# Homage to the Triple Gem

## [Dedication of Offerings](#_Contents)

01

yo so bhagavā arahaṃ sammāsambuddho

yo pron m.n.s which, that which, who, one who

so pron m.n.s he

bhagavā noun m.n.s Sublime One, Blessed One, Fortunate One the Buddha

arahaṃ noun m.n.s enlightened being, 4th stage of the path,

lit. worthy one

sammā- ind completely, thoroughly, fully, totally

perfectly, rightly, correctly

sambuddho noun m.n.s one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

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

svākkhāto yena bhagavatā dhammo

svākkhāto adj m.n.s well taught, well explained

yena pron m.ins.s by which, that which, who, one who

bhagavatā noun m.ins.s by Sublime One, Blessed One, Fortunate One, the Buddha

dhammo noun m.n.s the Teaching, Doctrine

**the Teaching, well explained by the Blessed One**

supaṭipanno yassa bhagavato sāvakasaṅgho

supaṭipanno adj m.n.s going the right way, practiced well

yassa pron m.gen.s of which, that which, who, one who

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

sāvaka- noun disciple, pupil, lit. hearer

saṅgho noun m.n.s Community, assembly

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

tam'mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ

taṃ- pron m.ac.s that

mayaṃ pron 1.n.s we

bhagavantaṃ noun m.ac.s the Blessed One

sa- pron one's own, his own

dhammaṃ noun m.ac.s the Teaching

sa- pron one's own, his own

saṅghaṃ noun m.ac.s Community, assembly

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

imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma

imehi pron m.ins.pl with/by these

sakkārehi noun m.ins.pl with/by honour, accolade, respect, offerings

yath'ārahaṃ ind adv as is fit, proper, suitable

āropitehi pp m.ins.pl put on top, placed, prepared

abhipūjayāma verb pr.1.pl we strongly worship, highly respect, honour

**we highly worship by these prepared offerings, as is suitable**

sādhu no bhante bhagavā sucira-parinibbuto'pi

sādhu ind it is good

no pron 1.dat.pl for us

bhante noun m.voc.s o sir, lord, reverend!

bhagavā noun m.n.s Sublime One, Blessed One, Fortunate One the Buddha

sucira- adj after a very long time, eventually

parinibbuto- pp m.n.s who is completely extinguished, who's fire is out; gone out, attained liberation

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

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

pacchimā-janatānukampa-mānasā

pacchimā- adj latest , later

janatā- noun the people, generation, populace

anukampa- noun compassion, pity; lit: trembling with

mānasā noun nt.abl.s from(with) mind, intention

**having a mind full of compassion for the later generations.**

ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu

ime pron m.ac.pl these

sakkāre noun m.ac.pl honour, accolade, respect, offerings

duggata- adj poor, miserable, inferior, humble

paṇṇākāra- noun gift, present

bhūte pp m.ac.pl that have come to be, became

paṭiggaṇhātu verb imp.3.s may he takes, accepts, receives

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

amhākaṃ dīgharattaṃ hitāya sukhāya

amhākaṃ pron 1.gen.pl of us, ours

dīgharattaṃ ind adv for a long time, a long time

hitāya noun nt.dat.s for welfare, good, benefit, blessing

sukhāya noun nt.dat.s for ease, comfort, happiness, pleasure

**for our benefit and happiness for a long time**

arahaṃ sammāsambuddho bhagavā

arahaṃ noun m.n.s enlightened being, 4th stage of the path,

lit. worthy one

sammā- ind completely, thoroughly, fully, totally

perfectly, rightly, correctly

sambuddho noun m.n.s awakened one, Buddha, who is wide awake

bhagavā noun m.n.s Sublime One, Blessed One, Fortunate One the Buddha

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

buddhaṃ bhagavantaṃ abhivādemi

buddhaṃ noun m.ac.s the Buddha

bhagavantaṃ noun m.ac.s the Blessed One

abhivādemi verb pr.1.s I bow down, pay respect to

**I pay respect to the Buddha, the Blessed One**

svākkhāto bhagavatā dhammo

svākkhāto adj m.n.s well taught, well explained

bhagavatā noun m.ins.s by Sublime One, Blessed One, fortunate one, the Buddha

dhammo noun m.n.s the Teaching, Doctrine

**the Teaching, well explained by the Blessed One**

dhammaṃ namassāmi

dhammaṃ noun m.ac.s the Teaching, Doctrine

namassāmi verb pr.1.s I worship, venerate, honour, pay honour

**I venerate to the Teaching.**

supaṭipanno bhagavato sāvakasaṅgho

supaṭipanno adj m.n.s going the right way, practiced well

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

sāvaka- noun disciple, pupil, lit. hearer

saṅgho noun m.n.s the Community, assembly

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

saṅghaṃ namāmi

saṅghaṃ noun m.ac.s Community, assembly

namāmi verb pr.1.s I bend, bow down

**I bow down to the Community**

## [Preliminary Homage](#_Contents)

**02**

handa mayaṃ buddhassa bhagavato pubbabhāga-namakāraṃ karomase

handa ind well then; now

mayaṃ pron 1.n.pl we

buddhassa noun m.dat.s to the Buddha, awakened one

bhagavato noun m.dat.s to Sublime One, Blessed One, Fortunate One

pubbabhāga- adj former part, preliminary

>pubba- adj previous, earlier, before, former

>bhāga noun part, portion, share

namakāraṃ noun nt.ac.s action of homage, act of veneration, homage- paying

>nama noun homage, veneration

>kāraṃ noun nt.ac.s deed, action, service

karomase verb ref.imp.1.pl we should do, let us make, act, perform

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

namo tassa bhagavato arahato sammāsambuddhassa

namo ind reverence to, veneration, homage

tassa pron m.gen.s to him

bhagavato noun m.dat.s to Sublime One, Blessed One, Fortunate One

arahato noun m.dat.s to enlightened being, 4th stage of the path,

lit. worthy one

sammā- ind completely, thoroughly, fully, totally

perfectly, rightly, correctly

sambuddhassa noun m.dat.s to one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

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

## [Homage to the Buddha](#_Contents)

02

handa mayaṃ buddhābhitthutiṃ karomase

handa ind well then; now

mayaṃ pron 1.n.pl we

buddha- noun the Buddha

abhitthutiṃ noun f.ac.s high praise

karomase verb ref.pr.1.pl we do, make, act, perform

**now we make high praise to the Buddha**

yo so tathāgato arahaṃ sammāsambuddho

yo pron m.n.s which, that which, who, one who

so pron m.n.s he

tathāgato noun m.n.s such become, realised, being in such a state such gone or such came

arahaṃ noun m.n.s enlightened being, 4th stage of the path,

lit. worthy one

sammā- ind completely, thoroughly, fully, totally

perfectly, rightly, correctly

sambuddho noun m.n.s one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

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

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

vijjā- noun knowledge, wisdom, understanding

caraṇa- noun behaviour, conduct

sampanno pp m.n.s accomplished, fulfilled, completed, become endowed with

sugato noun m.n.s Fortunate One, epithet of the Buddha, lit. well gone

lokavidū noun m.n.s who understands the world; who knows the world; epithet of the Buddha

anuttaro adj m.n.s highest, unsurpassed, unexcelled, superior

purisadamma- noun person in training; person to be tamed

sārathi noun m.n.s charioteer, driver, leader

satthā noun m.n.s master, teacher

deva- noun deity(s), god(s)

manussānaṃ noun m.gen.pl of humans

buddho adj m.n.s awakened, woke up, understood

bhagavā adj m.n.s fortunate, illustrious, sublime, blessed, happy glorious, auspicious

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

yo imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ

yo pron m.n.s which, that which, who, one who

imaṃ pron m.ac.s this

lokaṃ noun m.ac.s world

sadevakaṃ adj m.ac.s with devas, with gods

samārakaṃ adj m.ac.s with mara(s)

sabrahmakaṃ adj m.ac.s including gods, with Brahma(s)

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

sassamaṇa-brāhmaṇiṃ pajaṃ sadeva-manussaṃ sayaṃ abhiññā sacchikatvā pavedesi

sassamaṇabrāhmaṇiṃ adj f.ac.s with recluse(s) and priest(s)

pajaṃ noun f.ac.s people, population, generation, mankind

sadevamanussaṃ adj m.ac.s with kings and commoners, with gods and men

sayaṃ ind adv by oneself

abhiññā verb ger directly knowing, understanding experientially

sacchikatvā verb abs having personally experienced, having realized for oneself

pavedesi verb 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 noun m.ac.s the Teaching, Doctrine

desesi verb aor.3.s preached, taught, explained

ādi-kalyāṇaṃ adj m.ac.s good in the beginning, beneficial in the beginning

majjhe-kalyāṇaṃ adj m.ac.s good in the middle, beneficial in the middle

pariyosāna-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 sabyañjaṇaṃ 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 noun nt.ac.s spiritual path, holy life, celibacy

pakāsesi verb aor.3.s made known, showed, illustrated, illuminated

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

tam-ahaṃ bhagavantaṃ abhipūjayāmi

tam-ahaṃ bhagavantaṃ sirasā namāmi

tam- pron m.ac.s that

ahaṃ pron 1.n.s I

bhagavantaṃ noun m.ac.s the Blessed One

abhipūjayāmi verb pr.1.s I strongly worship, highly respect, honour

tam- pron m.ac.s this

ahaṃ pron 1.n.s I

bhagavantaṃ noun m.ac.s the Blessed One

sirasā noun m.ins.s with head

namāmi verb pr.1.s I bend, bow down

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

## [Homage to the Dhamma](#_Contents)

03

handa mayaṃ dhammābhitthutiṃ karomase

handa ind well then; now

mayaṃ pron 1.n.pl we

dhamma- noun the Teaching

abhitthutiṃ noun f.ac.s high praise

karomase verb ref.pr.1.pl we do, make, act, perform

**now we make hight praise to the Teaching**

yo so svākkhāto bhagavatā dhammo

yo pron m.n.s which, that which, who, one who

so pron m.n.s that

svākkhāto adj m.n.s well taught, well explained

bhagavatā noun m.ins.s by Sublime One, Blessed One, fortunate one, the Buddha

dhammo noun m.n.s the Teaching, Doctrine

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

sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ 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!

opanayiko adj m.n.s applicable, relevant, practical, useful, lit leading towards (to the goal)

paccattaṃ adv ind for oneself, individually, personally

veditabbo ptp m.n.s can be known, should be understood, must be experienced

viññūhi noun m.ins.pl by wise people, sages, intelligent people

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

tam-ahaṃ dhammaṃ abhipūjayāmi

tam-ahaṃ dhammaṃ sirasā namāmi

tam- pron m.ac.s that

ahaṃ pron 1.n.s I

dhammaṃ noun m.ac.s the Teaching

abhipūjayāmi verb pr.1.s I strongly worship, highly respect, honour

tam- pron m.ac.s this

ahaṃ pron 1.n.s I

dhammaṃ noun m.ac.s the Teaching

sirasā noun m.ins.s with head

namāmi verb pr.1.s I bend, bow down

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

## [Homage to the Saṅgha](#_Contents)

04

handa mayaṃ saṅghābhitthutiṃ karomase

handa ind well then; now

mayaṃ pron 1.n.pl we

saṅgha- noun the assembly

abhitthutiṃ noun f.ac.s high praise

karomase verb ref.pr.1.pl we do, make, act, perform

**now we make hight praise to the assembly**

yo so supaṭipanno bhagavato sāvakasaṅgho

yo pron m.n.s which, that which, who, one who

so pron m.n.s that

supaṭipanno adj m.n.s going the right way, practiced well

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

sāvaka- noun disciple, pupil, lit. hearer

saṅgho noun m.n.s the Community, assembly

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

ujupaṭipanno bhagavato sāvakasaṅgho

ujupaṭipanno adj m.n.s practices straightly, living uprightly

**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

**the Community of disciples of the Blessed One, that following the correct method**

sāmīcipaṭipanno bhagavato sāvakasaṅgho

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

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

yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā

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

cattāri adj m.n.pl four (4)

purisayugāni noun nt.n.pl pairs of people

aṭṭha adj m.n.pl eight (8)

purisapuggalā noun m.n.pl individuals, individual person

**that is - four pairs of people and eight individuals**

esa bhagavato sāvakasaṅgho

esa pron m.n.s this

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

sāvakasaṅgho noun m.n.s Community of disciples

**this is the Community of disciples of the Blessed One,**

āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjali-karaṇīyo anuttaraṃ puññakkhettaṃ lokassa

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

puññakkhettaṃ noun nt.n.s field of merit

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

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

tam-ahaṃ saṅghaṃ abhipūjayāmi

tam-ahaṃ saṅghaṃ sirasā namāmi

tam- pron m.ac.s that

ahaṃ pron 1.n.s i

saṅghaṃ noun m.ac.s the Community

abhipūjayāmi verb pr.1.s I strongly worship, highly respect, honour

tam- pron m.ac.s this

ahaṃ pron 1.n.s i

saṅghaṃ noun m.ac.s the Community

sirasā noun m.ins.s with head

namāmi verb pr.1.s I bend, bow down

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

## [Salutation to The Triple Gem](#_Contents)

05

handa mayaṃ ratanattaya-paṇāma-gāthāyo ceva saṃvegaparikittana-pāṭhañca bhaṇāmase

handa ind well then; now

mayaṃ pron 1.n.pl we

ratanattaya- noun the triad of gems, triple gem (the Buddha, the Dhamma & the Saṅgha)

paṇāma- noun salutation; bending; adoration; bowing down

gāthāyo noun f.ac.pl verses, poems, stanzas, lit. singing style

ceva idioṃ and even, as well as

saṃvega- noun dismay, fear, anxiety, dread, shock feeling of urgency

parikittana- noun high praise, lit: praising all around

pāṭhaṃ noun m.ac.s reading, text, passage; lit: utterance

ca ind and

bhaṇāmase verb imp.reflx.1.pl we should speak, say, tell, let us preach, proclaim

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

buddho susuddho karuṇāmahaṇṇavo

buddho noun m.n.s Buddha, the Awakened One

susuddho adj m.n.s very clean, thoroughly pure

karuṇā- noun compassion; sympathy; kindness

mahaṇṇavo noun m.n.s the great ocean

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

yo'ccanta-suddhabbara-ñāṇa-locano

yo- pron m.n.s which, that which, who, one who

accanta- adj complete, absolute, ultimate, lit. "up to the end"

suddha- adj clean, pure, white

vara>bara adj excellent, best, lit. select

ñāṇa- noun knowledge, understanding, insight

locano adj m.n.s having eyes, with vision

**one who have pure excellent and ultimate vision and excellent understanding**

lokassa pāp'ūpakilesa-ghātako

lokassa noun m.gen.s of the world

pāpa- noun evil, criminal, wrong, bad, vicious

upakilesa- noun impurity, defilement, blemish, corruption

ghātako noun m.n.s killer, slayer, destroyer

**destroyer of the evil defilements of the world**

vandāmi buddhaṃ aham-ādarena taṃ

vandāmi verb pr.1.s I pay respect, honour

buddhaṃ noun m.ac.s the Buddha

ahaṃ- pron 1.n.s I

ādarena noun m.ins.s with consideration of, esteem, regard, respect reverence, honour

taṃ pron m.ac.s that, him

**I pay respect to the Buddha, with regard to him**

dhammo padīpo viya tassa satthuno

dhammo noun m.n.s the Teaching, Doctrine

padīpo noun m.n.s lamp, light, lighting

viya ind like, as

tassa pron m.gen.s of him, his, that

satthuno noun m.gen.s of the master, teacher

**the Teaching of that master is like a lamp**

yo maggapākāmata-bheda-bhinnako

yo pron m.n.s which, that which, who, one who

magga- noun way, means, method, road, path

pāka- noun effect, result; lit: ripening

amata- noun deathless

bheda- noun breaking, rending, breach, disunion dissension

bhinnako adj m.n.s broken, damaged, divided

**which divided on path and fruit of deathlessness**

lokuttaro yo ca tadattha-dīpano

lokuttaro adj m.n.s supra-mundane, transcendental,

lit. beyond the world

yo pron m.n.s which, that which, who, one who

ca ind and, but

tadatthaṃ- ind adv for that purpose, for the sake of

dīpano adj m.n.s illustrating, explaining

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

vandāmi dhammaṃ aham-ādarena taṃ

vandāmi verb pr.1.s I pay respect, honour

dhammaṃ noun m.ac.s the Teaching

ahaṃ- pron 1.n.s I

ādarena noun m.ins.s with consideration of, esteem, regard, respect reverence, honour

taṃ pron m.ac.s that, him

**I pay respect to the Teaching, with regard to that**

saṅgho sukhettābhyati-khetta-saññito

saṅgho noun m.n.s Community, assembly

sukhetta- noun a good soil, fertile land, field

abhyati- ind adv passing over, getting through towards

khetta- noun field, plot of land, suitable place

saññito adj m.n.s so-called, named, so-to-speak, known perceived

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

yo diṭṭhasanto sugatānubodhako

yo pron m.n.s which, that which, who, one who

diṭṭha- pp seen, found, understood

santo adj m.n.s still, calm, peaceful, tranquil

sugata- noun epithet of the Buddha, lit. well gone

anubodhako adj m.n.s having knowledge, understanding, awakening

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

lolappahīno ariyo sumedhaso

lola- adj restless, hyperactive, agitated, longing, eager greedy

pahīno pp m.n.s abandoned, dispelled, eliminated, removed given up

ariyo adj m.n.s noble, distinguished

sumedhaso adj m.n.s wise

**noble and wise, given up longing**

vandāmi saṅghaṃ aham-ādarena taṃ

vandāmi verb pr.1.s I pay respect, honour

saṅghaṃ noun m.ac.s Community, assembly

ahaṃ- pron 1.n.s I

ādarena noun m.ins.s with consideration of, esteem, regard, respect reverence, honour

taṃ pron m.ac.s that, him

**I pay respect to the Community, with regard to that**

icc'evam-ekant-abhipūjaneyyakaṃ

vatthuttayaṃ vandayatābhisaṅkhataṃ

icc' = iti ind thus

evaṃ- ind thus, this, like this, just as, such

ekanta- adj absolute, total, perfect, complete

abhipūjaneyyakaṃ adj to be highly worship, strongly venerate

vatthu-ttayaṃ noun m.ac.s triad of objects, three things (triple gem)

vandayata- adj respected, reverenced, worshipful, worthy

**this worthy perfect triad should be strongly venerated**

abhisaṅkhataṃ pp m.ac.s created, prepared, fixed, made up, arranged done

puññaṃ mayā yaṃ mama sabbupaddavā

puññaṃ noun nt.ac.s merit, good deed, lit. (mental) purity

mayā pron 1.ins.s by me, with me

yaṃ ind because, because of

mama pron 1.dat.s to me, for me

sabba- adj all, every, whole, entire, complete

upaddavā noun m.n.pl accident, misfortune, calamity

mā hontu ve tassa pabhāvasiddhiyā

mā ind may not

hontu verb imp.3.pl may they be! they must be!

ve ind indeed, truly, really

tassa pron m.gen.s of this

pabhāva- noun might, power, strength, majesty, dignity

siddhiyā noun f.ins.s by/with accomplishment, success, prosperity

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

idha tathāgato loke uppanno arahaṃ sammāsambuddho

idha ind adv here, now, in this world

tathāgato noun m.n.s such become, realised, being in such a state such gone or such came

loke noun m.loc.s in the world

uppanno pp m.n.s arisen, appeared, come into existence

arahaṃ noun m.n.s enlightened being, 4th stage of the path,

lit. worthy one

sammā- ind completely, thoroughly, fully, totally

perfectly, rightly, correctly

sambuddho noun m.n.s one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

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

dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhagāmī sugatappavedito

dhammo noun m.n.s the Teaching

ca ind and

desito pp m.n.s preached, taught, explained, instructed

niyyāniko adj m.n.s leading out (of Saṃsāra), leading to salvation salutary, sanctifying, saving profitable

upasamiko adj m.n.s calming, bringing peace, tranquilizing

parinibbāniko adj m.n.s that which leads to complete extinction liberation

sambodhagāmī adj m.n.s leading to enlightenment, full awakening

sugatappavedito pp m.n.s explained, made known by the well gone

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

mayantaṃ dhammaṃ sutvā evaṃ jānāma

mayaṃ- pron 1.n.pl we

taṃ pron m.ac.s that

dhammaṃ noun m.ac.s the Teaching

sutvā verb abs having heard, having listened to

evaṃ ind thus, this, like this, just as, such

jānāma verb pr.3.pl we know, understand

**having heard that teaching we understand this**

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

jāti noun f.n.s birth, rebirth, conception

pi ind also, and also, even so

dukkhā adj f.n.s uncomfortable, painful, unpleasant, causing misery

jarā noun f.n.s old age, growing old, decay, ageing

pi ind also, and also, even so

dukkhā adj f.n.s uncomfortable, painful, unpleasant, causing misery; unsatisfactory

maraṇaṃ noun nt.n.s death

pi ind also, and also, even so

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant; unsatisfactory

soka- noun grief, sorrow, sadness

parideva- noun mourning, lament, wail, cry

dukkha- noun discomfort, suffering, pain, unease something unsatisfactory, problem, trouble

domanassa- noun (mental) suffering, distress, dissatisfaction

upāyāsā noun m.n.pl irritation, mental disturbance, mental affliction

pi ind also, and also, even so

dukkhā adj f.n.s uncomfortable, painful, unpleasant; unsatisfactory

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

appiyehi sampayogo dukkho,

appiyehi adj m.ins.pl with not dear, unloved, disliked

sampayogo noun m.n.s connection, contact with, association affiliation, interaction

dukkho adj m.n.s uncomfortable, painful, unpleasant, causing misery; unsatisfactory

**association with the disliked is uncomfortable**

piyehi vippayogo dukkho

piyehi adj m.ins.pl with dear, beloved, lovely

vippayogo noun m.n.s separation, detachment, breakup (of a relationship)

dukkho adj m.n.s uncomfortable, painful, unpleasant, causing misery; unsatisfactory

**separation with dears is uncomfortable**

yampicchaṃ na labhati tampi dukkhaṃ

yam-(p)-icchaṃ m.ac.s that with desiring

>yaṃ pron m.ac.s which, that which, who, one who

>icchaṃ adj m.ac.s wishing for, desiring, wanting

na ind not

labhati verb pr.3.s gets, receives, obtains

tam'pi pron m.ac.s that too, even that, just that, that very thing

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant unsatisfactory

**not getting what is desiring is also uncomfortable**

saṅkhittena pañcupādānakkhandhā dukkha

saṅkhittena ind adv in brief, concisely, briefly

pañca- adj five (5)

upādāna- noun acquisition, grasping, clinging; fuel (for fire)

khandhā noun m.n.pl aggregates, combinations, conglomerations

dukkhā adj f.n.s uncomfortable, painful, unpleasant unsatisfactory

**in brief the five aggregates of clinging are unsatisfactory**

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 pron m.gen.pl of whoever, of whom, of which, of such and such, of that which

pariññāya noun f.dat.s for complete comprehension, full understanding

dharamāno prp m.n.s lasting; continuing; living

so pron m.n.s he

bhagavā noun m.n.s the Blessed One

evaṃ ind thus, this, like this, just as, such, in this way

bahulaṃ adv mostly; frequently, often

sāvake noun m.ac.pl disciples, pupils, lit. hearers

vineti verb pr.3.s instructs

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

evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsanī bahulā pavattati

evaṃ ind thus, this, like this, just as, such, in this way

bhāgā noun f.n.s part, portion, share

ca ind and

pana- ind moreover, and now, but

assa pron m.gen.s his, of him, of this

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

sāvakesu noun m.loc.pl among disciples, pupils, lit. hearers

anusāsanī noun f.n.s advice, instruction, teaching

bahulā adj f.n.s abundant, full of

pavattati verb pr.3.s moves on, goes forward, proceed

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

rūpaṃ aniccaṃ vedanā aniccā saññā aniccā saṅkhārā aniccā viññāṇaṃ aniccaṃ

rūpaṃ noun nt.n.s form, matter, material thing, materiality

aniccaṃ adj nt.n.s impermanent, unstable, unreliable

vedanā noun f.n.s experience, feeling, sensation

aniccā adj f.n.s impermanent, unstable, unreliable

saññā noun f.n.s perception, conception, recognition

aniccā adj f.n.s impermanent, unstable, unreliable

saṅkhārā noun m.n.pl intentions, volitional formations

aniccā adj f.n.s impermanent, unstable, unreliable

viññāṇaṃ noun 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 noun m.n.pl which is impersonal; non-self; not subject to identification

**the form is impersonal, feeling is impersonal, perception is impersonal, volitional formations are impersonal, consciousness is impersonal.**

sabbe saṅkhārā aniccā

sabbe adj m.n.pl all, every, whole, entire, complete

saṅkhārā noun m.n.pl conditions, constructions, fabrications conditional phenomena

aniccā adj m.n.pl impermanent, unstable, unreliable

**all conditional phenomena are impermanent**

sabbe dhammā anattā'ti

sabbe adj m.n.pl all, every, whole, entire, complete

dhammā noun m.n.pl things, phenomena

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

**all things are impersonal**

te mayaṃ otiṇṇ'āmha jātiyā jarāmaraṇena

te pron m.n.pl those

mayaṃ pron 1.n.pl we

otiṇṇā- pp m.n.pl afflicted with, affected by, victim of, struck by, lit. crossed down

amha- verb pr.1.pl we are

jātiyā noun f.ins.s by birth, rebirth, conception

jarāmaraṇena noun nt.ins.s by aging and death

**we all are affected by birth, aging and death**

sokehi paridevehi dukkhehi domanassehi upāyāsehi

sokehi noun m.ins.pl by griefs, sorrows, sadness

paridevehi noun m.ins.pl by mournings, laments, wails, cries

dukkhehi noun nt.ins.pl by discomforts, sufferings, pains, unease something unsatisfactory, problems, troubles

domanassehi noun nt.ins.pl by (mental) sufferings, distresses dissatisfaction

upāyāsehi noun m.ins.pl by irritations, mental disturbances, mental afflictions

**by griefs, mournings, pains, distresses, mental afflictions**

dukkhotiṇṇā dukkhaparetā

dukkhotiṇṇā adj m.n.pl affected by suffering, victim of unsatisfactory struck by misery

dukkhaparetā adj m.n.pl afflicted with suffering, overcome by unsatisfactory, attacked by misery overwhelmed by dukkha

