), getting
hoti	v	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	n	m.voc.pl	o monks!
aggassa	adj	m.gen.s	of highest, topmost, foremost, supreme
patti	n	f.n.s	reaching, attainment (of), getting
hoti	v	pr.3.s	it is, exists, there is

but, monks, it is by the supreme that there is attainment of highest

maṇḍapeyyam-idam bhikkhave brahmacariyam

maṇḍapeyyam-	adj	nt.n.s	of the best quality; lit: to be drunk like cream
idam	pn	nt.n.s	this
bhikkhave	n	m.voc.pl	o monks!
brahmacariyam	n	nt.n.s	spiritual path, holy life, celibacy

o monks! this holy life is of the best quality

satthā sammukhī-bhūto

satthā	n	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	n	m.voc.pl	o monks!
vīriyaṃ	n	nt.ac.s	vigour; energy; effort; strength.
ārabhatha	v	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	n	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	n	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	n	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	pn	m.n.s	this
amhākaṃ	pn	1.gen.s	our
pabbajjā	n	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	v	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 mayāṃ paribhuñjāma cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajja-parikkhāraṃ tesaṃ te kārā amhesu mahapphalā bhavissanti mahānisaṃsā’ti

yesaṃ	pn	m.gen.pl	of whoever, those who
mayāṃ	pn	1.n.pl	we
paribhuñjāma	v	pr.1.pl	we eat; use; enjoy
cīvara-	n		robe of a Buddhist monk
piṇḍapāta-	n		alms food, alms round, lit. lump dropping
senāsana-	n		housing, living place, lodging, lit. bed and chair
gilāna-	adj		sick; unwell
paccaya-	n		support, requisite
bhesajja-	n		medicament, medicine
parikkhāraṃ	n	nt.ac.s	requisite; accessory; equipment; utensil
tesaṃ	pn	m.gen.pl	of them
te	pn	m.n.pl	those
kārā	n	m.n.pl	actions, deeds, services
amhesu	pn	m.loc.s	in us

mahapphalā	adj	m.n.pl	rich in result, great result
bhavissanti	pt	fut.3.pl	will be
mahānisaṃsā	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	pn	2.ins.pl	by you all
bhikkhave	n	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	n	m.ac.s	one's own welfare, personal benefit, personal profit
vā	ind		or
hi	ind		indeed, certainly, truly, definitely
bhikkhave	n	voc.pl	o monks!
sampassamānena	pr.p	m.ins.s	with seeing, considering
alam-	ind		enough
eva	ind		only, just, so, even
appamādena	n	m.ins.s	with carefulness, caution, vigilance, diligence, conscientiousness, heedfulness
sampādetuṃ	v	inf	to press on, cause to accomplish, strive to achieve, try 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

parattham n m.ac.s benefit of others

indeed or considering benefit of others, it is just enough to strive with heedfulness.

ubhaya'ttham vā hi bhikkhave sampassamānena alam-eva appamādena sampādetun'ti

ubhaya- pn both, referring to two things
attham n 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	pn	m.n.s	whatever
vo	pn	2.dat.pl	for you all
ānanda	n	m.voc.s	o Ānanda
mayā	pn	1.ins.s	by me
dhammo	n	m.n.s	Teaching
ca	ind		and
vinayo	n	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	pn	m.n.s	that
vo	pn	2.dat.pl	for you all
mama-	pn	1.gen.s	of me, my
accayena	ind		after the passing (of), after the lapse (of), lit. with gone past
satthā	n	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	n	voc.pl	o monks!
āmantayāmi	v	pr.1.s	I addresse, speak (to), tell, inform

vo	pn	2.ac.pl	you all
vayadhammā	adj	m.n.pl	naturally disappearing, liable to disintegrate
saṅkhārā	n	m.n.pl	condition, construction, fabrication
appamādena	n	m.ins.s	with carefulness, caution, vigilance, diligence, conscientiousness, heedfulness
sampādetha	v	imp.2.pl	you presse on, cause to accomplish, strive to achieve, trie to accomplish one’s purpose
ayaṃ	pn	m.n.s	this
tathāgatassa	n	m.gen.s	of Such Become, thus gone
pacchimā	adj	f.n.s	last, final
vācā	n	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 yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya
ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya yāvadeva hirikopīna-
paṭicchādan-attham

paṭisaṅkhā	v	abs	reflecting, considering
yoniso	ind	adv	wisely; properly; judiciously.
cīvaram	n	nt.ac.s	robe of a Buddhist monk
paṭisevāmi	v	pr.1.s	uses, makes use (of)
yāvadeva	ind		as much as, only as much as
sītassa	n	nt.gen.s	of cool; cold
paṭighātāya	n	m.dat.s	for warding off, repelling, counteract; lit: beating off
uṇhassa	n	nt.gen.s	of hot, heat
paṭighātāya	n	m.dat.s	for warding off, repelling, counteract; lit: beating off
ḍaṃsa-	n	m	gadfly
makasa-	n	m	mosquito
vātātapa-	n	m	wind and heat
siriṃsapa-	n	m	creeping animal, serpent, a reptile
samphassānam	n	m.dat.pl	for touches; contacts
paṭighātāya.	n	m.dat.s	for purpose of warding off, staying, repulsion, beating off
yāvadeva	ind		as much as, only as much as
hirikopīna-	n		that which arouses shyness, private shameful parts
paṭicchādam-	n		covering, clothes, clothing
attham	n	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 yāvadeva 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	v	abs	reflecting, considering
yoniso	ind	adv	wisely; properly; judiciously.
piṇḍapātaṃ	n	m	alms food, alms round, lit. lump dropping
paṭisevāmi	v	pr.1.s	uses, makes use (of)
neva	ind		neither
davāya	n	m.dat.s	for fun, play
na madāya	n	m.dat.s	nor for intoxication, pleasure
na maṇḍanāya	n	nt.dat.s	nor for adornment; decoration, beautification, appearance
na vibhūsanāya	n	nt.dat.s	nor for ornament; decoration, attractiveness
yāva'd'eva	ind		just up to; as far as
imassa	pn	m.gen.s	of this
kāyassa	n	m.gen.s	of body
ṭhitiyā	n	f.dat.s	for persistence, keeping up
yāpanāya	n	nt.dat.s	for sustenance; nourishment; keeping up of the body, feeding
vihiṃsa-	n	f.	hurting, harm, injury
uparatiyā	n	f.dat.s	for abstaining, stopping
brahmacariya-	n	nt	holy live
anuggahāya	n	nt.dat.s	for help; assistance
iti	ind		thus, therefore
purāṇaṇ'ca	adj	f.ac.s	old; former and
vedanaṃ	n	f.ac.s	painful sensation, suffering, pain
paṭihaṅkhāmi	v	fut.1.s	I will destroy, will put an end to, will terminate
navaṇ'ca	adj	f.ac.s	new, fresh and
vedanaṃ	n	f.ac.s	painful sensation, suffering, pain

na-uppādessāmi	v.caus	fut.1.s	I will not produce; cause to arise
yātrā	n	f.n.s	going on, livelihood, support of life, way of going on, vehicle, carry on
ca	ind		and
me	pn	1.dat.s	for me
bhavissati	v	fut.3.s	it will be
anavajjatā ca	n	f.n.s	blamelessness, faultlessness and
phāsuvihāro cā'ti	n	m.n.s	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 yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṁsa-makasa-vātātapa-siriṁsapa-samphassānam paṭighātāya yāvadeva utuparissaya-vinodanam paṭisallānārāmattham

paṭisaṅkhā	v	abs	reflecting, considering
yoniso	ind	adv	wisely; properly; judiciously.
senāsanam	n	nt.ac.s	housing, living place, lodging, lit. bed and chair
paṭisevāmi	v	pr.1.s	uses, makes use (of)
yāvadeva	ind		as much as, only as much as
sītassa	n	nt.gen.s	of cool; cold
paṭighātāya	n	m.dat.s	for warding off, repelling, counteract; lit: beating off
uṇhassa	n	nt.gen.s	of hot, heat
paṭighātāya	n	m.dat.s	for warding off, repelling, counteract; lit: beating off
ḍaṁsa-	n	m	gadfly
makasa-	n	m	mosquito
vātātapa-	n	m	wind and heat
siriṁsapa-	n	m	creeping animal, serpent, a reptile
samphassānam	n	m.dat.pl	for touches; contacts

paṭighātāya.	n	m.dat.s	for purpose of warding off, staying, repulsion, beating off
yāvadeva	ind		as much as, only as much as
utuparissaya-	n		inclement weather, harsh climate, lit. danger of the season
vinodanaṃ	n	nt.ac.s	driving out, dispelling, removal
paṭisallāna-	n		privacy, seclusion, solitude, lit. sticking to oneself
ārāma-	n		enjoyment, delight, pleasureenjoyment, delight, pleasure
atthaṃ	n	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 yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjha-paramatāyā ti

paṭisaṅkhā	v	abs	reflecting, considering
yoniso	ind	adv	wisely; properly; judiciously.
gilāna-	adj		sick; unwell
paccaya-	n		support, requisite
bhesajja-	n		medicament, medicine
parikkhāraṃ	n	nt.ac.s	requisite; accessory; equipment; utensil
paṭisevāmi	v	pr.1.s	uses, makes use (of)
yāvadeva	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	n	f.gen.pl	painful sensation, suffering, pain
paṭighātāya	n	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	n	m.ac.pl	food, sustenances, nutriments
paṭikūlasaññā-	n	f	recognition of repulsiveness, perception of unpleasantness
paricitenā	pp	m.ins.s	practised; rehearsed; accustomed, familiarized
bhikkhuno	n	m.gen.s	of monk
cetasā	n	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	n	f.abl.s	from craving for taste
cittaṃ	n	nt.n.s	mind
patilīyati	v	pr.3.s	draws back, keeps away from; withdraws; lit. sticks back (from)
patikuṭati	v	pr.3.s	shrinks from, refuses (something); lit. bents back
pativattati,	v	pr.3.s	rolls back (from); moves back (from), turns away
na sampasāriyati	v	pr.3.s	does not become extended (to), drawn (to); lit. does not caused to go forward
upekkhā vā	n	f.n.s	mental poise, balance, equanimity, equipoise; lit. onlooking
pāṭikulyatā vā	n	f.n.s	aversion (to); disgust (for); revulsion (toward)
saṇṭhāti.	v	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 ajigucchaniyo

sabbo	adj	m.n.s	all
pana-	ind		and; yet; but; moreover.
ayaṃ	pn	m.n.s	this
piṇḍapāto	n	m.n.s	alms food, alms round, lit. lump dropping
a’jigucchanīyo	pt.p	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	pn	m.ac.s	this
pūti-	adj		rotten; putrid; stinking
kāyaṃ	n	m.ac.s	body
patvā	v	abs	having reached; attained or obtained
ativiya	ind		very much
jigucchanīyāni	pt.p	nt.n.pl	should be shunned, should be disgusted, should be detested
jāyanti	v	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	pn	1.n.s	I
sukhito	pp	m.n.s	happy; blest; glad, easeful
homi	v	imp.1.s	may I be
niddukkho	adj	m.n.s	free from discomfort, suffering, pain, unsatisfactory, problem
homi	v	imp.1.s	may I be
avero	adj	m.n.s	peaceable, mild, friendly, not enmity
homi	v	imp.1.s	may I be
abyāpajjho	adj	m.n.s	free from oppressive pain, relief or free from ill will, not malicious
homi	v	imp.1.s	may I be
anīgho	adj	m.n.s	untroubled, undisturbed, calm, lit. not trembling
homi	v	imp.1.s	may I be
sukhī	n	m.n.s	who is happy, at ease
attānaṃ	n	m.ac.s	oneself, myself
pariharāmi	v	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	n	m.n.pl	living beings
sukhitā	pp	m.n.pl	happy; blest; glad, easeful
hontu	v	imp.3.pl	may they be
sabbe	adj	m.n.pl	all

sattā	n	m.n.pl	living beings
averā	adj	m.n.pl	peaceable, mild, friendly, not enmity
hontu	v	imp.3.pl	may they be
sabbe	adj	m.n.pl	all
sattā	n	m.n.pl	living beings
abyāpajjhā	adj	m.n.pl	free from oppressive pain, relief
		or	free from ill will, not malicious
hontu	v	imp.3.pl	may they be
sabbe	adj	m.n.pl	all
sattā	n	m.n.pl	living beings
anīghā	adj	m.n.pl	untroubled, undisturbed, calm, lit. not trembling
hontu	v	imp.3.pl	may they be
sabbe	adj	m.n.pl	all
sattā	n	m.n.pl	living beings
sukhī	n	m.n.pl	who is happy, at ease
attānaṃ	n	m.ac.s	oneself, self
pariharantu	v	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	n	m.n.pl	living beings
sabbadukkhā	n	nt.abl.s	from all suffering, all pain, all problems, all discomfort
pamuccantu	v	imp.3.pl	may they be freed (from), be liberated (from)
sabbe	adj	m.n.pl	all
sattā	n	m.n.pl	living beings
laddha-	pp		obtained, gained, won, received
sampattito	n	f.abl.s	from success, attainment; happiness, bliss, fortune

mā	ind		do not
vigacchantu	v	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	n	m.n.pl	living beings
kamma-	n		action, deed, work
sakā-	n	m.n.pl	one's own (property, possessions, etc)
kamma-	n		action, deed, work
dāyādā	n	m.n.pl	heir, inheritor, lit. receiver of what is given
kamma-	n		action, deed, work
yonī	n	f.n.pl	conception, birth, womb, origin
kamma-	n		action, deed, work
bandhū	n	m.n.pl	relative, relation, lit. tied to
kamma-	n		action, deed, work
ṭṭisaraṇo	n	m.n.pl	protection, shelter, refuge
yaṃ	pn	nt.ac.s	whatever
kammaṃ	n	nt.ac.s	action, deed, work
karissanti	v	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	pn	m.gen.s	of that
dāyādā	n	m.n.pl	heir, inheritor, lit. receiver of what is given
bhavissanti	v	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-	n		friendliness
sahagatena	pp	nt.i.s	full of
cetasā	n	nt.i.s	with a mind
ekaṃ	adj	f.ac.s	one
disaṃ	n	f.ac.s	direction
pharitvā	v	abs	having filled
viharati	v	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	n	m.ac.s	world, universe
mettāsahagatena	pp	nt.ins.s	full of friendliness
cetasā	n	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	v	abs	having pervaded; having suffused; having filled.
viharati;	v	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 ekam disam 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 ekam disam 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 ekam disam 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-	n	f	decay; old age
dhammo-	n	m.n.s	nature
amhi	v	pr.1.s	I am
jaraṃ	n	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-	n	nt	sickness, disease
dhammo-	n	m.n.s	nature
amhi	v	pr.1.s	I am
byādhiṃ	n	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-	n	nt	death
dhammo-	n	m.n.s	nature
amhi	v	pr.1.s	I am
maraṇaṃ	n	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	pn	1.dat.s	to me
piyehi	adj	m.abl.pl	from dear; amiable
manāpehi	adj	m.abl.pl	from pleasing; charming
nānābhāvo	n	m.n.s	separation, parting, differentiation, lit. become different
vinābhāvo	n	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-	n		action, deed, work
sako-	n	m.n.s	one's own (property, possessions, etc)
amhi	v	pr.1.s	i am
kamma-	n		action, deed, work
dāyādo	n	m.n.s	heir, inheritor, lit. receiver of what is given
kamma-	n		action, deed, work
yoni	n	f.n.s	conception, birth, womb, origin
kamma-	n		action, deed, work
bandhu	n	m.n.s	relative, relation, lit. tied to
kamma-	n		action, deed, work
paṭisaraṇo	n	m.n.s	protection, shelter, refuge
yaṃ	pn	nt.ac.s	whatever
kammaṃ	n	nt.ac.s	action, deed, work
karissāmi	v	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	pn	m.gen.s	of that
dāyādo	n	m.n.s	heir, inheritor, lit. receiver of what is given
bhavissāmi	v	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 paccavekkhitabbam

evaṃ	ind		thus
amhehi	pn	1.ins.pl	by us
abhiṇhaṃ	ind	adv	often; repeatedly
paccavekkhitabbam	pt.p	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	pn	m.n.pl	these
bhikkhave	n	m.voc.pl	o monks!
dhammā	n	m.n.pl	truths, realities, principles, laws
pabbajitena	n	m.ins.s	by monk, a one who has gone forth
abhiṇhaṃ	ind	adv	often; repeatedly
paccavekkhitabbāṃ	pt.p	m.ac.s	should be reflected; contemplated
katame	pn	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	v	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	pn	1.gen.s	my
jīvikā’ti	n	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	pn	1.gen.s	my
ākappo	n	m.n.s	deportment, behavior
karaṇīyo’ti	pt.p	m.n.s	ought to be done, should be made

My behavior should be (done) different

‘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	pn	1.ac.s	me
attā	n	m.n.s	self, myself
sīlato	n	m.abl.s	as (in regard to) moral practice, virtue
na	ind		not
upavadatī’ti,	v	pr.3.pl	blames, insults, criticizes, finds fault (with)

does the self not criticize me in 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	pn	1.ac.s	me
anuvicca	v	ger	investigating, finding out, learning about, knowing about
viññū	adj	m.n.pl	wise
sabrahmacārī	n	m.n.pl	fellow monks
sīlato	n	m.abl.s	as (in regard to) moral practice, virtue
na	ind		not
upavadantī’ti	v	pr.3.pl	blame, insult, criticize, find fault (with)

Do wise fellow monks not criticize me, investigating in 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-bhūtaṃ me rattindivā vītivattantī’ ti;

kathaṃbhūtaṃ	adj	m.gen.s	of how? of what kind? what way? lit. how become?
me	pn	1.gen.s	my
rattindivā	n	m.n.pl	nights and days
vītivattantī’ ti;	v	pr.3.pl	they spend (time), pass

of what kind my days and nights pass?

‘kacci nu kho’ haṃ suñña’ āgāre abhiraṃāmī’ ti,

kacci	ind		I hope, I trust, I doubt, I suspect, I wonder
nu kho	ind		does? is? would?
ahaṃ	pn	1.n.s	I
suñña-	adj		empty, uninhabited
āgāre	n	m.loc.s	in dwelling
abhiraṃāmī’ ti	v	pr.1.s	I enjoy; find pleasure in

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	v	pr.3.s	there is
nu kho	ind		does? is? would?
me	pn	1.dat.s	to me
uttari-			over; beyond; further; moreover; additional
manussa-	n		human being
dhammo	n	m.n.s	mental state
alam’	ind		suitable
ariya-	n		noble
ñāṇa-dassana-	n		knowledge & vision
viseso	n	m.n.s	attainment
adhigato,	pp	m.n.s	attained; obtained; understood
so-	pn	m.n.s	that
ahaṃ	pn	1.n.s	I
pacchime	adj	m.loc.s	in latest, hindmost
kāle	n	m.loc.s	in time
sabrahmacārīhi	n	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,	v	fut.1.s	I will be

Is there (any) superior human attainment suitable for a noble one, distinction of knowledge & vision obtained? 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	pn	m.n.s	this
kho	ind		indeed
me	pn	1.gen.s	my
kāyo	n	m.n.s	body
uddhaṃ	ind	prep	upwards (+ abl.)
pādatalā,	n	nt.abl.s	from the sole of the foot
adho	ind	prep	downwards (+ abl.)
kesa-	n		hair on head
matthakā,	n	m.abl.s	from the top, head, crown
taca-	n		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	n	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
vakkāṃ, hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ
karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā
muttaṃ, matthaluṅgaṇ’ti

atthi	v	pres.3.pl	there are
imasmiṃ	pn	m.loc.s	in this
kāye	n.	m.loc.s	in body
kesā	n	m.n.pl	hairs of the head
lomā	n	m.n.pl	hairs of the body
nakhā	n	m.n.pl	nails

dantā	n	nt.n.pl	teeth
taco	n	m.n.s	skin
maṁsaṁ	n	nt.n.s	flesh
nhāru	n	m.n.s	sinew
aṭṭhi	n	nt.n.s	bone
aṭṭhimiñjaṁ	n	nt.n.s	marrow of the bone
vakkam	n	nt.n.s	kidney
hadayaṁ	n	nt.n.s	heart
yakanam	n	nt.n.s	liver
kilomakaṁ	n	nt.n.s	pleura
pihakaṁ	n	nt.n.s	spleen
papphāsaṁ	n	nt.n.s	lungs
antaṁ	n	nt.n.s	intestine
antagūṇaṁ	n	nt.n.s	mesentery
udariyaṁ	n	nt.n.s	stomach, undigested food
karīsaṁ	n	nt.n.s	excrement
matthaluṅgaṁ	n	nt.n.s	the brain
pittaṁ	n	nt.n.s	bile
semhaṁ	n	nt.n.s	phlegm
pubbo	n	m.n.s	pus; matter
lohitaṁ	n	nt.n.s	blood
sedo	n	m.n.s	sweat
medo	n	m.n.s	the fat
assu	n	nt.n.s	tear
vasā	n	f.n.s	the fat; grease.
khelo	n	m.n.s	saliva
siṅghāṇikā	n	f.n.s	mucus of the nose
lasikā	n	f.n.s	synovial fluid
muttaṁ	n	nt.n.s	the urine
matthaluṅgaṁ	n	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	n	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	n	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	n	m.n.pl	things, mental phenomena
anattā	adj	m.n.pl	have no self, impersonal, void of self

everything is void of self

addhuvaṃ jīvitam

addhuvaṃ	adj	nt.n.s	changing, unstable, impermanent
jīvitam	n	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	n	nt.n.s	death

death is certain

avassam mayā maritabham

avassam	ind		inevitably, certainly, against one's will
mayā	pn	1.ins.s	by me, with me
maritabham	pt.p	nt.n.s	should be died, can die, to be dead

inevitable by me to be dead

marāṇa-pariyosānam me jīvitam

marāṇa-	n		death
pariyosānam	n	nt.n.s	end, finish, conclusion, culmination
me	pn	1.gen.s	my, of me
jīvitam	n	nt.ac.s	life; span of life

death is the culmination of my life

jīvitam me aniyatam

jīvitam	n	nt.n.s	life; span of life
me	pn	1.gen.s	my, of me
aniyatam	adj	nt.n.s	not settled, uncertain, doubtful

my life is uncertain

marāṇam me niyatam

maraṇaṃ	n	nt.n.s	death
me	pn	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 nirattham

vata	ind		indeed
ayaṃ	pn	m.n.s	this
kāyo	n	m.n.s	body
aciraṃ	ind		soon, before long
apeta-	pp		gone away; rid of; without.
viññāṇo	n	m.n.s	consciousness
chuḍḍho	pp	m.n.s	thrown away, discarded, spat out
adhisessati	v	fut.3.s	it will lie
paṭhaviṃ	n	f.ac.s	the ground
kaliṅgaram	n	nt.n.s	log, rotten piece of wood
iva	ind		like; as
nirattham	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	n	m.n.pl	conditioned things, constructions, fabrications, formations

indeed conditioned things are impermanent

uppāda-vaya-dhammino

uppāda-	n		rising; coming into existence, appearance
vaya-	n		disintegration, decay, disappearance
dhammino	adj	m.n.pl	have a nature, quality, characteristic

their nature is appearance and disappearance

uppajjitvā nirujjhanti

uppajjitvā	v	abs	having born; arisen, appears
nirujjhanti	v	pr.3.pl	they cease; dissolve; vanish

having arisen they cease

tesaṃ vūpasamo sukho

tesaṃ	pn	m.gen.pl	of them, their
vūpasamo	n	m.n.s	subsiding, settling, calming
sukho	n	m.n.s	happiness, comfort, ease

their settling is happiness

CARDINAL SUTTAS

ANATTA-LAKKHANA-SUTTA

The Discourse on the Characteristic of Not-Self

[SN 22.59]

evaṃ me sutāṃ — 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	pn	m.ins.s	by me
sutāṃ:	pp	m.ac.s	heard
ekaṃ	adj	m.ac.s	one
samayaṃ	n	m.ac.s	time; occasion
bhagavā,	n	m.n.s	Fortunate One, the Buddha
sāvatthiyaṃ	n	f.loc.s	in sāvatthi
viharati,	v	pr.3.s	stays, abides, dwells, lives
jeta-vane	n	m.loc.s	in jetavana (jets's grove)
anāthapiṇḍikassa	n	m.gen.s	of anāthapindika
ārāme.	n	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	n	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	n	m.ac.pl	monks, mendicants, lit. beggars
āmantesi	v	aor.3.s	addressed, said (to)
'bhikkhavo'ti.	n	m.voc.pl	o monks
'bhadante'ti	n	m.voc.s	o venerable, reverend

te	pn	m.n.pl	they, those
bhikkhū	n	m.nom.pl	monks, mendicants, lit. beggars
bhagavato	n	m.dat.s	to the Buddha, for the Buddha
paccassosum.	v	aor.3.pl	they replied, assented, agreed
bhagavā	n	m.n.s	the Sublime One, Blessed One, Fortunate One, Buddha
etad-avoca	v	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,	n	nt.n.s	matter, material thing, materiality, experience of material world
anattā.	n	m.n.s	that which is impersonal, without an essence, non-self
rūpañ'ca	n	nt.n.s	and matter, material form, materiality, experience of material world
h'idaṃ	idiom		that indeed
attā	n	m.n.s	self, oneself
abhavissa,	v	cond.3.s	if would be, if could have been
nayidaṃ	idiom		not that
rūpaṃ	n	nt.n.s	matter, material form, materiality, experience of material world
ābādhāya	n	m.dat.s	to disease, sickness, illness, affliction
saṃvatteyya,	v	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	n	nt.loc.s	with regard to matter, material form, materiality, experience of material world
'evaṃ	ind		thus; in this way
me	pn	1.gen.s	my

rūpaṃ	n	nt.n.s	matter, material form, materiality, experience of material world
hotu,	v	imp.3.s	may it be
evaṃ	ind		thus; in this way
me	pn	1.gen.s	my
rūpaṃ	n	nt.n.s	matter, material form, materiality, experience of material world
mā	ind		not
ahosī'ti.	v	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	v	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'idam, bhikkhave, attā abhavissa, nayidam vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya — ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī'ti.

vedanā	n	f.n.s	felt experience, feeling
vedanāya	n	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 saṁvattati, na ca labbhati vedanāya — ‘evaṁ me vedanā hotu, evaṁ 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’idaṁ, bhikkhave, attā abhavissa, nayidaṁ saññā ābādhāya saṁvatteyya, labbhettha ca saññāya — ‘evaṁ me saññā hotu, evaṁ me saññā mā ahoṣī’ti.

saññā	n	f.n.s	perception, conception, recognition
saññāya	n	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 saṁvattati, na ca labbhati saññāya — ‘evaṁ me saññā hotu, evaṁ 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 hidaṁ, bhikkhave, attā abhavissaṁsu, nayidaṁ saṅkhārā ābādhāya saṁvatteyyuṁ, labbhettha ca saṅkhāresu — ‘evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā ahesun’ti.

saṅkhārā	n	m.n.pl	intentions, volitional formations
abhavissaṁsu	v	cond.3.pl	if they would be, if they could be
saṁvatteyyuṁ	v	opt.3.pl	could lead (to), would lead
saṅkhāresu	n	m.loc.pl	with regard to intentions, volitional formations

hontu	v	imp.3.pl	may they be
ahesun'ti	v	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 saṁvattanti, na ca labbhati saṅkhāresu — ‘evaṁ me saṅkhārā hontu, evaṁ 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'.

'viññāṇaṁ anattā. viññāṇaṁ'ca hi daṁ, bhikkhave, attā abhavissa, nayidaṁ viññāṇaṁ ābādhāya saṁvattēyya, labbhettha ca viññāṇe — ‘evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā aho sī'ti.

viññāṇaṁ	n	nt.n.s	consciousness, awareness, sentience, knowing
viññāṇe	n	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, viññāṇaṁ anattā, tasmā viññāṇaṁ ābādhāya saṁvattati, na ca labbhati viññāṇe — ‘evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā aho sī'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'.

'taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā'ti?

taṃ	pn	m.ac.s	that
kiṃ	pn	m.ac.s	who? what? which?
maññaṭṭha	v	pr.2.pl	you think
rūpaṃ	n	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	pn	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	pn	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 samanupassitum —
'etaṃ mama, esohamasmi, eso me attā'ti?'

yaṃ	pn	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-	n		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		?
taṃ	pn	nt.n.s	that
samanupassitum	v	inf	to see, to regard, to consider
etaṃ	pn	nt.n.s	this
mama,	pn	1.gen.s	my, mine
eso-	pn	m.n.s	this
ahaṃ	pn	1.n.s	I
asmi,	v	pr.1.s	I am
eso	pn	m.n.s	this
me	pn	1.gen.s	my
attā'ti	n	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	pn	nt.n.s	this

'This is definitely not, venerable Sir.'

taṃ kiṃ maññaṭha, bhikkhave, vedanā niccā vā aniccā vā'ti?
aniccā bhante.

Monks, what do you think: 'Is feeling permanent or impermanent?'
Impermanent venerable Sir.

yam 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 maññatha, bhikkhave, saññā 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 maññatha, 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, sabbaṃ rūpaṃ —

‘n’etaṃ mama, n’eso’ham’asmi, na m’eso attā’ti evaṃ’etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

tasmā-(t)	ind		therefore
iha	ind		here
bhikkhave	n	m.v.s	o monks!
yaṃ	pn	nt.n.s	whatever
kiñci	pn	nt.n.s	something , anything
rūpaṃ	n	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
ajjhattaṃ	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	pn	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,	n	nt.n.s	form, matter
na-	ind		not
etaṃ	pn	nt.n.s	this
mama,	pn	1.gen.s	my, mine
na-	ind		not
eso-	pn	m.n.s	this
ahaṃ	pn	1.n.s	I

asmi,	v	pr.1.s	I am
na	ind		not
me	pn	1.gen.s	my
eso	pn	m.n.s	this
attā'ti	n	m.n.s	self
evam	ind	adv	thus; in this way
etaṃ	pn	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	pt.p	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. vimuttasmiṃ vimuttaṃ’iti ñāṇaṃ hoti.

evaṃ	ind	adv	like this
passaṃ	pr.p	m.n.s	seeing
sutavā	n	m.n.s	one who is learned
ariyasāvako	n	m.n.s	disciple of the noble ones
rūpasmim’pi	n	m.loc.s	in form
nibbindati	v	pr.3.s	is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)
vedanāya’pi	n	f.loc.s	in feeling
saññāya’pi	n	f.loc.s	in perception
saṅkhāresu’pi	n	m.loc.pl	in volitional formations
viññāṇasmim’pi	n	nt.loc.s	in consciousness
nibbindaṃ	pr.p	m.n.s	being disenchanted (by), being disinterested (in), being disillusioned (by), losing interest (in)

virajjati	v	pr.3.s	becomes detached, loses interest, becomes dispassionate, gets bored
virāgā	n	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	n	nt.n.s	knowledge, understanding, insight
hoti	v	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. With full release, there is the knowledge: 'Fully released.'

'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ n'āparaṃ itthattāyā'ti pajānātī'ti.

‘khīṇā	pp	f.n.s	exhausted; wasted
jāti,	n	f.n.s	birth
vusitaṃ	pp	nt.nom.s	fulfilled, accomplished
brahmacariyaṃ,	n	nt.nom.s	religious life; complete chastity
kataṃ	pp	nt.n.s	done, worked, made.
karaṇīyaṃ,	n	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.	v	pr.3.s	knows clearly

When liberated, there is understanding 'This is liberated'. He knows clearly: 'Birth is exhausted. The holy life fulfilled. What have 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. attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandum.

idamavoca	v	aor.3.s	he said this
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bhagavā.	n	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	n	m.n.pl	monks
bhagavato	n	m.gen.s	of the Buddha
bhāsitaṃ	n	nt.ac.s	saying, speech, statement, utterance, talk, words, lit. what was said
abhinandun.	v	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 veyyākaraṇasmim̐ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittaṇi vimuccimsū’ti.

imasmiñ’ca	pn		while this
pana	ind		moreover, and now, but
veyyākaraṇasmim̐	n	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	n	m.gen.pl	of monks
anupādāya	v	ger	not holding, not grasping, detaching
āsavehi	n	m.abl.pl	from impurities, effluents, taints
cittaṇi	n	nt.ac.pl	minds
vimuccimsū’ti.	v	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 sutāṃ ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ
bhikkhusahassena. tatra kho bhagavā bhikkhū āmantesi:

evaṃ-	ind		thus; in this way
me	pn	m.ins.s	by me
sutāṃ:	pp	m.ac.s	heard
ekaṃ	adj	m.ac.s	one
samayaṃ	n	m.ac.s	time; occasion
bhagavā,	n	m.n.s	Fortunate One, the Buddha
gayāyaṃ	n	f.loc.s	in Gayā
viharati,	v	pr.3.s	stays, abides, dwells, lives
gayāsīse	n	m.loc.s	in Gayā's Head
saddhiṃ	ind		together (with), with
bhikkhusahassena	n	m.ins.s	with thousand of monks
tatra	ind		there, in that place
kho	ind		indeed
bhagavā	n	m.n.s	the Sublime One, Blessed One, Fortunate One,
bhikkhū	n	m.ac.pl	monks, mendicants, lit. beggars
āmantesi	v	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:

sabbaṃ bhikkhave ādittaṃ!
kiñca bhikkhave sabbaṃ ādittaṃ?

sabbaṃ	pron	nt.n.s	all, everything
bhikkhave	n	m.voc.s	o monks!
ādittaṃ	adj	nt.n.s	blazing, burning, on fire
kiñca	pn	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 vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittam.

cakkhum	n	nt.n.s	eye
ādittam,	adj	nt.n.s	blazing, burning, on fire
rūpā	n	nt.n.pl	objects of the eye, shapes, sights
cakkhuviññāṇam	n	nt.n.s	eye consciousness
cakkhusamphasso	n	m.n.s	contact with the eye
yampidaṃ	idiom		whatever indeed this
cakkhusamphassa-	n		contact with the eye
paccayā	n	m.abl.s	from cause (for), supporting condition (for), precondition (for), prerequisite (for), requirement (for)
uppajjati	v	pr.3.s	appears, arises, takes place
vedayitaṃ	n	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
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	pn	m.ins.s	by what? with what? how?
rāg’agginā,	n	nt.ins.s	with the fire of lust, passion

dos’agginā,	n	nt.ins.s	with the fire of hate , aversion
moh’agginā	n	nt.ins.s	with the fire of delusion
jātiyā	n	f.ins.s	with birth, rebirth, conception
jarāya	n	f.ins.s	with old age, growing old, decay, ageing
marañena	n	nt.ins.s	with death
sokehi	n	m.ins.s	with grief, sorrow, sadness
paridevehi	n	m.ins.s	with mourning, lament, wail, cry
dukkhehi	n	nt.ins.pl	with discomforts, sufferings, pains
domanassehi	n	nt.ins.pl	with (mental) sufferings, distresses, dissatisfactions
upāyāsehi	n	m.ins.pl	with irritations, mental disturbances, mental afflictions, despairs
ādittan’ti	adj	nt.n.s	blazing, burning, on fire
vadāmi	v	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	n	nt.n.s	ear
saddā	n	m.n.pl	sounds, noises
sotaviññāṇaṃ	n	nt.n.s	ear consciousness
sotasamphasso	n	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	n	nt.n.s	nose
gandhā	n	m.n.pl	smells, odours
ghānaviññāṇaṃ	n	nt.n.s	nose consciousness
ghānasamphasso	n	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	n	f.n.s	tongue
rasā	n	m.n.pl	tastes, flavours
jivhāviññāṇaṃ	n	nt.n.s	tongue consciousness
jivhāsamphasso	n	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, yampidam kāyasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

kāyo	n	m.n.s	body
phoṭṭhabbā	n	m.n.pl	touches, physical sensations
kāyaviññāṇam	n	nt.n.s	body consciousness
kāyasamphasso	n	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, yampidam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.

mano	n	m.n.s	mind
dhammā	n	m.n.pl	mental phenomena, thoughts

manoviññāṇaṃ	n	nt.n.s	mind consciousness
manosamphasso	n	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	n	m.n.s	disciple of the noble ones
cakkhusmim'pi	n	nt.loc.s	and in the eye
nibbindati,	v	pr.3.s	is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)
rūpesu'pi	n	nt.loc.pl	and in matter, material forms
cakkhuviññāṇe'pi	n	nt.loc.s	and in eye consciousness
cakkhusamphasse'pi	n	m.loc.s	and in contact with the eye
yampidaṃ	idiom		whatever indeed this
cakkhusamphassa-	n		contact with the eye
paccayā	n	m.abl.s	from cause (for), supporting condition (for), precondition (for), prerequisite (for), requirement (for)
uppajjati	v	pr.3.s	appears, arises, takes place
vedayitaṃ	n	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	pn	m.loc.s	in that too, even that, just that, that very thing
nibbindati,	v	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	pr.p	m.n.s	being disenchanted (by), being disinterested (in), being disillusioned (by), losing interest (in)
virajjati	v	pr.3.s	becomes detached, loses interest, becomes dispassionate, gets bored
virāgā	n	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	n	nt.n.s	knowledge, understanding, insight
hoti	v	pr.3.s	there is

Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge: 'Fully released.'