**affected by suffering and afflicted by unsatisfactory**

appevanāmimassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā'ti

appeva'nāma- ind it would be good if, perhaps, hopefully, if only

imassa pron m.gen.s of this

kevalassa adj m.gen.s of whole, total

dukkhakkhandhassa noun m.gen.s of heap of suffering, mass of suffering

antakiriyā noun f.n.s relief, making an end, ending

paññāyethā'ti verb opt.ref.3.s it could be clearly known, it would be evident

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

ciraparinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ sammāsambuddhaṃ

cira- adj having long since

parinibbutam'pi pp m.ac.s who is completely extinguished, who's fire is out; gone out, attained liberation

taṃ noun m.ac.s that, he

bhagavantaṃ noun m.ac.s the Sublime One, Blessed One, fortunate one, the Buddha

uddissa ger ind with reference to, on account of, for

arahantaṃ noun m.ac.s enlightened being, lit. worthy one

sammāsambuddhaṃ noun m.ac.s perfectly awakened one, fully enlightened being

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

saddhā agārasmā anagāriyaṃ pabbajitā

saddhā adj m.n.pl faithful, confident, believing, with faith

agārasmā noun nt.abl.s from household life, domestic life

anagāriyaṃ noun nt.ac.s homelessness

pabbajitā pp m.n.pl ordained, renounced, gone forth

**with faith (we) gone forth from houshold life to homelessness**

tasmiṃ bhagavati brahma-cariyaṃ carāma

tasmiṃ pron m.loc.s in that (as that)

bhagavati noun m.loc.s in (as) the Blessed One

brahmacariyaṃ noun m.ac.s spiritual path, holy life, celibacy

carāma verb pr.1.pl we live, lead (our life), conduct

**we live holy life, as the Blessed One**

bhikkhūnaṃ sikkhāsājīva-samāpannā

bhikkhūnaṃ noun m.gen.pl of monks, mendicants, lit. beggar

sikkhā- noun training, practice

sājīva- noun mode of living, lifestyle

samāpannā pp m.n.pl undertaken, engaged in

**undertaken lifestyle with monks training**

taṃ no brahma-cariyaṃ imassa kevalassa dukkhakkhandhassa antakiriyāya saṃvattatu

taṃ pron nt.n.s that, this

no pron 1.ac.pl us

brahmacariyaṃ noun nt.n.s spiritual path, holy life, celibacy

imassa pron m.gen.s of this

kevalassa adj m.gen.s of whole, total

dukkhakkhandhassa noun m.gen.s of heap of suffering, mass of suffering

antakiriyāya noun f.dat.s to relief, making an end, ending

saṃvattatu verb imp.3.s may lead to

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

# Verses

## [The Buddha's First Exclamation](#_Contents)

Buddha-paṭhama-bhāsita

06

[Dhp 153]

aneka-jāti-saṃsāraṃ – sandhāvissaṃ anibbisaṃ

gaha-kāraṃ gavesanto – dukkhā jāti punappunaṃ

aneka-jāti- adj with many births; having multiple lives

saṃsāraṃ noun m.ac.s cycle of rebirth, round of births

sandhāvissaṃ verb aor.1.s I transmigrated, ran through

anibbisaṃ prp m.n.s not understanding, not penetrating, not finding

gaha-kāraṃ noun m.ac.s house builder, mason, carpenter

gavesanto prp m.n.s seeking, searching (for), looking (for)

dukkhā adj f.n.s uncomfortable, painful, unpleasant

jāti noun f.n.s birth, rebirth, conception

punappunaṃ ind adv repeatedly, lit. again and again

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

[Dhp 154]

gaha-kāraka diṭṭho'si – puna gehaṃ na kāhasi

sabbā te phāsukā bhaggā – gaha-kūṭaṃ visaṅkhataṃ

visaṅkhāra-gataṃ cittaṃ – taṇhānaṃ khayam-ajjhagā

gaha-kāraka noun m.voc.s house builder, mason, carpenter

diṭṭho' pp m.n.s seen, found

asi verb pr.2.s you are

puna ind again, once more

gehaṃ noun m.ac.s house, dwelling

na ind not

kāhasi verb fut.2.s you will make, you will build

sabbā adj f.n.pl all

te pron 2.gen.s your, of you

phāsukā noun f.n.pl ribs

bhaggā pp f.n.pl broken, shattered, fractured

gaha-kūṭaṃ noun nt.n.s ridgepole, top beam, the peak of a house

visaṅkhataṃ pp nt.n.s destroyed, lit. deconstructed

visaṅkhāra- noun unconditioned, unconstructed, unfabricated

gataṃ pp nt.n.s gone into (a state), become

cittaṃ noun nt.n.s mind

taṇhānaṃ noun f.gen.pl of cravings, wanting, desires, lit. thirst

khayam- noun m.ac.s exhaustion (of), extinction (of), depletion (of) annihilation (of), destruction (of)

ajjhagā verb imper.3.s got, obtained, achieved, experienced

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

## [Respect for The Dhamma](#_Contents)

Dhamma-gārava

07

[sn 6.2]

ye ca atītā sambuddhā – ye ca buddhā anāgatā

yo c'etarahi sambuddho – bahunnaṃ soka-nāsano

ye pron m.n.pl whoever, whatever, whichever, those who

ca ind and

atītā pp m.n.pl past, gone past

sambuddhā noun m.n.pl Awakened Ones, Buddhas, who are wide awake

ye pron m.n.pl whoever, whatever, whichever, those who

ca ind and

buddhā noun m.n.pl Buddhas, Awakened Ones

anāgatā adj m.n.pl not come, future

yo pron m.n.s whoever, whatever, whichever

c'etarahi ind and now, and at present

sambuddho noun m.n.s Awakened One, Buddha, who is wide awake

bahunnaṃ adj m.gen.pl of many, much, lots (of), a lot (of), great, large

soka- noun grief, sorrow, sadness

nāsano adj m.n.s destructing, abandoning, removing

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

sabbe saddhamma-garuno – vihariṃsu viharanti ca

ath'āpi viharissanti – esā buddhāna dhammatā

sabbe pron m.n.pl all

saddhamma- noun true Teaching, true doctrine, true nature of things

garuno adj m.n.pl respecting, revering

vihariṃsu verb aor.3.pl they lived, dwelt

viharanti verb pr.3.pl they live, stay, remain, continue

ca ind and

atha-api ind and even

viharissanti verb fut.3.pl they will live, stay, remain, continue

esā noun f.n.s this

buddhānaṃ noun m.gen.pl of Buddhas

dhammatā noun f.n.s nature, character, characteristic, attribute

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

tasmā hi atta-kāmena – mahattam-abhikaṅkhatā

saddhammo garu-kātabbo – saraṃ buddhāna sāsanaṃ

tasmā ind therefore, that is why, lit. from that

hi ind indeed, certainly, truly, definitely

atta-kāmena noun m.ins.s by wanting self-liberation, desiring one's own good lit. wanting self

mahattam- nt greatness; illustriousness

abhikaṅkhatā adj m.n.pl who longs, who wishes for, aspiring

saddhammo noun m.n.s true Teaching, true Doctrine, true nature of things

garu-kātabbo ptp m.n.s should be respected. (adj), worthy of esteem.

saraṃ prp m.n.s remembering; recollecting

buddhānaṃ noun m.gen.pl of Buddhas

sāsanaṃ noun m.ac.s teaching

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

[TH 8.195] dhammika-theragāthā

na hi dhammo adhammo ca – ubho sama-vipākino

adhammo nirayaṃ neti – dhammo pāpeti suggatiṃ

na ind not

hi ind indeed, certainly, truly, definitely

dhammo noun m.n.s the Teaching

adhammo noun m.n.s false teaching, against the Teaching

ca ind and

ubho pron m.n.s both

sama- adj like, equal (to), same (as), identical (to)

vipākino adj m.n.s ripening , resulting, having consequences

adhammo noun m.n.s false teaching, against the Teaching

nirayaṃ noun m.ac.s hell, lit. gone down

neti verb pr.3.s leads, carries away, takes away

dhammo noun m.n.s the Teaching

pāpeti verb pr.3.s helps (to), brings (to), leads (to), lit. causes to go (to)

suggatiṃ noun f.ac.s state of happiness, good destination, heaven lit. going well

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

dhammo have rakkhati dhamma-cāriṃ

dhammo suciṇṇo sukham-āvahāti

esā'nisaṃso dhamme suciṇṇe,

na duggatiṃ gacchati dhammacārī.

dhammo noun m.n.s the Teaching

have ind indeed, surely

rakkhati verb pr.3.s protects, guards

dhammacāriṃ noun m.ac.s who lives the Dhamma, who practices the Teaching who walks in truth

dhammo noun m.n.s the Teaching

suciṇṇo adj m.n.s well practised, made a habit of

sukham- noun nt.ac.s ease, comfort, happiness, pleasure

āvahāti verb pr.3.s procures, brings, leads (to), is conducive (to)

esa- pron m.n.s this, he, it

ānisaṃso noun m.n.s profit, benefit, advantage, good result

dhamme noun m.loc.s in the Teaching

suciṇṇe adj m.loc.s in well practised, made a habit of

na ind not

duggatiṃ noun f.ac.s state of misery, bad destination, hell, lit. going badly

gacchati verb pr.3.s goes, walks, moves, wanders around

dhammacārī noun m.n.s who lives the Dhamma, who practices the Teaching who walks in truth

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

## [Going to True and False Refuges](#_Contents)

Khemākhema-saraṇa-gamana

08

[Dhp 188]

bahuṃ ve saraṇaṃ yanti – pabbatāni vanāni ca

ārāma-rukkha-cetyāni – manussā bhaya-tajjitā

bahuṃ adj nt.ac.s many, much, lots (of), a lot (of)

ve ind indeed, truly, really

saraṇaṃ noun nt.ac.s shelter, refuge, help, lit. protection

yanti verb pr.3.pl they go, go to, go forward, proceed, travel

pabbatāni noun nt.ac.pl mountains, hills

vanāni noun nt.ac.pl woods, forests, jungles

ca ind and

ārāma- noun park, parkland, nature reserve

rukkha- noun tree

cetyāni noun nt.ac.pl shrines

manussā noun m.n.pl human beings, men, people

bhayatajjitā adj m.n.pl startled by fear, threatened by danger

**To many refuges they go - to mountains and forests, to parkland and tree shrines -**

**people startled by fear.**

[Dhp 189]

n'etaṃ kho saraṇaṃ khemaṃ – n'etaṃ saraṇam-uttamaṃ

n'etaṃ saraṇam-āgamma – sabba-dukkhā pamuccati

n'etaṃ pron nt.n.s this not

kho ind indeed, surely, certainly, truly

saraṇaṃ noun nt.n.s shelter, refuge, help, lit. protection

khemaṃ adj nt.n.s safe, secure

n'etaṃ pron nt.n.s this not

saraṇaṃ- noun nt.n.s shelter, refuge, help, lit. protection

uttamaṃ adj nt.n.s best, highest, ultimate, supreme, top

n'etaṃ pron nt.n.s this not

saraṇaṃ- noun nt.ac.s shelter, refuge, help, lit. protection

āgamma verb ger coming (to), arriving (at), meeting (with)

sabbadukkhā noun nt.abl.s from all suffering, all pain, all stress, all discomfort

pamuccati verb pr.3.s is freed (from), is liberated (from)

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

[Dhp 190]

yo ca buddhañ-ca dhammañ-ca – saṅghañ-ca saraṇaṃ gato

cattāri ariya-saccāni – sammappaññāya passati

yo pron m.n.s whoever, whatever, whichever

ca ind but

buddhañ'ca noun m.ac.s and the Buddha

dhammañ'ca noun m.ac.s and the Dhamma, Teaching

saṅghañ'ca noun m.ac.s and the Saṅgha, Community

saraṇaṃ noun nt.ac.s shelter, refuge, help, lit. protection

gato pp m.n.s has gone (to), went (for)

cattāri adj nt.ac.pl four (4)

ariya-saccāni noun nt.ac.pl noble truth

sammappaññāya noun f.ins.s with correct understanding, with perfect wisdom

passati verb pr.3.s sees, finds, understands

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

[Dhp 191]

dukkhaṃ dukkha-samuppādaṃ – dukkhassa ca atikkamaṃ

ariyañ-c'aṭṭh'aṅgikaṃ maggaṃ – dukkhūpasama-gāminaṃ

dukkhaṃ noun nt.ac.s suffering, pain, unease, unsatisfactory, problem, trouble

dukkha-samuppādaṃ n m.ac.s origin of suffering, arising of discomfort

dukkhassa noun nt.gen.s of suffering, pain, unease, unsatisfactory, problem

ca ind and

atikkamaṃ noun m.ac.s surpassing, transcending, going beyond, overcoming

ariyaṃ- adj n.ac.s noble, distinguished

ca- ind and

aṭṭh'aṅgikaṃ adj m.ac.s with eight parts; eight-limbed

maggaṃ noun m.ac.s road, path, way

dukkhūpasama- noun calming of suffering, relief from suffering, alleviation of suffering

gāminaṃ 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 saraṇaṃ khemaṃ – etaṃ saraṇam-uttamaṃ   
etaṃ saraṇam-āgamma – sabba-dukkhā pamuccati

etaṃ pron nt.n.s this

kho ind indeed, surely, certainly, truly

saraṇaṃ noun nt.n.s shelter, refuge, help, lit. protection

khemaṃ adj nt.n.s safe, secure

etaṃ pron nt.n.s this

saraṇaṃ- noun nt.n.s shelter, refuge, help, lit. protection

uttamaṃ adj nt.n.s best, highest, ultimate, supreme, top

etaṃ pron nt.n.s this

saraṇaṃ- noun nt.ac.s shelter, refuge, help, lit. protection

āgamma verb ger coming (to), arriving (at), meeting (with)

sabbadukkhā noun nt.abl.s from all suffering, all pain, all stress, all discomfort

pamuccati verb pr.3.s is freed (from), is liberated (from)

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

## [The Pāṭimokkha Exhortation](#_Contents)

Ovāda-pāṭimokkha-gāthā

09

[Dhp 183]

sabba-pāpassa akaraṇaṃ, kusalassūpasampadā.

sacitta-pariyodapanaṃ, etaṃ buddhāna sāsanaṃ

sabba- adj all, every, whole, entire, complete

pāpassa noun m.gen.s of evil, criminal, wrong, bad, vicious

akaraṇaṃ noun nt.n.s non-doing, non-action, absence of action

kusalassa- noun nt.gen.s of benefit, merit, good deed, doing good

ūpasampadā noun f.n.s attaining (of), acquiring (of), undertaking (of) taking up (of)

sacitta- noun nt one's own mind

pariyodapanaṃ, noun nt.n.s purification, refinement, cleansing

etaṃ pron nt.n.s this

buddhānaṃ noun m.gen.pl of Buddhas

sāsanaṃ noun nt.n.s teaching, instruction

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

[Dhp 184]

khantī paramaṃ tapo tītikkhā, nibbānaṃ paramaṃ vadanti buddhā.

na hi pabbajito parūpaghātī, samaṇo hoti paraṃ viheṭhayanto

khantī noun f.n.s patience, endurance, tolerance

paramaṃ adj nt.n.s very highest, ultimate, superior, sublime, most extreme, lit. furthest

tapo noun nt.n.s spiritual practice, religious practice, lit. burning

tītikkhā noun f.n.s endurance, long-sufferance, forgiveness

nibbānaṃ noun nt.n.s Nibbāna, going out (of a lamp), extinguishing (of a fire), quenching

paramaṃ adj nt.n.s very highest, ultimate, superior, sublime, most extreme, lit. furthest

vadanti verb pr.3.pl they say, speak, tell

buddhā noun m.n.pl the Buddhas, Awakened Ones

na ind not

hi ind indeed, certainly, truly, definitely

pabbajito pp m.n.s ordained, renounced, gone forth

parūpaghātī, adj m.n.s who harms others, injures others

samaṇo noun m.n.s ascetic, renunciant, holy man, monk, recluse

hoti verb pr.3.s there is, he is

paraṃ pron m.ac.s other, another (person)

viheṭhayanto 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'āsanaṃ.

adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ

anūpavādo noun m.n.s not blaming, not insulting, nor abusing

anūpaghāto, noun m.n.s not harming, not hurting, non-violence

pāṭimokkhe noun m.loc.s in precepts, training rules

ca ind and

saṃvaro noun m.n.s control (according to), restraint (according to) holding back (according to)

mattaññutā noun f.n.s moderation (in), knowing the correct amount (of) temperance (in)

ca ind and

bhattasmiṃ, noun nt.loc.s food, meal

pantañ- adj nt.n.s secluded, isolated, solitary

ca ind and

sayana-āsanaṃ noun nt.n.s living place, lit. sleeping and sitting

adhicitte noun nt.loc.s in mediation, mental development, lit. higher mind

ca ind and

āyogo noun m.n.s devotion (to), practice (of), exertion (in), pursuit

etaṃ pron nt.n.s this

buddhānaṃ noun m.gen.pl of Buddhas

sāsanaṃ noun nt.n.s teaching, instruction

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

## [The Three Characteristics](#_Contents)

Ti-lakkhaṇā

10

[Dhp 277]

sabbe saṅkhārā aniccā'ti, yadā paññāya passati.

atha nibbindati dukkhe, esa maggo visuddhiyā.

sabbe adj m.n.pl all; every; whole; entire

saṅkhārā noun m.n.pl conditioned things, constructions, fabrications formations

aniccā adj m.n.pl not stable; impermanent

iti ind thus, ”

yadā ind adv whenever; when

paññāya verb abs knowing, understanding

(or) noun f.ins.s with understanding

passati verb pr.3.s he sees

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

atha ind adv then; and also

nibbindati verb pr.3.s gets wearied of; is disgusted with

dukkhe noun nt.loc.s in suffering; pain; misery

esa pron m.n.s that, he

maggo noun m.n.s path, way

visuddhiyā noun f.dat.s to purity or purification

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

[Dhp 278]

sabbe saṅkhārā dukkhā'ti, yadā paññāya passati.

atha nibbindati dukkhe, esa maggo visuddhiyā.

sabbe adj m.n.pl all; every; whole; entire

saṅkhārā noun m.n.pl conditioned things, constructions, fabrications formations

dukkhā adj m.n.pl uncomfortable, painful, unpleasant causing misery, unsatisfactory

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

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

[Dhp 279]

sabbe dhammā anattā'ti, yadā paññāya passati.

atha nibbindati dukkhe, esa maggo visuddhiyā.

sabbe adj m.n.pl all; every; whole; entire

dhammā noun m.n.pl things, mental phenomena

anattā adj m.n.pl have no self, impersonal, void of self

**everything is void of self' - when he sees it with understanding**

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

[Dhp 85]

appakā te manussesu – ye janā pāra-gāmino

athāyaṃ itarā pajā – tīram-evānudhāvati

appakā noun m.n.pl few things, few people, small amount

te pron m.n.pl they, those

manussesu noun m.loc.pl in (among) people

ye pron m.n.pl those who

janā noun m.n.pl the people

pāragāmino noun m.n.pl who going beyond, cross over, to the other shore

atha- ind then; and also, but

ayaṃ pron f.n.s this, the

itarā pron f.n.s rest, common, ordinary

pajā noun f.n.s people, population, generation, mankind

tīram- noun nt shore, bank

eva- ind only, even, just

anudhāvati verb pr.3.s run along, run up and down, run back and forth

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

[Dhp 86]

ye ca kho sammad-akkhāte – dhamme dhammānuvattino

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

ye pron m.n.pl those who, whoever

ca ind and

kho ind indeed; really; surely

sammadakkhāte adj m.loc.s in well preached , well-taught

dhamme noun m.loc.s in Dhamma, in li

dhammānuvattino noun m.n.pl following the Dhamma, acting according to the teaching

te pron m.n.pl those

janā noun m.n.pl men, people, population

pāram- ind beyond, on the other side (of)

essanti verb fut.3.pl they will go (to), will come (to), will reach

maccudheyyaṃ noun m.ac.s realm of death, sphere of death, power of death

sud'uttaraṃ adj m.ac.s extremely difficult to cross, very hard to escape

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

[Dhp 87]

kaṇhaṃ dhammaṃ vippahāya – sukkaṃ bhāvetha paṇḍito

okā anokam-āgamma – viveke yattha dūramaṃ

kaṇhaṃ adj m.ac.s dark, black, evil

dhammaṃ noun m.ac.s state of mind

vippahāya verb ger completely abandoning, totally renouncing

sukkaṃ adj m.ac.s pure, bright, good

bhāvetha verb opt.refl.3.s should cultivate, could develop

paṇḍito noun m.n.s sage, intelligent person, wise man

okā noun nt.abl.s from home, abode

anokam- noun nt.ac.s homelessness; independence

āgamma verb ger coming (to), arriving (at), meeting (with)

viveke noun m.loc.s in seclusion, solitude

yattha ind wherever, where

dūramaṃ adj nt.ac.s difficult to delight (in), hard to enjoy

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

[Dhp 88]

tatr'ābhiratim'iccheyya – hitvā kāme akiñcano

tatra- ind there, in that place

abhiratim- noun f.ac.s pleasure, delight, contentment, happiness

iccheyya verb opt.3.s should wish, want, desire

hitvā verb abs having left, having left behind, having abandoned

kāme noun m.ac.pl pleasures, sensual pleasures

akiñcano adj m.n.s with nothing, is nothing, having no, possession- less

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

## [The Burdens](#_Contents)

Bhārā

11

[sn 22.22]

bhārā have pañcakkhandhā – bhārahāro ca puggalo

bhār'ādānaṃ dukkhaṃ loke – bhāra-nikkhepanaṃ sukhaṃ

bhārā noun m.n.pl burdens, loads, weights

have ind indeed, surely

pañcakkhandhā noun m.n.pl five aggregates (of clinging)

bhāra-hāro noun m.n.s load-bearer, carrier of the burden

ca ind and

puggalo noun m.n.s person, individual

bhār'ādānaṃ noun nt.n.s picking up the burden, taking up the weight

dukkhaṃ noun nt.n.s discomfort, suffering, pain, unease, problem, trouble

loke noun m.loc.s in the world

bhāra- noun burden, load, weight

nikkhepanaṃ noun nt.n.s discarding, dropping, throwing down, casting off

sukhaṃ noun nt.n.s ease, comfort, happiness, pleasure

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

nikkhipitvā garuṃ bhāraṃ – aññaṃ bhāraṃ anādiya

samūlaṃ taṇhaṃ abbuyha – nicchāto parinibbuto

nikkhipitvā verb abs having discarded, having put down, having set aside

garuṃ adj m.ac.s heavy, onerous, weighty

bhāraṃ noun m.ac.s burden, load, weight

aññaṃ adj m.ac.s another, other, different

bhāraṃ noun m.ac.s burden, load, weight

anādiya verb ger not taking up

samūlaṃ adj f.ac.s with the root, including the root

taṇhaṃ noun f.ac.s craving, thirst

abbuyha verb ger pulling up, pulling out, tearing up, uprooting

nicchāto adj m.n.s satiated, satisfied, lit. not hungry

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

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

## [From the Elder Raṭṭhapāla](#_Contents)

Raṭṭhapāla-thera-gāthā

12

[TH 251 / MN 82]

passa cittakataṃ bimbaṃ – arukāyaṃ samussitaṃ

āturaṃ bahusaṅkappaṃ – yassa natthi dhuvaṃ ṭhiti

passa verb imp.2.s see! look (at)!

cittakataṃ adj m.ac.s made by the mind, adorned

bimbaṃ noun nt.ac.s form, image, doll, puppet, i.e. body

arukāyaṃ noun m.ac.s collection of wounds, mass of sores

samussitaṃ pp m.ac.s elevated, propped up, lit. supported up together

āturaṃ adj m.ac.s sick, diseased, ill, unhealthy

bahusaṅkappaṃ adj m.ac.s full of plans, with many intentions

yassa pron m.dat.s for that, for whoever

n'atthi verb pr.3.s is not, it is not, there is not, there is no, there is nothing

dhuvaṃ ind permanently, continuously, constantly, always, at all

ṭhiti noun f.n.s stability, constancy, endurance, long lasting lit. standing

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

passa cittakataṃ rūpaṃ – maṇinā kuṇḍalena ca

aṭṭhiṃ tacena onaddhaṃ – saha vatthehi sobhati

passa verb imp.2.s see! look (at)!

cittakataṃ adj m.ac.s made by the mind, adorned

rūpaṃ noun nt.ac.s body, physical body, bodily form

maṇinā noun m.ins.s by gem; jewel

kuṇḍalena noun nt.ins.s by ring, earring

ca ind and

aṭṭhiṃ noun nt.n.s bone

tacena noun m.ins.s with skin

onaddhaṃ pp nt.n.s enveloped (with), covered (with), wrapped

saha ind with, together (with), accompanied (by)

vatthehi noun nt.ins.s because of cloth, clothes, robe

sobhati verb pr.3.s shines, radiates, looks beautiful

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

alattakakatā pādā – mukhaṃ cuṇṇakamakkhitaṃ

alaṃ bālassa mohāya – no ca pāragavesino

alattaka- noun masc lac, a red animal dye, henna dye

katā pp m.n.pl done, made

pādā noun m.n.pl feet

mukhaṃ noun nt.n.s mouth, face

cuṇṇaka- noun powder

makkhitaṃ pp nt.n.s smeared, stained

alaṃ ind enough

bālassa noun m.gen.s of fool, idiot, immature person

mohāya noun m.dat.s for illusion, delusion, confusion

no ind not

ca ind but

pāragavesino noun m.gen.s of who is looking for salvation, seeking the beyond, lit. seeking the far shore

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

aṭṭha-pada-katā kesā – nettā añjana-makkhitā

alaṃ bālassa mohāya – no ca pāragavesino

aṭṭha- adj eight (8)

pada- noun way, place, position

katā pp m.n.pl done, made, arranged

kesā noun m.n.pl hair

nettā noun nt.n.pl eyes

añjana- noun eyeliner, cosmetic for the eyes, made of antimony

makkhitā pp nt.n.pl 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

alaṃ bālassa mohāya – no ca pāragavesino

añjanī'va noun f.n.s like a box for ointment, a collyrium pot

navā adj f.n.s new, fresh

cittā adj f.n.s decorated, beautiful, adorned

pūtikāyo noun m.n.s putrid body, disgusting body

alaṅkato adj m.n.s dressed up, decorated, adorned, lit. made suitable

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

passāmi loke sadhane manusse

laddhāna vittaṃ na dadanti mohā

luddhā dhanaṃ sannicayaṃ karonti

bhiyyova kāme abhipatthayanti

passāmi verb pr.1.s I sees, finds, understands

loke noun m.loc.s in the world

sadhane adj m.ac.pl rich, wealthy, lit. with wealth

manusse noun m.ac.pl people

laddhāna verb abs having got, having obtained

vittaṃ noun m.ac.s wealth, property, power

na dadanti verb pr.3.pl they not give, offer, donate

mohā noun nt.abl.s from illusion, delusion, confusion

luddhā adj m.n.pl who is greedy, who wants

dhanaṃ noun nt.ac.s wealth, riches, treasure

sannicayaṃ noun m.ac.s hoard, pile, cache, stash, accumulation

karonti verb pr.3.pl they make, do, arrange

bhiyyo-eva ind even more (than), and just more (than)

kāme noun m.ac.pl pleasures, sensual pleasures

abhipatthayanti verb pr.3.pl they long (for), hope (for), crave (for), aspire

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

rājā ca aññe ca bahū manussā

avītataṇhā maraṇaṃ upenti

ūnāva hutvāna jahanti dehaṃ

kāmehi lokamhi na hatthi titti

rājā noun m.n.s king

ca ind and

aññe pron m.n.pl others, other people, the rest

ca ind and

bahū adj m.n.pl many

manussā noun m.n.pl human beings, men, people

avītataṇhā adj m.n.pl not free from desire , not free from passion, not without craving

maraṇaṃ noun nt.ac.s death

upenti verb pr.3.pl they go to, approach, enter

ūnā-eva adj m.n.pl still wanting, lacking

hutvāna verb abs having become, having been

jahanti verb pr.3.pl they give up, leave, abandon, renounce

dehaṃ noun m.ac.s body

kāmehi noun m.ins.pl through pleasures, with sense pleasures

lokamhi noun m.loc.sg in the world

na ind not

h'atthi verb pr.3.s indeed there is

titti noun f.n.s satisfaction (in), contentment (from)

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

na dīghamāyuṃ labhate dhanena

na cāpi vittena jaraṃ vihanti

appaṃ hidaṃ jīvitamāhu dhīrā

asassataṃ vippariṇāma-dhammaṃ

na ind not

dīgham- adj nt.ac.s long (in space or time), tall

āyuṃ noun nt.ac.s life

labhate verb pr.refl.3.s one gets, one obtains

dhanena noun nt.ins.s by wealth, riches, treasure

na ind not

cāpi ind or even, and even, as well as

vittena noun m.ins.s by wealth, property, power

jaraṃ noun m.ac.s old age, growing old, decay

vihanti verb pr.3.s strikes, wards off, banish

appaṃ adj nt.ac.s short, small, insignificant

h'idaṃ pron nt.ac.s this indeed

jīvitam- noun nt.ac.s life, life span

āhu verb perf.3.pl they said

dhīrā noun m.n.pl wise man, sage

asassataṃ adj nt.ac.s not eternal, endless, perpetual

vippariṇāma-dhammaṃ adj nt.ac.s changing nature, changing character, subject to change

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

tasmā hi paññāva dhanena seyyā

yāya vosānamidhādhigacchati

abyositattā hi bhavābhavesu

pāpāni kammāni karoti mohā

tasmā ind from that, therefore, that is why, lit. from that

hi ind indeed, certainly, truly, definitely

paññā- noun f.n.s wisdom, knowledge, intelligence, intellect understanding, insight

eva ind only, just, so, even

dhanena noun m.ins.s with wealth, riches, treasure

seyyā adj f.n.s better, better than, preferable

yāya pron f.ins.s by whichever, with which (woman)

vosānaṃ- noun (relative) achievement, perfection, accomplishment

idha- ind here, now, in this world

adhigacchati verb pr.3.s gets, finds, obtains, attains

abyositattā noun nt.abl.s from (state) not perfected, not accomplished (comm) - not attained perfection

hi ind indeed

bhav'ābhavesu noun m.loc.pl in this or that life, any form of existence, some sort of existence

pāpāni adj nt.ac.pl evil, criminal, wrong, bad, vicious

kammāni noun nt.ac.pl actions, deeds, doing

karoti verb pr.3.s does, makes, acts, performs, builds

mohā noun m.abl.s because of illusion, delusion, confusion

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

kāmā hi citrā madhurā manoramā

virūparūpena mathenti cittaṃ

ādīnavaṃ kāmaguṇesu disvā

tasmā ahaṃ pabbajitomhi rāja

kāmā noun m.n.pl pleasures, sensual pleasures

hi ind indeed, certainly, truly, definitely

citrā adj m.n.pl decorated, beautiful, adorned

madhurā adj m.n.pl sweet, lovely

manoramā adj m.n.pl delightful, attractive, lit. mind pleasing

virūparūpena ind adv in different ways, in various ways, differently

mathenti verb pr.3.pl they agitate, shakes about, harass, upset

cittaṃ noun nt.ac.s mind

ādīnavaṃ noun m.ac.s danger (in), disadvantage (of), risk (of), peril (in)

kāmaguṇesu noun m.loc.pl in objects of sensual pleasure, sensual stimulation, lit. sensual strings

disvā verb abs having seen, having understood, having found

tasmā ind therefore, that is why, lit. from that

ahaṃ pron 1.n.s I

pabbajito- noun m.n.s monk, monastic, renunciant

amhi verb pr.1.s I am

rāja noun m.voc.s o king

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

dumapphalānīva patanti māṇavā

daharā ca vuḍḍhā ca sarīrabhedā

etam'pi disvā pabbajito'mhi raja

apaṇṇakaṃ sāmaññam'eva seyyo

duma- noun tree

phalāni- noun nt.n.pl fruits

iva ind like, as

patanti verb pr.3.pl they fall

māṇavā noun m.n.pl young men, young gentlemen, young Brahmans

daharā adj m.n.pl young

ca ind and

vuḍḍhā adj m.n.pl old, elderly, senior

ca ind and

sarīra- noun body

bhedā noun m.abl.s from breaking-up (of), breaking apart (of)

etaṃ api pron m.ac.s just this, this alone, this

disvā verb abs having seen, having understood, having found

pabbajito- noun m.n.s monk, monastic, renunciant

amhi verb pr.1.s I am

rāja noun m.voc.s o king

apaṇṇakaṃ ind surely; certainly

sāmaññaṃ- noun nt.n.s monkhood, state of being a monk

eva ind only, just, so, even, also

seyyo ind better

**As fruits from a tree, people fall, young and old, from breaking-up of the body,**

**just having seen this, I am a monk, o king. Certainly only monkhood is better.**

## [From the Elder Pārāpariya](#_Contents)

Pārāpariya-thera-gāthā

13

[TH 257]

aññathā loka-nāthamhi, tiṭṭhante purisuttame.

iriyaṃ āsi bhikkhūnaṃ, aññathā dāni dissati.

aññathā ind adv in a different manner, otherwise, differently

loka-nāthamhi noun m.loc.s(abs) when the Protector, Lord of the world (Epithet of the Buddha)

tiṭṭhante prp m.loc.s(abs) when remaining, persisting, lit. standing

purisa-uttame noun m.loc.s(abs) when the Greatest Man

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

iriyaṃ noun f.ac.s deportment, behaviour

āsi verb aor.3.s it was

bhikkhūnaṃ noun m.gen.pl of monks

aññathā ind adv in a different manner, otherwise, differently

dāni ind adv now

dissati verb pr.3.s seems; appears, is seen

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

sīta-vāta-parittāṇaṃ, hirikopīna-chādanaṃ.

matt-aṭṭhiyaṃ abhuñjiṃsu, santuṭṭhā itarītare.

sītavātaparittāṇaṃ nt.n.s protection from cold and wind

>sīta- noun cool; cold.