'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ n'āparaṃ itthattāyā'ti pajānātī'ti.

'khīṇā	pp	f.n.s	exhausted; wasted
jāti,	n	f.n.s	birth
vusitaṃ	pp	nt.nom.s	fulfilled, accomplished
brahmacariyaṃ,	n	nt.nom.s	religious life; complete chastity
kataṃ	pp	nt.n.s	done, worked, made.
karaṇīyaṃ,	n	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.	v	pr.3.s	knows clearly

When liberated, there is understanding 'This is liberated'. He knows clearly: 'Birth is exhausted. The holy life fulfilled. What have 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 te bhikkhū bhagavato bhāsitaṃ abhinandum

idamavoca	v	aor.3.s	he said this
bhagavā.	n	m.n.s	Sublime One, Blessed One, Fortunate One, the Buddha
attamanā	adj	m.n.pl	pleased, happy, delighted, satisfied
te	pn	m.n.pl	those
bhikkhū	n	m.n.pl	monks
bhagavato	n	m.gen.s	of the Buddha
bhāsitaṃ	n	nt.ac.s	saying, speech, statement, utterance, talk, words, lit. what was said

abhinandurñ.	v	aor.3.pl	they delighted (in), were pleased (with), approved (of), were happy (with)
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The Blessed One said this. Those bhikkhus were glad and they approved of his words.

imasmiñ’ca pana veyyākaraṇasmim̐ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccim̐sū’ti.

imasmiñ’ca	pn		while this
pana	ind		moreover, and now, but
veyyākaraṇasmim̐	n	nt.loc.s	while answer, explanation, exposition
bhaññamāne	prp	nt.loc.s	while being chanted, being preached, being recited
tassa	pn	m.gen.s	of that
bhikkhusahassassa	n	m.gen.s	of thousand monks
anupādāya	v	ger	not holding, not grasping, detaching
āsavehi	n	m.abl.pl	from impurities, effluents, taints
cittāni	n	nt.ac.pl	minds
vimuccim̐sū’ti.	v	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-	n		water
vahā	n	m.n.pl	currents, streams, lit: carrying
pūrā	adj	m.n.pl	full (of), filled (with)
paripūrenti	v	pr.3.pl	they entirely fill up, completely suffuse
sāgaram	n	m.ac.s	ocean

Just as streams full of water entirely fill up the ocean

evam’eva ito dinnam petānam upakappati

evam’eva	ind		similarly, in the same way, so too, just so
ito	ind		from this (place), from here
dinnam	adj	nt.n.s	given, offered
petānam	n	m.dat.pl	for departed, deceased, dead
upakappati	v	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]

icchitam patthitam tumham khippam’eva samijjhatu

icchitam	pp	nt.n.s	desired, wished; loved; allowed; prescribed
patthitam	pp	nt.n.s	wished for (by), sought after (by), desired (by)
tumham	pn	2.gen.pl	your
khippam-	ind		quickly, rapidly
eva	ind		only, just, so, even
samijjhatu	v	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	v	imp.3.pl	may they fulfil
saṅkappā	n	m.n.pl	thoughts, intentions, plans

May all your wishes be fulfilled

cando paṇṇa-raso yathā

cando	n	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	n	m.n.s	jewel, gemstone, crystal
joti-raso	n	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	n	f.n.pl	ills, calamities, plagues, distresses
vivajjantu	v	imp.3.pl	may they be avoided, abandoned, forsaken

May all misfortunes be avoided

sabba-rogo vinassatu

sabba-	adj		all
rogo	n	m.n.s	disease, illness
vinassatu	v	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	pn	2.dat.s	for you
bhavatu-	v	imp.3.s	may be, may exist, become
antarāyo	n	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	v	imp.2.s	may you be! you must be!

May you be happy and live long

[DHP 109]

abhivādana-sīlissa niccaṃ vuḍḍhāpacāyino cattāro dhammā vaḍḍhanti āyu vaṇṇo sukhaṃ
balaṃ

abhivādana-	n	nt.	salutation; bowing down, respectful greeting
sīlissa	adj	m.dat.s	in the habit of, accustomed to, of such nature, of such character
niccaṃ	ind	adv	constantly; always; perpetually
vuḍḍha-	n		old; venerable
apacāyino	adj	m.dat.s	honoring, paying homage, revering
cattāro	adj	m.n.pl	four
dhammā	n	m.n.pl	qualities
vaḍḍhanti	v	pr.3.pl	they grow; prosper, increase

āyu	n	nt.n.s	duration of life, longevity
vaṇṇo	n	m.n.s	beauty
sukhaṃ	n	nt.n.s	happiness, ease
baḷaṃ	n	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	v	imp.3.s	may it be
sabba-	adj		all; every; whole; entire
maṅgalaṃ	n	nt.n.s	blessing, luck, bliss
rakkhantu	v	imp.3.s	may they protect; guard
sabba-	adj		all; every; whole; entire
devatā,	n	f.n.pl	deities
sabba-	adj		all; every; whole; entire
buddha-	n		the Buddha
ānubhāvena,	n	m.ins.s	by the power, splendor, majesty
sadā	ind		ever; always
sotthī	n	f.n.s	well-being; safety; blessing
bhavantu	v	imp.3.pl	may they be
te.	pn	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-	n		three jewels, triple gem, three treasures
ānubhāvena	n	m.ins.s	by splendor, majesty, magnificence, pomp
ratanattaya-	n		three jewels, triple gem, three treasures
tejasā	n	m.ins.s	by radiance, glory, splendor, power
dukkha-	n		discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
roga-	n		disease, illness
bhayā-	n	nt.n.pl	fear, fright, terror, dismay
verā	n	m.n.pl	hatred, ill-will, animosity
sokā	n	m.n.pl	grief, sorrow, sadness
sattu	n		enemy, enmity
c'upaddavā	n	m.n.pl	and accidents, misfortunes, calamities
anekā	adj	m.n.pl	many, various, countless, lit. not one
antarāyā	n	m.n.pl	obstacle, danger, lit. coming in-between
pi	ind		also, and also, even so
vinassantu	v	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-	n		victory, conquest, winning
siddhi	n	f.n.s	accomplishment, success, prosperity
dhanam	n	nt.n.s	wealth, riches, treasure
lābham	n	nt.n.s	gain, profit, acquisition
sotthi	n	f.n.s	safety, well-being
bhāgyam	n	nt.n.s	good luck, fortune

sukhaṃ	n	nt.n.s	ease, comfort, happiness, pleasure
balam	n	nt.n.s	strength, power, might
siri	n	f.n.s	luck, glory, majesty, prosperity
āyu	n	nt.n.s	long life, longevity
ca	ind		and
vaṇṇo	n	m.n.s	beauty, good looks
ca	ind		and
bhogaṃ	n	nt.n.s	wealth, possessions, property, riches
vuḍḍhī	n	f.n.s	increase, growth, furtherance, prosperity
ca	ind		and
yasavā	adj	m.n.s	famous, renowned, lit.: ‘possessing fame’
sata-	adj		100
vassā	n	m.n.pl	years
ca	ind		and
āyū	n	m.n.pl	duration of life, life-time
ca	ind		and
jīva-	n		life
siddhī	n	f.n.pl	accomplishment, success, prosperity
bhavantu	v	imp.3.pl	may they be
te	pn	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 bhojanam deti, so tassa deti pañca'pi
āyurm balam sukham vaṇṇam, paṭibhānañ'ca pañcamam

yo	pn	m.n.s	whoever, one
yassa	pn	m.dat.s	for whoever; for whatever; for whichever
bhojanam	n	nt.ac.s	food, meal
deti,	v	pr.3.s	gives (to); donates (to); offers (to); hands (to)
so	pn	m.n.s	he
tassa	pn	m.dat.s	to him, to that
deti	v	pr.3.s	gives (to); donates (to); offers (to); hands (to)
pañca'pi	adj	-.ac.pl	five also
āyurm	n	nt.ac.s	long life, longevity
balam	n	nt.ac.s	strength, power, might
sukham	n	nt.ac.s	ease, comfort, happiness, pleasure
vaṇṇam,	n	m.ac.s	beauty, good looks
paṭibhānam ca	n	nt.ac.s	and understanding, intelligence, intuition
pañcamam	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. sukhassa dātā medhāvī, sukham so adhigacchati.
āyurm datvā balam vaṇṇam, sukhañ'ca paṭibhānakam, dīgh'āyu yasavā hoti, yattha
yatth'ūpapajjatī'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
sukhassa	n	m.gen.s	of ease, comfort, happiness, pleasure

dātā	adj	m.n.s	one who gives, a giver
medhāvī,	n	m.n.s	intelligent man, wise man, lit. who has wisdom
sukhaṃ	n	nt.ac.s	ease, comfort, happiness, pleasure
so	pn	m.n.s	he
adhigacchati.	v	pr.3.s	gets, finds, obtains, attains
āyurṃ	n	nt.ac.s	long life, longevity
datvā	v	abs	having given, having offered, having donated
balam	n	nt.ac.s	strength, power, might
vaṇṇam,	n	m.ac.s	beauty, good looks
sukhañ'ca	n	nt.ac.s	and ease, comfort, happiness, pleasure
paṭibhānakam.	n	nt.ac.s	understanding, intelligence, intuition
dīgh'āyu	adj	m.n.s	having long life
yasavā	adj	m.n.s	famous, renowned
hoti,	v	pr.3.s	he is
yattha	ind		wherever, where
yattha-	ind		wherever, where
upapajjati'ti.	v	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-	n		the Buddha, Awakened One
ānubhāvena	n	m.ins.s	by splendor, majesty, magnificence, power
dhamma-	n		the Teaching
saṅgha-	n		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-	n		the Buddha, Awakened One
ratanam	n	nt.n.s	jewel, gem, gemstone
dhamma-	n		the Teaching
ratanam	n	nt.n.s	jewel, gem, gemstone
saṅgha-	n		the Community
ratanam	n	nt.n.s	jewel, gem, gemstone
tiṇṇam	adj	m.gen.pl	of three
ratanānam	n	nt.gen.pl	of jewels, gems, gemstone
ānubhāvena	n	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-	n		group of Dhammas (as good practices and attainments)
ānubhāvena	n	m.ins.s	by splendour, majesty, magnificence, power

piṭakattaya-	n		the three Piṭakas, viz. Vinaya, Sutta, and Abhidhamma.
anubhavena	n	m.ins.s	by splendor, majesty, magnificence, power
jina-sāvaka-	n		disciples of the Victor
ānubhāvena	n	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	pn	2.gen.s	your, of you
rogā,	n	m.n.pl	diseases, illnesses
bhayā,	n	nt.n.pl	fears, frights, terrors
antarāyā,	n	m.n.pl	obstacles, dangers
upaddavā,	n	m.n.pl	accidents, misfortunes, calamities
dunnimittā,	n	m.n.pl	bad omens
avamaṅgalā	n	m.n.pl	bad lucks, ill omens
vinassantu	v	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-	n		long life, longevity
vaḍḍhako,	adj	m.n.s	augmenting, increasing
dhana-	n		wealth, riches, treasure
siri-	n		luck, glory, majesty, prosperity
yasa-	n		fame, reputation, renown, honour, glory
bala-	n		strength, power, might
vaṇṇa-	n		beauty, good looks
sukha-	n		ease, comfort, happiness, pleasure
hotu	v	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-	n		discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
roga-	n		disease, illness
bhayā-	n	nt.n.pl	fear, fright, terror, dismay
verā	n	m.n.pl	hatred, ill-will
sokā	n	m.n.pl	grief, sorrow, sadness
sattu	n		enemy, enmity
c’upaddavā	n	m.n.pl	and accidents, misfortunes, calamities
anekā	adj	m.n.pl	many, various, countless, lit. not one
antarāyā	n	m.n.pl	obstacle, danger, lit. coming in-between
pi	ind		also, and also, even so
vinassantu	v	imp.3.pl	may they disappear, vanish, perish
ca	ind		and
tejasā	n	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 balam siri āyu ca vaṇṇo ca bhogam vuḍḍhī ca yasavā sata-vassā ca āyū ca jīva-siddhī bhavantu te

jaya-	n		victory, conquest, winning
siddhi	n	f.n.s	accomplishment, success, prosperity
dhanam	n	nt.n.s	wealth, riches, treasure
lābham	n	nt.n.s	gain, profit, acquisition
sotthi	n	f.n.s	safety, well-being
bhāgyam	n	nt.n.s	good luck, fortune
sukham	n	nt.n.s	ease, comfort, happiness, pleasure

balam̐	n	nt.n.s	strength, power, might
siri	n	f.n.s	luck, glory, majesty, prosperity
āyu	n	nt.n.s	long life, longevity
ca	ind		and
vaṇṇo	n	m.n.s	beauty, good looks
ca	ind		and
bhogam̐	n	nt.n.s	wealth, possessions, property, riches
vuḍḍhī	n	f.n.s	increase, growth, furtherance, prosperity
ca	ind		and
yasavā	adj	m.n.s	famous, renowned
sata-	adj		100
vassā	n	m.n.pl	years
ca	ind		and
āyū	n	m.n.pl	duration of life, life-time
ca	ind		and
jīva-	n		life
siddhī	n	f.n.pl	accomplishment, success, prosperity
bhavantu	v	imp.3.pl	may they be
te	pn	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	n	m.dat.pl	for those who have faith, who have confidence
aggaṃ	adj	m.ac.s	highest, topmost, foremost
dhammaṃ	n	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	n	m.loc.s	in Buddha
pasannānaṃ	n	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	n	m.loc.s	in Teaching
pasannānaṃ	n	m.dat.pl	for those who have faith, who have confidence
virāga-	n		dispassion, detachment, indifference
upasame	n	m.loc.s	in calmness, peace
sukhe	n	m.loc.s	in ease, comfort, pleasant, good
agge	adj	m.loc.s	in highest, topmost, foremost
saṅghe	n	m.loc.s	in Community
pasannānaṃ	n	m.dat.pl	for those who have faith, who have confidence

puññakkhette	n	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	n	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	n	nt.n.s	merit, good deed, lit. (mental) purity
pavaḍḍhati	v	pr.3.s	increases, grows
aggaṃ	adj	nt.n.s	highest, topmost, foremost
āyu	n	nt.n.s	long life, longevity
ca	ind		and
vaṇṇo	n	m.n.s	beauty, good looks
ca	ind		and
yaso	n	m.n.s	fame, reputation, renown, honor, glory
kitti	n	f.n.s	fame, renown, celebrity
sukhaṃ	n	nt.n.s	ease, comfort, happiness, pleasure
balaṃ	n	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	n	m.n.s	one who gives, a giver

medhāvī	n	m.n.s	intelligent man, wise man, lit. who has wisdom
agga-	adj		highest, topmost, foremost
dhamma-	n		Teaching
samāhito	pp	m.n.s	composed, centered, settled, collected, concentrated
deva-	n		deity
bhūto	pp	m.n.s	become, born
manusso	n	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	v	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	v	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	n	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	pn	m.gen.s	his
vipulā	adj	f.n.s	vast, extensive, expansive
hoti	v	pr.3.s	there is
dakkhiṇā	n	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	pn	m.n.pl	whoever, whatever, whichever, those who
tattha	ind		there, in that place
anumodanti	v	pr.3.pl	they approve (of), appreciate, applaud, are pleased
veyyāvaccam	n	nt.ac.s	service, assistance
karonti	v	pr.3.pl	they make, do
vā	ind		or

na	ind		not
tena	pn	m.ins.s	by that
dakkhiṇā	n	f.n.s	gift, donation
ūnā	adj	f.n.s	deficient, lacking, wanting
te’pi	pn	m.n.pl	they also
puññassa	n	nt.gen.s	of merit, good deed, lit. (mental) purity
bhāgino	n	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 mahapphalaṃ. puññāni paralokasmiṃ, paṭiṭṭhā honti pāṇinan’ti.

tasmā	ind		therefore, that is why, lit. from that
dade	v	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
mahapphalaṃ	adj	m.ac.s	of great fruit, yielding good results
puññāni	n	nt.n.pl	merits, good deeds, lit. (mental) purity
para-lokasmiṃ	n	m.loc.s	in other world, next world, afterlife
paṭiṭṭhā	n	f.n.pl	supports, foundations, helps
honti	v	pr.3.pl	there are
pāṇinan’ti	n	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	pn	m.n.pl	those
attha-	n		benefit, profit, good, welfare, goal
laddhā	v	ger	getting, obtaining
sukhitā	adj	m.n.pl	pleased, delighted, blessed, comforted, happy
viruḷhā	pp	m.n.pl	grown, spouted, developed
buddha-sāsane	n	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	v	imp.2.pl	may you all be!
saha	ind		with, together (with), accompanied (by)
sabbehi	adj	m.ins.pl	with all
ñātibhi	n	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	v	abs	having suffused, having pervaded, having filled
mettam	n	f.ac.s	goodwill, friendliness, benevolence
samettā	adj	m.n.pl	friendly, benevolent, kind
bhadantā	n	m.n.pl	venerables, reverends
avikkhitta-	pp		not scattered, confused
cittā	adj	m.n.pl	with mind
parittam	n	f.ac.s	protection, safeguard; protective chant
bhaṇantu	v	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	n	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-	n		mountain
sikhara-	n		top, summit of a mountain
taṭe	n	m.loc.s	in declivity or side of a hill, precipice
c’antalikkhe	ind		and in the sky, in the air
vimāne	n	nt.loc.s	in heavenly mansion, paradise, lit. immeasurable
dīpe	n	m.loc.s	in the island
raṭṭhe	n	nt.loc.s	in country, land, kingdom, realm
ca	ind		and
gāme	n	m.loc.s	in village, hamlet, collection of houses
taru-	n		tree

vana-	n		wood, forest, jungle
gahane	n	nt.loc.s	in tangle, thicket, impenetrable jungle, dense forest
geha-	n		house, dwelling
vatthumhi	n	m.loc.s	in land, property, ground
khette	n	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-vacanāṃ sādhavo me suṇantu

bhum mā	adj	m.n.pl	earthly, terrestrial
c'āyantu	v	imp.3.pl	and may they come from āyāti
devā	n	m.n.pl	deities
jala-	n		water
thala-	n		dry land, firm ground, terra firma
visame	n	m.loc.s	in rough place, uneven place, badlands
yakkha-	n		supernatural being, spirit, demon
gandhabba-	n		demigod, heavenly musician, class of mythological beings
nāgā	n	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	pn	m.ac.s	whoever, whatever, that which
muni-	n		monk, sage, seer, hermit, silent sage
vara-	adj		excellent, best, lit. select
vacanāṃ	n	nt.ac.s	word, utterance, talk, statement
sādhavo	ind		accomplishing, fulfilling, effecting, completing, with approval
me	pn	1.imp.s	ny be
suṇantu	v	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-	n		the Buddha, Awakened One
dassana-	n		seeing, watching
kālo	n	m.n.s	time
ayam-	pn	m.n.s	this
bhadantā	n	m.voc.s	o venerables!, reverends!
dhammassavana-	n		hearing the Teaching, hearing a sermon, listening to the Dhamma
saṅgha-	n		Community, assembly of monks
payirupāsana-	n		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-PĀṬHO

namo tassa bhagavato arahato sammā-sambuddhassa

namo	ind		reverence to, veneration, homage
tassa	pn	m.gen.s	to him
bhagavato	n	m.dat.s	to Sublime One, Blessed One, Fortunate One
arahato	n	m.dat.s	to enlightened being, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddhassa	n	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	n	nt.ac.s	shelter, refuge, help, lit. protection
gacchāmi	v	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'āpakatṭho, sāmaṃ va buddho sugato vimutto, māraṣṣa pāsā
vinimocayanto, pāpesi khemaṃ janataṃ vineyyaṃ,

yo	pn	m.n.s	one who, whoever
cakkhumā	adj	m.n.s	who has vision
moha-	n		illusion, delusion, confusion
mala-	n		dirt, impurity, stain, dross, filth, grime, tarnish
apakatṭho	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	n	m.gen.s	of death, Death personified, evil one
pāsā	n	m.abl.s	from snare, trap, noose, sling
vinimocayanto	prp	m.n.s	detaching, disengaging, releasing, freed from
pāpesi	v	aor.3.s	let to go; caused to reach or attain.
khemaṃ	n	m.ac.s	safety, security, sanctuary, peace, rest
janataṃ	n	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 varaṃ'taṃ sirasā namāmi. lokassa nāthaṃ'ca vināyakaṃ'ca. tan'tejaṣā te jaya-siddhi hotu. sabb'antarāyā ca vināsaṃentu.

buddhaṃ	n	m.ac.s	the Buddha, Awakened One
varaṃ-	adj	m.ac.s	excellent, best, lit. select
taṃ	pn	m.ac.s	that
sirasā	n	m.ins.s	by head
namāmi	v	pr.1.s	I bend; bow

lokassa	n	m.dat.s	for the world
nāthañ'ca	n	m.ac.s	and protector, lord, refuge
vināyakañ'ca	n	m.ac.s	and leader, guide, teacher, epithet of the Buddha
taṃ-	pn	m.ac.s	that
tejasā	n	m.ins.s	by radiance, glory, splendor, power
te	n	m.dat.s	for you
jaya-	n		victory, conquest, winning
siddhi	n	f.n.s	accomplishment, success, prosperity
hotu	v	pr.3.s	may it be
sabba-	adj		all, every, whole, entire, complete
antarāyā	n	m.n.pl	obstacle, danger, lit. coming in-between
ca	ind		and
vināsaṃmentu	v	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 suciṇṇo

dhhammo	n	m.n.s	the Teaching
dhajo	n	m.n.s	flag, banner, symbol, emblem
yo	pn	m.n.s	that which, whatever, whichever
viya	ind		like, as
tassa	pn	m.gen.s	of him, his,
satthu	n	m.gen.s	of master, teacher
dassesi	v	aor.3.s	showed, exhibited, revealed, lit. caused to see
lokassa	n	m.dat.s	for the world
visuddhi-	n	f	purity (of), purification (of), holiness
maggaṃ	n	m.ac.s	road, path, track, way
niyyāniko	adj	m.n.s	redemptive, salvatory, leading to deliverance, lit. leading out
dhamma-dharassa	n	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-	n		pleasure, delight, comfort
āvaho	adj	m.n.s	bringing, conferring, causing
santi-	n		peace, calm, tranquillity
karo	adj	m.n.s	doing, making, producing.
suciṇṇo	n	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 vināsaṃ

moha-	n		illusion, delusion, confusion
padālaṃ	adj	m.ac.s	breaking, piercing, destroying
upasanta-	adj		still, calm, at peace, tranquil
dāhaṃ	n	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 sayamaṃ santi-niyojako ca, svākkhāta-dhammaṃ viditaṃ karoti

saddhamma-	n		true Teaching, true Doctrine, true nature of things
senā	n	f.n.s	army
sugata-	n		epithet of the Buddha, lit. well gone
anugo	adj		following, followed by, going after
yo	pn	m.n.s	one who, whoever
lokassa	n	m.gen.s	of the world
pāpa-	n		evil action, crime, sin, wrongdoing, misdeed
upakilesa-	n		stain, soiling; blot, blemish, defilement; impurity
jetā	adj	f.n.s	one who conquers, a victor.
santo	adj	m.n.s	virtuous, good, wise
sayamaṃ	ind		by one's own, oneself, one's own, it's own
santi-	n		peace, calm, tranquillity

niyojako	adj	m.n.s	joining down, uniting, providing
ca	ind		and
svākkhāta-	adj		well taught, well explained
dhammaṃ	n	m.ac.s	the Teaching
viditaṃ	pp	m.ac.s	known, understood, experienced
karoti	v	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-	n		behaviour, conduct, integrity
diṭṭhiṃ	n	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	n	m.dat.s	to enlightened being, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddhassa	n	m.dat.s	to one who has thoroughly understood, being enlightened, a Buddha, fully awakened one
mahesino	n	m.dat.s	to great sage
namo	ind		reverence (to), veneration (of), homage (to)
uttama-	adj		best, highest, ultimate, supreme, top
dhammassa	n	m.dat.s	to the Teaching
svākkhātass’eva	adj	m.dat.s	just to well taught, well explained
tena-	pn	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	n	m.dat.s	and to the Community
visuddha-	pp		cleansed, purified, refined
sīla-	n		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

			2. accomplished, achieved; pleased; satisfied.
ratanattayassa	n	m.dat.s	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'ātītassa tassa vatthuttayassa'pi. namo-kāra-ppabhāvena vigacchantu upaddavā.

namo	ind		reverence (to), veneration (of), homage (to)
omaka-atītassa	adj	m.dat.s	to gone past useless (things)
tassa	pn	m.dat.s	to him, for him, to that, for that
vatthu-ttayassa'pi	n	m.dat.s	to triad of objects, three things (triple gem)
namo-	ind		reverence (to), veneration (of), homage (to)
kāra-	n		deed, action, service
ppabhāvena	n	m.ins.s	by might, power, strength, majesty
vigacchantu	v	imp.3.pl	may they disappear, become lost, go to waste
upaddavā	n	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-	n		deed, action, service
ānubhāvena	n	m.ins.s	by splendour, majesty, magnificence, power
suvatthi	n	m.n.s	well-being, safety
hotu	v	imp.3.s	may it be
sabbadā	ind		always, at all times
namo-	ind		reverence (to), veneration (of), homage (to)
kārassa	n	m.gen.s	of deed, action, service
tejena	n	m.ins.s	by radiance, glory, splendour, power
vidhimhi	n	m.loc.s	in act, action, performance, method
homi	v	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	pn	m.ins.s	by me
sutam:	pp	m.ac.s	heard
ekam	adj	m.ac.s	one
samayaṃ	n	m.ac.s	time; occasion
bhagavā,	n	m.n.s	Fortunate One, the Buddha
sāvatthiyaṃ	n	f.loc.s	in Sāvatthi
viharati,	v	pr.3.s	stays, abides, dwells, lives
jeta-vane	n	m.loc.s	in Jetavana (Jeta's Grove)
anāthapiṇḍikassa	n	m.gen.s	of Anāthapindika
ārāme.	n	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 rattiyaṃ abhikkanta-vaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā, yena bhagavā ten'upasaṅkami.

atha kho	ind		and then
aññatarā	adj	f.n.s	certain; not well-known
devatā	n	f.n.s	deity
abhikkantāya	adj	f.loc.s	when progressed, gone past, had advanced, was waning
rattiyaṃ	n	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	n	m.ac.s	Jetavana (Jeta's Grove)
obhāsetvā,	v	abs	having caused to make radiant; having caused to illumine.
yena	ind		where

bhagavā	n	m.n.s	Fortunate One, the Buddha
tena-	ind		there
upasaṅkami.	v	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	v	abs	having approached
bhagavantam	n	m.ac.s	Fortunate One, the Buddha
abhivādetvā	v	abs	having paid homage, saluted, greeted,
ekamantam	ind		on one side; aside
aṭṭhāsi.	v	aor.3.s	stood; stayed
ekamantam	ind		on one side; aside
ṭhitā	pp	f.n.s	stood, standing
kho	ind		indeed
sā	pn	f.n.s	that, she
devatā	n	f.n.s	deity
bhagavantam	n	m.ac.s	Fortunate One, the Buddha
gāthāya	n	f.ins.	with verse, stanza, line of poetry
ajjhabhāsi	v	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	n	m.n.pl	deities
manussā	n	m.n.pl	human beings

ca,	ind		and
maṅgalāni	n	nt.ac.pl	what is auspicious, blessings, prosperity
acintayurñ;	v	aor.3.pl	they thought; reflected; considered
ākaṅkhamānā	pr.p	m.n.pl	wishing for; desiring, longing for
sotthānaṁ,	n	nt.ac.s	blessing, well-being
brūhi	v	imp.3.s	you speak, may you say, you shall talk
maṅgalaṁ-	n	nt.ac.s	what is auspicious, blessing, prosperity
uttamaṁ.	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 bālānaṁ,
paṇḍitānañ’ca sevanā;
pūjā ca pūjanīyānaṁ,
etaṁ maṅgalaṁ-uttamaṁ.

asevanā	n	f.n.s	non-association
ca	ind		and
bālānaṁ,	n	m.dat.pl	to ignorant; fools
paṇḍitānaṁ-	n	m.dat.pl	to wise people
ca	ind		and
sevanā;	n	f.n.s	association
pūjā	n	f.n.s	honor, worship, veneration
ca	ind		and
pūjanīyānaṁ,	adj, ptp	m.dat.pl	to entitled to homage; should be venerated
etaṁ	pn	m.ac.s	this
maṅgalaṁ-	n	nt.n.s	what is auspicious, blessing, prosperity
uttamaṁ.	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-	n		point, part, place, region
vāso	n	m.n.s	living, sojourn
ca,	ind		and
pubbe	ind	adv	formerly; in the past.
ca	ind		and
katapuññatā;	n	f.n.s	(state of) one who has made merit, the fact of having done good deeds
atta-	n		oneself, self
sammā-	ind		properly; rightly; thoroughly
paṇidhi	n	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-	n	nt.n.s	much learning, profound knowledge
ca	ind		and
sippaṃ-	n	nt.n.s	art, branch of knowledge, craft
ca,	ind		and
vinayo	n	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	pn	f.n.s	that what, whatever
vācā,	n	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-	n		parents; the mother and the father
upaṭṭhānaṃ,	n	nt.n.s	attendance, waiting on, looking after, service, care
puttadārassa	n	m.gen.s	of children and wife
saṅgaho	n	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,	n	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,

dānañ-	n	nt.n.s	gift; charity; alms; alms-giving
ca	ind		and
dhammacariyā	n	f.n.s	observance of righteousness, righteous conduct
ca,	ind		and
ñātakānañ-	n	m.dat.pl	to relations, relatives, kinsmans
ca	ind		and
saṅgaho;	n	m.n.s	support (of), maintenance (of), looking after, lit. holding together
anavajjāni	adj	nt.n.pl	unblameable; faultless, blameless
kammāni,	n	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	n	f.n.s	leaving off, abstinence
viratī	n	f.n.s	abstinence
pāpā,	adj	nt.abl.s	from evil, bad, wicked, sinful
majjapānā	n	nt.abl.s	from intoxicating drink
ca	ind		and
saññāmo;	n	m.n.s	restraint; self-control; abstinence, refraining
appamādo	n	m.n.s	carefulness, vigilance, diligence, heedfulness
ca	ind		and
dhammesu,	n	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’savaṇaṃ,

gāravo	n	m.n.s	respect; reverence; esteem
ca	ind		and
nivāto	n	m.n.s	lowliness, humbleness, obedience, gentleness
ca,	ind		and
santuṭṭhī	n	f.n.s	satisfaction; contentment; joy
ca	ind		and
kataññutā;	n	f.n.s	gratitude, gratefulness
kālena	ind		in proper time; at the right moment
dhamma-	n		teaching
savaṇaṃ,	n	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	n	f.n.s	patience; wish; forbearance.
ca	ind		and
sovacassatā,	n	f.n.s	eloquence, suavity, gentleness (in speech), obedience
samaṇānaṃ-	n	m.gen.pl	of ascetics, renunciants, holy men, monks, recluses
ca	ind		and
dassanaṃ;	n	nt.n.s	seeing, looking; noticing
kālena	ind		in proper time; at the right moment
dhamma-	n		teaching
sākacchā,	n	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	n	m.n.s	spiritual practice, religious practice, lit. burning
ca	ind		and
brahmacariyaṃ-	n	nt.n.s	spiritual path, holy life, celibacy
ca,	ind		and
ariyasaccānaṃ-	n	m.gen.pl	of noble truths.
dassanaṃ;	n	nt.n.s	seeing, looking; noticing
nibbāna-	n		going out (of a lamp), extinguishment (of a fire), quenching, peace
sacchikiriya	n	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,	n	m.ins.pl	by worldly matters, things of the world, vicissitudes of life
cittaṃ	n	nt.n.s	mind
yassa	pn	m.gen.s	of whoever, of one who, his
na	ind	neg	not
kampati;	v	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,	v	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,	n	pr.3.pl	they go
taṃ-	pn	nt.n.s	this
tesaṃ	pn	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 bhāsitaṃ.

yānīdha

>yāni-	pn	nt.ac.pl	those who, whoever, whatever
>idha	ind		here
bhūtāni	n	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	pn	nt.ac.pl	those who, whoever
vā	ind		or
antalikkhe.	n	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	n	m.n.pl	beings, ghosts, spirits
sumanā	adj	m.n.pl	glad, happy, pleased, satisfied, cheerful
bhavantu,	v	imp.3.pl	may they be
atho	ind		then; and also
pi	ind		also: and also; even so
sakkacca	ind		carefully, thoroughly, properly
suṇantu	v	imp.3.pl	may they listen, hear
bhāsitaṃ.	n	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 karoṭha mānusiyaṃ pajāya.