>vāta- noun wind

>parittāṇaṃ noun nt.n.s protection, refuge, safety

hirikopīnachādanaṃ nt.n.s covering that which arouses shyness

>hirikopīna- noun that which arouses shyness, private parts

>chādanaṃ noun nt.n.s covering; clothing

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

mattaṭṭhiyaṃ noun m.ac.s desirous of moderation (moderate)

>mattā- noun moderation

>aṭṭhiyaṃ adj m.ac.s desirous of; seeking for, having a purpose of

abhuñjiṃsu verb aor.3.pl they ate

santuṭṭhā pp m.n.pl satisfied, pleased, content

itarītare adj m.loc.s in any whatsoever, any kind of, lit: in another and another

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

paṇītaṃ yadi vā lūkhaṃ, appaṃ vā yadi vā bahuṃ.

yāpan'atthaṃ abhuñjiṃsu, agiddhā n'ādhimucchitā.

paṇītaṃ adj nt.n.s excellent; delicious

yadi ind if, even, even if, perhaps

vā ind or, either

lūkhaṃ adj nt.n.s rough, coarse, poor quality

appaṃ adj nt.n.s small; little; insignificant

vā ind or, either

yadi ind if, even, even if, perhaps

vā ind or, either

bahuṃ adj nt.n.s much; many

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

yāpanatthaṃ

> yāpana- noun nourishment, sustenance, preservation upkeep, support (of the body), lit. cause to go

> atthaṃ noun m.ac.s purpose, use, function

abhuñjiṃsu, verb aor.3.pl they ate

agiddhā adj m.n.pl without greed, without desire

nādhimucchitā.

>na- neg not

>adhimucchitā pp m.n.pl highly greedy, fixated on, infatuated with

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

jīvitānaṃ parikkhāre, bhesajje atha paccaye.

na bāḷhaṃ ussukā āsuṃ, yathā te āsavakkhaye.

jīvitānaṃ noun nt.gen.pl of life, living, livelihood

parikkhāre noun masc.acc.pl requisites; accessories

bhesajje noun nt.acc.pl medicines

atha ind then, also, and so, after that

paccaye noun nt.acc.pl supports, requisites, necessities

**requirements of life, medicines and also (other) support**

na neg not

bāḷhaṃ ind adv strongly; excessively; overly

ussukā adj m.n.pl zealously desiring; ambitious; anxiously striving; anxious; agitated

āsuṃ verb aor.3.pl they were

yathā ind as; like; in relation to; just as

te pron m.n.pl those, they

āsavakkhaye adj m.ac.pl extinction of the effluents, defilements

**they were not overly zealously desiring, just as they (zealously desiring) extinction of the effluents.**

araññe rukkhamūlesu, kandarāsu guhāsu ca.

vivekam'anubrūhantā, vihaṃsu tap'parāyanā.

araññe noun nt.loc.s in forest

rukkhamūlesu noun nt.loc.pl in the foots of a tree

kandarāsu noun m.loc.pl in grottoes, gorges

guhāsu noun f.loc.pl in caves; caverns.

ca conj and

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

vivekam'anubrūhantā prp m.n.pl continuously developing mental seclusion

>vivekaṃ- noun m.ac.s seclusion

>anubrūhantā prp m.n.pl continuously increasing, spreading cultivating, developing

vihaṃsu verb aor.3.pl they lived

tap'parāyanā adj m.n.pl devoted to that

>taṃ- pron m.ac.s that, it

>parāyanā adj m.n.pl destined for, culminating in, sloping to lit. going beyond

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

nīcā niviṭṭhā subharā, mudū atthaddha-mānasā.

abyāsekā amukharā, attha-cintā vas'ānugā.

nīcā adj m.n.pl humble

niviṭṭhā adj m.n.pl established in, settled in, entrenched in

subharā adj m.n.pl easy to support

mudū adj m.n.pl flexible, pliable, malleable, plastic, soft, mild

atthaddhamānasā adj not with arrogant mind

>a- neg not  
>thaddha- adj proud, arrogant, selfish; lit. stiff, hard

>mānasā noun m.ins.s with mind

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

abyāsekā adj m.n.pl un-defiled, untouched, unimpaired

amukharā adj m.n.pl not garrulous; not talkative

attha- goal, welfare, benefit

cintā noun f.n.pl "the act of thinking", thought

vas'ānugā adj m.n.pl obedient (to); subservient (to); under the control (of); subject (to)

**undefiled, not talkative, they subject to beneficial thoughts.**

tato pāsādikaṃ āsi, gataṃ bhuttaṃ nisevitaṃ.

siniddhā tela-dhārā'va, ahosi iriyāpatho.

tato ind adv therefore, lit: from there

pāsādikaṃ adj nt.n.s inspiring confidence

āsi verb aor.3.s was

gataṃ noun nt.n.s walking, moving

bhuttaṃ noun nt.n.s eating

nisevitaṃ noun nt.n.s practicing

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

siniddhā pp m.n.pl smooth, pliable; soft

teladhārāva as stream of oil

>tela- noun nt oil

>dhārā- noun f.n.s stream, flow

>va ind like, as

ahosi verb aor.3.s it was

iriyāpatho noun m.n.s way of carrying oneself, range of postures mode of deportment

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

yathā kaṇṭaka-ṭ'ṭhānamhi, careyya anupāhano.

satiṃ upaṭṭhapetvāna, evaṃ gāme munī care.

yathā ind as; like; just as.

kaṇṭaka- noun thorn, thorny

ṭ'ṭhānamhi noun nt.loc.s in place; locality

careyya verb opt.3.s could walk, move

anupāhano adj m.n.s without shoes

**like one without shoes could walk in thorny place,**

satiṃ noun f.ac.s mindfulness

upaṭṭhapetvāna, verb abs having caused to attend, having set up, having made sure is present

evaṃ ind thus; in this way

gāme noun m.loc.s in village

munī noun m.n.s sage, monk, hermit

care verb opt.3.s could walk, should move

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

saritvā pubbake yogī, tesaṃ vattam'anussaraṃ.

kiñcāpi pacchimo kālo, phuseyya amataṃ padaṃ.

saritvā verb abs having remembered

pubbake adj m.ac.pl ancient, of old, former

yogī noun m.ac.pl meditators, practitioners

tesaṃ pron m.gen.pl of them, their

vattam- noun custom, practice, way of life, behavior

anussaraṃ prp m.n.s remembering, recollecting

**having remembered former meditators, recollecting their behavior**

kiñcāpi ind however much, even if, even though

pacchimo adj m.n.pl latest, last, final

kālo noun m.n.s time, occasion

phuseyya verb opt.3.s could touche; reach; attain

amataṃ noun nt.ac.s deathless

padaṃ noun nt.ac.s place, position, state

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

## [On Protection](#_Contents)

Tāyana-gāthā

14

[sn 2.8]

chinda sotaṃ parakkamma, kāme panūda brāhmaṇa.

nappahāya munī kāme, n'ekattam'upapajjati.

chinda verb imp.2.s you cut, cut off, sever

sotaṃ n m.ac.s stream, river, current

parakkamma verb ger making continuous effort, striving, persevering persisting

kāme n m.ac.pl pleasures, sensual pleasures

panūda verb imp.2.s you dispel, drive out, reject, push away

brāhmaṇa n m.voc.s o saint, holy man, paragon, sage

nappahāya verb ger not leaving behind, not giving up, not abandoning

muni n m.n.s monk, sage, seer, hermit, silent sage

kāme n m.loc.s in pleasure, sensual pleasure

na- ind not

ekattaṃ- n nt.ac.s unity; identity; integration

upapajjati verb pr.3.s enters upon, enters (a state)

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

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

sithilo hi paribbājo, bhiyyo ākirate rajaṃ.

kayirā verb opt.3.s on should do, one could make, one wishes to do

ce ind if

kayirātha- verbopt.refl.3.s one by oneself should make

enaṃ noun m.ac.s this, it

daḷham- ind firmly, strongly, unwaveringly

enaṃ noun m.ac.s this, it

parakkame verb opt.3.s should undertake, would go for, advance towards make an effort

sithilo adj m.n.s loose, lax, slack

hi ind indeed, certainly, truly, definitely

paribbājo noun m.n.s homeless spiritual seeker, wandering monk

bhiyyo ind more (than), and more (than), even more (than)

ākirate verb opt.3.s could stir up, should heap up, kick up

rajaṃ noun m.ac.s (mental) impurity, defilement, lit: dust, dirt

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

akataṃ dukkaṭaṃ seyyo, pacchā tappati dukkaṭaṃ,

katañ'ca sukataṃ seyyo, yaṃ katvā n'ānutappati.

akataṃ adj nt.n.s not done, not made, not created

dukkaṭaṃ noun nt.n.s bad deed, wrong action

seyyo ind better (than)

pacchā ind afterwards, later, in the future

tappati verb pr.3.s regrets, suffers remorse, lit. is burned

dukkaṭaṃ noun nt.ac.s bad deed, wrong action

kataṃ'ca pp nt.n.s and done, made

sukataṃ noun nt.n.s good deed, right action

seyyo ind better (than)

yaṃ pron nt.ac.s that which, whichever

katvā verb abs having done, having made

nānutappati verb pr.3.s does not regret, does not suffer remorse, lit. is not burned

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

kuso yathā duggahito, hattham'ev'ānukantati,

sāmaññaṃ dupparāmaṭṭhaṃ, nirayāy'upakaḍḍhati.

kuso noun m.n.s Kusa grass

yathā ind like, just as

duggahito adj m.n.s wrongly held, grasped in the wrong way

hattham- noun m.ac.s hand

eva- ind only, just, so, even

anukantati verb pr.3.s cuts, slashes, slices, shears

sāmaññaṃ noun nt.n.s monkhood, state of being a monk

dupparāmaṭṭhaṃ pp nt.n.s wrongly held, incorrectly grasped

nirayāya- noun m.dat.s to hell, lit. gone down

ūpakaḍḍhati verb pr.3.s drags towards, pulls to

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

yaṃkiñci sithilaṃ kammaṃ, saṅkiliṭṭhañ'ca yaṃ vataṃ,

saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalan'ti

yaṃ- pron nt.n.s whatever, that which

kiñci pron nt.n.s some, something, anything

sithilaṃ adj nt.n.s loose, lax, slack

kammaṃ noun nt.n.s action, deed, doing

saṅkiliṭṭhañ'ca adj nt.n.s tarnished, defiled, tainted, corrupted, impure, dirty stained, soiled

yaṃ pron nt.n.s whatever, that which

vataṃ noun nt.n.s religious practice, spiritual practice, ritual observance

saṅkassaraṃ adj nt.n.s suspect, dodgy, doubtful

brahmacariyaṃ noun nt.n.s spiritual path, holy life, celibacy

na ind not

taṃ pron nt.n.s that

hoti verb pr.3.s is, there is

mahapphalan-ti adj nt.n.s of great fruit, yielding good results

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

## [Miscellaneous Verses](#_Contents)

Pakiṇṇaka-gāthā

15

[sn 22.43]

attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā,

dhammadīpā dhammasaraṇā anaññasaraṇā.

attadīpā, adj m.n.pl self-reliant, independent, oneself as foundation lit. island for oneself or lamp for oneself

viharatha verb imp.2.pl you should live, stay, remain, continue

attasaraṇā adj m.n.pl helping oneself, one's own refuge

anaññasaraṇā, adj m.n.pl who does not depend on another  
dhammadīpā adj m.n.pl with Dhamma as one's support, with Dhamma as one's foundation, lit. with Dhamma as an island or as a lamp

dhammasaraṇā adj m.n.pl who relies on the Dhamma, who's support is the Dhamma

anaññasaraṇā. adj m.n.pl who does not depend on another

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

[Dhp 152]

appassut'āyaṃ puriso, balibaddho'va jīrati,

maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.

appassuta- adj ignorant, uneducated, unlearned, lit. heard little

ayaṃ pron m.n.s this, this person

puriso noun m.n.s man, person

balibaddho'va noun m.n.s like an ox, bull

jīrati verb pr.3.s ages, grows old  
maṃsāni noun nt.n.pl meat, flesh

tassa pron m.gen.s his

vaḍḍhanti verb pr.3.pl increase, grow, develop

paññā noun f.n.s wisdom, knowledge, intelligence, intellect understanding, insight

tassa pron m.gen.s his

na ind not

vaḍḍhati verb pr.3.s increases, grows, develops

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

[Dhp 91]

uyyuñjanti satīmanto, na nikete ramanti te,

haṃsā'va pallalaṃ hitvā, okam'okaṃ jahanti te.

uyyuñjanti verb pr.3.pl they strive, make effort

satīmanto adj m.n.s mindful, fully present, attentive

na ind not

nikete noun nt.loc.s in home, house

ramanti verb pr.3.pl they enjoy, find pleasure (in), take delight (in), like

te pron m.n.pl they, those  
haṃsā'va noun m.n.s like swan, goose, flamingo, water bird

pallalaṃ noun nt.ac.s lake, pond, marsh

hitvā verb abs having left, having left behind, having abandoned

okamokaṃ noun nt.ac.s all homes, lit. home after home

jahanti verb pr.3.pl they give up, leave, abandon, renounce

te pron m.n.pl they, those

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

Snp 66 [v 949]

yaṃ pubbe taṃ visosehi, pacchā te m'āhu kiñcanaṃ,

majjhe ce no gahessasi, upasanto carissasi.

yaṃ pron m.ac.s whatever, that which

pubbe ind before, previously, formerly, in the past, in a previous life

taṃ pron m.ac.s that

visosehi verb imp.2.s you should dry up, desiccate, make wither evaporate

pacchā ind afterwards, later, in the future

te pron 2.dat.s for you, to you

m'āhu v+ind aor.3.s may there not be, don't let there be

kiñcanaṃ noun nt.ac.s something, anything, a tiny bit  
majjhe ind in the present, lit. in the middle

ce ind if

no ind not

gahessasi verb fut.2.s you will grasp

upasanto adj m.n.s still, calm, at peace, tranquil

carissasi verb fut.2.s you will live, lead (one's life), conduct oneself

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

Snp 22 [v 333]

uṭṭhahatha nisīdatha, ko attho supitena vo,

āturānañ'hi kā niddā, sallaviddhāna ruppataṃ.

uṭṭhahatha verb imp.2.pl get up! get out of bed! arouse oneself!

nisīdatha verb imp.2.pl sit!

ko pron m.n.s who? what? which?

attho noun m.n.s benefit, profit, good, welfare, goal

supitena noun nt.ins.s with sleep

vo; pron 2.dat.pl to you all, for you all  
āturānañ'hi adj m.dat.pl for sick, diseased, ill, unhealthy

kā pron f.n.s what? which?

niddā, noun f.n.s sleep

sallaviddhānaṃ adj m.dat.pl for pierced by an arrow

ruppataṃ prp m.dat.pl for being hurt, being oppressed, suffering

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

Snp 22 [v 334]

uṭṭhahatha nisīdatha, daḷhaṃ sikkhatha santiyā,

mā vo pamatte viññāya, maccurājā amohayittha vas'ānuge.

uṭṭhahatha verb imp.2.pl get up! get out of bed! arouse oneself!

nisīdatha verb imp.2.pl sit!

daḷhaṃ ind firmly, strongly, unwaveringly

sikkhatha verb imp.2.pl train! (for the purpose of), practice! (for the sake of)

santiyā; verb f.dat.s for peace, calm, tranquillity  
mā ind do not, may one not, don't let

vo pron 2.ac.pl you all

pamatte pp m.ac.pl careless, heedless, negligent, inattentive

viññāya verb ger knowing, understanding, being conscious (of)

maccurājā noun m.n.s King of Death

amohayittha verb aor.2.pl confused, misled, misguided, deceived

vasānuge adj m.ac.pl obedient to, subservient to, under the control of subject to

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

Snp 22 [v 335]

yāya devā manussā ca, sitā tiṭṭhanti atthikā,

tarath'etaṃ visattikaṃ, khaṇo vo mā upaccagā,

khaṇ'ātītā hi socanti, nirayamhi samappitā.

yāya pron f.ins.s by whichever, with which (woman)

devā noun m.n.pl deities

manussā noun m.n.pl people, human beings

ca ind and

sitā pp m.n.pl bound, tied to, attached to

tiṭṭhanti verb pr.3.pl they last, remain, persist, lit. stand

atthikā; adj m.n.pl wanting, needing, desiring, seeking  
taratha- verb imp.2.pl cross over! go through!

etaṃ pron f.ac.s this, this thing (subject)

visattikaṃ noun f.ac.s attachment, entanglement, ensnarement

khaṇo noun m.n.s moment, instant, point in time

vo pron 2.dat.pl to you all, for you all

mā ind do not, may one not, don't let

upaccagā verb imper.3.s it passed by, it escaped

khaṇ'ātītā adj who has missed the chance, who lost the opportunity, lit. moment passed by

hi ind indeed

socanti verb pr.3.pl they sorrow, grief, mourn

nirayamhi noun m.loc.s in hell, lit. gone down

samappitā pp m.n.pl ended up (in), consigned (to), delivered (to) committed (to)

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

Snp 22 [v 336]

pamādo rajo pamādo, pamād'ānupatito rajo,

appamādena vijjāya, abbahe sallam'attano'ti.

pamādo noun m.n.s carelessness, negligence, heedlessness

rajo noun m.n.s (mental) impurity, defilement, lit: dust

pamādo noun m.n.s carelessness, negligence, heedlessness

pamāda- noun carelessness, negligence, heedlessness

anupatito pp m.n.s fallen (into), immersed (in), afflicted (with) stricken (by), following, accompanying

rajo noun m.n.s (mental) impurity, defilement, lit: dust  
appamādena noun m.ins.s by carefulness, caution, vigilance, diligence conscientiousness, heedfulness, lit. not heedless

vijjāya noun f.ins.s by knowledge, wisdom, understanding

abbahe verb opt.3.s should pull out, should pluck out, should extract

sallaṃ- noun m.ac.s (any sharp pointed object which causes pain) arrow spike, dagger, dart, barb

attano'ti noun m.gen.s of self, of oneself, one's own, my own

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

[Dhp 212]

piyato jāyatī soko, piyato jāyatī bhayaṃ,

piyato vippamuttassa, n'atthi soko kuto bhayaṃ.

piyato noun m.abl.s from love, affliction

jāyatī verb pr.3.s arises, is produced

soko noun m.n.s grief, sorrow, sadness

piyato noun m.abl.s from love, affliction

jāyatī verb pr.3.s arises, is produced

bhayaṃ noun nt.n.s fear, fright, terror, dismay  
piyato noun m.abl.s from love, affliction

vippamuttassa pp m.dat.s for freed (from), released (from), saved (from)

natthi verb pr.3.s is not, it is not, there is not, there is no

soko noun m.n.s grief, sorrow, sadness

kuto ind let alone, not to mention, what to say of

bhayaṃ noun nt.n.s fear, fright, terror, dismay

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

[MN 107]

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

tiṭṭhati- verb pr.3.s lasts, remains, persists, exists, lit. stand

eva ind only, just, so, even

nibbānaṃ noun nt.n.s going out (of a lamp), extinguishing (of a fire) quenching

tiṭṭhati verb pr.3.s lasts, remains, persists, exists, lit. stand

nibbānagāmī adj m.n.s leading to putting out the fire, conducive to Nibbāna

maggo noun m.n.s road, path, track, way

maggakkhāyī- adj m.n.s one who shows a path, announcing the way

ahaṃ pron 1.n.s I

tathāgato noun m.n.s the Such Become, Realised, being in such a state

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

[Dhp 276]

tumhehi kiccam'ātappaṃ

tumhehi pron m.ins.pl by you (all)

kiccam- ptp nt.n.s should be made, ought to be done

ātappaṃ noun nt.n.s effort, exertion

**By you effort should be made.**

[MN 19]

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

yaṃ pron m.ac.s whatever

satthārā noun m.ins.s by the teacher, with the master

karaṇīyaṃ ptp m.ac.s should be done, must be done, ought to be made

sāvakānaṃ noun m.dat.pl for disciples, pupils, lit. hearers

hit'esinā adj m.ins.s by benevolent; who wishes one well; who wants the best for; lit. seeking benefit

anukampakena adj m.ins.s by compassionate, kind

anukampaṃ noun f.ac.s compassion, pity

upādāya ind referring (to), on account (of), because (of), out of

kataṃ pp m.ac.s done

vo pron 2.dat.pl to you all, for you all

taṃ pron m.ac.s that

mayā pron 1.ins.s by me

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

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

etāni pron nt.n.pl these

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

etāni pron nt.n.pl these

suññāgārāni noun nt.n.pl empty dwellings, uninhabited places

jhāyatha verb imp.2.pl meditate!, contemplate!

mā pamād'attha ind+m+imp don't be negligent!

mā ind do not, may one not, don't let

pacchā ind afterwards, later, in the future

vippaṭisārino adj m.n.pl remorseful, regretful, sorry

ahuvattha verb aor.2.pl you all were

ayaṃ noun f.n.s this

vo pron 2.dat.pl to you all, for you all

amhākaṃ pron 1.gen.pl our, of us (royal plural)

anusāsanī'ti noun f.n.s advice, instruction, teaching

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

## [A single Excellent Night](#_Contents)

Bhadd'eka-ratta

16

[Mn 131]

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

atītaṃ adj nt.ac.s past, gone past

n'ānvāgameyya verb opt.3.s could not follow; should not return, chase after, run back

nappaṭikaṅkhe verb opt.3.s could not wishe for, should not long for, live in expectation, place expectations

anāgataṃ noun nt.ac.s future, lit. not come

yad pron nt.ac.s whichever, whatever, that which (object)

atītaṃ- n nt.ac.s past

pahīnaṃ pp nt.ac.s abandoned, dispelled, eliminated, removed given up

taṃ pron nt.ac.s that

appattaṃ- pp nt.ac.s not attained, not reached, not gained, not found

ca ind and

anāgataṃ noun nt.ac.s future, lit. not come

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

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

paccuppannañ- adj m.ac.s present, existing, current

ca ind and

yaṃ pron m.ac.s whatever, whichever, that which

dhammaṃ noun m.ac.s mental state

tattha tattha ind in each and every case, lit. there and there

ind right there, here and now, lit. there and there

vipassati verb pr.3.s sees deeply (into), sees in detail, understands with insight

asaṃhiraṃ adj m.ac.s immovable, unconquerable, irrefutable

asaṅkuppaṃ adj m.ac.s not to be shaken; immovable; steady

taṃ pron m.ac.s that

vidvā masc m.n.s wise

m-anubrūhaye verb opt.3.s should foster, nurture, develop, lit. cause to increase

**And he understands with insight right there any state which is presently arisen. (or)**

**And he understands with insight in each and every case a state which is presently arisen.**

**One who is wise should cultivate that unmoveable and steady [state].**

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

ajja- ind today, now

eva ind only, just, so, even

kiccam- ptp nt.n.s should be made, ought to be done

ātappaṃ noun nt.n.s effort, exertion

ko pron m.n.s who? what? which?

jaññā verb opt.3.s could know, must understand

maraṇaṃ noun nt.ac.s death

suve ind tomorrow

na ind not

hi ind indeed, certainly, truly, definitely

no ind then, now, indeed

saṅgaran- noun promise, agreement

tena pron m.ins.s with him, with that, by that

mahā- adj great, large, powerful, grand, vast, extensive

senena noun m.ins.s with army

maccunā noun m.ins.s with death, Death, Mara

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

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

evaṃ ind thus, this, like this, just as, such

vihārim- adj m.ac.s who lives (in a state of), living

ātāpiṃ adj m.ac.s ardent, zealous, with continuous effort, lit. burning

ahorattam- noun nt day and night

atanditaṃ adj m.ac.s energetic, effortful, active, alert, lit. not lazy

taṃ pron m.ac.s that, him

ve ind indeed, truly, really

bhadda- adj good, lucky, auspicious

eka- adj one

ratto- noun night

ti – ind ”

santo adj m.n.s still, calm, at peace, tranquil

ācikkhate verb opt.3.s could tell about, describe, point out, teach

muni noun m.n.s monk, sage, seer, hermit, silent sage

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

# Teachings

## [Setting in Motion The Wheel of Dhamma](#_Contents)

Dhamma-cakkappavattana

17

[sn 56.11]

dve'me bhikkhave antā pabbajitena na sevitabbā

dve- adj m.n.pl two (2)

ime pron m.n.pl these

antā noun m.n.pl ends, sides, extremes

pabbajitena masc m.ins.s by monk, one who has gone forth

na ind not

sevitabbā pp m.n.pl should be associated with, affiliated, pursued with

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

yo c'āyaṃ kāmesu kāma-sukh'allik'ānuyogo hīno gammo pothujjaniko anariyo anattha-sañhito,

yo pron m.n.s whatever

c'āyaṃ pron m.n.s and this

kāmesu noun m.loc.pl in pleasures, sensual pleasures, in sensuality

kāmasukha- noun comfort of sense pleasures, happiness of sense pleasure

allika- ? ? clinging to, sticking to

anuyogo noun m.n.s praxis, practice of, devotion to, pursuit of, doing

hīno adj m.n.s low, inferior, deficient

gammo adj m.n.s vulgar, common, lit. of the village

pothujjaniko adj m.n.s common, ordinary, coarse, lit. belonging to the ordinary man

anariyo adj m.n.s ignoble, vulgar, coarse

anattha-sañhito 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 anattha-sañhito.

yo pron m.n.s whatever

c'āyaṃ pron m.n.s and this

atta-kilamath'ānuyogo adj m.n.s connected with self-mortification

dukkho adj m.n.s uncomfortable, painful, unpleasant

anariyo adj m.n.s ignoble, vulgar, coarse

anattha-sañhito adj m.n.s unprofitable, pointless, not connected to goal

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

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

ete pron m.ac.pl these

kho ind indeed

ubho pron m.ac.pl both

ante noun m.ac.pl ends, sides, extremes

anupagamma verb ger avoiding, not going near, lit. not approaching

majjhimā adj f.n.s middle

paṭipadā noun f.n.s way, path of progress, path of practice

tathāgatena noun m.ins.s by the Such Become, Realised

abhisambuddhā pp f.n.s realised (by), discovered (by)

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

cakkhukaraṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

cakkhukaraṇī adj f.n.s which produces vision

ñāṇakaraṇī adj f.n.s which produces understanding

upasamāya noun m.dat.s for calmness, peace, tranquillity

abhiññāya noun f.dat.s for direct knowledge, higher understanding

sambodhāya noun m.dat.s for enlightenment, full awakening, perfect understanding

nibbānāya noun nt.dat.s for going out (of a lamp), extinguishing (of a fire), quenching

saṃvattati verb pr.3.s leads (to)

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

katamā ca sā bhikkhave majjhimā paṭipadā

**And what bhikkhus is that middle way of practice?**

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

ayaṃ- pron m.n.s this

eva ind only, just, so, even

ariyo adj m.n.s noble, distinguished

aṭṭhaṅgiko adj m.n.s with eight parts; eight-limbed, eight-fold

maggo noun m.n.s road, path, way

seyyathīdaṃ ind as follows, i.e.