tasmā	ind		therefore
hi	ind		indeed
bhūtā	n	m.v.pl	o beings, ghosts, spirits
nisāmetha	v.caus	imp.2.pl	may you attend, listen, observe, be careful of ni + √sam 3 e(to calm) > sāme lit: cause to calm down (and listen)
sabbe,	pn	m.n.pl	all; every; whole; entire
mettaṃ	adj	m.ac.s	friendly
karoṭha	v	imp.2.pl	may you do; act; make √kar
mānusiyaṃ	adj	f.dat.s	to existing in the human world, belonging to human, to human's
pajāya.	n	f.dat.s	to progeny, generation pa + √jan

therefore, spirits, may you all listen and act friendly to the human's generation

divā ca ratto ca haranti ye balim,
tasmā hi ne rakkhatha appamattā.

divā ca	ind	adv	and by day
ratto ca	ind	adv	and by night
haranti	v	pr.3.pl	they bring, carry
ye	pn	m.ac.pl	whatever
balim,	n	m.ac.s	religious offering, oblation
tasmā	ind		therefore
hi	ind		indeed
ne	pn	m.ac.pl	them, those
rakkhatha	v	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	pn	nt.n.s	whatever
kiñci,	pn	nt.n.s	some, something, anything
vittaṃ	n	nt.n.s	wealth; property
idha vā	ind		here or
huraṃ vā,	ind		there, in the other world, in another existence or
saggesu vā	n	m.loc.pl	in heavens, places of happiness and long life
yaṃ	pn	nt.n.s	whatever
ratanaṃ	n	nt.n.s	gem, jewel, treasure
paṇītaṃ.	adj	nt.n.s	superior, sublime, refined; lit. directed towards
na	ind	neg	not
no	pn	1.dat.pl	for us, to us
samaṃ	adj	nt.n.s	even; equal
atthi	v	pr.3.s	there is, it is, it does
tathāgatena,	n	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.

idaṃ'pi buddhe ratanaṃ paṇītaṃ.
 etena saccena suvatthi hotu.

idaṃ'pi	pn	m.n.s	just this, this too
buddhe	n	m.loc.s	in the Buddha
ratanaṃ	n	nt.n.s	gem, jewel, treasure
paṇītaṃ.	adj	nt.n.s	superior, sublime, refined; lit. directed towards
etena	pn	nt.ins.s	by this
saccena	n	nt.ins.s	by the truth
suvatthi	n		safety, well-being, blessing su+[v]+√as+ti
hotu.	v	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	n	m.ac.s	waste, destruction, consumption decay
virāgaṃ	n	m.ac.s	dispassion; absence of desire.
amataṃ	n	nt.ac.s	the deathless state
paṇītaṃ,	adj	nt.ac.s	excellent; delicious
yad-	pn	m.ac.s	that which
ajjhagā	v	imperf.3.s	got, obtained, achieved, experienced
sakya-muni	n	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	pn	m.ins.s	by that
dhammena	n	m.ins.s	by teaching
sama-	adj		even; equal; level; similar
atthi	v	pr.3.s	there is, it is, it does
kiñci,	pn	nt.n.s	some, something, anything

the excellent deathlessness, destruction, dispassion, that which achieved by the settled sakyen sage. there is no something equal to that Dhamma.

yaṃ buddha-seṭṭho parivaṇṇayī suciṃ,
samādhim-ānantarikaṃ'ñam-āhu.
samādhinā tena samo na vijjati,

yaṃ	pn	m.ac.s	that what
buddha-	n		the Buddha
seṭṭho	adj	m.n.s	foremost; excellent, best
parivaṇṇayī	v	aor.3.s	has praised all around, extolled, described
suciṃ,	adj	m.ac.s	pure, clean, white
samādhim-	n	m.ac.s	stability of mind; concentration
an'antarikaṃ-	adj	m.ac.s	without interval, immediate
yaṃ-	pn	m.ac.s	that what
āhu.	v	perf.3.pl	they has said, called

samādhinā	n	m.ins.s	by stability of mind; concentration
tena	pn	m.ins.s	by that
samo	adj	m.n.s	even; equal; level; similar
na	ind	neg	not
vijjati,	v	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	pn	m.n.pl	those which
puggalā	n	m.n.pl	an individual; a people
aṭṭha	adj	m.n.pl	eight
satam	n	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	pn	nt.n.pl	those
yugāni	n	nt.n.pl	pairs
honti.	v	pr.3.pl	they are, there are
te	pn	m.n.pl	those
dakkhiṇeyyā	adj	m.n.pl	worthy of an offering
sugatassa	n	m.gen.s	of the Buddha, one well-gone
sāvakā,	n	m.n.pl	hearers; disciples
etesu	pn	m.loc.pl	in those, in them
dinnāni	n	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 su’p’payuttā manasā dāḥena,
nikkāmino gotama-sāsanamhi.
te patti-pattā amataṃ vigayha,
laddhā mudhā nibbutiṃ bhuñjamānā.

ye	pn	m.n.pl	those who
su’p’payuttā	pp	m.n.pl	well applied, intent on, devoted to
manasā	n	m.ins.s	with mind
dāḥena,	adj	m.ins.s	with firm, strong, solid; steady,
nikkāmino	adj	m.ins.s	with effort, endurance, persistence, lit. going out
gotama-	adj		belonging to the Gotama clan, the Buddha
sāsanamhi.	n	m.loc.s	in the Teaching, message
te	pn	m.n.pl	those
patti-	n	f	attainment, acquisition
pattā	pp	m.n.pl	reached; attained; obtained
amataṃ	n	nt.ac.s	deathless state
vigayha,	v	abs	having entered or plunged into
laddhā	v	abs	having got, received, or attained
mudhā	ind		gratis; for nothing, freely
nibbutiṃ	n	f.ac.s	extinguishment; being quenched; being put out; going cold
bhuñjamānā.	pr.p	m.n.pl	enjoying

those who with firm mind, with effort, well applied in Gotama's message, 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	n	m.n.s	Indra’s column, gate post of a city
pathaviṃ	n	f.ac.s	the earth
sito	pp	m.n.s	dependent on, attached to

siyā,	v	opt.3.s	it could be
catubbhi	adj	m.ins.pl	by four
vātehi	n	m.ins.pl	by winds
asampakampiyo.	pt.p	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	n	m.ac.s	a good, worthy man
vadāmi,	v	pr.1.s	I speak, say
yo	pn	m.n.s	that who
ariyasaccāni	n	nt.ac.pl	noble truths.
avecca	ind		certainly, definitely, absolutely, perfectly
passati.	v	pr.3.s	see, understand

as the indra's post, dependent on the earth, could not be shaken by the four winds, likewise I speak about the worthy man, who perfectly see the noble truths.

ye ariya-saccāni vibhāvayanti,
gambhīra-paññena sudesitāni.
kiñcāpi te honti bhusa-p'pamattā,
na te bhavaṃ aṭṭhamam-ādiyanti.

ye	pn	m.n.pl	those who
ariyasaccāni	n	nt.ac.pl	noble truths.
vibhāvayanti,	v	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	pn	m.n.pl	they
honti	v	pr.3.pl	they are
bhusaṃ-	ind	adv	exceedingly, extremely
pamattā,	adj	m.n.pl	careless, heedless, negligent, inattentive
na	ind	neg	not
te	pn	m.n.pl	they
bhavaṃ	n	m.ac.s	existence, state of being

aṭṭhamam-	adj	m.ac.s	eighth
adiyanti.	v	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,
sīlabbatam vā pi yad-atthi kiñci.

sahā-	ind		with, together, accompanied by
eva	ind		just
assa	pn	m.gen.s	his, one’s
dassana-	n		insight, seeing, vision
sampadāya,	n	f.ins.s	with success; attainment
tayo-	adj		three
ssu	ind		certainly; definitely
dhammā	n	m.n.pl	things
jahitā	pp	m.n.pl	left; abandoned.
bhavanti.	v	pr.3.pl	become
sakkāyadiṭṭhi	n	m.n.s	view of individuality
vicikicchitañ’ca,	n	nt.n.s	and doubt
sīlabbatam	n	nt.n.s	ceremonial observances, precepts and practices
vā’pi	ind		or even
yad-	pn	nt.n.s	whatever
atthi	v	pr.3.s	there is
kiñci,	pn	nt.n.s	some, something, anything

together with attainment one’s insight, three things can be abandoned: identity-views, doubt and whatever (attachment) to precepts and practices there are.

catūh’apāyehi ca vippamutto,
cha c’ābhiṭhānāni abhabbo kātum

catūh-	adj	m.abl.pl	from four
apāyehi	n	m.abl.pl	from hells; states of loss and woe

ca	ind	conj	and
vippamutto,	pp	m.n.s	released, set free, saved
cha	adj	-.ac.pl	six
ca-	ind		and
abhiṭṭhānāni	n	nt.ac.pl	great or deadly crimes
abhabbo	adj	m.n.s	impossible, not likely, unable, incapable
kātuṃ	v	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	pn	m.n.s	he
kammaṃ	n	nt.ac.s	action, deed
karoti	v	pr.3.s	done, performs, makes
pāpakaṃ,	adj	nt.ac.s	bad, wicked; sinful
kāyena	n	m.ins.s	by body
vācāya	n	f.ins.s	by word; speech; saying.
uda	ind		or
cetasā	n	m.ins.s	by mind
vā.	ind		or
abhabbo	adj	m.n.s	impossible, not likely, unable, incapable
so	pn	m.n.s	he
tassa	pn	m.dat.s	to this
paṭicchādāya,	adj	m.dat.s	to hiding, covering, concealing
abhabbatā	n	f.n.s	impossibility, unlikelihood
diṭṭha-	pp		seen; found; understood
padassa	n	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 paṭhamasmim̐ gimhe.
tath-ūpamaṁ dhamma-varaṁ adesayi,
nibbāna-gāmiṁ paramaṁ hitāya.

vana-	n		forest; wood
pagumbe	n	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-	n		summer, summerly, the summer season
māse	n	m.loc.s	in month
paṭhamasmim̐	adj	m.loc.s	in first
gimhe.	n	m.loc.s	in hot
tathā-	ind		so, thus, in this way, likewise
upamaṁ	adj	m.ac.s	like; similar
dhammavaraṁ	n	m.ac.s	the excellent Doctrine
adesayi,	v	aor.3.s	he taught a+ √dis (aya) + i
nibbānagāmiṁ	adj	m.ac.s	leading to putting out the fire, to Nibbāna
paramaṁ	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-varaṁ 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

dhammavaram	n	m.ac.s	the excellent Doctrine.
adesayi.	v	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 natthi sambhavaṃ,
viratta-citt-āyatike bhavasmim.
te khīṇa-bījā a'virūhi-chandā,
nibbanti dhīrā yathā-yam-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	v	pr.3.s	there is no
sambhavaṃ,	n	nt.n.s	origin; birth
viratta-	pp		detached (from); without desire (for); become indifferent (to); lost interest (in)
citta-	n		mind
āyatike	adj	m.loc.s	in future
bhavasmim	n	m.loc.s	being, existence, becoming
te	pn	m.n.pl	they
khīṇa'bījā	adj	m.n.pl	with destroyed seed
an-	ind	neg	no, not
virūhi-	n		growth
chandā,	adj	m.n.pl	with desire, wish
nibbanti	v	pr.3.pl	blow out, put out (the fire), attain Nibbāna, are extinguished
dhīrā	n	m.n.pl	wise people
yathā-	ind		like, as
ayaṃ-	pn	m.ac.s	this
padīpo.	n	m.n.s	lamp, light, lighting

former are exhausted, there is no new birth, with detached mind for a future becoming. they with destroyed seed, without desire for growth, wise people are extinguished as this lamp.

tathāgataṃ deva-manussa-pūjitaṃ,
buddhaṃ namassāma suvatthi hotu.

tathāgataṃ	n	m.ac.s	such become, realised, being in such a state, thus gone or thus came
devamanussa-	n		gods and men
pūjitaṃ,	pp	m.ac.s	worshipped, venerated, honored
buddhaṃ	n	m.ac.s	the Buddha
namassāma	v	imp.1.pl	let us worship, venerate, honor, pay honor
suvatthi	n		safety, well-being, blessing su+[v]+√as+ti
hotu.	v	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.

karaṇīyaṃ	pt.p	nt.n.s	should be done, must be done, ought to be made
attha-	n		goal, profit, good, welfare, benefit
kusalena	adj	m.ins.s	by skillful
yaṃ	pn	nt.ac.s	that which
taṃ	pn	nt.ac.s	that, he
santaṃ	pp	nt.ac.s	calmed, tranquil, peaceful
padaṃ	n	nt.ac.s	place, position, state
abhisamecca:	v	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	v	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	n	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	v	opt.3.s	he should behave, act, conduct oneself
kiñci,	pn	m.ac.s	some, something, anything

he should not do anything (even) slight,

yena	ind	adv	by which, because of which
viññū	n	m.n.pl	wise people
pare	pn	m.ac.pl	others
upavadeyyum.	v	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,	v	imp.3.pl	may they be

may they be happy and secure,

sabbe	pn	m.n.pl	all, every
sattā	n	m.n.pl	a living being, creature
bhavantu	v	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	pn	m.n.pl	that which, whatever
keci	pn	m.n.pl	whoever, whatever, someone, whichever,
pāṇa-	adj		breathing
bhūta-	n		being, living being
atthi,	v	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	pn	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	pn	m.n.pl	and that which, whatever
adiṭṭhā	pp	m.n.pl	not seen

whether they are seen or unseen,

ye	pn	m.n.pl	whatever, whoever, that which
ca	ind		and

dūre	ind		far distant, remote, far away
vasanti	v	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	n	m.n.s	other, another (person)
param	n	m.ac.s	other, another (person)
nikubbetha	v	opt.3.s refl.	should cheat; should deceive; should defrauds; lit. should make down

one another should not deceive

na-atimaññetha	v	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	pn	m.ac.s	that, him
kañci	pn	m.ac.s	someone, anyone

one should not look down on anyone anywhere

byārosanā,	n	f.n.s	making angry, causing anger, being angry
paṭigha-	n		anger; repulsion; collision, conflict
saññā,	n	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-	n		discomfort, suffering, pain, unease, problem, trouble
iccheyya.	v	opt.3.s	could wishes; should desires

one to another should not wish suffering.

mātā yathā niyaṃ puttāṃ
āyusā eka-puttam-anurakkhe,
evam’pi sabba-bhūtesu,
mānasam-bhāvaye aparimāṇaṃ.

mātā	n	f.n.s	mother
yathā	ind	adv	just like a
niyaṃ	adj	m.ac.s	one's own
puttāṃ	n	m.ac.s	child, son
āyusā	n	nt.ins.s	with vitality, with duration of life, with life
eka-	adj		only
puttam-	n	m.ac.s	child, son
anurakkhe,	v	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-	n	nt.ac.s	mind; intention, mental action
bhāvaye	v	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-	n	f.ac.s	goodwill, friendliness, benevolence
ca	ind		and
sabba-	adj		all
lokasmim,	n	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
tiriya-	ind	adv	across; transversely
ca	ind		and

above, below, and across

asambādham,	adj	nt.n.s	unobstructed, unhindered, unconfined
averaṃ,	adj	nt.n.s	peaceable, mild, friendly, without enmity
asapattam.	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 satim adhiṭṭheyya,
brahmam'etaṃ vihāraṃ idha'm'āhu.

tiṭṭham-	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	pn	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	pn	f.ac.s	this
satim	n	f.ac.s	memory, mindfulness, presence, recollection, awareness
adhiṭṭheyya,	v	opt.3.s	could stand firmly; would determine, resolve

one should resolve on this mindfulness:

brahman	adj	m.ac.s	holy, divine, sublime, highest
etaṃ	pn	m.ac.s	this
vihāraṃ	n	m.ac.s	a dwelling place; an abode

idha-	ind	adv	here in this place, in this regard, in this case
āhu.	v	pref.p.3.pl	they said, they call

here they call this a sublime dwelling.

diṭṭhiñ'ca anupaggamma,
sīlavā dassanena sampanno,
kāmesu vineyya gedham,
na hi jātu gabbha-seyyam punar-etī'ti.

diṭṭhim-	n	f.ac.s	view, belief, opinion, concept, theory, attitude
ca	ind		and, but, although
anupaggamma,	v	abs	avoiding, not going near, lit. not approaching
sīlavā	adj	m.n.s	virtuous; observing the moral practices
dassanena	n	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	n	m.loc.pl	in lust, desire, on sensual pleasures
vineyya	v	abs	removing
gedham,	n	m.ac.s	greed

removing greed for sensual pleasures,

na	ind		not
hi	ind		indeed, surely, definitely!
jātu	ind		surely; undoubtedly
gabbha-	n		womb
seyyam	n	f.ac.s	sleeping, sleeping posture
puna-	ind		again
eti	v	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	n	m.ins.pl	with Virūpakkha snakes - family of snakes
me	pn	1.gen.s	my
mettaṃ,	n	nt.n.s	kindness, amity, sympathy, friendliness
mettaṃ	n	nt.n.s	kindness, amity, sympathy, friendliness
erāpathehi	n	m.ins.pl	with Erāpatha snakes - family of snakes
me;	pn	1.gen.s	my
chabyāputtehi	n	m.ins.pl	with Chabyāputta snakes - family of snakes
me	pn	1.gen.s	my
mettaṃ,	n	nt.n.s	kindness, amity, sympathy, friendliness
mettaṃ	n	nt.n.s	kindness, amity, sympathy, friendliness
kaṇhā-	adj		dark, black
gotamakehi	n	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	pn	1.gen.s	my
mettaṃ,	n	nt.n.s	kindness, amity, sympathy, friendliness
mettaṃ	n	nt.n.s	kindness, amity, sympathy, friendliness
dipādahehi	adj	m.ins.pl	with having two feet

me;	pn	1.gen.s	my
catuppadehi	adj	m.ins.pl	with having four feet, quadrupeds
me	pn	1.gen.s	my
mettaṃ,	n	nt.n.s	kindness, amity, sympathy, friendliness
mettaṃ	n	nt.n.s	kindness, amity, sympathy, friendliness
bahuppadehi	adj	m.ins.pl	with many-footed
me.	pn	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	pn	1.ac.s	me
apādako	adj	m.n.s	not having feet, footless, creeping
hiṃsi,	v	aor.3.s	hurt; injured; teased
mā	ind		may not
maṃ	pn	1.ac.s	me
hiṃsi	v	aor.3.s	hurt; injured; teased
dipādako;	adj	m.n.s	having two feet
mā	ind		may not
maṃ	pn	1.ac.s	me
catuppado	adj	m.n.s	having four feet, quadrupeds
hiṃsi,	v	aor.3.s	hurt; injured; teased
mā	ind		may not
maṃ	pn	1.ac.s	me
hiṃsi	v	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 bhadrāni passantu,
mā kiñci pāpam-āgamā.

sabbe	adj	m.n.pl	all; every
sattā	n	m.n.pl	living beings, creatures
sabbe	adj	m.n.pl	all; every
pāṇā,	n	m.n.pl	living beings, breathing beings
sabbe	adj	m.n.pl	all; every
bhūtā	n	m.n.pl	beings, living beings
ca	ind		and
kevalā;	adj	m.n.pl	whole; entire
sabbe	adj	m.n.pl	all; every
bhadrāni	adj	nt.ac.pl	august; auspicious; lucky; good.
passantu,	v	imp.3.pl	may they see, find, understand
mā	ind		may not
kiñci	pn	m.ac.s	some, something, anything
pāpam-	adj		evil, bad
agamā.	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.

appamāṇo buddho,
appamāṇo dhammo,
appamāṇo saṅgho,
pamāṇavantāni sirimsapāni;
ahi-vicchikā satapadī
uṇṇānābhī sarabhū mūsikā

appamāṇo	adj	m.n.s	boundless; unlimited, immeasurable
buddho,	n	m.n.s	the Buddha
appamāṇo	adj	m.n.s	boundless; unlimited, immeasurable
dhammo,	n	m.n.s	the Dhamma
appamāṇo	adj	m.n.s	boundless; unlimited, immeasurable

saṅgho,	n	m.n.s	the Saṅgha
pamāṇavantāni	adj	nt.n.pl	measured, limited
siriṃsapāni;	n	nt.n.pl	snake, reptile, creepy crawly
ahi-	n		snake
vicchikā	n	m.n.pl	scorpions
satapadī	n	m.n.pl	centipedes
uṇṇānābhī	n	m.n.pl	spiders
sarabhū	n	m.n.pl	house lizards
mūsikā	n	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	pn	1.ins.s	by me
rakkhā,	n	f.n.pl	protection; safety; shelter.
katā	pp	m.n.pl	done, worked, made
me	pn	1.ins.s	by me
parittā,	n	m.n.pl	protection, safeguard
paṭikkamantu	v	imp.3.pl	may they step backwards, to return
bhūtāni.	n	nt.n.pl	beings
so'	pn	m.n.s	that, he
ahaṃ	pn	1.n.s	I
namo	n	m.n.s	homage, veneration
bhagavato	n	m.dat.s	to the Blessed One
namo	n	m.n.s	homage, veneration
sattannaṃ	adj	m.dat.pl	to seven
sammā-	ind		properly; rightly; thoroughly
sambuddhānaṃ.	n	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 araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti.

iti’pi	ind		it is so, thus
so	pron.	m.n.s	he
bhagavā	n	m.n.s	Sublime One, Blessed One, Fortunate One, the Buddha
araham	n	m.n.s	enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddho	n	m.n.s	one who has thoroughly understood, being enlightened, a Buddha, fully awakened one
vijjā-	n		knowledge, wisdom, understanding
caraṇa-	n		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,	n	m.n.s	knower of the world (epithet of the Buddha)
anuttaro	adj	m.n.s	highest, unsurpassed, unexcelled, superior
purisadamma-	n		trainable people
sārathi	n	m.n.s	charioteer, driver
satthā	n	m.n.s	master, teacher
deva-	n		deity(s), god(s)
manussānam	n	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 paccattam veditabbo viññūhi’ti.

svākkhāto	adj	m.n.s	well taught, well explained
bhagavatā	n	m.ins.s	by Sublime One, Blessed One, fortunate one, the Buddha
dhammo	n	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)
paccattam	adv	ind	for oneself, individually, personally
veditabbo	ptp	m.n.s	can be known, should be understood, must be experienced
viññūhi	n	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 puñṇakkhettaṃ lokassā’ti.

supaṭipanno	adj	m.n.s	going the right way, practiced well
bhagavato	n	m.gen.s	of Sublime One, Blessed One, fortunate one, the Buddha
sāvaka-	n		disciple, pupil, lit. hearer
saṅgho	n	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	n	nt.n.pl	pairs of people
aṭṭha	adj	m.n.pl	eight (8)
purisapuggalā	n	m.n.pl	individuals, individual person
esa	pn	m.n.s	this
bhagavato	n	m.gen.s	of Sublime One, Blessed One, fortunate one, the Buddha
sāvakaśaṅgho	n	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	n	nt.n.s	field of merit; pts: doing good to whom brings benefit to the doer
lokassa	n	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 RATANAṂ LOKE

[MJR]

yañ kiñci ratanaṁ loke vijjati vividhaṁ puthu, ratanaṁ buddha-samaṁ n’atthi. tasmā sotthī bhavantu te.

yañ-	pn	m.ac.s	which, whoever, whatever, that which
kiñci	pn	m.ac.s	some, something, anything
ratakaṁ	n	nt.ac.s	jewel, gem, gemstone
loke	n	m.loc.s	in the world
vijjati	v	pr.3.s	exists (in), is found (in), is present (in)
vividhaṁ	adj	m.ac.s	various kinds of
puthu	ind		in many ways, in different ways
ratakaṁ	n	nt.n.s	jewel, gem, gemstone
buddha-	n		the Buddha, Awakened One
samaṁ	adj	nt.n.s	level, even, equal
n’atthi	v	pr.3.s	is not, it is not, there is not, there is no
tasmā	ind		therefore, that is why, lit. from that
sotthī	n	f.n.pl	safety, well-being
bhavantu	v	imp.3.pl	may they be
te	pn	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 ratanaṁ loke vijjati vividhaṁ puthu, ratanaṁ dhamma-samaṁ 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 ratanaṁ loke vijjati vividhaṁ puthu, ratanaṁ saṅgha-samaṁ 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	v	abs	having honoured; having treated with respect; having received hospitably.
buddha-	n		the Buddha, Awakened One
ratanam	n	nt.ac.s	jewel, gem, gemstone
osadham	n	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	n	nt.ac.s	welfare, good, benefit, blessing
deva-manussanam	n	m.gen.pl	of gods and men
buddha-	n		the Buddha, Awakened One
tejena	n	m.ins.s	by radiance, glory, splendour, power
sotthinā	n	m.ins.s	by safety, well-being
nassantu-	v	imp.3.pl	may they perish, end, get lost, be destroyed
upaddavā	n	m.n.pl	accidents, misfortunes, calamities
sabbe	adj	m.n.pl	all
dukkhā	n	m.n.pl	sufferings
vūpasamentu	v	imp.3.pl	may they settle, become calm, subside
te	pn	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-	n		discomfort, distress, lit. burning
upasamanam	adj	m.ac.s	quieting, calming, appeasing.
bhayā	n	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, āhuneyyam pāhuneyyam. saṅgha-tejena sotthinā nassant’upaddavā sabbe, rogā vūpasamentu te.

āhuneyyam	adj	m.ac.s	worthy of offerings, lit. should be offered to
pāhuneyyam	adj	m.ac.s	worthy of hospitality, lit. should be received as guests
rogā	n	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	n	m.n.s	element of awakening, factor of enlightenment
sati-	n		memory, mindfulness, presence, awareness
saṅkhāto	adj	m.n.s	reckoned, so called, named
dhammānaṃ	n	m.gen.pl	of the qualities
vicayo	n	m.n.s	investigation, examination, probing, analysis, discrimination
tathā	ind		so, thus, in such a way, likewise, similarly
viriyam-	n		effort, energy, might, power
pīti-	n		delight, joy, rapture, bliss
passaddhi	n	m.n.s	calmness, tranquillity, peace, stillness, serenity
bojjh'aṅgā	n	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-	n		perfect peace of mind, stability of mind, stillness of mind
upekkha-	n		mental poise, mental balance, equanimity
bojjh'aṅgā	n	m.n.pl	elements of awakening, factors of enlightenment

The factors for awakening include mindfulness, investigation of qualities, 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	pn	m.n.pl	these
sabba-	adj		all, every, whole, entire, complete
dassinā	adj	m.ins.s	by seeing, perceiving, knowing, understanding
muninā	n	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	v	pr.3.pl	they lead (to)
abhiññāya	n	f.dat.s	to the direct knowledge, higher understanding
nibbānāya	n	nt.dat.s	to going out (of a lamp), extinguishing (of a fire), quenching
ca	ind		and
bodhiyā	n	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	pn	m.ins.s	by this
sacca-	n		truth
vajjena	adj	m.ins.s	by speaking, “to be said”
sotthi	n	f.n.s	safety, well-being
te	pn	m.dat.s	for you
hotu	v	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 muccimṣu taṃ’khaṇe.

ekasmiṃ	adj	m.loc.s	in one
samaye	n	m.loc.s	in time, occasion
nātho	n	m.n.s	protector, lord, refuge
moggallānañ’ca	n	m.ac.s	and Moggallāna
kassapaṃ	n	m.ac.s	Kassapa
gilāne	adj	m.loc.s	in sick, ill

dukkhite	adj	m.loc.s	in when afflicted, miserable, suffering
disvā	v	abs	having seen, having understood, having found
bojjh'aṅge	n	m.ac.pl	elements of awakening, factors of enlightenment
satta	adj	m.ac.pl	seven (7)
desayi.	v	aor.3.s	taught, explained
te	pn	m.n.pl	they
ca	ind		and
taṃ	pn	m.ac.s	that
abhinanditvā	v	abs	having approved (of), having applauded, having been pleased (with)
rogā	n	m.abl.s	from disease, illness
muccim̐su	v	aor.3.pl	they became free
taṃ'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	n	m.n.s	just king, righteous ruler
pi	ind		also
gelaññena-	n	nt.ins.s	with sickness, illness
abhipīlito	pp	m.n.s	oppressed; squeezed, crushed
cunda-ttherena	n	m.ins.s	by elder Cunda
tañ'ñeva = taṃ + eva	pn	m.ac.s	just that
bhaṇāpetvāna	v	abs	having caused to recite, caused to proclaim
sādaraṃ	ind		affectionately, showing regard and consideration
sammoditvā	v	abs	having rejoiced; having delighted.
ca	ind		and

ābādhā	n	m.abl.s	from disease, sickness, illness, affliction
tamhā	pn	m.abl.s	from that
vuṭṭhāsi	v	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	pn	m.n.pl	they, those
ca	ind		and
ābādhā	n	m.n.pl	disease, sickness, illness, affliction
tiṇṇannam’pi	adj	m.dat.pl	for three
mahesinaṃ	n	m.dat.pl	for great sages
magga-	n		road, path, track, way
āhata-	pp		struck, beaten, stamped, demolished
kilesā	n	m.n.pl	defilements, impurities
va	ind		like, as
patti-	n		reaching, attainment (of), getting
anuppatti-	m		following attainment (of), after getting
dhammataṃ	n	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 dussupinam
akantam, buddh'ānubhāvena vināsamentu

yan'	pn	nt.n.s	which, whatever, that which
dunnimittam	n	nt.n.s	bad omen
avamaṅgalañ'ca	n	nt.n.s	and bad luck, ill omen
yo	pn	m.n.s	whatever, whichever
c'āmanāpo	adj	m.n.s	and unpleasant, disagreeable, detestable
sakuṇassa	n	m.gen.s	of bird
saddo	n	m.n.s	sound, noise
pāpa-	adj		evil, criminal, wrong, bad, vicious
gaho	n	m.n.s	planet
dussupinam	n	nt.n.s	bad dream, nightmare
akantam	adj	nt.n.s	unpleasant, unwelcome, disagreeable
buddh'ānubhāvena	n	m.ins.s	by the power of the Buddha
vināsamentu	v	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 dussupinam
akantam, 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 dussupinam
akantam, 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	v	imp.3.pl	may they be
sabbe	adj	m.n.pl	all
pi	ind		also, and also
pāṇino	n	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	pn	1.ins.pl	by us, with us
sambhataṃ	adj	f.ac.s	brought together, stored up, acquired
puñña-	n		meritorious, good, wholesome, lit. (mental) pure
sampadaṃ	n	f.ac.s	attainment, achievement
sabbe	adj	m.n.pl	all
devā-	n	m.n.pl	deities
anumodantu	v	imp.3.pl	may they rejoice in

sabba	adj	m.n.pl	all
sampatti	n	f.n.s	success, attainment; happiness, bliss, fortune
siddhiyā	n	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	n	nt.ac.s	alms, gift, giving, offering, charity
dadantu	v	imp.3.pl	may they give
saddhāya	n	f.ins.s	with faith, confidence
sīlaṃ	n	nt.ac.s	behaviour, conduct, integrity
rakkhantu	v	imp.3.pl	may they protect
sabbadā	ind		always, at all times
bhāvanā-	n		development, cultivation, meditation
abhiratā	pp	m.n.pl	finding delight (in); content (with), delightful
hontu	v	imp.3.pl	may they be
gacchantu	v	imp.3.pl	may they go
devatā-	n		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	n	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	pn	m.ac.s	that which, whatever
balaṃ	n	nt	strength, power, might

arahantānañ'ca	n	m.gen.pl	of enlightened beings, lit. worthy ones
tejena	n	m.ins.s	by radiance, glory, splendour, power
rakkham	n	f.ac.s	shelter, protection, care
bandhāmi	v	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]

bāhum saḥassam’abhinimmita sāvudhan’taṃ, grīmekhalaṃ uḍita-ghora-sasena-māraṃ,
dān’ādi-dhamma-vidhinā jitavā mun’indo, tan’tejasā bhavatu te jaya-maṅgalāni

bāhum	n	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	pn	m.ac.s	that
grīmekhalaṃ	n	m.ac.s	Grīmekhala
uḍita-	pp		spoken, proclaimed, uttered
ghora-	adj		terrible, awful, dreadful, lit. screaming!
sasena-	adj		accompanied by an army.
māraṃ	n	m.ac.s	death, Death personified, evil one
dāna-	n		liberality, generosity
ādi-	n		etc, and so on, lit. beginning with
dhamma-	n		quality
vidhinā	ind		in due method.
jitavā	v	abs	having conquered; having subdued.
mun’indo	n	m.n.s	the great sage.
tan’	pn	m.ac.s	that
tejasā	n	m.ins.s	by radiance, glory, splendor, power
bhavatu	v	imp.3.s	may it be
te	pn	2.dat.s	for you
jaya-	n		victory, conquest, winning
maṅgalāni	n	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-rattim, ghoram’pan’ālavakam’akkhama-thaddha-yakkham, khantī-sudanta-vidhinā jitavā mun’indo.

māra-	n	m.ac.s	death, Death personified, evil one
atirekam-	adj	m.ac.s	more (than); superior, higher
abhiyujjhita-	adj		making war
sabba-	adj		all
rattim	n	f.ac.s	night
ghoram’	adj		terrible, awful, dreadful
pana’	ind		moreover, and now, but
ālavakam’	n	m.ac.s	the yakkha of Ālavī, Ālavaka
akkhama-	adj		impatient (with), intolerant (of), not able to endure
thaddha-	adj		proud, arrogant, lit. stiff
yakkham	n	m.ac.s	supernatural being, spirit, demon, yakkha
khantī-	n		patience, endurance, tolerance
sudanta-	adj		well tamed, well trained, well controlled
vidhinā	ind		in due method.
jitavā	v	abs	having conquered; having subdued.
mun’indo	n	m.n.s	the great sage.