sammādiṭṭhi noun f.n.s correct outlook, right view

sammāsaṅkappo noun m.n.s correct intention, right thoughts

sammāvācā noun f.n.s correct speech

sammākammanto noun m.n.s correct behaviour, right actions

sammāājīvo noun m.n.s correct livelihood

sammāvāyāmo noun m.n.s correct effort

sammāsati noun m.n.s correct remembrance, right mindfulness

sammāsamādhi noun m.n.s correct composure, right stability of mind

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

ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā

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

cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

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

idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ

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

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

jāti noun f.n.s birth, rebirth, conception

pi ind also, and also, even so

dukkhā adj f.n.s uncomfortable, painful, unpleasant, causing misery

jarā noun f.n.s old age, growing old, decay, ageing

pi ind also, and also, even so

dukkhā adj f.n.s uncomfortable, painful, unpleasant, causing misery; unsatisfactory

byādhi- noun m.n.s sickness, disease, lit. upset

pi ind also, and also, even so

dukkhā adj f.n.s uncomfortable, painful, unpleasant, causing misery; unsatisfactory

maraṇaṃ noun nt.n.s death

pi ind also, and also, even so

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant; unsatisfactory

soka- noun grief, sorrow, sadness

parideva- noun mourning, lament, wail, cry

dukkha- noun discomfort, suffering, pain, unease something unsatisfactory, problem, trouble

domanassa- noun (mental) suffering, distress, dissatisfaction

upāyāsā noun m.n.pl irritation, mental disturbance, mental affliction

pi ind also, and also, even so

dukkhā adj f.n.s uncomfortable, painful, unpleasant; unsatisfactory

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

appiyehi sampayogo dukkho,

appiyehi adj m.ins.pl with not dear, unloved, disliked

sampayogo noun m.n.s connection, contact with, association affiliation, interaction

dukkho adj m.n.s uncomfortable, painful, unpleasant, causing misery; unsatisfactory

**association with the disliked is suffering**

piyehi vippayogo dukkho

piyehi adj m.ins.pl with dear, beloved, lovely

vippayogo noun m.n.s separation, detachment, breakup (of a relationship)

dukkho adj m.n.s uncomfortable, painful, unpleasant, causing misery; unsatisfactory

**separation with dears is suffering**

yampicchaṃ na labhati tampi dukkhaṃ

yam-(p)-icchaṃ m.ac.s that with desiring

>yaṃ pron m.ac.s which, that which, who, one who

>icchaṃ adj m.ac.s wishing for, desiring, wanting

na ind not

labhati verb pr.3.s gets, receives, obtains

tam'pi pron m.ac.s that too, even that, just that, that very thing

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant unsatisfactory

**Not getting what is desiring is also suffering**

saṅkhittena pañcupādānakkhandhā dukkhā

saṅkhittena ind adv in brief, concisely, briefly

pañca- adj five (5)

upādāna- noun acquisition, grasping, clinging; fuel (for fire)

khandhā noun m.n.pl aggregates, combinations, conglomerations

dukkhā adj f.n.s uncomfortable, painful, unpleasant unsatisfactory

**In brief the five aggregates of clinging are suffering**

idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ

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

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

yā- pron f.n.s whatever, that which

ayaṃ pron f.n.s this

taṇhā noun f.n.s craving, wanting, desire, lit. thirst

ponobbhavikā adj f.n.s repeated existence, leading to rebirth

nandi-rāga- noun delight and desire

sahagatā adj f.n.s connected (with), associated (with), lit. going (with)

tatra-tatra- ind here and there, everywhere

abhinandinī adj f.n.s taking delight (in), getting pleasure (from) thoroughly enjoying, relishing

seyyathīdaṃ ind i.e., as follows, lit. (like) that like this

kāmataṇhā noun f.n.s craving for sensual pleasure

bhavataṇhā noun f.n.s craving for becoming, craving for existence

vibhavataṇhā noun f.n.s craving for non-existence, craving for annihilation

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

idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ

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

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

yo pron m.n.s whatever, that which

tassā-y-eva idioṃ of that very, of that exact, of that

taṇhāya noun f.gen.s of craving, wanting, desire, lit. thirst

asesa-virāga-nirodho n m.n.s complete fading away and ending, remainderless dispassion and cessation

cāgo noun m.n.s giving up, relinquishing, abandoning

paṭinissaggo noun m.n.s giving up, relinquishing, dropping, abandoning

mutti noun f.n.s liberation, freedom, emancipation, release

anālayo noun m.n.s non-clinging, non-attachment

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

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

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

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

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

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

idaṃ pron nt.n.s this

dukkhaṃ noun nt.ac.s discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

ariyasaccaṃ'ti noun nt.n.s truth of the Buddha, noble truth

me pron 1.dat.s to me, for me

pubbe ind before, previously, formerly, in the past

ananussutesu adj m.loc.pl with regard to not heard

dhammesu noun m.loc.pl with regard to things

cakkhuṃ noun nt.n.s seeing, power of seeing; vision

udapādi verb aor.3.s arose, sprung up

ñāṇaṃ noun nt.n.s knowledge, understanding, insight

udapādi verb aor.3.s arose, sprung up

paññā noun f.n.s wisdom, knowledge, intelligence, intellect understanding, insight

udapādi verb aor.3.s arose, sprung up

vijjā noun f.n.s knowledge, wisdom, understanding

udapādi verb aor.3.s arose, sprung up

āloko noun m.n.s light, brightness, clarity

udapādi verb aor.3.s arose, sprung up

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

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

taṃ pron nt.n.s that

kho ind indeed, surely, certainly, truly

pana- ind moreover, and now, but

idaṃ pron nt.n.s this

dukkhaṃ noun nt.ac.s discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

ariya-saccaṃ noun nt.n.s truth of the Buddha, noble truth

pariññeyyan'ti ptp nt.n.s should be completely comprehended, should be fully understood

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

taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ pariññātan-ti

taṃ pron nt.n.s that

kho ind indeed, surely, certainly, truly

pana- ind moreover, and now, but

idaṃ pron nt.n.s this

dukkhaṃ noun nt.ac.s discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

ariya-saccaṃ noun nt.n.s truth of the Buddha, noble truth

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 cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi

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

taṃ kho pan'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 pan'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 cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi

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

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

sacchikatan'ti pp nt.n.s personally experienced, personally realized

**Indeed now this noble truth of the origin of suffering** **has been personally experienced.**

idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccan-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 pan'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvetabban-ti

bhāvetabban'ti ptp nt.n.s should be cultivated, should be developed

**Indeed now this noble truth of the cessation of suffering should be developed.**

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

bhāvitan'ti pp nt.n.s cultivated, developed, lit. caused to be

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

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

yāvakīvañ'ca ind and as long as

me pron 1.gen.s my

imesu pron nt.loc.pl in these

catūsu adj nt.loc.pl in four

ariyasaccesu noun nt.loc.pl truth of the Buddha, noble truth

evaṃ- ind thus, this, like this, just as, such

ti-parivaṭṭaṃ noun nt.ac.s three circles

dvādasa- adj twelve (12)

ākāraṃ noun m.ac.s way, manner, method, lit. way of making

yathābhūtaṃ adj nt.n.s as it is, in reality, lit. like it has become

ñāṇadassanaṃ noun nt.n.s total understanding, knowing and seeing, knowledge and vision

na ind not

suvisuddhaṃ adj nt.n.s well cleansed, perfectly purified, completely pure

ahosi verb aor.3.s it was

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

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

n'eva ind not even, not only

tāva- ind that much, as long as, to that extent, until, at least

ahaṃ pron 1.n.s I

sadevake adj m.loc.s in with devas, with gods

loke noun m.loc.s in the world

samārake adj m.loc.s with mara(s)

sabrahmake adj m.loc.s including gods, with Brahmā(s)

sassamaṇa-brāhmaṇiyā adj f.loc.s with recluse(s) and priest(s)

pajāya noun f.loc.s in population, generation, mankind

sadevamanussāya adj m.loc.s with kings and commoners, with gods and men

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

paccaññāsiṃ verbaor.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 paccaññāsiṃ

atha- ind then, also, and so, after that

**Than, I did claim that I perfectly understood the unsurpassed perfect awakening, in this world with devas, māras and brahmas, amongst population with its priests and renunciants, kings and commoners.**

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

ñāṇaṃ ca noun nt.n.s and knowledge, understanding, insight

pana ind moreover, and now, but

me pron 1.dat.s to me; for me

dassanaṃ noun nt.n.s insight, realization, spiritual vision

udapādi verb aor.3.s arose, sprung up

akuppā adj f.n.s unshakable, unwavering, unassailable

me pron 1.gen.s my

vimutti noun f.n.s freedom, liberation

ayaṃ- pron f.n.s this

antimā adj f.n.s very last, final, ultimate

jāti noun f.n.s birth, rebirth

n'atthi- verb pr.3.s there is not

dāni ind now, at this moment

punabbhavo'ti noun m.n.s appearing again, renewed existence, further becoming

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

## [Anupubba-Sikkhā](#_Contents)

The Gradual Training

18

### [MN 27 / 38 / 51]

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

taṃ pron m.ac.s that

dhammaṃ noun m.ac.s teaching; discourse; doctrine

suṇāti verb pr.3.s hears, listens

gahapati noun m.n.s householder, landowner, lit. house master

vā ind or

gahapati-putto noun m.n.s householder's son

vā ind or

aññatarasmiṃ pron m.loc.s in a certain, a

vā ind or

kule noun m.loc.s in family, house, household

paccājāto pp m.n.s reborn, came to a new existence

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

so pron m.n.s he

taṃ pron m.ac.s that

dhammaṃ noun m.ac.s Teaching

sutvā verb abs having heard, having listened

tathāgate noun m.loc.s in the Such Become, Realised

saddhaṃ noun f.ac.s faith, confidence

paṭilabhati verb pr.3.s obtains, receives, gets

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

so pron m.n.s he

tena pron m.ins.s with that, by that

saddhā- noun faith, confidence

paṭilābhena noun m.ins.s with personal acquisition (of), obtaining (of) gaining (of)

samannāgato adj m.n.s possessing, endowed (with), having

iti ind thus, this is, and so

paṭisañcikkhati verb pr.3.s reflects, considers

**Endowed with that confidence, he considers thus:**

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

sambādho adj m.n.s oppressive, crowded, inconvenient.

gharāvāso noun m.n.s living in a household; household life; family life.

rajo-patho adj m.n.s dusty, dirty , lit: condition of dust, state of dirt

abbhokāso noun m.n.s open space, open air

pabbajjā noun f.n.s ordination, renunciation

na-y-idaṃ pron nt.nom.s this is not

sukaraṃ adj nt.nom.s easily done, easy to do

agāraṃ noun nt.ac.s dwelling, building, house, hut

ajjhāvasatā prp m.ins.s by living, inhabiting

ekanta- adj absolute, total, perfect, complete

paripuṇṇaṃ pp nt.ac.s completed, perfected, fulfilled, accomplished

ekanta- adj absolute, total, perfect, complete

parisuddhaṃ pp nt.ac.s clean, pure, bright

saṅkha-likhitaṃ adj nt.ac.s polished like mother-of-pearl, bright, perfect

brahmacariyaṃ noun nt.ac.s spiritual path, holy life, celibacy

carituṃ verb inf to act, to behave, to live

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

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

yannūnāhaṃ ind what if I, maybe I should, let me

kesamassuṃ noun nt.ac.s hair and beard

ohāretvā verb abs having shaved, lit. having caused to take down

kāsāyāni adj nt.ac.pl brownish, colour of Buddhist monks' robes

vatthāni noun nt.ac.pl clothes, robes

acchādetvā verb abs having dressed (in), having clothed oneself (in) having put on

agārasmā noun nt.abl.s from household life, domestic life

anagāriyaṃ noun nt.ac.s homelessness

pabbajeyyaṃ verb opt.refl.1.s would ordain as monk, could renounce the household life, go forth

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

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

so pron m.n.s he

aparena samayena idioṃ at another time, later

appaṃ adj m.ac.s short, small, insignificant

vā ind or

bhogakkhandhaṃ noun m.ac.s mass of wealth, mountain of wealth

pahāya verb ger leaving behind, giving up, abandoning

mahantaṃ adj m.ac.s great, large, powerful, grand, mighty, vast

vā ind or

bhogakkhandhaṃ noun m.ac.s mass of wealth, mountain of wealth

pahāya verb ger leaving behind, giving up, abandoning

appaṃ adj m.ac.s short, small, insignificant

vā ind or

ñātiparivaṭṭaṃ noun m.ac.s the circle of relations.

pahāya verb ger leaving behind, giving up, abandoning

mahantaṃ adj m.ac.s great, large, powerful, grand, mighty, vast

vā ind or

ñātiparivaṭṭaṃ noun m.ac.s the circle of relations.

pahāya verb ger leaving behind, giving up, abandoning

kesamassuṃ noun nt.ac.s hair and beard

ohāretvā verb abs having shaved, lit. having caused to take down

kāsāyāni adj nt.ac.pl brownish, colour of Buddhist monks' robes

vatthāni noun nt.ac.pl clothes, robes

acchādetvā verb abs having dressed (in), having clothed oneself (in) having put on

agārasmā noun nt.abl.s from household life, domestic life

anagāriyaṃ noun nt.ac.s homelessness

pabbajati verb pr.3.s ordains as monk, renounces the household life goes forth

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

### [MN 107]

sakkā nu kho bho gotama imasmim'pi dhammavinaye evam'eva anupubbasikkhā anupubbakiriyā anupubbapaṭipadā paññapetun"ti?

sakkā ind adv it is possible

nu kho ind ? (integration)

bho gotama noun m.voc.s master Gotama

imasmiṃ api pron m.loc.s in this also

dhamma-vinaye noun m.loc.s in Teaching and Discipline

evaṃ eva ind similarly, just like this

anupubba-sikkhā noun f.acc.pl gradual training

anupubba-kiriyā noun f.acc.pl gradual activity

anupubba-paṭipadā noun f.acc.pl gradual practice

paññapetuṃ iti? verb inf to define; to declare; to describe; lit. to make known

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

"sakkā imasmimpi dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā paññapetuṃ.

sakkā ind adv it is possible

imasmim'pi pron m.loc.s in this too

dhamma-vinaye noun m.loc.s in Teaching and Discipline

anupubba-sikkhā noun f.n.s gradual training

anupubba-kiriyā noun f.n.s gradual action

anupubba-paṭipadā noun f.n.s gradual practice

paññapetuṃ verb inf to regulates or make a rule; makes known; declares; prepares, define

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

tathāgato purisadammaṃ labhitvā paṭhamaṃ evaṃ vineti.

tathāgato noun m.n.s the Tathagata

purisadammaṃ noun m.ac.s a person to be trained or converted

labhitvā verb abs having got; having obtained; having attained.

paṭhamaṃ ind adv at first; for the first time

evaṃ ind like this

vineti verb pr.3.s trains, instructs, disciplines

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

ehi tvaṃ bhikkhu sīlavā hohi pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhassu sikkhāpadesū'ti.

ehi tvaṃ verb imp.2.s come you!

bhikkhu noun m.voc.s o monk!

sīlavā noun m.n.s virtuous; observing the moral practices

hohi verb imp.2.s you must be

pātimokkha- noun a collection of precepts contained in the Vinaya

saṃvara- noun restraint

saṃvuto pp m.n.s restrained; shut; covered

viharāhi verb imp.2.s you must live; dwell

ācāra- noun conduct; behaviour; practice

gocara- noun field of work, suitable place

sampanno pp m.n.s accomplished, fulfilled, completed, become endowed with

aṇumattesu adj m.loc.pl in very small size; tiny

vajjesu noun m.loc.pl in faults

bhayadassāvī noun m.n.s one, realising the danger

samādāya verb abs having accepted

sikkhassu verb imp.ref.2.s you must train yourself

sikkhāpadesū'”ti noun nt.loc.pl in precepts; religious rules

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

### [MN 51]

so evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti

so pron m.n.s he

evaṃ ind thus, this, like this, just as, such

pabbajito pp m.n.s ordained, renounced

samāno prp m.n.s being, existing

bhikkhūnaṃ noun m.gen.pl of monks

sikkhā- noun training, practice

sājīva- noun mode of living, lifestyle, way of life

samāpanno pp m.n.s undertaken, engaged in

pāṇātipātaṃ noun m.ac.s killing living beings

pahāya verb ger leaving behind, giving up, abandoning

pāṇātipātā noun m.abl.s from killing living beings

paṭivirato pp m.n.s abstained (from), desisted (from)

hoti verb pr.3.s he is

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

nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

nihitadaṇḍo adj m.n.s put down a stick

nihitasattho adj m.n.s put down a weapon

lajjī adj m.n.s who has conscience, sensitive

dayāpanno adj m.n.s compassionate, sympathetic, full of kindness lit. accomplished in kindness

sabba- adj all

pāṇabhūta- noun living beings, lit. breathing beings

hitānukampī adj m.n.s compassionate for the welfare of, concerned for the good of

viharati verb pr.3.s lives, stays, remains, continues

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

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

adinnādānaṃ noun nt.ac.s theft, stealing, lit. taking what is not given

pahāya verb ger leaving behind, giving up, abandoning

adinnādānā noun nt.abl.s from theft, stealing, lit. taking what is not given

paṭivirato pp m.n.s abstained (from), desisted (from)

hoti verb pr.3.s he is

dinnādāyī adj m.n.s taking (only) what is given.

dinnapāṭikaṅkhī adj m.n.s wishing for only what is given.

athenena adj m.ins.s by not stealing

suci-bhūtena adj m.ins.s by being clean, becoming pure

attanā noun m.ins.s with oneself, by oneself

viharati verb pr.3.s lives, stays, remains, continues

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

abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

abrahmacariyaṃ noun nt.ac.s unchasity, uncelibacy

pahāya verb ger leaving behind, giving up, abandoning

brahmacārī noun m.n.s celibate person, one living the holy life

hoti verb pr.3.s he is

ārācārī adj m.n.s living far from, apart

virato pp m.n.s stopped, abstained (from), given up, desisted

methunā noun m.abl.s from sexual intercourse, sexual activity

gāmadhammā noun m.abl.s from vulgar practice, vile conduct

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

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

musāvādaṃ noun m.ac.s lying, false speech, lit. speaking falsely

pahāya verb ger leaving behind, giving up, abandoning

musāvādā noun m.abl.s from lying, false speech , lit. speaking falsely

paṭivirato pp m.n.s abstained (from), desisted (from)

hoti verb pr.3.s he is

saccavādī adj m.n.s one who speaks the truth

saccasandho adj m.n.s reliable

theto adj m.n.s firm; trustworthy; sure, certain

paccayiko adj m.n.s trustworthy

avisaṃvādako adj m.n.s not deceiving, not lying

lokassa noun m.dat.s to the world

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

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 noun f.ac.s speech, words, statement

pahāya verb ger leaving behind, giving up, abandoning

pisuṇāya adj f.abl.s from divisive, defamatory, slanderous backbiting

vācāya noun f.abl.s from speech, words, statement

paṭivirato pp m.n.s abstained (from), desisted (from)

hoti verb pr.3.s he is

ito ind from here (place)

sutvā verb abs having heard, having listened (to)

na ind not

amutra ind there, in such-and-such a place

akkhātā noun m.n.s speaker, who tells

imesaṃ pron m.gen.pl of them, for those

bhedāya noun m.dat.s for breaking-up (of), breaking apart (of)

amutra ind there, in such-and-such a place

vā ind or

sutvā verb abs having heard, having listened (to)

na ind not

imesaṃ pron m.dat.pl for them, for those

akkhātā noun m.n.s speaker, who tells

amūsaṃ pron m.gen.pl for those, so and so

bhedāya noun m.dat.s for breaking-up (of), breaking apart (of)

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

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

iti ind thus, this is, and so

bhinnānaṃ pp m.gen.pl of split, split apart, broken, divided

vā ind or

sandhātā noun m.n.s reconciler, conciliator, lit. who puts together

sahitānaṃ adj m.gen.pl of united, on friendly terms

vā ind or

anuppadātā noun m.n.s who increases, who gives more

samaggārāmo adj m.n.s delighting in concord, enjoying peace

samaggarato adj m.n.s who enjoys unity, who is fond of concord who likes harmony

samagganandī adj m.n.s who enjoys concord, who delights in peace

samaggakaraṇiṃ adj f.ac.s peace-making

vācaṃ noun f.ac.s speech, words, statement

bhāsitā noun m.n.s speaker

hoti verb pr.3.s he is

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

pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti.

pharusaṃ adj f.ac.s (of speech) unkind, harsh, rough

vācaṃ noun f.ac.s speech, words, statement

pahāya verb ger leaving behind, giving up, abandoning

pharusāya adj f.abl.s from unkind, harsh, rough

vācāya noun f.abl.s from speech, words, statement

paṭivirato pp m.n.s abstained (from), desisted (from)

hoti verb pr.3.s he is

yā pron f.n.s whatever, whichever

sā pron f.n.s that

vācā noun f.n.s speech, words, statement

nelā adj f.n.s polite, gentle, inoffensive, lit. without fault

kaṇṇasukhā adj f.n.s easy on the ear, pleasant to hear

pemanīyā adj f.n.s endearing, friendly, affectionate

hadayaṅgamā adj f.n.s heart warming, from the heart, touching the heart, lit. going to the heart

porī adj f.n.s urbane, polite, polished, refined

bahujana-kantā adj f.n.s charming for multitude, pleasant for many people

bahujana-manāpā adj f.n.s pleasant for multitude, likable for many people

tathārūpiṃ adj f.ac.s such, so formed, of such quality

vācaṃ noun f.ac.s speech, words, statement

bhāsitā noun m.n.s speaker

hoti verb pr.3.s he is

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

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

samphappalāpaṃ noun m.ac.s frivolous talk, idle chatter, useless talk

pahāya verb ger leaving behind, giving up, abandoning

samphappalāpā noun m.abl.s from frivolous talk, idle chatter, useless talk

paṭivirato pp m.n.s abstained (from), desisted (from)

hoti verb pr.3.s he is

kālavādī noun m.n.s who speaks at the proper time

bhūtavādī noun m.n.s who speaks what is true

atthavādī noun m.n.s who speaks what is beneficial

dhammavādī noun m.n.s who speaks about reality, who speaks according to the Teaching

vinayavādī noun m.n.s who speaks about the discipline, who speaks in accordance with the training

nidhānavatiṃ adj f.ac.s worth treasuring, worth recording

vācaṃ noun f.ac.s speech, words, statement

bhāsitā noun m.n.s speaker

kālena ind timely, at the right moment, at a suitable time, at the proper time

sāpadesaṃ adj f.ac.s with reason, reasonable

pariyantavatiṃ adj f.ac.s restricted, within limits, with defined purpose

atthasaṃhitaṃ adj f.ac.s profitable, meaningful, beneficial, lit. connected with good

**Abandoning idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is true, speaks what is beneficial, who speaks according to the Teaching and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.**

so bījagāmabhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato virato vikālabhojanā

so pron m.n.s he

bījagāma- noun seeds, lit. seed class, seed race

bhūtagāma- noun plants, lit. collection of beings

samārambhā noun m.abl.s from injuring, killing, destroying

paṭivirato pp m.n.s abstained (from), desisted (from)

hoti verb pr.3.s he is

ekabhattiko adj m.n.s who eats one meal a day; or eats in one (first) part of the day

hoti verb pr.3.s he is

rattūparato adj m.n.s abstaining (from eating at) night

virato pp m.n.s stopped, abstained (from), given up, desisted

vikālabhojanā noun nt.abl.s from food eaten after midday, lit. wrong time food

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

nacca-gīta-vādita-visūka-dassanā paṭivirato hoti

nacca- noun dancing, acting

gīta- noun song, singing

vādita- noun (instrumental) music

visūka- noun shows, lit. twisting, wriggling

dassanā noun nt.abl.s from seeing, watching

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

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

mālā- noun garland, wreath

gandha- noun perfume, fragrance, scent

vilepana- noun oil, unguent, ointment, cosmetics, make-up perfume

dhāraṇa- noun wearing

maṇḍana- noun adornment, embellishment

vibhūsana- noun decoration, adornment

ṭṭhānā noun nt.abl.s from practice

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

uccāsayanamahāsayanā paṭivirato hoti

uccāsayana- noun high bed, grand bed

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

**He abstains from high and large couches.**

jātarūparajatapaṭiggahaṇā paṭivirato hoti;

jātarūpa- noun gold, lit. genuine matter

rajata- noun silver

paṭiggahaṇā noun nt.abl.s from accepting, receiving

**He abstains from accepting gold and silver.**

āmakadhaññapaṭiggahaṇā paṭivirato hoti

āmaka- adj raw, uncooked

dhañña- noun grain

paṭiggahaṇā noun nt.abl.s from accepting, receiving

**He abstains from accepting raw grain.**

āmakamaṃsapaṭiggahaṇā paṭivirato hoti;

āmaka- adj raw, uncooked

maṃsa- noun meat, flesh

paṭiggahaṇā noun nt.abl.s from accepting, receiving

**He abstains from accepting raw meat.**

itthikumārikapaṭiggahaṇā paṭivirato hoti

itthi- noun woman, female

kumārika- noun young girl

paṭiggahaṇā noun nt.abl.s from accepting, receiving

**He abstains from accepting women and girls.**

dāsidāsapaṭiggahaṇā paṭivirato hoti

dāsi- noun female slave.

dāsa- noun slave, servant

paṭiggahaṇā noun nt.abl.s from accepting, receiving

**He abstains from accepting men and women slaves.**

ajeḷakapaṭiggahaṇā paṭivirato hoti

ajeḷaka- noun goats and sheep

paṭiggahaṇā noun nt.abl.s from accepting, receiving

**He abstains from accepting goats and sheep.**

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti

kukkuṭa- noun cock, chicken

sūkara- noun pig

paṭiggahaṇā noun nt.abl.s from accepting, receiving

**He abstains from accepting fowl and pigs.**

hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti

hatthi- noun elephant

gavassa- noun cows and horses

vaḷava- noun mare

paṭiggahaṇā noun nt.abl.s from accepting, receiving

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

khettavatthupaṭiggahaṇā paṭivirato hoti

khetta- noun field, plot of land

vatthu- noun land, property, ground

paṭiggahaṇā noun nt.abl.s from accepting, receiving

**He abstains from accepting fields and land.**

dūteyyapahiṇagaman'ānuyogā paṭivirato hoti

dūteyya- noun errand, message

pahiṇagamana- noun running messages, being sent as a messenger

ānuyogā noun m.abl.s from praxis, practice of, devotion to, pursuit of doing

**He abstains from going on errands and running messages.**

kayavikkayā paṭivirato hoti;

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

**He abstains from buying and selling.**

tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti

tulākūṭa- noun false scales

kaṃsakūṭa- noun false metal

mānakūṭā noun m.abl.s from false measure, false weight

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

ukkoṭanavañcananikatisāciyogā paṭivirato hoti

ukkoṭana- noun taking bribes, bribery, corruption, crooked dealing

vañcana- noun fraud, deception, cheating

nikati- noun cheating, fraud

sāciyogā noun m.abl.s from crooked dealing, deceit

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

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti

chedana- noun cutting, stabbing

vadha- noun killing, slaughtering

bandhana- noun tying up, kidnapping (for ransom), binding

viparāmosa- noun robbery, theft

ālopa- noun stealing, robbing, plunder

sahasākārā noun m.abl.s from violence, forcible activity

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

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

so pron m.n.s he

santuṭṭho pp m.n.s satisfied, pleased, content

hoti verb pr.3.s he is

kāyaparihārikena adj m.ins.s with tending the body, looking after the body

cīvarena noun m.ins.s with robe

kucchiparihārikena adj m.ins.s with keeping up the belly, serving (only) to sustain the belly

piṇḍapātena noun m.ins.s with collection of alms

so pron m.n.s he

yena yeneva ind anywhere, lit. wherever wherever

pakkamati verb pr.3.s goes (from), goes away (from), leaves (from)

samādāy'eva verb ger only taking, accepting, undertaking

pakkamati verb pr.3.s goes (from), goes away (from), leaves (from)

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

seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti

seyyathāpi ind just like, as if, imagine if

nāma ind certainly, truly, for sure

pakkhī noun m.n.s bird; the winged one

sakuṇo noun m.n.s bird

yena yeneva ind adv anywhere, lit. wherever wherever

ḍeti verb pr.3.s flies

sa-patta-bhāro'va adj m.n.s having one's wings as one's whole burden, just as

ḍeti verb pr.3.s flies

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

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena.

evameva kho ind in the same way

bhikkhu noun m.n.s monk

santuṭṭho pp m.n.s satisfied, pleased, content

hoti verb pr.3.s he is

kāyaparihārikena adj m.ins.s with tending the body, looking after the body

cīvarena noun m.ins.s with robe

kucchiparihārikena adj m.ins.s with keeping up the belly, serving (only) to sustain the belly

piṇḍapātena noun m.ins.s with collection of alms

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

so yena yeneva pakkamati, samādāyeva pakkamati.

so pron m.n.s he

yena yeneva ind anywhere, lit. wherever wherever

pakkamati verb pr.3.s goes (from), goes away (from), leaves (from)

samādāy'eva verb ger only accepting, undertaking, taking up

pakkamati verb pr.3.s goes (from), goes away (from), leaves (from)

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

so iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

so pron m.n.s he

iminā pron m.ins.s with this, by this

ariyena adj m.ins.s with noble, distinguished

sīlakkhandhena noun m.ins.s with combination of ethical behaviours

samannāgato adj m.n.s possessing, endowed (with), having

ajjhattaṃ ind internally, inwardly, personally, within himself

anavajjasukhaṃ noun nt.ac.s pleasure of being blameless, happiness of being faultless

paṭisaṃvedeti verb pr.3.s experiences, undergoes, feels

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

### [MN 107]

tam'enaṃ tathāgato uttariṃ vineti:

tam'enaṃ pron m.ac.s that one, him, her, that

tathāgato noun m.n.s the Tathagata

uttariṃ ind adv over; beyond; further; moreover; additional

vineti verb pr.3.s he leads; trains; instructs; removes

**The Tathagata trains him further:**

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

ehi tvaṃ verb imp.2.s come you!

indriyesu noun m.loc.pl in senses, faculties

guttadvāro adj m.n.s with well-guarded senses.

hohi verb imp.2.s you must be

cakkhunā noun nt.ins.s by the eye

rūpaṃ noun m.ac.s form

disvā verb abs having seen

mā ind do not!

nimitta-ggāhī adj m.n.s enticed by appearances, lit. grasping signs

hohi verb imp.2.s you must be

mā- ind do not!

anubyañjana-ggāhī. adj m.n.s enticed by the details, grasping the secondary characteristics

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

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

yatvādhikaraṇamenaṃ ind on account of which, lit. from which reason

cakkhu-indriyaṃ noun m.ac.s faculty of eye, sight

asaṃvutaṃ pp m.ac.s not closed; unrestricted.

viharantaṃ prp m.ac.s living ; abiding; dwelling; sojourning.

abhijjhā-domanassā noun m.n.pl covetousness and displeasure

pāpakā adj m.n.pl wicked; sinful, bad

akusalā adj m.n.pl unskillful

dhammā noun m.n.pl states of mind

anvāssaveyyuṃ verb opt.3.pl could attack, befall, overwhelm

tassa pron m.gen.s of that

saṃvarāya noun m.dat.s for restraint

paṭipajjāhi; verb imp.2.s you should practice, follow a course of action follow a method

**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 verb imp.2.s protects; guards; observes; preserves

cakkhundriyaṃ noun m.ac.s faculty of eye

cakkhundriye noun m.loc.s in faculty of eye

saṃvaraṃ noun m.ac.s restraint

āpajjāhi verb imp.2.s you should arouse, exhibit, produce, brings into being, make happened, undertake

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

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

sotena noun m.ins.s with ear

saddaṃ noun m.ac.s sound

sutvā verb abs having heard

ghānena noun m.ins.s with nose

gandhaṃ noun m.ac.s smell, odor

ghāyitvā verb abs having smelled

jivhāya noun f.ins.s with tongue

rasaṃ noun m.ac.s taste, flavor

sāyitvā verb abs having tasted

kāyena noun m.ins.s with body

phoṭṭhabbaṃ noun m.ac.s touch, tangible

phusitvā verb abs having touched

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

manasā dhammaṃ viññāya mā nimittaggāhī hohi mānubyañjanaggāhī.

manasā noun m.ins.s with mind

dhammaṃ noun m.ac.s mental phenomena; mind object

viññāya verb ger knowing; understanding; being conscious (of)

mā ind do not!

nimitta-ggāhī adj m.n.s enticed by appearances, lit. grasping signs

hohi verb imp.2.s you must be

mā- ind do not!

anubyañjana-ggāhī. adj m.n.s enticed by the details, grasping the secondary characteristics

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

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

mano-indriyaṃ noun m.ac.s faculty of mind, intellect

**If the faculty of mind were left unrestrained, bad unskillful states of desire and aversion could overwhelm (you).** **You should practice restraint of that**

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

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

tamenaṃ tathāgato uttariṃ vineti:

**The Tathagata trains him further:**

ehi tvaṃ bhikkhu bhojane mattaññū hohi. paṭisankhā yoniso āhāraṃ āhāreyyāsi

ehi tvaṃ v + pn imp.2.s come you!

bhojane noun nt.loc.s in eating, taking food

mattaññū adj m.n.s knowing the measure or limit; moderate

hohi verb imp.2.s you must be

paṭisaṅkhā verb abs reflecting, considering

yoniso ind adv wisely; properly; judiciously.