Even more frightful than mara making war all night was Ālavaka, 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.

nālāgirim gaja-varam atimatta-bhūtam, dāv’aggi-cakkam’asanī’va, sudāruṇan’tam, mett’ambu-seka-vidhinā jitavā mun’indo.

nālāgirim	n	m.ac.s	Nālāgiri
gaja-	n		elephant
varam	adj	m.ac.s	excellent, best, lit. select
atimatta-	adj		maddened, over deluded

bhūtaṁ	pp	m.ac.s	become
dāv’aggi-	n		forest-fire
cakkam-	n		a circular missile, a discus
asanī’va	n		like thunderbolt; a lightning flash.
sudāruṇan’	adj		very brutal, savage, vicious, cruel
taṁ	pn	m.ac.s	that
metta’	n		goodwill, friendliness, benevolence
ambu-	n		water
seka-	n		sprinkling
vidhinā	ind		in due method.
jitavā	v	abs	having conquered; having subdued.
mun’indo	n	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’taṁ, dhāvan’ti-yojana-path’aṅguli-mālavantam.
iddhī’bhisāṅkhata-mano jitavā mun’indo.

ukkhitta-	pp		lifted up, drawn up, raised, lit. thrown up
khaggam-	n	m.ac.s	sword
atihattha-	adj		over-hand, expert hand
sudāruṇan’	adj		very brutal, savage, vicious, cruel
taṁ	pn	m.ac.s	that
dhāvam-	m	m.ac.s	running, racing.
ti-	adj		three (3)
yojana-	n		measure of length; approximately twenty kilometres
patha-	n		way, path
aṅguli-	n		finger
mālavantam	adj	m.ac.s	garlanded-with

iddhī'	n		psychic power
abhisāṅkhata-	adj		prepared, fixed, made up, arranged, done
mano	n	m.n.s	mind
jitavā	v	abs	having conquered; having subdued.
mun'indo	n	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'udaram iva gabbhinīyā, ciñcāya duṭṭha-vacanam janakāya-majjhe, santena soma-vidhinā jitavā mun'indo

katvāna	v	abs	having done, having made	
kaṭṭham'	n		stick, plank, log, wood, timber	
udaram	n	nt.ac.s	stomach, belly	
iva	ind		like, as	
gabbhinīyā	adj	f.	pregnant	
ciñcāya	n	f.	tamarind tree, Ciñca	
duṭṭha-	adj		wicked, evil, bad, corrupt	
vacanam	n	nt	word, utterance, talk, statement	
janakāya-	n	m	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-	n		nectar	?
vidhinā	ind		in due method.	
jitavā	v	abs	having conquered; having subdued.	
mun'indo	n	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	n	nt.ac.s	truth
vihāya	v	ger	abandoning, forsaking, leaving; giving up
mati-	n		mind, opinion, thought, thinking of
	or	adj	believing, thinking, perceiving, -minded
saccaka-	n		Saccaka
vāda-	n		speech, statement, assertion, what is said
ketuṃ	n		pride, arrogance or banner, flag or appearance
vāda-	n		debate, argument, disputation
abhiropita-	adj		put on top, placed, (of an argument) refuted, debunked, disproved
manam	n		mind, mental faculty, intellect
ati-	ind		in excess, extremely very, thoroughly
andha-	n		blind person, lit. dark
bhūtaṃ	pp	m.ac.s	become, born
paññā-	n		wisdom, knowledge, intelligence, intellect, understanding, insight
padīpa-	n		lamp, light, lighting
jalito	adj	m.n.s	bright, shining, blazing
jitavā	v	abs	having conquered; having subdued.
mun'indo	n	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-	n		Nandopananda
bhujagaṃ	n	m.ac.s	snake
vibudhaṃ	n		with distorted wisdom
mah’iddhiṃ	adj		of great supernatural power, magically powerful
puttena	n	m.ins.s	by son
therā-	adj		old, elderly, senior
bhujagena	n	m.ins.s	by snake
dama-	n		taming, restraint, self-control
āpayanto	prp	m.n.s	going away; is retreating.
iddhi-	n		psychic power
upadesa-	n		pointing out, indication, instruction, advice
vidhinā	ind		in due method.
jitavā	v	abs	having conquered; having subdued.
mun’indo	n	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-	n		view, belief, opinion
bhujagena	n	m.ins.s	by snake
sudaṭṭha-	adj		well bitten
hatthaṃ	n	m.ac.s	hand
brahmaṃ	n	m.ac.s	God, creator god, Brahma
visuddhi-	n		purity (of), purification (of), holiness

jutim-	n		effulgence; brightness; splendor.
iddhi-	n		psychic power
baka-	n		Baka
abhidhānaṃ	n	nt.ac.s	name; appellation.
ñāṇā-	n		knowledge, understanding, insight
gadena	n	m.ins.s	by speech, sentence
vidhinā	ind		in due method.
jitavā	v	abs	having conquered; having subdued.
mun'indo	n	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, mokkhaṃ sukhaṃ adhigameyya naro sapañño

etā	pn	f.n.pl	these
pi	ind		also, and also
buddha-	n		the Buddha
jaya-	n		victory, conquest, winning
maṅgala-	adj		auspicious, sacred, blessed
aṭṭha-	adj		eight (8)
gāthā	n	f.n.pl	verses, poems, stanzas
yo	pn	m.n.s	whoever
vācano	n	m.n.s	recitation, reading
dina-	n		day
dine	n	m.ac.pl	days
sarate-m'	v	opt.3.s	could remember
atandī	adj		not lazy; active.
hitvāna	v	abs	having left, having left behind, having abandoned

aneka-	adj		many, various, countless, lit. not one
vividhāni	adj	nt.ac.pl	various kinds of
c’upaddavāni	n	nt.ac.pl	and accidents, misfortunes
mokkhaṃ	n	m.ac.s	release, freedom
sukhaṃ	n	nt.ac.s	ease, comfort, happiness, pleasure
adhigameyya	v	opt.3.s	could attain
naro	n	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	n	m.n.s	protector, lord, refuge
hitāya	n	nt.dat.s	for welfare, good, benefit, blessing
sabba-	adj		all
pāṇinaṃ	n	m.gen.pl	of living beings
pūretvā	v	abs	having filled, having filled up
pāramī	n	f.ac.pl	perfection, transcendental virtue, lit. furthest
sabbā	adj	f.ac.pl	all
patto	pp	m.n.s	attained, reached, gained, found
sambodhim’	n	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	pn	m.ins.s	by this
sacca-	n		truth
vajjena	n	m.ins.s	by speaking, utterance
hotu	v	imp.3.s	may it be
te	pn	m.dat.s	for you
jaya-	n		victory, conquest, winning
maṅgaṃ	n	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	n	f.gen.s	of the tree of wisdom, the sacred Bo tree
mūle	n	m.loc.s	in root, base, foot (of a tree)
sakyānaṃ	n	m.gen.s	of Sakyans
nandi-	n		pleasure, enjoyment, delight
vaḍḍhano	adj	m.n.s	increasing, growing
evaṃ	ind		thus, this, like this, just as, such
tvam	pn	2.n.s	you
vijayo	adj	m.n.s	victorious; conquering, mastering; surpassing
hohi	v	pr.2.s	may you be
jayassu	v	imp.reflx.2.s	may you win, attain
jaya-	n		victory, conquest, winning
maṅgale	n	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	n	m.loc.s	in cross-legged sitting position
sīse	n		head, crown
paṭhavi-	n		earth, ground
pokkhare	n		blue lotus flower, blue lotus petal
abhiseke	n		coronation, inauguration, investiture, lit. anointing
sabba-	adj		all
buddhānaṃ	n	m.gen.pl	of the Buddhas, Awakened Ones
agga-	adj		highest, topmost, foremost
patto	pp	m.n.s	attained, reached, gained, found
pamodati	v	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	n	nt.n.s	auspicious occasion
sumaṅgalaṃ	adj	nt.n.s	very auspicious, propitious, beneficial
supabhātaṃ	n	nt.n.s	beautiful sunrise, good dawn
suvuṭṭhitaṃ	n	nt.n.s	good wake up, pleasant rising, lit. well risen
sukhaṇo	n	m.n.s	precious moment
sumuhutto	n	m.n.s	good moment, auspicious time
ca	ind		and
suyitṭhaṃ	adj		well given, properly offered, lit. well sacrificed
brahma-cārisu	n	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	n	nt.n.s	bodily action
vācā-kammaṃ	n	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	n	nt.n.s	mental action
paṇīdhi	n	f	aspiration, intention, prayer, determination
te	pn	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	v	abs	having done, having made
labhanta-	prp		getting; obtaining; attaining.
atthe	n	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	v	imp.3.s	may it be
sabba-	adj		all; every; whole; entire
maṅgalam	n	nt.n.s	blessing, luck, bliss
rakkhantu	v	imp.3.s	may they protect; guard
sabba-	adj		all; every; whole; entire
devatā,	n	f.n.pl	deities
sabba-	adj		all; every; whole; entire
buddha-	n		the Buddha
ānubhāvena,	n	m.ins.s	by the power, splendour, majesty
sadā	ind		ever; always
sotthī	n	f.n.pl	well-being; safety; blessing
bhavantu	v	imp.3.pl	may they be
te.	pn	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	pn	m.gen.s	to him
bhagavato	n	m.dat.s	to Sublime One, Blessed One, Fortunate One
arahato	n	m.dat.s	to enlightened being, 4th stage of the path, lit. worthy one
sammā-	ind		completely, thoroughly, fully, totally perfectly, rightly, correctly
sambuddhassa	n	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

[Abhi Dhs 1]

kusalā dhammā. akusalā dhammā. abyākatā dhammā

kusalā	adj	m.n.pl	beneficial, useful, good, wholesome
dhammā	n	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	n	f.ins.s	with felt experience, feeling, sensation
sampayuttā	adj	m.n.pl	associated with, connected
dhammā	n	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	n	m.n.pl	dhammas
vipāka-dhamma-	adj		subject to consequential, by nature having result
dhammā	n	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’āsaṅkilesikā 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-	n		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	n	m.ins.s	by seeing
pahātabbā	ptp	m.n.pl	should be given up, should be abandoned
bhāvanāya	n	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	n	m.n.pl	one who is in the course of perfection, one in training
asekkhā	n	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	n	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-	n		badness, wrongness, imperfection
niyatā	adj	m.n.pl	determined, fixed. certain, specified
sammatta-	n		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-	n		road, path, track
ārammaṇā	n	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. bahiddhā'ārammaṇā dhammā. ajjhata-bahiddhā'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-PĀTHO

[MN 109]

pañcakkhandhā: rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

pañcakkhandhā:	n	m.n.pl	five aggregates
rūpakkhandho,	n	m.n.s	aggregate of form, combination of matter
vedanākkhandho	n	m.n.s	aggregate of sensations, combination of feelings
saññākkhandho,	n	m.n.s	aggregate of perceptions, combination of conceptions
saṅkhārakkhandho	n	m.n.s	aggregate of volition, combination of mental formations
viññāṇakkhandho.	n	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	n	nt.n.pl	sense organ, sense field, bases
cakkhu-	n		eye
rūpa-	n		(object of the eye) material form, shape, sight
sota-	n		ear
sadda-	n		sound
ghāna-	n		nose
gandha-	n		smell

jivhā-	n	tongue
rasa-	n	taste, flavor
kāya-	n	body
phoṭṭhabba-	n	touch, physical sensation
mano-	n	mind
dhamma-	n	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	n	f.n.pl	elements, states, conditions, principles
dhātu	n	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.

[Abhi Vibh 5.1]

bāvīsati'indriyāni — cakkhu'ndriyaṃ, sot'indriyaṃ, ghāṇ'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, anaññātaññassāṃ’it’indriyaṃ, aññ’indriyaṃ, aññātāv’indriyaṃ.

bāvīsati-	adj	twenty-two (22)
indriyāni	n nt.n.pl	faculties, mental faculties, lit. belonging to Indra
itthī-	n	woman, female
purisa-	n	man
jīvita-	n	life, life span
sukha-	n	ease, comfort, happiness, pleasure
dukkha-	n	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
somanassa	n	(mental) pleasure, happiness
domanassa-	n	(mental) suffering, distress, dissatisfaction
upekkhā-	n	mental poise, mental balance, equanimity, composure
saddhā-	n	faith, confidence
virīya-	n	effort, energy, might, power
sati-	n	memory, mindfulness, presence, awareness
samādhi-	n	perfect peace of mind, stability of mind, stillness of mind
paññā-	n	wisdom, knowledge, intelligence, intellect, understanding, insight
anaññāta-	pp	not understood, not known
ñassāmi-iti-	v fut.1.s	“I will understand; know”
aññā-	n	gnosis, spiritual insight, enlightenment
aññātāvī-	n	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	n	nt.ac.s	discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble
ariyasaccaṃ	n	nt.n.s	truth of the Buddha, noble truth
dukkhasamudayo	n	m.n.s	arising of suffering, source of suffering
dukkhanirodho	n	m.n.s	cessation of suffering, disappearance of suffering
dukkhanirodhagāminī	n	f.n.s	leading to the extinction of suffering.
paṭipadā	n	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	n	m.abl.s	from ignorance as condition
>avijjā-	n	f.	ignorance
>paccayā	n	m	cause, supporting condition, prerequisite
saṅkhārā	n	m.n.pl	formations
saṅkhārapaccayā	n	m.abl.s	from volitional formations as condition
viññāṇaṃ	n	nt.n.s	consciousness
viññāṇapaccayā	n	m.abl.s	from consciousness as condition
nāmarūpaṃ	n	nt.n.s	name and form, mind and body
nāmarūpapaccayā	n	m.abl.s	from mind and body as condition
saḷāyatanaṃ	n	nt.n.s	six (internal) fields, six (internal sense) bases, six sense organs
saḷāyatana-paccayā	n	m.abl.s	from six (internal) fields as condition
phasso	n	m.n.s	contact, touch
phassapaccayā	n	m.abl.s	from contact as condition
vedanā	n	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 jarāmaraṇaṃ soka-parideva-dukkhadomanass’upāyāsā sambhavanti.

vedanāpaccayā	n	m.abl.s	from felt experience as condition
taṇhā	n	f.n.s	craving, desire; lit: thirst
taṇhāpaccayā	n	m.abl.s	from craving as condition
upādānaṃ	n	nt.n.s	grasping, clinging
upādānapaccayā			from grasping as condition
bhavo	n	m.n.s	becoming, being, existence
bhavapaccayā	n	m.abl.s	from becoming as condition
jāti	n	f.n.s	birth
jātipaccayā	n	m.abl.s	from birth as condition
jarāmaraṇaṃ	n	nt.n.s	aging and death
soka-	n		grief, sorrow, sadness
parideva-	n		mourning, lament, wail, cry
dukkhadomanass-	n		pain and stress, physical pain and mental suffering
upāyāsā	n	m.n.pl	afflictions, agitations, troubles
sambhavanti.	v	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.

evam-	ind		thus, this, like this, just as, such
etassa	pn	m.gen.s	of this
kevalassa	adj	m.gen.s	of whole, altogether, total, entire
dukkhakkhandhassa	n	m.gen.s	of heap of suffering, mountain of suffering

samudayo	n	m.n.s	arising, appearance
hoti.	v	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, bhavanirodhā, jātinirodho, jātinirodhā, jarāmarañam soka-parideva-dukkha-domanass’upāyāsā nirujjhanti.

avijjāya	n	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	n	m.n.s	ending, termination, cessation, finishing
nirujjhanti	v	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-	n		reason, cause, condition, root
paccayo,	n	m.n.s	cause, supporting condition, precondition, prerequisite, requirement
ārammaṇa-	n		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-	n		dependence, reliance, support
upanissaya-	n		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-	n		succession, repetition
kamma-	n		action, deed, doing
vipāka-	n		result, consequence, lit. ripening
āhāra-	n		food, fuel, sustenance
indriya-	n		faculty
jhāna-	n		meditation, stage of meditation
magga-	n		road, path, way
sampayutta-	adj		associated with, connected

vippayutta-	adj		separated
atthi-	v	pr.3.s	there is, there exists
n'atthi-	v	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.

PĀMSU-KŪLA FOR THE DEAD [1]

[DN 16.37]

aniccā vata saṅkhārā

vata	ind		indeed
aniccā	adj	m.n.pl	not stable; impermanent
saṅkhārā	n	m.n.pl	conditioned things, constructions, fabrications, formations

indeed conditioned things are impermanent

uppāda-vaya-dhammino

uppāda-	n		rising; coming into existence, appearance
vaya-	n		disintegration, decay, disappearance
dhammino	adj	m.n.pl	have a nature, quality, characteristic

their nature is appearance and disappearance

uppajjitvā nirujjhanti

uppajjitvā	v	abs	having born; arisen, appears
nirujjhanti	v	pr.3.pl	they cease; dissolve; vanish

having arisen they cease

tesaṃ vūpasamo sukho

tesaṃ	pn	m.gen.pl	of them, their
vūpasamo	n	m.n.s	subsiding, settling, calming
sukho	n	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	v	aor.3.s	gave
me	pn	1.dat.s	to me
akāsi	v	aor.3.s	did, made
me	pn	1.dat.s	to me
ñāti-mittā	n	m.n.pl	family and friends
sakhā	n	m.n.pl	friend, companion
ca	ind		and
me	pn	1.gen.s	my
petānaṃ	adj	m.dat.pl	to departed, deceased, dead
dakkhiṇaṃ	n	f.ac.s	gift, donation
dajjā	v	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	n	nt.n.s	weeping, crying lamentation
vā	ind		or
soko	n	m.n.s	grief, sorrow, sadness
vā	ind		or
yā	pn	f.n.s	whatever, whichever
vā-	ind		or
aññā	adj	f.n.s	another, other, different, someone else, not oneself

paridevanā	n	f.n.s	mourning, lament, wail, cry
na	ind		not
taṃ	pn	m.ac.s	that
petānam-	adj	m.gen.pl	of departed, deceased, dead
atthāya	n	m.dat.s	for the purpose (of), for the sake (of), for the good
evaṃ	ind		thus, this, like this, just as, such
tiṭṭhanti	v	pr.3.pl	last, remain, persist, lit. stand
ñātayo	n	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.

ayaṇ’ca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā. dīgharattaṃ hitāy’assa, ṭhānaso upakappati.

ayaṇ’ca	pn	f.n.s	but this
kho	ind		indeed, surely, certainly, truly
dakkhiṇā	n	f.n.s	gift, donation
dinnā	pp	f.n.s	given, offered
saṅghamhi	n	m.loc.s	in the Community
supatiṭṭhitā	pp	f.n.s	well placed, well established
dīgharattaṃ	ind		for a long time
hitāya-	n	m.dat.s	for the welfare, good, benefit, blessing
assa	v	opt.3.s	may be, could be, should be
ṭhānaso	ind		on the spot, right there, immediately
upakappati	v	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. balaṇ’ca bhikkhūnam’anuppadinnaṃ, tumhehi puññaṃ pasutaṃ anappakan’ti.

so	pn	m.n.s	he, that
ñāti-dhammo	n	m.n.s	the duty of relatives.
ca	ind		and

ayaṃ	pn	m.n.s	this
nīdassito	pp	m.n.s	pointed out, defined as, termed, shown
petānaṃ-	adj	m.gen.pl	of departed, deceased, dead
pūjā	n	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	n	nt.n.s	and strength, power, might
bhikkhūnaṃ-	n	m.dat.pl	for monks
anuppadinnaṃ	pp	nt.ac.s	given; handed over.
tumhehi	pn	2.ins.pl	by you all
puññaṃ	n	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.