āhāraṃ noun m.ac.s food; nutriment

āhāreyyāsi verb opt.2.s you should take (food)

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

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

neva ind neither

davāya noun m.dat.s for fun, play

na madāya noun m.dat.s nor for intoxication, pleasure

na maṇḍanāya noun nt.dat.s nor for adornment; decoration beautification, appearance

na vibhūsanāya noun nt.dat.s nor for ornament; decoration, attractiveness

yāva'd'eva ind just up to; as far as

imassa pron m.gen.s of this

kāyassa noun m.gen.s of body

ṭhitiyā noun f.dat.s for persistence, keeping up

yāpanāya noun nt.dat.s for sustenance; nourishment; keeping up of the body, feeding

vihiṃsa- noun f hurting, harm, injury

uparatiyā noun f.dat.s for abstaining, stopping

brahmacariya- noun nt holy live

anuggahāya noun nt.dat.s for help; assistance

iti ind thus, therefore

purāṇañ'ca adj f.ac.s old; former and

vedanaṃ noun f.ac.s painful sensation, suffering, pain

paṭihaṅkhāmi verb fut.1.s I will destroy, will put an end to will terminate

navañ'ca adj f.ac.s new, fresh and

vedanaṃ noun f.ac.s painful sensation, suffering, pain

na-uppādessāmi v.caus fut.1.s I will not produce; cause to arise

yātrā noun f.n.s going on, livelihood, support of life way of going on, vehicle, carry on

ca ind and

me pron 1.dat.s for me

bhavissati verb fut.3.s it will be

anavajjatā ca noun f.n.s blamelessness, faultlessness and

phāsuvihāro cā'ti noun m.n.s living in ease, comfortable mode of life

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

tamenaṃ tathāgato uttariṃ vineti:

**The Tathagata trains him further:**

ehi tvaṃ bhikkhu jāgariyaṃ anuyutto viharāhi,

ehi tvaṃ verb imp.2.s come you!

jāgariyaṃ noun f.ac.s keeping awake, watchfulness, vigilance

anuyutto pp m.n.s applying oneself to, dealing with, practising given to, intent upon

viharāhi verb imp.s.s you must stay

**Come you, monk, dwell intent on vigilance!**

divasaṃ cankamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi,

divasaṃ ind adv by day, during the day

caṅkamena noun m.ins.s by walking up and down

nisajjāya noun f.ins.s by sitting down

āvaraṇīyehi adj m.abl.pl from obstructive, impeding, hindering

dhammehi noun m.abl.pl from mental states

cittaṃ noun m.ac.s mind

parisodhehi, verb imp.2.s you must clean

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

rattiyā paṭhamaṃ yāmaṃ cankamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi

rattiyā noun f.gen.s of night

paṭhamaṃ adj m.ac.s first

yāmaṃ noun m.ac.s a watch of the night; 1/3 of a night

caṅkamena noun m.ins.s by walking up and down

nisajjāya noun f.ins.s by sitting down

āvaraṇīyehi adj m.abl.pl from obstructive, impeding, hindering

dhammehi noun m.abl.pl from mental states

cittaṃ noun m.ac.s mind

parisodhehi, verb imp.2.s you must clean

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

rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā

rattiyā noun f.gen.s of night

majjhimaṃ adj m.ac.s medium, middle

yāmaṃ noun m.ac.s a watch of the night; 1/3 of a night

dakkhiṇena adj m.ins.s by right (hand side)

passena noun m.ins.s by side of the body

sīhaseyyaṃ noun f.ac.s sleeping posture of a lion, lit. sleeping lion

kappeyyāsi verb opt.2.s could prepare; trim; make

pāde noun m.loc.s on foot

pādaṃ noun m.ac.s foot

accādhāya verb abs having placed one (leg) upon the other

sato pp m.n.s mindful

sampajāno pp m.n.s fully aware

uṭṭhānasaññaṃ noun f.ac.s perception of getting up; rising

manasi karitvā verb abs having made in mind

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

rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya cankamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehī'ti.

rattiyā noun f.gen.s of night

pacchimaṃ adj m.ac.s latest; last

yāmaṃ noun m.ac.s a watch of the night; 1/3 of a night

paccuṭṭhāya verb abs rising, getting up

caṅkamena noun m.ins.s by walking up and down

nisajjāya noun f.ins.s by sitting down

āvaraṇīyehi adj m.abl.pl from obstructive, impeding, hindering

dhammehi noun m.abl.pl from mental states

cittaṃ noun m.ac.s mind

parisodhehi, verb imp.2.s you must clean

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

tamenaṃ tathāgato uttariṃ vineti:

**The Tathagata trains him further:**

ehi tvaṃ bhikkhu satisampajaññena samannāgato hohi abhikkante paṭikkante sampajānakārī ālokite vilokite sampajānakārī samiñjite pasārite sampajānakārī sanghāṭipattacīvaradhāraṇe sampajānakārī

ehi tvaṃ verb imp.2.s come you!

satisampajaññena noun m.ins.s with mindfulness and clear knowing

samannāgato adj m.n.s endowed with; possessed of.

hohi verb imp.2.s you must be

abhikkante noun nt.loc.s in going forward

paṭikkante noun nt.loc.s in going back, returning

sampajānakārī adj m.n.s attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

ālokite noun nt.loc.s in looking forward

vilokite noun nt.loc.s in looking around

sampajānakārī adj m.n.s attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

samiñjite noun nt.loc.s in bending back, folding back

pasārite noun nt.loc.s in stretching out

sampajānakārī adj m.n.s attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

saṅghāṭi-patta-cīvara- noun outer robe, bowl, robe

dhāraṇe noun nt.loc.s in wearing, carrying

sampajānakārī adj m.n.s attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

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

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

asite noun nt.loc.s in eating

pīte noun nt.loc.s in drinking

khāyite noun nt.loc.s in chewing

sāyite noun nt.loc.s in tasting

sampajānakārī adj m.n.s attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

uccāra- noun excrement

passāva- noun urine

kamme noun nt.loc.s in acting

sampajānakārī adj m.n.s attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

gate noun nt.loc.s in moving; walking

ṭhite noun nt.loc.s in standing

nisinne noun nt.loc.s in seating

sutte noun nt.loc.s in lying down

jāgarite noun nt.loc.s in being awake

bhāsite noun nt.loc.s in speaking

tuṇhībhāve noun m.loc.s in keeping quiet, being silent

sampajānakārī adj m.n.s attentive (to); alert (to); mindful (of); cultivating attention (with regard to); lit. making awareness (in)

**Cultivating attention in eating, drinking, chewing and tasting.**

**Cultivating attention in urinating and defecating.**

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

tamenaṃ tathāgato uttariṃ vineti:

**The Tathagata trains him further:**

ehi tvaṃ, bhikkhu, vivittaṃ senāsanaṃ bhajāhi araññaṃ rukkhamūlaṃ pabbataṃ

kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjan'ti.

vivittaṃ adj m.ac.s separated, secluded, solitary, aloof

senāsanaṃ noun nt.ac.s housing, living place, lodging, lit. bed and chair

bhajāhi verb imp.2.s you should go (to), resort (to), retire (to) lit. associates (with)

araññaṃ noun nt.ac.s forest, wood, wilds

rukkhamūlaṃ noun nt.ac.s foot of a tree, base of a tree

pabbataṃ noun nt.ac.s mountain, hill

kandaraṃ noun m.ac.s grotto, gorge, gulley, valley, ravine

giriguhaṃ noun f.ac.s mountain cave

susānaṃ noun nt.ac.s cemetery, charnel ground

vanapatthaṃ noun nt.ac.s forest wilderness, jungle

abbhokāsaṃ noun nt.ac.s open space, open air

palālapuñjan'ti noun nt.ac.s heap of straw

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

so pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallankaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

so pron m.n.s he

pacchābhattaṃ ind adv afternoon, after the meal

piṇḍapāta-paṭikkanto pp m.n.s returned from collection of alms

nisīdati verb pr.3.s sits down

pallaṅkaṃ noun m.ac.s cross-legged sitting position

ābhujitvā verb abs having bent, having folded

ujuṃ ind adv straightly

kāyaṃ noun m.ac.s body

paṇidhāya verb abs guiding, directing, determining

parimukhaṃ ind adv as first priority, to the fore, in front

satiṃ noun f.ac.s mindfulness

upaṭṭhapetvā v.caus abs having caused to attend, having set up having made sure is present

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

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

so pron m.n.s he

abhijjhaṃ noun f.ac.s covetousness, greed

loke noun m.loc.s in the world

pahāya verb ger leaving behind, giving up, abandoning

vigatābhijjhena pp m.ins.s with being without greed

cetasā noun m.ins.s with mind

viharati verb pr.3.s lives; abides; dwells

abhijjhāya noun f.abl.s from greed

cittaṃ noun nt.ac.s mind

parisodheti verb pr.3.s cleanses; purifies

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

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

byāpādapadosaṃ noun m.ac.s ill will and anger

abyāpannacitto adj m.n.s with mind free from ill will

sabba- adj all

pāṇabhūta- noun living beings, lit. breathing beings

hitānukampī adj m.n.s compassionate for the welfare of, concerned for the good of

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

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

thinamiddhaṃ noun nt.ac.s dullness and drowsiness, sloth and torpor

vigata-thinamiddho adj m.n.s free from dullness and drowsiness

ālokasaññī adj m.n.s perceptive of light, conscious of brightness

sato adj m.n.s mindful

sampajāno adj m.n.s fully attentive

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

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

uddhaccakukkuccaṃ noun nt.ac.s agitation and uneasiness, distraction and worry

anuddhato adj m.n.s calm, gentle, subdued, not agitated

ajjhattaṃ 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**

vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

vicikicchaṃ noun f.ac.s doubt

tiṇṇa-vicikiccho adj m.n.s who has crossed beyond doubt, who has overcome doubt

akathaṃkathī adj m.n.s not confused, without doubt, lit. not asking how

kusalesu adj m.loc.s in skillful

dhammesu noun m.loc.s qualities

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

### [MN 39]

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

bhikkhu noun m.n.s monk

yathā ind like, as

iṇaṃ noun nt.ac.s debt

yathā ind like, as

rogaṃ noun m.ac.s disease; illness

yathā ind like, as

bandhanāgāraṃ noun nt.ac.s prison, jail

yathā ind like, as

dāsabyaṃ noun nt.ac.s state of slavery, servitude

yathā ind like, as

kantāraddhānamaggaṃ n m.ac.s long journey on a desert road

ime pron m.ac.pl these

pañca adj x.ac.pl five (5)

nīvaraṇe noun m.ac.pl obstacles, obstructions, barriers, hindrances

appahīne pp m.ac.pl not removed, not given up, not abandoned

attani noun m.loc.s in oneself, for oneself

samanupassati verb pr.3.s regards, considers, sees as

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

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

seyyathāpi ind just like, as if, imagine if

āṇaṇyaṃ noun nt.ac.s freedom from debt, being debt-free, being out of debt

ārogyaṃ noun nt.ac.s health, freedom from disease

bandhanā- noun nt.abl.s from bondage, imprisonment

mokkhaṃ noun m.ac.s release, freedom

bhujissaṃ noun m.ac.s freed slave, free man

khemantabhūmiṃ noun f.ac.s place of safety; a peaceful, secure region

evameva ind similarly, in the same way, so too, just so

pahīne pp m.ac.pl abandoned, dispelled, eliminated, removed given up

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

so tatonidānaṃ labhetha pāmojjaṃ adhigaccheyya somanassaṃ.

so pron m.n.s he

tatonidānaṃ ind adv on account of that

labhetha verb opt.3.s could get

pāmojjaṃ noun nt.ac.s delight; joy; happiness

adhigaccheyya verb opt.3.s (he) would attain or get

somanassaṃ noun nt.ac.s (mental) pleasure, happiness

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

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe paṭhamaṃ jhānaṃ dutiyaṃ jhānaṃ tatiyaṃ jhānaṃ catutthaṃ jhānaṃ upasampajja viharati.

so pron m.n.s he

ime pron m.ac.pl these, theṃ

pañca adj x.ac.pl five (5)

nīvaraṇe noun m.ac.pl obstacles, obstructions, barriers, hindrances

pahāya verb ger leaving behind; giving up; abandoning

cetaso noun m.gen.s of mind

upakkilese noun m.ac.pl impurities; defilements;

paññāya noun f.gen.s of understanding, wisdom

dubbalīkaraṇe adj m.ac.pl which weaken, lit. weak making

paṭhamaṃ adj nt.ac.s the first

jhānaṃ noun nt.ac.s state of meditation

dutiyaṃ adj nt.ac.s the second

jhānaṃ noun nt.ac.s state of meditation

tatiyaṃ adj nt.ac.s the third

jhānaṃ noun nt.ac.s state of meditation

catutthaṃ adj nt.ac.s the fourth

jhānaṃ noun nt.ac.s state of meditation

upasampajja verb ger reaching, attaining, arriving at

viharati verb pr.3.s lives; abides; dwells;

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

so evaṃ samāhite citte parisuddhe pariyodāte anangaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbe-nivāsānussati-ñāṇāya sattānaṃ cutūpapāta-ñāṇāya

āsavānaṃ khaya-ñāṇāya cittaṃ abhininnāmeti.

so pron m.n.s he, this

evaṃ ind thus; in this way

samāhite pp nt.loc.s when settled; composed

citte noun nt.loc.s when mind, when mind

parisuddhe pp nt.loc.s when become clean; purified

pariyodāte pp nt.loc.s when very clean; pure, cleansed

anaṅgaṇe adj nt.loc.s when passionless; blameless, flawless

vigatūpakkilese pp nt.loc.s when being without impurity; defilement

mudubhūte adj nt.loc.s when supple; malleable, pliable

kammaniye adj nt.loc.s when ready, workable, suitable for use

ṭhite pp nt.loc.s when stood; stayed; stationary; immovable steadfast

āneñja-ppatte pp nt.loc.s attained imperturbable

pubbenivāsa- noun previous life, former existence

anussati- noun memory (of), recollection (of)

ñāṇāya noun nt.dat.s to knowledge, understanding, insight

sattānaṃ noun m.gen.pl of living beings

cutūpapāta- noun falling and arising, death and rebirth

ñāṇāya noun nt.dat.s to knowledge, understanding, insight

āsavānaṃ noun m.gen.pl of impurities, taints

khaya- noun exhaustion (of), extinction (of), depletion (of) annihilation (of), destruction (of)

ñāṇāya noun nt.dat.s to knowledge of destruction

cittaṃ noun nt.ac.s mind

abhininnāmeti verb aor.3.s he turned or directed

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

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

idaṃ pron nt.n.s this

dukkhan'ti noun nt.n.s discomfort, suffering, unease

yathābhūtaṃ ind as it truly is, in reality, lit. like it has become

pajānāti verb pr.3.s he knows, understands

ayaṃ pron m.n.s this

dukkhasamudayo'ti noun m.n.s arising of suffering, source of suffering

ayaṃ pron m.n.s this

dukkhanirodho'ti noun m.n.s cessation of suffering, disappearance of suffering

ayaṃ pron m.n.s this

dukkhanirodhagāminī n f.n.s leading to the extinction of suffering

paṭipadā'ti noun f.n.s path, way, method

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

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

ime pron m.n.pl these

āsavā'ti noun m.n.pl impurities, effluents

āsavasamudayo noun m.n.s source of the effluents

āsavanirodho noun m.n.s cessation of the effluents

āsavanirodha-gāminī adj m.n.s leading to the cessation of the effluents

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

tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati bhavāsavāpi cittaṃ vimuccati avijjāsavāpi cittaṃ vimuccati.

tassa pron m.gen.s when he

evaṃ ind thus, this, like this, just as, such

jānato prp m.gen.s when knows

evaṃ ind thus, this, like this, just as, such

passato prp m.gen.s when sees

kāmāsavā'pi noun m.abl.s also from effluent of sensual pleasure

cittaṃ noun nt.n.s mind

vimuccati verb pr.3.s is released (from), becomes free (from)

bhavāsavā'pi noun m.abl.s also from effluent of becoming, effluent of being

cittaṃ noun nt.n.s mind

vimuccati verb pr.3.s is released (from), becomes free (from)

avijjāsavā'pi noun m.abl.s also from effluent of ignorance

cittaṃ noun nt.n.s mind

vimuccati verb pr.3.s is released (from), becomes free (from)

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

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

vimuttasmiṃ pp m.loc.s when freed, liberated, emancipated

vimuttam- pp nt.n.s freed, liberated, emancipated

iti ind this is

ñāṇaṃ noun nt.n.s knowledge, understanding, insight

hoti verb pr.3.s there is

khīṇā pp f.n.s exhausted; wasted

jāti noun f.n.s birth

vusitaṃ pp nt.nom.s fulfilled, accomplished; lit. lived

brahmacariyaṃ, noun nt.nom.s spiritual path; spiritual practice; holy life

kataṃ pp nt.n.s done, worked, made

karaṇīyaṃ noun nt.n.s duty, obligation, something to be done

n'āparaṃ adj nt.nom.s nothing more; nothing further; not more than that; lit. no another

itthattāyā'ti noun nt.dat.s present state of existence; earthly existence; such an existence; lit. here state

pajānātī'ti verb pr.3.s knows clearly

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

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

[MN 107]

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

ye pron m.n.pl those, whichever

kho ind indeed; surely; certainly; truly

te pron m.n.pl those

bhikkhū noun m.n.pl monks

sekkhā adj m.n.pl belonging to training; in the training; not yet perfect

apattamānasā adj m.n.pl not fulfilled one's wish (of); not reached goal (of); not mentally attained

anuttaraṃ adj m.ac.s highest (of); unsurpassed (by); incomparable (to); superior (to); lit. nothing higher (of).

yogakkhemaṃ noun m.ac.s spiritual success; enlightenment; sanctuary; lit. rest from yoke; rest from work.

patthayamānā prp m.n.pl wishing (for); aspiring (for)

viharanti verb pr.3.pl live (in); dwell (in) ; abide (in)

tesu pron m.loc.pl to them; lit. in them

me pron 1.gen.s my

ayaṃ pron f.n.s this

evarūpī adj f.n.s of such kind; of such quality

anusāsanī noun f.n.s advice; instruction; teaching

hoti verb pr.3.s is

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

## [Requisites for Awakening](#_Contents)

Bodhipakkhiya-dhammā

19

[DN 16.21]

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

ye pron m.n.pl whatever, whichever

te pron m.n.pl those

mayā pron 1.ins.s by me

dhammā noun m.n.pl Teachings, things

abhiññā verb ger directly knowing, understanding experientially

desitā pp m.n.pl preached, taught, explained, instructed

te pron m.n.pl they

vo pron 2.ins.pl by you all, with you all

sādhukaṃ ind well, thoroughly, fully

uggahetvā verb abs having learned, having grasped

āsevitabbā ptp m.n.pl should be practiced, should be pursued

bhāvetabbā ptp m.n.pl should be cultivated, should be developed

bahulīkātabbā, ptp m.n.pl should be practiced often, should be developed

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

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

yathayidaṃ pron nt.n.s such as this

brahmacariyaṃ noun nt.n.s spiritual path, holy life

addhaniyaṃ adj nt.n.s lasting a long period, lasting, enduring

assa verb opt.3.s it may be, it could be, it should be

ciraṭṭhitikaṃ adj nt.n.s long lasting, lit. long standing

tad- pron nt.n.s that

assa verb opt.3.s it may be, it could be, it should be

bahujana- noun multitude, many people, mass of people

hitāya noun nt.dat.s for welfare, good, benefit, blessing

bahujanasukhāya noun nt.dat.s for the happiness of many people

lokānukampāya noun f.instr.s because of the compassion for the world

atthāya noun m.dat.s for benefit, profit, good, welfare

hitāya noun nt.dat.s for welfare, good, benefit, blessing

sukhāya noun nt.dat.s for ease, comfort, happiness, pleasure

devamanussānaṃ noun m.gen.pl of gods and humans

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

katame ca te, bhikkhave, dhammā mayā abhiññā desitā,

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

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

seyyathīdaṃ ind i.e., as follows, lit. (like) that like this

cattāro adj m.n.pl four

satipaṭṭhānā noun m.n.pl establishing mindfulness, setting up attention foundations of mindfulness

cattāro adj m.n.pl four

sammappadhānā noun nt.n.pl correct applications of effort

cattāro adj m.n.pl four

iddhipādā noun m.n.pl bases for psychic power, lit. bases for success

pañc'indriyāni noun nt.n.pl five faculties

pañca adj x.n.pl five (5)

balāni noun nt.n.pl strengths, powers

satta adj x.n.pl seven (7)

bojjh'aṅgā noun m.n.pl elements of awakening, factors of enlightenment

ariyo adj m.n.s noble, distinguished

aṭṭh'aṅgiko adj m.n.s with eight parts; eight-limbed, eight-fold having eight constituents

maggo noun m.n.s road, path, way

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

## [The Seven Factors of Awakening](#_Contents)

Satta-sambojjhaṅgā

20

[SN 46.19]

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

satta- adj seven

ime pron m.n.pl these

bojjhaṅgā noun m.n.pl elements of awakening, factors of enlightenment

bhāvitā pp m.n.pl cultivated, developed, lit. caused to be

bahulīkatā adj m.n.pl practised often, devoted oneself to lit. made much of

ariyā adj m.n.pl noble, distinguished

ariyā adj f.n.s noble, distinguished

niyyānikā adj f.n.s redemptive, salvatory, leading to deliverance lit. leading out

nīyanti verb pr.3.plgo out, go forth (to); leading to

takkarassa adj m.dat.s for who does that, doing that, who practices in accordance with that

sammā ind completely, thoroughly, fully, totally

dukkhakkhayāya noun m.dat.s for destruction of suffering, termination of misery

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

[SN 46.3]

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

ye pron m.n.pl whoever, whichever

te pron m.n.pl those, they

bhikkhū noun m.n.pl monks

sīlasampannā adj m.n.pl accomplished in virtue, of excellent morality

samādhisampannā adj m.n.pl accomplished in stability of mind, skilled in mental stillness

ñāṇasampannā adj m.n.pl accomplished in understanding, skilled in insight

vimuttisampannā adj m.n.pl accomplished in emancipation, skilled in liberation

vimuttiñāṇadassana- noun nt total understanding of emancipation, knowing and seeing of release, knowledge and vision of liberation

sampannā adj m.n.pl succeeded, prospered, accomplished

dassanaṃ- noun nt.ac.s sight (of), vision (of), appearance (of)

api ind even, even then

ahaṃ pron 1.n.s I

tesaṃ pron m.gen.pl their, of these, of them, of those

bhikkhūnaṃ noun m.gen.pl of monks, mendicants, lit. beggars

bahukāraṃ adj nt.ac.s very useful, extremely helpful, of great service, lit. doing much

vadāmi verb pr.1.s I say, I tell, I speak

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

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

savanam- noun nt.ac.s hearing, listening (to)

api ind even, even then

ahaṃ pron 1.n.s I

upasaṅkamanam- noun nt.ac.s approaching, visiting

api ind even, even then

ahaṃ pron 1.n.s I

payirupāsanam- noun nt.ac.s associating closely (with), attending (to) lit. sitting around near

api ind even, even then

ahaṃ pron 1.n.s I

anussatim- noun f.ac.s memory (of), recollection (of)

api ind even, even then

ahaṃ pron 1.n.s I

anupabbajjam- noun f.ac.s following into the monastic life, going forth after

api ind even, even then

ahaṃ pron 1.n.s I

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

taṃ kissa hetu? tathārūpānaṃ, bhikkhave, bhikkhūnaṃ dhammaṃ sutvā dvayena vūpakāsena vūpakaṭṭho viharati — kāyavūpakāsena ca cittavūpakāsena ca.

taṃ pron m.ac.s that

kissa pron m.gen.s of who? of what? of which?

hetu noun m.n.s reason, cause

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

tathārūpānaṃ adj m.gen.pl of such, so formed, of such quality

bhikkhūnaṃ noun m.gen.pl of monks

dhammaṃ noun m.ac.s the Teaching, Doctrine

sutvā verb abs having heard, having listened (to)

dvayena noun nt.ins.s by two kinds, pair, couple, dyad

vūpakāsena noun m.ins.s by seclusion, isolation, solitude

vūpakaṭṭho adj m.n.s secluded, isolated, withdrawn

viharati verb pr.3.s lives, stays, remains, continues

kāyavūpakāsena noun m.ins.s by physical seclusion, bodily isolation

ca ind and

cittavūpakāsena noun m.ins.s by mental seclusion, mental isolation

ca ind and

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

so tathā vūpakaṭṭho viharanto taṃ dhammaṃ anussarati anuvitakketi.

so pron m.n.s he

tathā ind so, thus, in such a way, likewise, similarly

vūpakaṭṭho adj m.n.s secluded, isolated, withdrawn

viharanto prp m.n.s living, staying, remaining, continuing

taṃ pron m.ac.s that

dhammaṃ noun m.ac.s the Teaching, Doctrine

anussarati verb pr.3.s remembers, recollects, bears in mind

anuvitakketi verb pr.3.s ponders (over), reflects (on), rethinks reconsiders

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

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

so pron m.n.s he

tathā ind so, thus, in such a way, likewise, similarly

sato adj m.n.s mindful, present, attentive

viharanto prp m.n.s living, staying, remaining, continuing

taṃ pron m.ac.s that

dhammaṃ noun m.ac.s the Teaching, Doctrine

paññāya noun f.ins.s by wisdom, with intelligence, by understanding, with insight

pavicinati verb pr.3.s investigates, examines, tests

pavicarati verb pr.3.s examines, investigates, considers carefully

parivīmaṃsaṃ- noun f thorough investigation, complete examination, lit. all around investigation

āpajjati verb pr.3.s arouses, exhibits, produces, engages in brings into being

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

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

tassa pron m.dat.s for one

taṃ pron m.ac.s that

dhammaṃ noun m.ac.s the Teaching, Doctrine

paññāya noun f.ins.s by wisdom, with intelligence, by understanding, with insight

pavicinato prp m.dat.s for investigating, examining, testing

pavicarato prp m.dat.s for examining, investigating, considering carefully

parivīmaṃsaṃ- noun f thorough investigation, complete examination, lit. all-around investigation

āpajjato prp m.dat.s for arousing, exhibiting, producing bringing into being

āraddhaṃ pp nt.n.s aroused, applied

hoti verb pr.3.s there is

vīriyaṃ noun nt.n.s effort, energy, might, power

asallīnaṃ adj nt.n.s active, without sluggishness

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

āraddhavīriyassa uppajjati pīti nirāmisā

āraddhavīriyassa adj m.dat.s for energetic (in), with energy aroused (to) applying energy (to), making an effort (to)

uppajjati verb pr.3.s appears, arises, takes place

pīti noun f.n.s delight, joy, rapture, bliss

nirāmisā adj f.n.s not worldly, spiritual, non-physical lit. not fleshly

**For one who is energetic, spiritual delight arises.**

pītimanassa kāyopi passambhati cittampi passambhati

pītimanassa adj m.dat.s for delighted, exhilarated, thrilled lit. enraptured mind

kāyo- noun m.n.s body

api ind and, even, even then

passambhati verb pr.3.s calms down, relaxes

cittam- noun nt.n.s mind

api ind and, even, even then

passambhati verb pr.3.s calms down, relaxes

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

passaddhakāyassa sukhino cittaṃ samādhiyati

passaddhakāyassa adj m.dat.s for one with relaxed body, calm body

sukhino adj m.dat.s for one at ease, happy, comfortable

cittaṃ noun nt.n.s mind, heart

samādhiyati verb pr.3.s is calmed, becomes collected, becomes composed, becomes stable

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

so tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti

so pron m.n.s he

tathā- ind so, thus, in such a way, likewise, similarly

samāhitaṃ adj m.n.s composed, centered, settled, collected

cittaṃ noun nt.n.s mind, heart

sādhukaṃ ind well, thoroughly, fully

ajjhupekkhitā noun m.n.s who looks on indifferently, who observes equanimously

hoti verb pr.3.s is

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

[SN 46.22]

ime kho bhikkhave satta bojjhaṅgā ti

**O monks, these are the seven factors of awakening.**

## [The Noble Eightfold Path](#_Contents)

Ariy'aṭṭhaṅgika-magga

21

[DN 22.18]

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

ayaṃ- pron m.n.s this

eva ind only, just, so, even

ariyo adj m.n.s noble, distinguished

aṭṭhaṅgiko adj m.n.s with eight parts; eight-limbed, eight-fold

maggo noun m.n.s road, path, track

seyyathīdaṃ ind as follows, i.e.

sammādiṭṭhi noun f.n.s correct outlook, right view

sammāsaṅkappo noun m.n.s correct intention, right thoughts

sammāvācā noun f.n.s correct speech

sammākammanto noun m.n.s correct behaviour, right actions

sammāājīvo noun m.n.s correct livelihood

sammāvāyāmo noun m.n.s correct effort

sammāsati noun m.n.s correct awareness, right mindfulness

sammāsamādhi noun m.n.s correct composure, stability of mind

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

katamā ca bhikkhave sammā-diṭṭhi?

**And what monks is right view?**

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

katamā ca pron f.n.s and what?

sammādiṭṭhi noun f.n.s correct outlook, right view

yaṃ pron nt.n.s that which, what

kho ind indeed

dukkhe noun nt.loc.s in discomfort, suffering, pain, unease something unsatisfactory, problem, trouble

ñāṇaṃ noun nt.n.s knowledge, understanding, insight

dukkhasamudaye noun m.loc.s in origin of suffering, source of unsatisfactory

ñāṇaṃ noun nt.n.s knowledge, understanding, insight

dukkhanirodhe noun m.loc.s in cessation of suffering, disappearance of suffering

ñāṇaṃ noun nt.n.s knowledge, understanding, insight

dukkhanirodha- noun cessation of suffering, disappearance of suffering

gāminiyā adj f.loc.s leading to

paṭipadāya noun f.loc.s way, path of progress, path of practice

ñāṇaṃ noun nt.n.s knowledge, understanding, insight

ayaṃ pron f.n.s this

vuccati verb pr.3.s is said to be, is called

sammādiṭṭhi noun f.n.s correct outlook, right view

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

katamo ca bhikkhave sammā-saṅkappo?

**And what monks is right intention?**

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

nekkhamma- noun renunciation, giving up (worldly things)

saṅkappo noun m.n.s intention, volition, thought

abyāpāda- noun goodwill, kindness, friendliness, benevolence lit. not ill-will

saṅkappo noun m.n.s intention, volition, thought,

avihiṃsā- noun non-violence, non-cruelty, non-harm

saṅkappo noun m.n.s intention, volition, thought

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

katamā ca bhikkhave sammā-vācā?

**And what monks is right speech?**

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

musāvādā noun m.abl.s from lying, false speech; lit. speaking falsely

veramaṇī noun f.n.s abstinence, abstaining from

pisuṇāya adj f.abl.s from divisive, defamatory, slanderous

vācāya noun f.abl.s from speech, words, statement

veramaṇī noun f.n.s abstinence, abstaining from

pharusāya adj f.abl.s unkind, harsh, rough

vācāya noun f.abl.s from speech, words, statement

veramaṇī noun f.n.s abstinence, abstaining from

samphappalāpā noun m.abl.s frivolous chatter, talking rubbish, idle chatter

veramaṇī noun f.n.s abstinence, abstaining from

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

katamo ca bhikkhave sammā-kammanto?

**And what monks is right actions?**

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

pāṇātipātā noun m.abl.s from killing living beings

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

kāmesumicchācārā noun nt.abl.s sexual misconduct, wrong behaviour in sexual matters

**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 jīvitaṃ kappeti, ayaṃ vuccati bhikkhave sammā-ājīvo.

idha ind here, in this regard, in this case

ariyasāvako noun m.n.s disciple of the noble ones

micchā- ind wrongly, falsely, incorrectly, improperly

ājīvaṃ noun m.ac.s livelihood, way of earning a living

pahāya verb ger leaving behind, giving up, abandoning

sammāājīvena noun m.ins.s correct livelihood

jīvitaṃ noun nt.ac.s livelihood, lifestyle, way of life

kappeti verb pr.3.s prepares, makes, forms, fashions, constructs

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

katamo ca bhikkhave sammā-vāyāmo?

**And what monks is right effort?**

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

idha ind here, in this regard, in this case

bhikkhu noun m.n.s monk

anuppannānaṃ pp m.gen.pl of unborn; unarisen; not existing; nonexistent

pāpakānaṃ adj m.gen.pl of bad, wicked, wrong, worthless

akusalānaṃ adj m.gen.pl of unskillful, unbeneficial, unwholesome

dhammānaṃ noun m.gen.pl of states of mind

anuppādāya noun nt.dat.s for non arising, non-appearance, not coming into existence

chandaṃ noun m.ac.s desire, wish, intention, impulse

janeti verb pr.3.s generates, produces, lit. causes production of

vāyamati verb pr.3.s tries, makes an effort, strives for exerts oneself

vīriyaṃ noun nt.ac.s effort, energy, might, power

ārabhati verb pr.3.s begins, starts, undertaking, arouses

cittaṃ noun nt.ac.s mind

paggaṇhāti verb pr.3.s applies effort, strives on, goes for it endeavours, exerts

padahati verb pr.3.s exerts oneself, strives, applies oneself lit. put forward

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

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati

vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

uppannānaṃ pp m.gen.pl of arisen, appeared, come into existence

pāpakānaṃ adj m.gen.pl of bad, wicked, wrong, worthless

akusalānaṃ adj m.gen.pl of unskilful, unbeneficial, useless

dhammānaṃ noun m.gen.pl of states of mind

pahānāya noun nt.dat.s for giving up, letting go, removal, abandoning

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

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

anuppannānaṃ pp m.gen.pl of unborn, unarisen, not yet existent

kusalānaṃ adj m.gen.pl of beneficial, useful, good, wholesome

dhammānaṃ noun m.gen.pl of states of mind

uppādāya noun m.dat.s for arising, appearing, coming into being

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

uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya

bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

uppannānaṃ pp m.gen.pl of arisen, appeared, come into existence

kusalānaṃ adj m.gen.pl of beneficial, useful, good, wholesome

dhammānaṃ noun m.gen.pl of states of mind

ṭhitiyā noun f.dat.s for stability, constancy, endurance, long lasting, strengthening, lit. standing

asammosāya noun m.dat.s for not forgetting, non-confusion

bhiyyobhāvāya noun m.dat.s for growth, increase, multiplication

vepullāya noun nt.dat.s for full development, maturity

bhāvanāya noun f.instr.s by development, cultivation, meditation

pāripūriyā noun f.dat.s for fulfillment, completion, culmination maturity

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

ayaṃ vuccati bhikkhave sammā-vāyāmo

**this monks is called right effort**

katamā ca, bhikkhave, sammāsati?

**and what monks is right mindfulness?**

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

idha- ind here

bhikkhu noun m.n.s monk

kāye noun m.loc.s in body

kāya- noun body

anupassī noun m.n.s observer; one who contemplates

viharati verb pr.3.s he stays

ātāpī adj m.n.s ardent; strenuous , with continuous effort, lit. burning

sampajāno adj m.n.s thoughtful, clearly aware, attentive knowing

satimā adj m.n.s mindful, fully present, attentive

vineyya verb ger removing, getting rid (of)

loke noun m.loc.s in world

abhijjhā- noun f wishing, wanting, covetousness, greed

domanassaṃ noun nt.ac.s (mental) suffering, distress dissatisfaction

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

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

vedanāsu noun m.loc.pl in feelings, sensations

vedanānupassī noun m.n.s observer of feelings

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

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

citte noun m.loc.pl in mind

cittānupassī noun m.n.s observer of mind

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

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

dhammesu noun m.loc.pl in mental phenomena, Dhammas

dhammānupassī noun m.n.s observer of mental phenomena of Dhammas

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

ayaṃ vuccati bhikkhave sammā-sati

**this moks is called right mindfulness**

katamo ca bhikkhave sammā-samādhi

katamo pron m.n.s what? which (of the many)?

ca ind and

bhikkhave noun m.voc.pl o monks

sammā- ind perfectly, rightly, correctly

samādhi noun m.n.s perfect peace of mind, stability of mind, stillness of mind

**and what monks is right stability of mind?**

idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi,

idha ind here, in this regard, in this case

bhikkhave noun m.voc.pl o monks

bhikkhu noun m.n.s monk

vivicca- verb ger separating oneself from, aloof from

eva ind just

kāmehi noun m.abl.pl from pleasures, sensual pleasures

vivicca verb ger separating oneself from, aloof from

akusalehi adj m.abl.pl from unskillful, unbeneficial, useless

dhammehi noun m.abl.pl from mental states

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

savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati

savitakkaṃ adj nt.ac.s with thinking, with reflection

savicāraṃ adj nt.ac.s with investigation, with consideration

vivekajaṃ adj nt.ac.s born from seclusion, born from discrimination

pītisukhaṃ adj nt.ac.s with joy and happiness, delight and ease

paṭhamaṃ adj nt.ac.s the first

jhānaṃ noun nt.ac.s state of meditation

upasampajja verb ger reaching, attaining, arriving at

viharati verb pr.3.s lives; abides; dwells

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

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

vitakkavicārānaṃ noun m.gen.pl thinking and investigation(s)

vūpasamā noun m.abl.s from peace, because of calming, subsiding settling

ajjhattaṃ adj nt.n.s inner; subjective; within oneself; what is internal; oneself

sampasādanaṃ adj nt.n.s with calmness, tranquillity, serenity

cetaso noun m.gen.s of mind

ekodibhāvaṃ adj m.ac.s with singleness; integration; unification

lit. unified state

avitakkaṃ adj nt.ac.s free from thinking

avicāraṃ adj nt.ac.s free from investigation

samādhijaṃ adj nt.ac.s produced by stability of mind

pītisukhaṃ adj nt.ac.s with joy and happiness, delight and ease

dutiyaṃ adj nt.ac.s the second

jhānaṃ noun nt.ac.s state of meditation

upasampajja verb ger reaching, attaining, arriving at

viharati verb pr.3.s lives; abides; dwells

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

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

pītiyā noun f.gen.s of joy, delight

ca ind and

virāgā noun m.abl.s from waning, fading, lit. discolouring

upekkhako adj m.n.s mentally poised; mentally balanced; equanimous; looking on

ca ind and

viharati verb pr.3.s stays, dwells

sato adj m.n.s mindful, present, attentive

ca ind and

sampajāno adj m.n.s clearly aware, attentive, knowing

sukhaṃ- noun nt.ac.s ease; comfort

ca ind and

kāyena noun m.ins.s with body, by body

paṭisaṃvedeti verb pr.3.s feels, experiences, undergoes

yaṃ pron m.ac.s whoever, who, which

taṃ pron m.ac.s hiṃ

ariyā noun m.n.pl noble people, men of integrity

ācikkhanti — verb pr.3.pl tell about, describe, point out, teach

upekkhako adj m.n.s mentally poised; mentally balanced; equanimous; looking on

satimā adj m.n.s mindful, fully present, attentive

sukhavihārī'ti adj m.n.s who lives at ease, who lives comfortably

tatiyaṃ adj nt.ac.s the third

jhānaṃ noun nt.ac.s state of meditation

upasampajja verb ger reaching, attaining, arriving at

viharati verb pr.3.s lives; abides; dwells

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

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

sukhassa noun nt.gen.s of happiness; ease

ca ind and

pahānā noun nt.abl.s from giving up, letting go, removal abandoning

dukkhassa noun nt.gen.s of suffering; pain; misery

ca ind and

pahānā noun nt.abl.s from giving up, letting go, removal abandoning

pubb'eva ind just in front of, just before, previous as before, as earlier

somanassadomanassānaṃ noun nt.gen.pl of (mental) pleasure and displeasure satisfaction and dissatisfaction

atthaṅgamā noun m.abl.s from disappearance, vanishing, settling down, subsiding, lit. going home

adukkhamasukhaṃ adj m.ac.s neutral, neither unpleasant nor pleasant neither comfortable nor uncomfortable

upekkhā- noun mental poise, mental balance, equanimity composure

sati- noun mindfulness, presence, recollection awareness

pārisuddhiṃ noun f.ac.s purity, purification

catutthaṃ adj nt.ac.s the fourth

jhānaṃ noun nt.ac.s state of meditation

upasampajja verb ger reaching, attaining, arriving at

viharati verb pr.3.s lives; abides; dwells

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

ayaṃ vuccati bhikkhave sammā-samādhi

**this monks is called right stability of mind**

ayam-eva ariyo aṭṭh'aṅgiko maggo

**this is the noble eightfold path**

## [Mindfulness of Breathing](#_Contents)

Ānāpānassati

22

[MN 118]

ānāpānassati bhikkhave bhāvitā bahulī-katā mahapphalā hoti mahā-nisaṃsā

ānāpānassati noun f.n.s attention to in and out breathing mindfulness of inhalation and exhalation

bhāvitā pp f.n.s cultivated, developed, lit. caused to be

bahulīkatā adj f.n.s practised often, devoted oneself to, lit. made much of

mahapphalā adj f.n.s of great fruit, yielding good results

hoti verb pr.3.s is

mahānisaṃsā adj f.n.s of great benefit, highly profitable

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

ānāpānassati bhikkhave bhāvitā bahulī-katā cattāro satipaṭṭhāne paripūreti

ānāpānassati noun f.n.s attention to in and out breathing mindfulness of inhalation and exhalation

bhāvitā pp f.n.s cultivated, developed, lit. caused to be

bahulīkatā adj f.n.s practised often, devoted oneself to, lit. made much of

cattāro adj m.ac.pl four (4)

satipaṭṭhāne noun m.ac.pl establishing mindfulness, setting up attention, foundations of mindfulness

paripūreti verb pr.3.s fills up, suffuses, lit. causes to fill

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

cattāro satipaṭṭhānā bhāvitā bahulī-katā satta-bojjhaṅge paripūrenti

cattāro adj m.ac.pl four (4)

satipaṭṭhānā noun m.n.pl establishing mindfulness, setting up attention, foundations of mindfulness

bhāvitā pp f.n.pl cultivated, developed, lit. caused to be

bahulīkatā adj f.n.pl practised often, devoted oneself to lit. made much of

satta- adj seven (7)

bojjhaṅge noun m.ac.pl elements of awakening, factors of enlightenment

paripūreti verb pr.3.pl fill up, suffuse, lit. cause to fill

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

satta-bojjhaṅgā bhāvitā bahulī-katā vijjā-vimuttiṃ paripūrenti

vijjā- noun knowledge, wisdom, understanding

vimuttiṃ noun f.ac.s freedom, liberation

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

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

kathaṃ ind how? why?

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

idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā

idha- ind here

bhikkhu noun m.n.s monk

arañña-gato pp m.n.s gone to a forest

vā ind or

rukkha-mūla-gato pp m.n.s gone to the foot of a tree

vā ind or

suñña-agāra-gato pp m.n.s gone to the empty dwelling

vā ind or

nisīdati verb pr.3.s sits down

pallaṅkaṃ noun m.ac.s cross-legged sitting position

ābhujitvā verb abs having bent, having folded

ujuṃ ind adv straightly, erectly

kāyaṃ noun m.ac.s body

paṇidhāya verb ger guiding, directing, determining

parimukhaṃ ind adv as first priority, to the fore, in front of

satiṃ noun f.ac.s mindfulness, presence, awareness

upaṭṭhapetvā v.caus abs having caused to attend, having set up having made sure is present

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

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

so pron m.n.s he

sato-eva adj m.n.s just mindful

assasati verb pr.3.s breathes in; inhales

sato-eva adj m.n.s just mindful

passasati verb pr.3.s breathes out

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

dīghaṃ ind adv long, deeply

vā ind or

assasanto prp m.n.s breathing in

dīghaṃ ind adv deeply

assasāmī'ti verb pr.3.s I breathe in; inhale

pajānāti verb pr.3.s knows clearly

**breathing in deeply he knows clearly: I'm breath in deeply.'**

dīghaṃ ind adv long, deeply

vā ind or

passasanto prp m.n.s breathing out

dīghaṃ ind adv deeply

passasāmī'ti verb pr.3.s I breathes out

pajānāti verb pr.3.s knows clearly

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

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

rassaṃ ind adv short, shortly

vā ind or

assasanto prp m.n.s breathing in

rassaṃ ind adv shortly

assasāmī'ti verb pr.3.s I breathe in; inhale

pajānāti verb pr.3.s knows clearly

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

rassaṃ ind adv short, shortly or

vā ind or

passasanto prp m.n.s breathing out

rassaṃ ind adv shortly

passasāmī'ti verb pr.3.s I breathe out

pajānāti verb pr.3.s knows clearly

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

sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati, sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati

sabba- adj all, whole

kāya- noun body

paṭisaṃvedī adj m.n.s who experiences, feels

assasissāmī'ti verb fut.3.s I will breathe in; inhale

sikkhati verb pr.3.s learns; trains himself; practises

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

sabba- adj all, whole

kāya- noun body

paṭisaṃvedī adj m.n.s who experiences, feels

passasissāmī'ti verb fut.3.s I will breathe out

sikkhati verb pr.3.s learns; trains himself; practises

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

passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati

passambhayaṃ prp.caus m.n.s calming, stilling, settling

kāya- noun masc body

saṅkhāraṃ noun m.ac.s condition, construction, formation intention

assasissāmī'ti verb fut.3.s I will breathe in; inhale

sikkhati, verb pr.3.s learns; trains himself; practises

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

passambhayaṃ prp.caus m.n.s calming, stilling, settling

kāya- noun masc body

saṅkhāraṃ noun m.ac.s condition, construction, formation intention

passasissāmī'ti verb fut.3.s I will breathe out

sikkhati, verb pr.3.s learns; trains himself; practises

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

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

pīti- noun f joy; delight; emotion

paṭisaṃvedī noun m.n.s who experiences, feels

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

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

sukha- noun pleasure, ease, happiness

**He trains: 'I will breathe in experiencing pleasure.' He trains: 'I will breathe out experiencing pleasure.'**

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

citta-saṅkhāra- noun mental activity, thought formation

**He trains: 'I will breathe in experiencing mental activity.' He trains: 'I will breathe out experiences mental activity.'**

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

passambhayaṃ prp m.n.s calming, lit. causing to be calṃ

citta-saṅkhāra- noun mental activity, thought formation

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

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

citta- noun masc mind

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

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

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

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

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

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

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

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

vimocayaṃ prp m.n.s releasing; freeing

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

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

anicca- noun impermanence, unsuitability

anupassī adj m.n.s observer; one who contemplates.

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

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

virāga- noun fading away of desire, waning of passion

**He trains: 'I will breathe in observing fading away of desire.' He trains: 'I will breathe out observing fading away of desire.'**

nirodhānupassī assasissāmī'ti sikkhati, nirodhānupassī passasissāmī'ti sikkhati;

nirodha- noun ending, cessation, finishing

**He trains: 'I will breathe in observing cessation.' He trains: 'I will breathe out observing cessation**

paṭinissaggānupassī assasissāmī'ti sikkhati, paṭinissaggānupassī passasissāmī'ti sikkhati

paṭinissagga- noun giving up; rejection; relinquishment

**He trains himself, 'I will breathe in observing relinquishment.' He trains himself, 'I will breathe out observing relinquishment.'**

evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti 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 noun f.n.s attention to in and out breathing mindfulness of inhalation and exhalation

evaṃ ind thus, this, like this, just as, such

bahulīkatā adj f.n.s practised often, devoted oneself to, lit. made much of

mahapphalā adj f.n.s of great fruit, yielding good results

hoti verb pr.3.s is

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 Origination](#_Contents)

Paṭicca-samuppāda

23

[SN 12.2 / VIBH 6.1 / VIBH 4.1.1]

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

avijjāpaccayā noun m.abl.s from ignorance as condition

>avijjā- noun f ignorance

>paccayā noun masc cause, supporting condition, prerequisite

saṅkhārā noun m.n.pl formations

saṅkhārapaccayā noun m.abl.s from volitional formations as condition

viññāṇaṃ noun nt.n.s consciousness

viññāṇapaccayā noun m.abl.s from consciousness as condition

nāmarūpaṃ noun nt.n.s name and form, mind and body

nāmarūpapaccayā noun m.abl.s from mind and body as condition

saḷāyatanaṃ noun nt.n.s six (internal) fields, six (internal sense) bases six sense organs

saḷāyatanapaccayā noun m.abl.s from six (internal) fields as condition

phasso noun m.n.s contact, touch

phassapaccayā noun m.abl.s from contact as condition

vedanā noun f.n.s feeling, sensation, felt experience

**From ignorance as condition formations arise, from formations as condition consciousness arises, from consciousness as condition mind and body arise, from mind and body as condition six (internal) fields arise, from six (internal) fields as condition contact arises, from contact as condition feelings arise,**

vedanā-paccayā taṇhā; taṇhā-paccayā upādānaṃ; upādāna-paccayā bhavo; bhava-paccayā jāti; jāti-paccayā jarāmaraṇaṃ soka-parideva-dukkhadomanass'upāyāsā sambhavanti

vedanāpaccayā noun m.abl.s from felt experience as condition

taṇhā noun f.n.s craving, desire; lit: thirst

taṇhāpaccayā noun m.abl.s from craving as condition

upādānaṃ noun nt.n.s grasping, clinging

upādānapaccayā from grasping as condition

bhavo noun m.n.s becoming, being, existence

bhavapaccayā noun m.abl.s from becoming as condition

jāti noun f.n.s birth

jātipaccayā noun m.abl.s from birth as condition

jarāmaraṇaṃ noun nt.n.s aging and death

soka- noun grief, sorrow, sadness

parideva- noun mourning, lament, wail, cry

dukkhadomanass- noun pain and stress, physical pain and mental suffering

upāyāsā noun m.n.pl afflictions, agitations, troubles

sambhavanti verb pr.3.pl are produced, come together, arise together

**From felt experience as condition craving arises, from craving as condition clinging arises, from clinging as condition becoming arise, from becoming as condition birth arise, from birth as condition – aging and death, sorrows, laments, pains, stress and troubles arise.**

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

evaṃ- ind thus, this, like this, just as, such

etassa pron m.gen.s of this

kevalassa adj m.gen.s of whole, altogether, total, entire

dukkhakkhandhassa noun m.gen.s of heap of suffering, mountain of suffering

samudayo noun m.n.s arising, appearance

hoti verb pr.3.s there is

**such is arising of this whole heap of suffering.**

tattha katamā avijjā?

tattha ind in that regard, in that case

katamā pron f.n.s what? which (of the many)?

avijjā noun f.n.s ignorance

**What is ignorance' in that regard?**

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

dukkhe noun nt.loc.s in discomfort, suffering, pain, unease something unsatisfactory, problem, trouble

aññāṇaṃ noun nt.n.s ignorance (of), lack of understanding (of), not knowing (about)

dukkhasamudaye noun m.loc.s in origin of suffering, source of unsatisfactory

aññāṇaṃ noun nt.n.s ignorance (of), lack of understanding (of), not knowing (about)

dukkhanirodhe noun m.loc.s in cessation of suffering, disappearance of suffering

aññāṇaṃ noun nt.n.s ignorance (of), lack of understanding (of), not knowing (about)

dukkhanirodha- noun cessation of suffering, disappearance of suffering

gāminiyā adj f.loc.s leading to

paṭipadāya noun f.loc.s way, path of progress, path of practice

aññāṇaṃ noun nt.n.s ignorance (of), lack of understanding (of), not knowing (about)

**not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the path leading to the cessation of suffering.**

ayaṃ vuccati avijjā.

ayaṃ pron f.n.s this

vuccati verb pr.3.s is said to be, is called

**this is called ignorance'.**

tattha katame avijjā-paccayā saṅkhārā?

**what are formations', with ignorance as a condition, in that regard?**

puññ'ābhisaṅkhāro, apuññ'ābhisaṅkhāro, āneñj'ābhisaṅkhāro; kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

puñña- adj meritorious, good, wholesome

abhisaṅkhāro noun m.n.s construction, fabrication, formation

apuñña- adj demeritorious, bad, unwholesome

abhisaṅkhāro, noun m.n.s construction, fabrication, formation

āneñja- adj immovable, imperturbable

abhisaṅkhāro; noun m.n.s construction, fabrication, formation

kāyasaṅkhāro noun m.n.s physical activity, bodily formations

vacīsaṅkhāro noun m.n.s verbal formations (in the mind), thoughts in language, internal dialogue

cittasaṅkhāro noun m.n.s mental activity, thought formation

**Wholesome formation, unwholesome formation, immovable formation, bodily formations, verbal formations, mental formation.**

tattha katamo puññābhisaṅkhāro?

**what is wholesome practice' in that regard?**

kusalā cetanā kāmāvacarā, rūpāvacarā; dānamayā, sīlamayā, bhāvanāmayā.

kusalā adj f.n.pl beneficial, skillful, good, wholesome

cetanā noun f.n.pl intentions, will

kāmāvacarā adj f.n.pl belonging to the sphere of sensual experience

rūpāvacarā; adj f.n.pl belonging to the world of (subtle material) form.

dānamayā adj f.n.pl made by giving, produced by charity

sīlamayā adj f.n.pl made by morality, produced by behaviour

bhāvanāmayā adj f.n.pl made by cultivation, produced by meditation

**skillful intentions belonging to the sphere of sensual experience, belonging to the world of (subtle material) form, produced by giving, produced by morality, produced by meditation.**

ayaṃ vuccati puññābhisaṅkhāro.

**this is called wholesome practice'.**

tattha katamo apuññābhisaṅkhāro?

**what is unwholesome practice' in that regard?**

akusalā cetanā kāmāvacarā.

**unskillful intentions belonging to the sphere of sensual experience**

ayaṃ vuccati apuññābhisaṅkhāro.

**this is called unwholesome practice'.**

tattha katamo āneñjābhisaṅkhāro?

**what is practice of imperturbability' in that regard?**

kusalā cetanā arūpāvacarā.

arūpāvacarā adj f.n.pl belonging to the sphere of the formless

**skillful intentions belonging to the sphere of the sphere of the formless.**

ayaṃ vuccati āneñjābhisaṅkhāro.

**this is called practice of imperturbability'.**

tattha katamo kāyasaṅkhāro?