PĀMSU-KŪLA FOR THE LIVING

[based on DHP 41]

aciraṃ vat'ayaṃ kāyo, paṭhaviṃ adhisessati, chuḍḍho apeta-viññāṇo, niratthaṃ va
kalinṅaram

aciraṃ	ind		soon, before long
vata-	ind		indeed
ayaṃ	pn	m.n.s	this
kāyo	n	m.n.s	body
paṭhaviṃ	n	f.ac.s	the ground
adhisessati	v	fut.3.s	it will lie
chuḍḍho	pp	m.n.s	thrown away, discarded, spat out
apeta-	pp		gone away; rid of; without.
viññāṇo	n	m.n.s	consciousness
niratthaṃ	adj	nt.n.s	useless, groundless, unproficient, vain
va	ind		like; as
kalinṅaram	n	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.**

PĀMSU-KŪLA FOR THE DEAD [2]

[thai]

sabbe sattā maranti ca marim̐su ca marissare, tath’ev’āhaṃ marissāmi, n’atthi me ettha saṃsayo

sabbe	adj	m.n.pl	all
sattā	n	m.n.pl	living beings
maranti	v	pr.3.pl	they die, are dying
ca	ind		and
marim̐su	v	aor.3.pl	they died
ca	ind		and
marissare	v	fut.refl.3.pl	they will die
tatha’eva-	ind		likewise, in the same way, lit. just like this
ahaṃ	pn	1.n.s	I
marissāmi	v	fut.1.s	I will die
n’atthi	v	pr.3.s	is not, it is not, there is not, there is no
me	pn	1.dat.s	for me
ettha	ind		here, in this place, in this regard
saṃsayo	n	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	pn	nt.ins.s	by this
puñña-kammena	n	nt.ins.s	by meritorious action, good deed
upajjhāyā	n	m.n.pl	preceptors, spiritual teachers
guṇa’	n		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-	n		teacher
upakārā	adj	m.n.pl	helpful, useful, beneficial, supportive
ca	ind		and
mātā-pitā	n	m.n.s	mother and father, parents
ca	ind		and
ñātakā	n	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	n	m.n.s	the Sun
candimā	n	m.n.s	the Moon
rājā	n	m.n.s	king, sovereign, lord
guṇavantā	adj	m.n.pl	who is virtuous, who has good qualities
narā-	n	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-	n	m.n.pl	Gods, Brahmās
mārā	n	m.n.pl	Maras, evil ones
ca	ind		and
indā	n	m.n.pl	Indras, kings of devas
ca	ind		and
loka-pālā	n	m.n.pl	world-protectors, guardians of the world
ca	ind		and
devatā	n	f.n.pl	deities, gods

Brahmās, Maras, Indras and guardians deities of the world,

yamo, mittā manussā ca majjhattā verikā’pi ca,

yamo	n	m.n.s	ruler of the underworld, king of death, Yama
mittā	adj	m.n.pl	friendly
manussā	n	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	n	m.n.pl	being, living being
sukhī	adj	m.n.pl	at ease, happy, comfortable
hontu	v	imp.3.pl	may they be! they must be!
puññāni	n	nt.n.pl	merits, good deeds, lit. (mental) purity
pakatāni	adj	nt.n.pl	done, made, created

me pn m.ins.s by me

May all living being be at ease! These merits done by me...

sukhañ'ca tividhaṃ dentu. khippaṃ pāpetha vo'mataṃ.

sukhañ'ca	n	nt.ac.s	and ease, comfort, happiness, pleasure
tividhaṃ	ind	adv	in three ways; in a threefold way.
dentu	v	pr.3.pl	may they give! make a gift
khippaṃ	ind	adv	quickly, rapidly
pāpetha	v	opt.refl.3.s	it could help (to), bring (to), lead (to), lit. causes to go (to)
vo-	pn	2.ac.pl	you all
amataṃ	n	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	pn	nt.ins.s	by this
puñña-kammaṇa	n	nt.ins.s	by meritorious action, good deed
iminā	pn	nt.ins.s	by this
uddissena	n	nt.ins.s	by dedication
ca	ind		and

By this meritorious action and by this dedication

khipp'āhaṃ sulabhe c'eva taṇh'ūpādāna-chedanaṃ.

khippaṃ-	ind		quickly, rapidly
ahaṃ	pn	1.n.s	I
sulabhe	v	imp.reflx.1.s	may I myself easily obtain, easy get
c'eva	ind		and even, as well as
taṇhā-	n		craving (for), wanting, desire (for), lit. thirst (for)
upādāna-	n		acquisition, grasping, clinging
chedanaṃ	n	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	pn	m.n.pl	whoever, whatever, whichever, those who
santāne	n	nt.loc.s	in continuity, continuance, continuum
hīnā	adj	m.n.pl	low, inferior, deficient
dhammā	n	m.n.pl	states of mind
yāva	ind		as long as, as far as, up to, until, from ... to
nibbānato	n	nt.abl.s	Nibbāna
mamaṃ	n	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	v	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)
bhave	n	m.loc.s	in being, becoming, existence
bhave	v	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-	n		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 pn 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	n	m.n.pl	Maras, evil ones
labhantu	v	imp.3.pl	may they get, receive, obtain
na-	ind		not
okāsaṃ	n	m.ac.s	opportunity, chance
kātuñ’ca	v	inf	and to do, to make
viriyesu	n	nt.loc.pl	in efforts, energy, might, powers
me	pn	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-	n		the Buddha, Awakened One
adhipa-	n		lord, master, ruler
varo	adj	m.n.s	excellent, best, lit. select
nātho	n	m.n.s	protector, lord, refuge
dhammo	n	m.n.s	the Dhamma, the Teaching
nātho	n	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	n	m.n.s	protector, lord, refuge
paccekabuddho	n	m.n.s	Solitary Buddha
ca	ind		and

saṅgho	n	m.n.s	the Community, the Saṅgha
nātha-	n	m.n.s	protector, lord, refuge
uttaro	adj	m.n.s	higher, superior
mamaṃ	pn	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-	pn	m.gen.pl	of them
uttama-	adj		best, highest, ultimate, supreme, top
ānubhāvena	n	m.ins.s	by splendour, majesty, magnificence, power
mārā	n	m.n.pl	Maras, evil ones
okāsaṃ	n	m.ac.s	opportunity, chance
labhantu	v	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'appamāṇakā

puññassa-	n	m.gen.s	of merit, good deed, lit. (mental) purity
idāni	ind		now, soon, at present
katassa	pp	m.gen.s	of done
yāni-'	pn	nt.n.pl	whichever
aññāni	adj	nt.n.pl	another, other, different, someone else, not oneself
katāni	pp	nt.n.pl	done
me	pn	1.ins.s	by me
tesañ'ca	pn	m.gen.pl	of them, to them, to those
bhāgino	n	m.n.p	shareholder, who shares (in), who partakes (in)
hontu	v	imp.3.pl	may they be
satta-	n		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 majjhatta-verino

ye	pn	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	pn	1.gen.s	my, mine
mātāpitā-	n	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	pn	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 bhumkā catu-yonikā, pañc’eka-catu-vokārā saṃsarantā bhav’ābhavē

sattā	n	m.n.pl	living beings
tiṭṭhanti	v	pr.3.pl	they stay (in), live (in)
lokasmiṃ	n	m.loc.s	in the world
te	adj	m.n.pl	three
bhumkā	adj	m.n.pl	earthly, terrestrial
catu-	adj		four
yonikā	n	m.n.pl	place of birth, realm of existence
pañca-	adj		five (5)
eka-	adj		one
catu-	adj		four
vokārā	n	m.n.pl	details, constituents, factors
saṃsarantā	prp	m.n.pl	wandering on, moving on continuously, transmigrating
bhavābhavē	n	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	pn	m.n.pl	whoever, whatever, whichever, those who

patti-	n		profit, share, lit. what is obtained
dānam-	n	nt.ac.s	alms, gift, giving, offering, charity
me	pn	1.gen.s	my
anumodantu	v	imp.3.pl	may they rejoice in
te	pn	m.n.pl	they
sayam	ind		by one's own, oneself, one's own
ye	pn	m.n.pl	whoever, whatever, whichever, those who
c'imam	pn	m.ac.s	and this
nappajānanti	v	pr.3.pl	they do not know, do not clearly understand
devā	n	m.n.pl	deities
tesam	pn	m.dat.pl	to them
nivedayum	v	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-puññānam anumodana-hetunā, sabbe sattā sadā hontu averā sukha-jīvino, khemappadañ'ca pappontu tesāsā sijjhataṃ subhā

mayā	pn	1.ins.s	by me
dinnānam-	pp	nt.dat.pl	to given, offered
puññānam	n	nt.dat.pl	to merits, good deeds, lit. (mental) purity
anumodana-	n		rejoicing, satisfaction, thanks, appreciation, blessing, thanksgiving.
hetunā	adj	m.ins.s	by reason, cause
sabbe	adj	m.n.pl	all
sattā	n	m.n.pl	living beings
sadā	ind		always, ever, all the time
hontu	v	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	n	m.n.pl	who lives at
kHEMA-	adj		well, safe, secure, at peace, at rest
padañ'ca	n	m.ac.s	and place, position, state
pappontu	v	imp.3.pl	may they obtain, attain, get, experience
tesāsā			

sijjhataṃ=sijjhaṇaṃ n 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	n	nt.n.s	this, this thing
me	pn	1.gen.s	my
ñātināṃ	n	n.dat.pl	for family, relatives, kinsmen
hotu	v	imp.3.s	may it be!
sukhitā	pp	m.n.pl	pleased, delighted, blessed, comforted, happy
hontu	v	imp.3.pl	may they be! they must be!
ñātayo	n	m.n.pl	family, relatives, kinsmen
no	pn	1.gen.pl	our
vo	pn	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	pn	1.ins.pl	by us, with us
sambhataṃ	adj	f.ac.s	brought together, stored up, acquired
puñña-	n		meritorious, good, wholesome, lit. (mental) pure
sampadaṃ	n	f.ac.s	attainment, achievement
sabbe	adj	m.n.pl	all
devā	n	m.n.pl	deities
anumodantu	v	imp.3.pl	may they rejoice in
sabba	adj	m.n.pl	all
sampatti	n	f.n.s	success, attainment; happiness, bliss, fortune
siddhiyā	n	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	n	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	n	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	n	m.ac.s	the Buddha, Awakened One
jīvita-	n		life, life span
pariyantaṃ	n	m.ac.s	end, limit
saraṇaṃ	n	nt.ac.s	shelter, refuge, help, lit. protection
gacchāmi.	v	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	n	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	n	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	pn	nt.ins.s	with this, by this
puñña-	n		merit; righteousness
kammaṇa	n	nt.ins.s	by action, deed
mā	ind		don't, may not
me	pn	1.g.s	to me, for me
bāla-	adj		ignorant; foolish
samāgamo	n	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	n	m.n.s	assembly, meeting
hotu	v	imp.3.s	may it be
yāva	ind		as long as, as far as, up to
nibbāna-	n		extinction, calmness, free from desire (āśava)
pattiyā	n	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	pn	m.n.s	whoever
kho	ind		indeed
bhikkhu	n	m.n.s	monk, mendicant, lit. beggar
vā	ind		or
bhikkhunī	n	f.n.s	Buddhist nun
vā	ind		or
upāsako	n	m.n.s	lay disciple, lay devotee, lit. who sits near
vā	ind		or
upāsikā	n	f.n.s	female disciple
vā	ind		or
dhamma-	n		Dhamma
anudhamma-	adj		according to, in line with
paṭipanno	pp	m.n.s	practicing (for), lit. following the way
viharati	v	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	pn	m.n.s	he, that
tathāgataṃ	n	m.ac.s	Such Become, Realised, being in such a state
sakkaroti	v	pr.3.s	honours, esteems, respects
garuṃ karoti	v	pr.3.s	respects, reveres
māneti	v	pr.3.s	honours, reveres, thinks highly
pūjeti	v	pr.3.s	worships, honours, offers (to)
apaciyati = apacayati,	v	pr.3.s	honour respect, pay reverence
paramāya	adj	f.ins.s	very highest, ultimate, superior, sublime, most extreme, lit. furthest
pūjāya.	n	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	pn	f.ins.s	by this
dhamm'ānudhamma-	adj		according to Teaching, in line with the Dhamma
paṭipattiyā	n	f.ins.s	by practice, way, method
buddhaṃ	n	m.ac.s	the Buddha, Awakened One
pūjemi	v	pr.1.s	I worship, offers (to), honour
paramāya	adj	f.ins.s	with very highest, ultimate, superior, sublime
pūjāya	n	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-byādhi-maraṇamhā parimuccissāmi

addhā ind most certainly! for sure! definitely!

imāya	pn	f.ins.s	by this
paṭipadāya	n	f.ins.s	by way, path of progress, practice
jāti-jarā-	n		birth and old age, being born and ageing
byādhi-	n		sickness, disease, lit. upset
maraṇamhā	n	nt.abl.s	from death
parimuccissāmi	v	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	pn	nt.n.s	this
me	pn	1.gen.s	my
puññaṃ	n	nt.n.s	merit, good deed, lit. (mental) purity
āsavakkhayā-	n	m	extinction of the effluents
vahaṃ	adj	nt.n.s	carrying, leading
hotu	v	imp.3.s	may it be!

May this my merit be leading to extinction of the effluents.

idaṃ me puññaṃ nibbānassa paccayo hotu

nibbānassa	n	nt.dat.s	for going out (of a lamp), extinguishing (of a fire), quenching
paccayo	n	m.n.s	cause (for), supporting condition (for), precondition (for), prerequisite (for), requirement (for)

May this my merit be supporting condition for extinguishing.

PREVIOUSLY WAS

Ti-lakkhaṇā

[Dhp 88]

pariyodapeyya attānaṃ, cittaklesehi paṇḍito.

pariyodapeyya	v	opt.3.s	should cleanse, refine, purify
attānaṃ,	n	m.ac.s	self, himself, herself, itself, yourself, oneself
cittaklesehi	n	m.abl.pl	from mental defilements, mental impurities
paṇḍito.	n	m.n.s	sage, intelligent person, wise man

The wise should purify himself from mental defilements.

Misellaneous Verses

Snp 49 [v 874]

na saññasaññī na visaññasaññī, no'pi asaññī na vibhūtasaññī. evaṃ sametassa vibhoti rūpaṃ, saññānidānā hi papañcasaṅkhā.

na	ind		not
saññasaññī	adj	m.n.s	aware of perceptions, conceiving concepts, with normal perception
na	ind		not
visaññasaññī	adj	m.n.s	with distorted perception, with deranged conception
no'pi	ind		nor, nor even
asaññī	adj	m.n.s	without perception, unconscious, unaware
na	ind		not
vibhūtasaññī.	adj	m.n.s	with vanished perception, with perception disappeared
evaṃ	ind		thus, this, like this, just as, such
sametassa	pp	m.dat.s	for attained, come to, arrived at (a state of being)
vibhoti	v	pr.3.s	ceases, vanishes, disappears, stops existing
rūpaṃ	n	nt.n.s	matter, material form
saññā-	n	f	perception, conception, recognition

nidānā	adj	f.n.s	originating from, caused by, founded on
hi	ind		indeed
papañcasāṅkhā.	n	f.n.s	proliferation of concepts, conceptual proliferation

Not with normal perception, not with distorted perception, nor even with non-perception, not with vanished perception. Material form is cease for one who attained thus. Proliferation of concepts has perception as its cause.

The repulsiveness of the food

[Trad]

yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev’etaṃ

yathā	ind		because; since
paccayaṃ	adj	nt.n.s	based (on); supported (by); founded (on)
pavattamānaṃ	pr.p	nt.n.s	existing; happening; occurring, continuing
dhātu-	n	f	element
mattam-	adj		merely, the fact of, by virtue of
eva-	ind		just, only
etaṃ	ind		thus

Since this existing supported just by elements,

yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo

yad	pn	nt.n.s	whatever, that which
idaṃ	pn	nt.n.s	this
cīvaraṃ	n	nt.n.s	robe of Buddhist monk
tad	pn	nt.ac.s	that, it
upabhuñjako	adj	m.n.s	one who eats, enjoys or undergoes, using
ca	ind		and
puggalo	n	m.n.s	person, man

this robe and the person using it

dhātu-mattako nissatto nijjīvo suñño

dhātu-	n	f	element
mattako	adj	m.n.s	only as much as, mere
nissatto	adj	m.n.s	without a soul, without substance
nijjīvo	adj	m.n.s	soulless
suñño	adj	m.n.s	empty, void

merely elements, without substance, soulless, empty.

sabbāni pana imāni cīvarāni a’jigucchanīyāni

sabbāni	adj	nt.n.pl	all
pana	ind		and; yet; but; moreover.
imāni	pn	nt.n.pl	these
cīvarāni	n	nt.n.pl	robes of Buddhist monk
a’jigucchanīyāni	pt.p	nt.n.pl	should not be shunned, should not be disgusted, should not be detested

yet all these robes should not be disgusted

imaṃ pūti-kāyaṃ patvā ativiya jigucchanīyāni jāyanti

imaṃ	pn	m.ac.s	this
pūti-	adj		rotten; putrid; stinking
kāyaṃ	n	m.ac.s	body
patvā	v	abs	having reached; attained or obtained
ativiya	ind		very much
jigucchanīyāni	pt.p	nt.n.pl	should be shunned, should be disgusted, should be detested
jāyanti	v	pr.3.pl	born; arises

having reached this putrid body, arise those what should be disgusted very much