**what is bodily formation' in that regard?**

kāya-sañcetanā kāyasaṅkhāro, vacī-sañcetanā vacīsaṅkhāro, mano-sañcetanā cittasaṅkhāro.

sañcetanā noun f.n.s volition, intention, will

**volition associated with the body is the bodily formation, volition associated with speech is the verbal formation, volition associated with the mind is the mental formation.**

ime vuccanti avijjā-paccayā saṅkhārā.

**these are called formations', with ignorance as a condition.**

tattha katamaṃ saṅkhāra-paccayā viññāṇaṃ?

**what is consciousness', with formations as a condition, in that regard?**

cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

cakkhuviññāṇaṃ, noun nt.n.s eye consciousness, visual awareness, seeing

sotaviññāṇaṃ noun nt.n.s ear consciousness, auditory awareness hearing

ghānaviññāṇaṃ, noun nt.n.s nose consciousness, olfactory awareness smelling

jivhāviññāṇaṃ, noun nt.n.s tongue consciousness, gustatory awareness tasting

kāyaviññāṇaṃ noun nt.n.s body consciousness, tactile awareness, touching

manoviññāṇaṃ. noun nt.n.s mind consciousness, mental awareness thinking

**eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness.**

idaṃ vuccati saṅkhāra-paccayā viññāṇaṃ.

**this is called consciousness', with formations as a condition.**

tattha katamaṃ viññāṇa-paccayā nāmarūpaṃ?

**what is 'mind-and-body', with consciousness as a condition, in that regard?**

atthi nāmaṃ, atthi rūpaṃ.

atthi verb pr.3.s there is, there exists

nāmaṃ noun nt.n.s mind, lit. name

atthi verb pr.3.s there is, there exists

rūpaṃ noun nt.n.s body, physical body, bodily form

**there is the mind', there is the body'.**

tattha katamaṃ nāmaṃ?

**what is the mind' in that regard?**

vedanā saññā cetanā phasso manasikāro

vedanā noun fem.nom.sg sensation; feeling; felt experience

saññā noun fem.nom.sg perception; conception; recognition

cetanā noun fem.nom.sg intention; will

phasso noun masc.nom.sg touch; contact; sense impingement

manasikāro noun masc.nom.sg attention; mental application;

**the feeling, perceptions, intention, contact and attention.**

idaṃ vuccati nāmaṃ.

**this is called 'the mind'.**

tattha katamaṃ rūpaṃ?

**what is the body' in that regard?**

cattāro mahābhūtā, catunnañ'ca mahābhūtānaṃ upādāya rūpaṃ.

cattāro adj m.n.pl four (4)

mahābhūtā noun m.n.pl primary elements, earth water fire wind, lit great element

catunnañ'ca adj m.gen.pl of four (4)

mahābhūtānaṃ noun m.gen.pl of primary elements, earth water fire wind lit. great element

upādāya verb ger derived (from), dependent (on) lit. grasping (onto)

rūpaṃ noun nt.ac.s body, physical body, bodily form

**the four great elements and the body dependent on the four great elements.**

idaṃ vuccati rūpaṃ.

**this is called 'the body'.**

iti idañ'ca nāmaṃ, idañ'ca rūpaṃ.

**thus is this mind and this body.**

idaṃ vuccati viññāṇa-paccayā nāmarūpaṃ.

**this is called 'mind-and-body', with consciousness as a condition.**

tattha katamaṃ nāmarūpa-paccayā saḷāyatanaṃ?

**what is 'six internal sense fields', with mind-and-body as a condition, in that regard?**

cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ.

cakkhāyatanaṃ, noun nt.n.s field of vision, seeing base, eye

sotāyatanaṃ, noun nt.n.s field of hearing, auditory base, ear

ghānāyatanaṃ noun nt.n.s field of smelling, olfactory base, nose

jivhāyatanaṃ noun nt.n.s field of tasting, base of taste, tongue

kāyāyatanaṃ noun nt.n.s field of touching, somatic base, body

manāyatanaṃ noun nt.n.s field of intellect, base of mental, mind

**field of the eye, field of the ear, field of the nose, field of taste, field of the body, field of mind.**

idaṃ vuccati nāmarūpa-paccayā saḷāyatanaṃ.

**this is called 'six internal sense fields', with mind-and-body as a condition.**

tattha katamo saḷāyatana-paccayā phasso?

**what is 'contact', with the six internal sense fields as a condition, in that regard?**

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.

cakkhusamphasso, noun m.n.s contact with the eye, visual impression

sotasamphasso noun m.n.s contact with the ear, auditory impression

ghānasamphasso noun m.n.s contact with the nose, olfactory impression

jivhāsamphasso noun m.n.s contact with the tongue, taste impression

kāyasamphasso noun m.n.s physical contact, somatic impression

manosamphasso noun m.n.s contact with the mind, mental impression

**contact with the eye, contact with the ear, contact with the nose, contact with the tongue, physical contact, contact with the mind.**

ayaṃ vuccati saḷāyatana-paccayā phasso.

**this is called 'contact', with the six sense fields as a condition.**

tattha katamā phassa-paccayā vedanā?

**what is 'feeling',with contact as a condition, in that regard?**

cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā.

cakkhu-samphassa-jā adj f.n.s caused by eye contact, produced by visual impression

sotasamphassajā adj f.n.s caused by contact with the ear, produced by from auditory impression

ghānasamphassajā adj f.n.s caused by contact with the nose, produced by olfactory impression

jivhāsamphassajā adj f.n.s produced by contact with the tongue, born from taste impression

kāyasamphassajā adj f.n.s caused by physical contact, produced by somatic impression

manosamphassajā adj f.n.s caused by mental contact, produced by mental impression

**feeling caused by eye contact, feeling caused by contact with the ear, feeling caused by contact with the nose, feeling produced by contact with the tongue, feeling caused by physical contact, feeling caused by mental contact.**

ayaṃ vuccati phassa-paccayā vedanā.

**this is called 'feeling', with contact as a condition.**

tattha katamā vedanā-paccayā taṇhā?

**what is 'craving', with feeling as a condition, in that regard?**

rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.

rūpataṇhā noun f.n.s craving for material form

saddataṇhā noun f.n.s craving for sound

gandhataṇhā noun f.n.s craving for smell

rasataṇhā noun f.n.s craving for taste

phoṭṭhabbataṇhā noun f.n.s craving for physical sensation

dhammataṇhā noun f.n.s craving for mental phenomena

**craving for material form, craving for sound, craving for smell, craving for taste, craving for physical sensation, craving for mental phenomena.**

ayaṃ vuccati vedanā-paccayā taṇhā.

**this is called 'craving', with feeling as a condition.**

tattha katamaṃ taṇhā-paccayā upādānaṃ?

**what is 'clinging', with craving as a condition?**

kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

kāmupādānaṃ noun nt.n.s grasping sensual pleasures, clinging to objects of sensual delight

diṭṭhupādānaṃ noun nt.n.s grasping views, clinging to beliefs

sīlabbatupādānaṃ noun nt.n.s grasping precepts and practices, clinging to ethics and observances, addiction to rites and rituals

attavādupādānaṃ noun nt.n.s grasping a theory of self, clinging to a self- concept, attachment to a soul theory

**clinging to objects of sensual delight, clinging to views, clinging to rites and rituals, clinging to a self-concept**

idaṃ vuccati taṇhā-paccayā upādānaṃ.

**this is called 'clinging', with craving as a condition.**

tattha katamo upādāna-paccayā bhavo?

**what is 'becoming', with clinging as a condition, in that regard?**

bhavo duvidhena – atthi kammabhavo, atthi upapattibhavo.

bhavo noun m.n.s becoming, being, existence

duvidhena – ind in two ways; as of two kinds; in a twofold way.

atthi verb pr.3.s there is, there exists

kamma- noun action, deed, doing

bhavo noun m.n.s becoming, being, existence

atthi verb pr.3.s there is, there exists

upapatti- noun rebirth, re-arising

bhavo noun m.n.s becoming, being, existence

**becoming is twofold – there is action-becoming, there is rebirth-becoming.**

tattha katamo kammabhavo?

**therein what is action-becoming?**

puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro.

puñña- adj meritorious, good, wholesome

abhisaṅkhāro noun m.n.s construction, fabrication, formation

apuñña- adj demeritorious, bad, unwholesome

abhisaṅkhāro, noun m.n.s construction, fabrication, formation

āneñja- adj immovable, imperturbable

abhisaṅkhāro; noun m.n.s construction, fabrication, formation

**wholesome formation, unwholesome formation, imperturbable formation**

ayaṃ vuccati kammabhavo.

**this is called 'action-becoming'.**

sabbam'pi bhava-gāmi-kammaṃ kamma-bhavo.

sabbam- adj nt.n.s all

api ind just, only

bhava- noun becoming, being, existence

gāmi- adj leading to, going to, heading to

kammaṃ noun nt.n.s action, deed, doing

kamma- noun action, deed, doing

bhavo noun m.n.s becoming, being, existence

**all action(s) that leads to existence is 'action-becoming'.**

tattha katamo upapattibhavo?

**what is rebirth-becoming, in that regard?**

kāmabhavo, rūpabhavo, arūpabhavo; saññābhavo, asaññābhavo,  
nevasaññānāsaññābhavo; ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo.

kāmabhavo noun m.n.s becoming in the realm of sense desire sensual sphere becoming

rūpabhavo noun m.n.s becoming in the realm of (subtle material) form, (subtle material) form sphere becoming

arūpabhavo noun m.n.s becoming in the immaterial realm, formless sphere becoming

saññā- noun perception, conception, recognition

bhavo noun m.n.s becoming, being, existence

asaññā- noun non perception, non conception

bhavo noun m.n.s becoming, being, existence   
nevasaññānāsaññā- noun neither perception nor non-perception

bhavo noun m.n.s becoming, being, existence

eka- adj one

vokāra- noun detail, constituent, factor, component

bhavo noun m.n.s becoming, being, existence

catu- adj four

vokāra- noun detail, constituent, factor, component

bhavo noun m.n.s becoming, being, existence

pañca- adj five

vokāra- noun detail, constituent, factor, component

bhavo noun m.n.s becoming, being, existence

**existence in the realm of sense desire, existence in the realm of form, existence in the formless realm, becoming with perception, becoming with non-perseption, becoming with neither-perception-nor-non-perception; becoming with one-component, becoming with four-components, becoming with five-components.**

ayaṃ vuccati upapattibhavo.

**this is called 'rebirth-becoming'.**

iti ayañ'ca kammabhavo, ayañ'ca upapattibhavo.

**thus is this action-becoming and this rebirth-becoming.**

ayaṃ vuccati upādāna-paccayā bhavo.

**this is called 'becoming', with clinging as a condition.**

tattha katamā bhava-paccayā jāti?

**therein what is 'birth', with becoming as a condition?**

yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti; sañjāti, okkanti, abhinibbatti, khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho.

yā pron f.n.s whatever, that which

tesaṃ pron m.dat.pl for them

tesaṃ pron m.dat.pl for them

sattānaṃ noun m.dat.pl for living beings

tamhi pron m.loc.s in it, in that

tamhi pron m.loc.s in it, in that

satta-nikāye noun m.loc.s in group of living beings

jāti noun f.n.s birth, rebirth, conception

sañjāti noun f.n.s birth, origin, arising

okkanti noun f.n.s conception, coming down (into a womb) lit. descent

abhinibbatti noun f.n.s birth, becoming, production

khandhānaṃ noun m.gen.pl of aggregates, combinations, conglomerations

pātubhāvo noun m.n.s appearance (of), manifestation (of)

āyatanānaṃ noun m.gen.pl of sense organs, sense fields

paṭilābho noun m.n.s personal acquisition (of), obtaining (of) gaining (of)

**whatever birth, arising, conception, production, appearance of the aggregates, obtaining of the sense fields for various beings among the various classes of beings.**

ayaṃ vuccati bhava-paccayā jāti.

**this is called 'birth', with becoming as a condition.**

tattha katamaṃ jāti-paccayā jarāmaraṇaṃ?

**therein what is 'aging-and-death', with birth as a condition?**

atthi jarā, atthi maraṇaṃ.

**there is aging, there is death.**

tattha katamā jarā?

**therein what is aging?**

yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko; ayaṃ vuccati jarā

jarā noun f.n.s decay; old age, aging

jīraṇatā noun f.n.s (state of) old age, decrepitude, deterioriation

khaṇḍiccaṃ noun nt.n.s breaking apart, broken teeth

pāliccaṃ noun nt.n.s hoariness, gray hair

valittacatā noun f.n.s (state of) wrinkled skin, wrinkles, wrinkliness

āyuno noun m.gen.s of life force, life energy

saṃhāni noun f.n.s shrinking, decrease, dwindling away

indriyānaṃ noun m.gen.pl of faculties; senses

paripāko; noun m.n.s decay, deterioration, lit. over-ripeness

**Whatever aging, decrepitude, breaking apart, hoariness, wrinkliness, dwindling away of life-force, deterioration of faculties for various beings among the various classes of beings.**

tattha katamaṃ maraṇaṃ?

**therein what is death?**

yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyass'upacchedo, idaṃ vuccati maraṇaṃ

tamhā pron m.abl.s from it, from that

cuti noun f.n.s falling away, passing away, vanishing

cavanatā noun f.n.s falling away, passing away

bhedo noun m.n.s breaking-up, breaking apart

antaradhānaṃ noun nt.n.s disappearance, fading away, vanishing

maccu noun m.n.s death, dying

maraṇaṃ noun nt.n.s death

kālakiriyā noun f.n.s dying, death, completion of time, lit. time is done, black deed

khandhānaṃ noun m.gen.pl of aggregates, combinations, conglomerations

bhedo noun m.n.s breaking-up (of), breaking apart

kaḷevarassa noun m.gen.s of dead body, corpse

nikkhepo noun m.n.s discarding (of), dropping (of), putting down throwing away (of)

jīvitindriyassa- noun nt.gen.s of life faculty, life force, power of life

upacchedo noun m.n.s severing (of), cutting off, breaking off complete stopping (of)

**Whatever falling away, passing away, breaking apart, disappearance, dying, death, completion of time, breaking of the aggregates, discarding of the body, complete stopping of the power of life of for various beings from the various classes of beings.**

iti ayañ'ca jarā, idañ'ca maraṇaṃ.

**thus is this aging and this death.**

idaṃ vuccati jāti-paccayā jarāmaraṇaṃ.

**this is called 'aging-and-death', with birth as a condition.**

tattha katamo soko?

**therein what is sorrow?**

ñāti-byasanena vā phuṭṭhassa, bhoga-byasanena vā phuṭṭhassa, roga-byasanena vā phuṭṭhassa, sīla-byasanena vā phuṭṭhassa, diṭṭhi-byasanena vā phuṭṭhassa; aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa; soko, socanā, socitattaṃ; antosoko, antoparisoko, cetaso parijjhāyanā, domanassaṃ, sokasallaṃ.

ñāti- noun family, relative, kinsman

byasanena noun m.ins.s by misfortune, disaster, calamity, loss

vā ind or

phuṭṭhassa pp m.gen.s of afflicted (with), suffering (from), lit touched (by)

bhoga- noun wealth, possessions, property, riches

byasanena noun m.ins.s by misfortune, disaster, calamity, loss

roga- noun disease, illness

byasanena noun m.ins.s by misfortune, disaster, calamity, loss

sīla- noun behaviour, conduct, integrity

byasanena noun m.ins.s by misfortune, disaster, calamity, loss

diṭṭhi- noun view, belief, opinion, concept, theory opinion, attitude

byasanena noun m.ins.s by misfortune, disaster, calamity, loss

aññataraññatarena adj m.ins.s by one or other; all kinds

byasanena noun m.ins.s by misfortune, disaster, calamity, loss

samannāgatassa, adj m.gen.s of possessing, endowed (with), having lit. going together (with)

aññataraññatarena adj m.ins.s by one or other; all kinds

dukkhadhammena noun nt.ins.s by misfortune, painful experience state of suffering

phuṭṭhassa pp m.gen.s of afflicted (with), suffering (from), lit touched (by)

soko noun m.n.s grief, sorrow, sadness

socanā, noun f.n.s grief, sorrow, sadness

socitattaṃ; noun nt.n.s bereavement, state of grief, state of sorrow state of sadness, sorrowfulness

antosoko noun m.n.s internal grief, personal sadness, heartache

antoparisoko noun m.n.s severe internal grief, severe personal sadness severe heartache

cetaso noun m.gen.s of mind

parijjhāyanā, noun m.n.s thorough burning

domanassaṃ noun nt.n.s (mental) suffering, distress, dissatisfaction

sokasallaṃ noun nt.n.s the dart of sorrow

**grief, sadness, sorrowfulness, heartache, severe internal grief, the mind's thorough burning, displeasure, the dart of sorrow; of one affected by the loss of relatives, or loss of wealth, or misfortune of sickness, or loss of virtue, or misfortune on account of beliefs; of one who endowed with all kinds of calamity, of one affected by all kinds of painful experience.**

ayaṃ vuccati soko.

**this is called 'sorrow'.**

tattha katamo paridevo?

**therein what is lamentation?**

ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa; aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa; ādevo paridevo, ādevanā paridevanā, ādevitattaṃ paridevitattaṃ; vācā, palāpo, vippalāpo; lālappo, lālappanā, lālappitattaṃ.

ādevo noun m.n.s mourning, lamenting, wailing, crying

paridevo noun m.n.s mourning, lament, wail, cry

ādevanā noun f.n.s mourning, lamenting, wailing, crying

paridevanā noun f.n.s mourning, lament, wail, cry

ādevitattaṃ noun nt.n.s (state of) mourning, lamenting, wailing crying, bewailing

paridevitattaṃ; noun nt.n.s state of mourning, lamentation, wailing crying etc

vācā, noun f.n.s speech, words, statement

palāpo, noun m.n.s chattering, gossip

vippalāpo; noun m.n.s confused talk, wailing

lālappo, noun m.n.s murmur

lālappanā, noun f.n.s murmuring,

lālappitattaṃ noun nt.n.s murmuration.

**lament, mourning, wailing, crying, bewailing, lamentation; (sorrowful) speech, chattering, confused talk, murmur, murmuring, murmuration; of one affected by the loss of relatives, or loss of wealth, or misfortune of sickness, or loss of virtue, or misfortune on account of beliefs; of one who endowed with all kinds of calamity, of one affected by all kinds of painful experience.**

ayaṃ vuccati paridevo.

**this is called 'lamentation'.**

tattha katamaṃ dukkhaṃ?

**therein what is pain?**

yaṃ kāyikaṃ asātaṃ, kāyikaṃ dukkhaṃ; kāyasamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ; kāyasamphassajā asātā dukkhā vedanā.

yaṃ noun nt.n.s whatever, that which

kāyikaṃ adj nt.n.s bodily, physical, in relation to the body

asātaṃ noun nt.n.s pain, suffering, unpleasantness

kāyikaṃ adj nt.n.s bodily, physical, in relation to the body

dukkhaṃ; noun nt.n.s discomfort, suffering, pain, unease something unsatisfactory, problem, trouble

kāyasamphassajaṃ adj nt.n.s caused by physical contact, produced by somatic experience

asātaṃ adj nt.n.s disagreeable, unpleasant, unappealing

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant

vedayitaṃ; noun nt.n.s feeling, experience, impression lit. sensed, felt

kāyasamphassajā adj f.n.s caused by physical contact, produced by somatic experience

asātā adj f.n.s disagreeable, unpleasant, unappealing

dukkhā adj f.n.s uncomfortable, painful, unpleasant

vedanā noun f.n.s felt experience, feeling, sensation

**whatever bodily unpleasantness, physical suffering; what is felt as uncomfortable, disagreeable, caused by physical contact; the uncomfortable painful feeling that is born of body-contact.**

idaṃ vuccati dukkhaṃ.

**this is called 'pain'.**

tattha katamaṃ domanassaṃ?

**therein what is displeasure?**

yaṃ cetasikaṃ asātaṃ, cetasikaṃ dukkhaṃ; cetosamphassajaṃ asātaṃ dukkhaṃ vedayitaṃ; cetosamphassajā asātā dukkhā vedanā.

yaṃ noun nt.n.s whatever, that which

cetasikaṃ adj nt.n.s mental, related to mind

asātaṃ noun nt.n.s pain, suffering, unpleasantness

cetasikaṃ adj nt.n.s mental, related to mind

dukkhaṃ; noun nt.n.s discomfort, suffering, pain, unease something unsatisfactory, problem, trouble

cetosamphassajaṃ adj nt.n.s caused by mental contact, produced by mental experience

asātaṃ adj nt.n.s disagreeable, unpleasant, unappealing

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant

vedayitaṃ; noun nt.n.s feeling, experience, impression

cetosamphassajā adj f.n.s caused by mental contact, produced by mental experience

asātā adj f.n.s disagreeable, unpleasant, unappealing

dukkhā adj f.n.s uncomfortable, painful, unpleasant

vedanā noun f.n.s felt experience, feeling, sensation

**whatever mental discomfort, mental pain; what is felt as uncomfortable, painful, that is caused by mental contact; the uncomfortable painful feeling that is caused by mental contact.**

idaṃ vuccati domanassaṃ.

**this is called 'displeasure'.**

tattha katamo upāyāso?

**therein what is despair?**

ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa, rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa, diṭṭhibyasanena vā phuṭṭhassa; aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa; āyāso upāyāso, āyāsitattaṃ upāyāsitattaṃ.

āyāso noun m.n.s trouble, trial, tribulation, affliction, adversity

upāyāso noun m.n.s affliction, agitation, trouble

āyāsitattaṃ noun nt.n.s (state of) affliction, adversity

upāyāsitattaṃ noun nt.n.s (state of) affliction, adversity

**trouble, agitation, state of affliction and state of adversity; for affected by the loss of relatives, or loss of wealth, or misfortune of sickness, or loss of virtue, or misfortune on account of beliefs; for endowed all kinds of calamity, for affected by all kinds of painful experience.**

ayaṃ vuccati upāyāso.

**this is called 'despair'.**

evametassa kevalassa dukkhakkhandhassa samudayo hotī ti:

**such is the origin of this whole mass of suffering” means this:**

evametassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.

saṅgati noun f.n.s union, coming together, meeting

samāgamo noun m.n.s assembly, meeting, gathering

samodhānaṃ noun nt.n.s combining, fitting togethe lit. putting down together

pātubhāvo noun m.n.s appearance (of), manifestation (of)

**such is the combination, composition, collocation, manifestation of this whole mass of suffering.**

tena vuccati evametassa kevalassa dukkhakkhandhassa samudayo hotī''ti.

**therefore it is called such is the origin of this whole mass of suffering”.**

## [The Dhamma in Brief](#_Contents)

Saṅkhitta-dhamma

24

[AN 8.53]

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

mahāpajāpatī noun f.n.s Mahāpajāpatī

gotamī noun f.n.s Gotamī

yena ind where

bhagavā noun m.n.s the Blessed One

ten'upasaṅkami idiom aor.3.s approached there, went to that place

upasaṅkamitvā verb abs having approached

bhagavantaṃ noun m.ac.s Fortunate One, the Buddha

abhivādetvā verb abs having paid homage, saluted, greeted,

ekaṃantaṃ ind on one side; aside

aṭṭhāsi verb aor.3.s stood; stayed

ekamantaṃ ind on one side; aside

ṭhitā pp f.n.s stood, standing

kho ind indeed

sā pron f.n.s that, she

mahāpajāpatī gotamī noun f.n.s Mahāpajāpatī Gotamī

bhagavantaṃ noun m.ac.s Fortunate One, the Buddha

etadavoca idiom aor.3.s said this

**Mahāpajāpatī gotamī where the Bhessed One there approached. Having approached, having paid homage to the Bhessed One, she stood on one side. Standing on one side, that Mahāpajāpatī Gotamī said this to the Bhessed One.**

sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamahaṃ bhagavato dhammaṃ sutvā ekā vūpakaṭṭhā appamattā ātāpinī pahitattā vihareyyan”ti.

sādhu ind it is good

me pron 1.dat.s for me

bhante noun m.voc.s Venerable Sir

bhagavā noun m.n.s the Buddha, Blessed One

saṃkhittena ind adv in brief

dhammaṃ noun m.ac.s the Teaching

desetu verb imp.3.s he would teach

yaṃ- pron m.ac.s whatever , that which

ahaṃ pron 1.n.s I

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

dhammaṃ noun m.ac.s the Teaching

sutvā verb abs having heard

ekā adj f.n.s one, alone

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

vihareyyaṃ- verb opt.ref.1.s I could stay, I might dwell

iti ind ”

**Venerable Sir, It would be good if the Blessed One would teach me the Dhamma in brief, whatever having heard the Teaching of the Blessed One, I might dwell alone, secluded, vigilant, ardent and resolute**

ye ca kho tvaṃ, gotamī, dhamme jāneyyāsi

ye pron m.ac.pl whichever, whatever

ca ind but, and

kho ind indeed, definitely

tvaṃ pron 2.n.s you

gotamī noun f.v.s Gotami

dhamme noun m.ac.pl qualities

jāneyyāsi verb opt.2.s you might know, find

**Gotami, whatever qualities you might know**

ime dhammā virāgāya saṃvattanti, no sarāgāya

ime pron m.n.pl these, they

dhammā noun m.n.pl qualities

virāgāya noun m.dat.s to dispassion; absence of desire

saṃvattanti verb pr.3.pl they are lead (to)

no ind neg no

sarāgāya; noun m.dat.s to lust, passion

**these qualities lead to dispassion, not to passion,**

visaṃyogāya saṃvattanti, no saṃyogāya

visaṃyogāya noun m.dat.s to detachment, separation, unconstraint

saṃvattanti verb pr.3.pl they are lead (to)

no ind neg no

saṃyogāya; noun m.dat.s to attachment, association

**lead to detachment, not to attachment**

apacayāya saṃvattanti, no ācayāya

apacayāya noun m.dat.s to decrease, reduction, dismantling

saṃvattanti verb pr.3.pl they are lead (to)

no ind neg no

ācayāya; noun m.dat.s to accumulation, increase, building up

**lead to decrease, not to accumulation**

appicchatāya saṃvattanti, no mahicchatāya

appicchatāya noun f.dat.s to contentment, being satisfied with little; lit. fewness of desires

saṃvattanti verb pr.3.pl they are lead (to)

no ind neg no

mahicchatāya; noun f.dat.s to greediness, lit.: having many wishes or strong desires

**lead to fewness of desires, not to many wishes.**

santuṭṭhiyā saṃvattanti, no asantuṭṭhiyā

santuṭṭhiyā noun f.dat.s to satisfaction, contentment

saṃvattanti verb pr.3.pl are lead (to)

no ind neg no

asantuṭṭhiyā; noun f.dat.s to discontentment, displeasure

**lead to contentment, not to discontentment**

pavivekāya saṃvattanti, no saṅgaṇikāya

pavivekāya noun m.dat.s to retirement, solitude, seclusion

saṃvattanti verb pr.3.pl are lead (to)

no ind neg no

saṅgaṇikāya; noun f.dat.s to association, company, socializing

**lead to seclusion, not to company**

vīriyārambhāya saṃvattanti, no kosajjāya

vīriyārambhāya noun m.dat.s to arousing of energy, making an effort

saṃvattanti verb pr.3.pl are lead (to)

no ind neg no

kosajjāya; noun nt.dat.s to idleness; indolence, sloth

**lead to the arousing of energy, not to laziness**

subharatāya saṃvattanti, no dubbharatāyā'ti

subharatāya noun m.dat.s to being easy to support

saṃvattanti verb pr.3.pl are lead (to)

no ind neg no

dubbharatāya noun m.dat.s to being difficult to support

ti, ind ''

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

ekaṃsena, gotami, dhāreyyāsi — eso dhammo, eso vinayo, etaṃ satthusāsanan'ti

ekaṃsena, ind certainly, absolutely, definitely

gotami noun m.voc.s o Gotami

dhāreyyāsi verb opt.2.s you should bear in mind, could keep in mind remember

eso noun m.n.s this

dhammo, noun m.n.s Teaching

eso noun m.n.s this

vinayo noun m.n.s Discipline

etaṃ noun nt.n.s this

satthusāsanan'ti noun nt.n.s Teacher's instruction, Teacher's message Teacher's Doctrine

**Gotami, you should definitely remember: this is the Teaching, this is the Discipline, this is the Teacher's instruction.**

## [The Four Great References](#_Contents)

Cattāro mahāpadesā

25

[AN 4.180]

ekaṃ samayaṃ bhagavā bhoganagare viharati ānandacetiye

**On one occasion the Blessed One was dwelling at Bhoganagara near the Ānanda shrine.**

katame bhikkhave cattāro mah'āpadesā?

mahā- adj great, large, powerful

apadesā noun m.n.pl reasons, causes, arguments, statements references

**What monks are the four great references?**

idha, bhikkhave, bhikkhu evaṃ vadeyya — sammukhā m'etaṃ, āvuso, bhagavato sutaṃ sammukhā paṭiggahitaṃ — ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanan'ti.

idha ind here, in this regard, in this case

bhikkhu noun m.n.s a monk

evaṃ ind thus, this, like this, just as, such

vadeyya verb opt.3.s could say, can speak

sammukhā ind (+gen) face to face (with), in front (of)

me pron 1.ins.s by me

etaṃ pron nt.nom.s this

āvuso noun m.voc.pl brother(s), friend(s)

bhagavato noun m.gen.s of the Buddha

sutaṃ pp nt.nom.s heard

sammukhā ind (+gen) face to face (with), in front (of)

paṭiggahitaṃ pp nt.nom.s received, got, learned, taken

ayaṃ noun m.n.s this

dhammo, noun m.n.s Teaching

ayaṃ noun m.n.s this

vinayo noun m.n.s Discipline

idaṃ noun nt.n.s this

satthusāsanan'ti noun nt.n.s Teacher's instruction, Teacher's message Teacher's doctrine

**Here a monks could say thus: in the presence of the Buddha this has been heard by me, in (His) presence (this) has been learned - this is the Teaching, this is the Discipline, this is the Teacher's instruction.**

asukasmiṃ nāma āvāse saṅgho viharati sathero sapāmokkho. tassa me saṅghassa sammukhā sutaṃ sammukhā paṭiggahitaṃ.

asukasmiṃ adj m.loc.s in such and such; so and so; a certain.

nāma ind called, by the name of, namely

āvāse noun m.loc.s in home, dwelling place, residence

saṅgho noun m.n.s Community, assembly of monks

viharati verb pr.3.s lives, stays, remains, continues

sathero adj m.n.s including the elders

sapāmokkho. adj m.n.s including chiefs, first, excellents, eminents

tassa pron m.gen.s of that

me pron 1.ins.s by me

saṅghassa noun m.gen.s of Community, assembly of monks

sammukhā ind face to face (with), in front (of)

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 certan residence the Community stays, including the elders and eminent monks. In the presence of that Community this was heared by me, in (its) presence this was received by me.**

asukasmiṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā tesaṃ me therānaṃ sammukhā sutaṃ sammukhā paṭiggahitaṃ

asukasmiṃ adj m.loc.s in such and such; so and so; a certain.

nāma ind called, by the name of, namely

āvāse noun m.loc.s in home, dwelling place, residence

sambahulā adj m.n.pl many, numerous, plenty of, lit. lots together

therā adj m.n.pl old, elderly, senior

bhikkhū noun m.n.pl monks

viharanti verb pr.3.pl live, stay, remain, continue

bahussutā adj m.n.pl well learned, knowledgeable, lit. much heard

āgatāgamā adj m.n.pl to whom scriptures has been arrived, heir to the heritage, who has mastered the tradition

dhammadharā adj m.n.pl who knows the Dhamma by heart, lit. Dhamma bearer

vinayadharā adj m.n.pl expert in vinaya, lit. vinaya bearer

mātikādharā adj m.n.pl expert in tabulated summary, in Abhidhamma lit. tabulations bearer

tesaṃ pron m.gen.s of that

me pron 1.ins.s by me

therānaṃ noun m.gen.pl of elders

sammukhā ind face to face (with), in front (of)

sutaṃ pp nt.n.s heard

sammukhā ind face to face (with), in front (of)

paṭiggahitaṃ pp nt.n.s received, got, accepted, appropriated, taken

**In a certan 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 heared 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 certan 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 heared by me, in (his) presence this was received by me.**

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanan'ti

**this is the Teaching, this is the Discipline, this is the teacher's instruction.**

tassa bhikkhave bhikkhuno bhāsitaṃ n'eva abhinanditabbaṃ nappaṭikkositabbaṃ.

tassa pron m.gen.s of that

bhikkhuno noun m.gen.s of monks

bhāsitaṃ noun nt.n.s saying, speech, statement, utterance, talk, words lit. what was said

neva ind neither

abhinanditabbaṃ ptp nt.n.s can be delighted in, should be approved of applauded

na- ind not

paṭikkositabbaṃ ptp nt.n.s should be rejected, should be disdained

**Statement of that monk neither should be approved nor should be rejected.**

anabhinanditvā appaṭikkositvā padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.

anabhinanditvā verb abs having not approved (of), having not applauded

appaṭikkositvā verb abs having not disapproved, having not rejected

pada- noun word, phrase, sentence, saying

byañjanāni noun nt.ac.pl letters; syllables

sādhukaṃ ind well, thoroughly, fully

uggahetvā verb abs having learned, having grasped

sutte noun nt.loc.s in discourse

otāretabbāni ptp nt.n.pl should be gone into, should be checked

vinaye noun m.loc.s in discipline, training

sandassetabbāni prp nt.n.pl should be compared, verified; lit: should be caused to be seen together with

**Having not approved or not disapproved (them), having thoroughly learned (those) words and letters, they should be checked in discourses, should be compared with discipline.**

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭham'ettha gantabbaṃ:

tāni pron nt.n.pl those

ce ind if

sutte noun nt.loc.s in discourse

otāriyamānāni prp nt.n.pl being causing to go into, being checked

vinaye noun m.loc.s in discipline, training

sandassiyamānāni prp nt.n.pl being compared, verified; lit: being caused to be seen together with

na ind not

ceva ind only if, if just

sutte noun nt.loc.s in discourse

otaranti verb pr.3.pl descend (into), go down (into), flow down fit

na ind not

vinaye noun m.loc.s in discipline, training

sandissanti verb pr.3.pl are agree with, live conformably with lit. 'is seen together with'

niṭṭham- noun f.ac.s end, conclusion, perfection, height, summit

ettha ind here, in this place, in this regard

gantabbaṃ 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 hetaṃ bhikkhave chaḍḍeyyātha.

addhā ind most certainly! for sure! definitely!

idaṃ pron nt.n.s this, this thing

na ind not

ceva ind and even, as well as

tassa pron m.gen.s of that

bhagavato noun m.gen.s of the Buddha

vacanaṃ noun nt.n.s word, utterance, talk, statement

arahato noun m.gen.s of the arahant, of the worthy one

sammāsambuddhassa; noun m.gen.s of perfectly awakened one, fully enlightened

tassa pron m.gen.s of that

ca ind but

therassa noun m.gen.s of elder

duggahitan'ti adj nt.n.s incorrectly understood, poorly grasped, taken in the wrong wayincorrectly understood,

iti ind thus, this is, and so

h'etaṃ ind+pn nt.ac.s indeed this, certainly this

chaḍḍeyyātha verb opt.2.pl you should throw away, discard, drop

**Definitely this is not the word of the Blessed One, the worthy one, the perfectly enlightened one, but incorrectly understood by that elder. Thus indeed you should discard it.**

sutte ceva otaranti vinaye ca sandissanti, niṭṭham'ettha gantabbaṃ – addhā, idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

sutte noun nt.loc.s in discourse

ceva ind only if, if just

otaranti verb pr.3.pl descend (into), go down (into), flow down fit

vinaye noun m.loc.s in discipline, training

ca ind and

sandissanti verb pr.3.pl are agree with, live conformably with lit. 'is seen together with'

niṭṭham- noun f.ac.s end, conclusion, perfection, height, summit

ettha ind here, in this place, in this regard

gantabbaṃ ptp nt.n.s should be made, lit. should be gone

addhā ind certainly, surely

idaṃ pron nt.n.s this, this thing

tassa pron m.gen.s of that

bhagavato noun m.gen.s of the Buddha

vacanaṃ noun nt.n.s word, utterance, talk, statement

arahato noun m.gen.s of the arahant, of the worthy one

sammāsambuddhassa; noun m.gen.s of perfectly awakened one, fully enlightened

**Only if (those statements) are fit the discourses, and agree with discipline, in this regard conclusion should be made: Surely this is the words of the Blessed One, the worthy one, the perfectly enlightened one”**

imassa ca bhikkhuno suggahitaṃ

imassa pron m.gen.s of this, his

ca ind and

bhikkhuno noun m.gen.s of monk

suggahitaṃ adj nt.n.s well learned, well grasped

**It has been learned well by that monk.**

tassa ca saṅghassa suggahitaṃ

**It has been learned well by that Community.**

tesañ'ca therānaṃ suggahitaṃ

**It has been learned well by those elders.**

tassa ca therassa suggahitan'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](#_Contents)

Cha sāraṇīya-dhammā

26

[MN 48]

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme

ekaṃ samayaṃ idioṃ at one time, on one occasion

bhagavā noun m.n.s the Sublime One, Blessed One, Fortunate One Buddha

kosambiyaṃ noun f.loc.s in Kosambī

viharati verb pr.3.s lives, stays, remains, continues

ghosita- noun Ghosita; lit: shouted, announced, proclaimed

arāme noun m.loc.s in park, parkland, nature reserve

**On one occasion the Blessed One was living in Kosambī, in Ghosita's park.**

chayime bhikkhave dhammā sāraṇīyā

cha- card six (6)

ime pron m.n.pl these

dhammā noun m.n.pl principles, law

sāraṇīyā adj m.n.pl polite, pleasant, charming, lit. can be delighted

**Monks, there are these six principles of cordiality**

piya-karaṇā garu-karaṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti

piya- noun love, friendship

karaṇā adj m.n.pl doing, making, causing, effecting

garu- noun respect, honour

karaṇā adj m.n.pl doing, making, causing, effecting

saṅgahāya noun m.dat.s for friendliness, collaboration, favour lit. holding together

avivādāya noun m.dat.s for no quarrel, non-dispute, no argument

sāmaggiyā noun f.dat.s for concord; unity.

ekībhāvāya noun m.dat.s for unity, state of oneness

saṃvattanti verb pr.3.pl they lead (to), conduce to

**that making friendship and respect, and conduce to collaboration, to non-dispute, to concord and unity.**

katame cha?

**what are the six?**

idha bhikkhave bhikkhuno mettaṃ kāyakammaṃ vacīkammaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi c'eva raho ca

mettaṃ adj nt.ac.s friendly, benevolent, kind

kāyakammaṃ noun nt.ac.s physical action, bodily action

vacīkammaṃ noun nt.ac.s verbal action, vocal act, speech

manokammaṃ noun nt.ac.s mental action, thought, intention, lit. mind action

paccupaṭṭhitaṃ pp nt.ac.s is present (for), is ready (for), is standing by (for)

hoti verb pr.3.s there is

sabrahmacārīsu noun m.loc.pl in spiritual companions

āvi ind openly, in full view

c'eva ind and even, as well as

raho ind in private, in secret, in seclusion

ca ind and

**Here for a monks there are bodily actions, verbal actions and mental actions, full of friendliness present towards (his) spiritual companions openly and even in private.**

bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī.

bhikkhu noun m.n.s monk

ye pron m.ac.pl whatever

te pron m.ac.pl those

lābhā noun m.n.pl gains, profits, acquisitions

dhammikā adj m.n.pl legal, legitimate, righteous, just

dhammaladdhā adj m.n.pl justly acquired, honestly gained, legally obtained, legitimately acquired

antamaso ind even so much as, even with, even down to with as little as

patta- noun bowl, alms bowl

pariyāpanna- adj gone completely into,” included in belonging to, got into

mattam'pi adj just merely, the fact of, by virtue of

tathārūpehi adj m.ins.pl with such, so formed, of such quality

lābhehi noun m.ins.pl with gains, profits, acquisitions

hoti verb pr.3.s is, there is

sīlavantehi adj m.ins.pl with virtuous, ethical, moral,

sabrahmacārīhi noun m.ins.pl with fellow monks, spiritual companions

appaṭivibhatta- adj not for onself 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 noun m.n.s monk

yāni pron nt.ac.pl whatever

tāni pron nt.ac.pl those

sīlāni noun nt.ac.pl behaviour, conduct, morality

akhaṇḍāni adj nt.ac.pl unbroken, unfragmented, whole

acchiddāni adj nt.ac.pl unbroken, flawless

asabalāni adj nt.ac.pl not spotted, not mottled

akammāsāni adj nt.ac.pl unblemished, spotless, pure, lit. not spotted

bhujissāni adj nt.ac.pl cleansing, freeing, liberating

viññuppasatthāni adj nt.ac.pl praised by the wise

aparāmaṭṭhāni adj nt.ac.pl irreproachable, untouchable, untarnished

samādhi- noun perfect peace of mind, stability of mind stillness of mind

saṃvattanikāni adj nt.ac.pl leading to, conducive to

tathārūpesu adj nt.loc.pl in such, so formed, of such quality

sīlesu noun nt.loc.pl in behaviour, conduct, morality

sīla- noun behaviour, conduct, morality

sāmaññagato adj m.n.s possessing, endowed (with), having lit. going together (with)

viharati verb pr.3.s lives, stays, remains, continues

sabrahmacārīsu noun m.loc.pl among spiritual companions

āvi ceva raho ca idioṃ openly and even in private

**Monk dwells both in public and in private possessing in common with his companions in the holy life those virtues that are unbroken, flawless, not spotted, unblemished, liberating, praised by the wise, untarnished and conducive to stability of mind.**

bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīsu āvi ceva raho ca

bhikkhu noun m.n.s monk

yā + ayaṃ pron f.n.s that which, whatever, whichever

diṭṭhi noun f.n.s view, belief, opinion, concept, theory, opinion attitude

ariyā adj f.n.s noble, distinguished

niyyānikā adj f.n.s redemptive, salvatory, leading to deliverance lit. leading out

niyyāti verb pr.3.s goes out, goes forth (to); leading to

takkarassa adj m.dat.s for who does that, doing that, who practices in accordance with that

sammā ind completely, thoroughly, fully, totally

dukkhakkhayāya noun m.dat.s for destruction of suffering, termination of misery

tathārūpāya adj f.loc.s in such, so formed, of such quality

diṭṭhiyā noun f.loc.s in view, belief, opinion, concept, theory opinion, attitude

diṭṭhi- noun view, belief, opinion, concept, theory, opinion attitude

sāmaññagato adj m.n.s possessing, endowed (with), having lit. going together (with)

viharati verb pr.3.s lives, stays, remains, continues

sabrahmacārīsu noun m.loc.pl among spiritual companions

āvi ceva raho ca idioṃ 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 sāmaggiyā ekībhāvāya saṃvattanti

**Monks, there are these six principles of cordiality that making friendship and respect, and conduce to collaboration, to non-dispute, to concord and unity.**

ime ce tumhe cha sāraṇīye dhamme samādāya vatteyyātha,

ime pron m.n.pl these

ce ind if

cha card pl six (6)

sāraṇīye adj m.ac.pl polite, pleasant, charming, lit. can be delighted

dhamme noun m.ac.pl principles, law

samādāya verb ger accepting, undertaking, taking up

vatteyyātha verb opt.2.pl you should proceed, continue, go forward practice

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

passatha no tumhe taṃ vacana-pathaṃ aṇuṃ vā thūlaṃ vā yaṃ tumhe n'ādhivāseyyāthā'ti

passatha verb pr.2.pl you see

no ind interr ? (integration)

tumhe pron 2.n.pl you all, you

taṃ pron m.ac.s that

vacana- noun saying; expressing, speech

pathaṃ noun m.ac.s way; course; means, manner

aṇuṃ vā adj m.ac.s or tiny; trivial; small

thūlaṃ vā adj m.ac.s or gross; coarse

yaṃ pron m.ac.s that which

tumhe pron 2.n.pl you all, you

n'ādhivāseyyāthā'ti verb opt.2.pl could not accept, should not endure

**do you see any manner of speech trivial or gross that you could not endure?**

no h'etaṃ bhante

no ind not

hi- ind indeed, certainly, truly, definitely

etaṃ pron nt.n.s this

**'This is definitely not, Venerable Sir.'**

tasmā't'iha ime cha sāraṇīyesāra dhamme samādāya vattatha

tasmā't'iha ind therefore here

vattatha verb imp.2.s you must proceed, continue, go forward, practice

**Therefore you must undertake and practice these six principles of cordiality.**

taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā'ti

taṃ pron nt.n.s that

vo pron 2.gen.pl your

dīgharattaṃ ind adv for a long time, a long time

hitāya noun nt.dat.s for welfare, good, benefit, blessing

sukhāya noun nt.dat.s for ease, comfort, happiness, pleasure

**That is for your welfare and happiness for a long time**

## [Principles of Non-Decline](#_Contents)

Aparihāniya-dhammā

27

[AN 7.23]

katame ca bhikkhave satta aparihāniyā dhammā?

katame pron m.ac.pl what? which (of the many)?

bhikkhave noun m.voc.s o monks!

satta adj x.n.pl seven

aparihāniyā adj m.n.pl not connected with loss, deterioration, decrease decline

dhammā noun m.n.pl principles, laws

**and what bhikkhus are the seven principles, not connected with loss?**

yāvakīvañca bhikkhave bhikkhū abhiṇhaṃ sannipātā bhavissanti sannipātabahulā

yāvakīvañca ind and as long as

bhikkhave noun m.voc.s o monks!

bhikkhū noun m.n.pl monks

abhiṇhaṃ ind continuously, repeatedly, regularly, often

sannipātā noun m.n.pl assembly, congregation, gathering

bhavissanti verb pr.3.pl will be

sannipāta- noun masc assembly, congregation, gathering

bahulā adj m.n.pl abundant, full of, frequent

**o monks, and as long as monks will have regularly gathering, frequent assembly.**

vuddhiyeva pāṭikaṅkhā no parihāni

vuddhi- noun f.n.s growth, increase

yeva ind just, only, even, even so, yet, also

pāṭikaṅkhā adj f.n.s to be expected (for), certain (for), should be expected, can be anticipated

no ind not

parihāni noun f.n.s loss, deterioration, decrease, decline

**only growth is to be expected not decline.**

yāvakīvañca bhikkhave bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti

yāvakīvañca ind and as long as

bhikkhave noun m.voc.s o monks!

bhikkhū noun m.n.pl monks

samaggā adj m.n.pl unified, in concord, harmonious

sannipatissanti, verb fut.3.pl will gather together, assemble

samaggā adj m.n.pl unified, in concord, harmonious

vuṭṭhahissanti, verb fut.3.pl will stand above, rise above, withdraw (from) emerge (from)

samaggā adj m.n.pl unified, in concord, harmonious

saṅgha- noun Community, assembly of monks

karaṇīyāni noun nt.ac.pl duties, obligations, what should be done, which should have been done

karissanti verb fut.3.pl will make, do, perform

**o monks, and as long as monks will gather together harmoniously, will emerge (from gathering) harmoniously, will perferm duties of Community harmoniously**

vuddhiyeva pāṭikaṅkhā no parihāni

**only growth is to be expected not decline.**

yāvakīvañca bhikkhave bhikkhū apaññattaṃ na paññāpessanti, paññattaṃ na samucchindissanti, yathāpaññattesu sikkhāpadesu vattissanti

yāvakīvañca ind and as long as

bhikkhave noun m.voc.s o monks!

bhikkhū noun m.n.pl monks

apaññattaṃ pp m.ac.s not formulated, not prescribed, not decreed not declared

na ind not

paññāpessanti, verb fut.3.pl define as, assert, declare

paññattaṃ pp m.ac.s formulated, prescribed, decreed, declared

na ind not

samucchindissanti, verb fut.3.pl cut off completely, uproot, eradicate

yathā- ind like, as, according to, on account of, because of how

paññattesu pp m.loc.pl in formulated, prescribed, decreed, declared

sikkhāpadesu noun nt.loc.pl in precepts, instructions, training rules

samādāya verb ger accepting, undertaking, taking up

vattissanti verb fut.3.pl proceed, continue, go forward, practice

**o monks, and as long as monks will not assert what has not been declared, will not eradicate what has been declared, undertaking training rules as they has beed formulated will practice (them).**

vuddhiyeva pāṭikaṅkhā no parihāni

**only growth is to be expected not decline.**

yāvakīvañca bhikkhave bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅgha-pitaro saṅgha-pariṇāyakā te sakkarissanti garuṃ karissanti mānessanti pūjessanti tesañca sotabbaṃ maññissanti

yāvakīvañca ind and as long as

bhikkhave noun m.voc.s o monks!

bhikkhū noun m.n.pl monks

ye pron m.n.pl that which, whoever

te pron m.n.pl those

bhikkhū noun m.n.pl monks

therā adj m.n.pl old, elderly, senior

rattaññū adj m.n.pl of long standing

cirapabbajitā adj m.n.pl having long since become a monk

saṅgha-pitaro noun m.n.pl fathers of the Community

saṅgha-pariṇāyakā noun m.n.pl leaders, guides, advisers of Community

te pron m.ac.pl them

sakkarissanti verb fut.3.pl will honour, esteem, respect

garuṃ karissanti idiom fut.3.pl will respects; reveres.

mānessanti verb fut.3.pl will honour; revere; think highly.

pūjessanti verb fut.3.pl will honour; respect; worship, revere

tesaṃ pron m.gen.pl of them

ca ind and

sotabbaṃ ptp m.ac.s should be heard

maññissanti verb fut.3.pl will consider (to be), take, regard, view (as)

**as long as the bhikkhus will honour those monks - who senior, of long standing, having long since become a monk, fathers of the Community, leaders of the Community - will make respect, revere, and will consider that what should be heard from them**

vuddhiyeva pāṭikaṅkhā no parihāni

**only growth is to be expected not decline.**

yāvakīvañca bhikkhave bhikkhū uppannāya taṇhāya ponobhavikāya na vasaṃ gacchissanti

yāvakīvañca ind and as long as

bhikkhave noun m.voc.s o monks!

bhikkhū noun m.n.pl monks

uppannāya adj f.gen.s arisen, appeared, come into existence

taṇhāya noun f.gen.s craving (for), wanting, desire (for), lit. thirst (for)

ponobhavikāya adj f.gen.s repeated existence, leading to rebirth

na ind not

vasaṃ noun m.ac.s control, authority, power, mastery

gacchissanti verb fut.3.pl will go, walk, move

**o monks, and as long as monks will not come under the control of arisen craving, which leading to rebirth**

vuddhiyeva pāṭikaṅkhā no parihāni

**only growth is to be expected not decline.**

yāvakīvañca bhikkhave bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti

yāvakīvañca ind and as long as

bhikkhave noun m.voc.s o monks!

bhikkhū noun m.n.pl monks

āraññakesu adj nt.loc.pl in belonging to or living in a forest.

senāsanesu noun nt.loc.pl in housings, living places, lodgings

sāpekkhā adj m.n.pl hopeful; expecting; looking for.

bhavissanti verb fut.3.pl they will be

**o monks, and as long as monks will be looking for living places belonging to a forest**

vuddhiyeva pāṭikaṅkhā no parihāni

**only growth is to be expected not decline.**

yāvakīvañca bhikkhave bhikkhū paccattaññeva satiṃ upaṭṭhāpessanti: kinti anāgatā ca pesalā sabrahmacārī āgaccheyyuṃ āgatā ca pesalā sabrahmacārī phāsuṃ vihareyyun'ti

yāvakīvañca ind and as long as

bhikkhave noun m.voc.s o monks!

bhikkhū noun m.n.pl monks

paccattaṃ- ind for oneself, individually, personally, exclusively

yeva ind just, only, even, even so, yet, also

satiṃ noun f.ac.s mindfulness, presence, recollection, awareness

upaṭṭhāpessanti: verb fut.3.pl will cause to attend, set up, make sure is present

kinti ind inter how then? in what way?

anāgatā adj m.n.pl not yet come, future

ca ind and

pesalā adj m.n.pl lovable, pleasant, well-behaved amiable

sabrahmacārī noun m.n.pl fellow monks, spiritual companions

āgaccheyyuṃ verb opt.3.pl they would come

āgatā adj m.n.pl come, arrived

ca ind and

pesalā adj m.n.pl lovable, pleasant, well-behaved amiable

sabrahmacārī noun m.n.pl fellow monks, spiritual companions

phāsuṃ noun m.ac.s ease, comfort

vihareyyun'ti verb opt.3.pl they would stay, live

**o monks, and as long as monks just individually will set up mindfulness: how then not yet come well-behaved fellow monks would come? And (how then) arrived well-behaved fellow monks would stay at ease?”**

vuddhiyeva pāṭikaṅkhā no parihāni

**only growth is to be expected not decline.**

yāvakīvañca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti

yāvakīvañca ind and as long as

bhikkhave noun m.voc.s o monks!

ime pron m.n.pl these

satta adj x.n.pl seven

aparihāniyā adj m.n.pl not connected with loss, deterioration, decrease decline

dhammā noun m.n.pl principles, law

bhikkhūsu noun m.loc.pl in monks, among monks

ṭhassanti verb fut.3.pl will last, remain, persist, lit. stand

**o monks, and as long as these seven principles, not connected with loss, will remain among monks**

imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti

imesu pron m.loc.pl in these

ca ind and

sattasu adj x.loc.pl in seven

aparihāniyesu adj m.loc.pl in not connected with loss, deterioration decrease, decline

dhammesu noun m.loc.pl in principles, law

bhikkhū noun m.nom.pl monks, among monks

sandississanti verb fut.3.pl will be seen together with, will be engaged in agree with, live conformably to

**and monks will live conformably in these seven** **seven principles, not connected with loss**

vuddhiyeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihānī ti

vuddhi- noun f.n.s growth, increase

yeva ind just, only, even, even so, yet, also

bhikkhave noun m.voc.pl o monks

bhikkhūnaṃ noun m.dat.pl for monks

pāṭikaṅkhā adj f.n.s to be expected (for), certain (for), should be expected, can be anticipated

no ind not

parihāni noun f.n.s loss, deterioration, decrease, decline

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

[AN 7.27]

yāvakīvañ'ca, bhikkhave, bhikkhū aniccasaññaṃ bhāvessanti; anattasaññaṃ bhāvessanti; asubhasaññaṃ bhāvessanti; ādīnavasaññaṃ bhāvessanti; pahānasaññaṃ bhāvessanti; virāgasaññaṃ bhāvessanti; nirodhasaññaṃ bhāvessanti

aniccasaññaṃ noun f.ac.s recognition of impermanence, perception of instability

bhāvessanti verb fut.3.pl they will cultivate, develop

anattasaññaṃ noun f.ac.s recognition of impersonality; perception of not self

asubhasaññaṃ noun f.ac.s recognition of unattractiveness, perception of ugliness

ādīnavasaññaṃ noun f.ac.s recognition of danger, perception of disadvantages

pahānasaññaṃ noun f.ac.s recognition of giving up, perception of letting go

virāgasaññaṃ noun f.ac.s recognition of fading away of passion, perception of absence of desire

nirodhasaññaṃ noun f.ac.s recognition of termination, perception of cessation

**As long as the monks develop the perception of impermanence, the perception of not-self, the perception of ugliness; the perception of danger; the perception of letting go; the perception of fading away of passion; the perception of cessation**

vuddhiy'eva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

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

[AN 7.25]

yāvakīvañ'ca bhikkhave bhikkhū hirimanto bhavissanti; ottappino bhavissanti; bahussutā bhavissanti; āraddhavīriyā bhavissanti; satimanto bhavissanti; paññavanto bhavissanti;

hirimanto adj m.n.pl has a conscience, conscientious

ottappino adj m.n.pl afraid of wrong, feeling shame

bahussutā adj m.n.pl well learned; knowledgeable

āraddhavīriyā adj m.n.pl vigorous, with energy aroused, applying energy making an effort

satimanto adj m.n.pl mindful; fully present; attentive

paññavanto adj m.n.pl wise; intelligent; insightful; percipient

**As long as the monks develop conscience, shame of wrong; learnedness; aroused energy; mindfulness and wisdom;**

[AN 7.24]

na oramattakena vises'ādhigamena antarāvosānaṃ āpajjissanti

na ind not

oramattakena adj m.ins.s lesser; insignificant; of small value or importance

visesa- noun distinction, attainment

adhigamena noun m.ins.s with discovery (of); finding (of); attainment (of); achievement (of)

antarā- ind in between, mid-way, along the way

vosānaṃ noun nt.ac.s stopping, ceasing

āpajjissanti verb fut.3.pl they will come to, reach; enter upon, fall into

**Do not come to a stop midway because of some minor achievement of distinction**

vuddhiy'eva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

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

[AN 8.79]

ime bhikkhave dhammā sekhassa bhikkhuno aparihānāya saṃvattanti.

sekhassa noun m.gen.s of trainee, belonging to training

bhikkhuno noun m.gen.s of monk

aparihānāya noun nt.dat.s to the non-decline, not deterioration, not decrease

saṃvattanti verb pr.3.pl they lead (to), conduce to

**Monks, these qualities lead to the non-decline of a monk who is a trainee.**

na kamm'ārāmatā, na bhass'ārāmatā, na nidd'ārāmatā, na saṅgaṇik'ārāmatā, indriyesu guttadvāratā, bhojane mattaññutā, asaṃsagg'ārāmatā, nippapañc'ārāmatā.

kamm'ārāmatā noun f.n.s pleasure of work; enjoyment of activity

bhass'ārāmatā noun f.n.s pleasure of speech; enjoyment of talk

nidd'ārāmatā noun f.n.s pleasure of sleep

saṅgaṇik'ārāmatā noun f.n.s pleasure of company; enjoyment of society

indriyesu noun m.loc.pl in senses, faculties

guttadvāratā noun f.n.s control over one's senses

bhojane noun nt.loc.s in eating, taking food

mattaññutā noun f.n.s moderation (in), knowing the measure or limit

asaṃsagg'ārāmatā noun f.n.s pleasure of non-association; enjoyment of detachment

nippapañc'ārāmatā noun f.n.s pleasure of non-proliferation, enjoyment of non- manifoldness (opinions, thoughts)

**not taking pleasure in work, in talk, in sleep, in company, guarding the doors of the sense faculties, moderation in eating, delight in non-association, pleasure of non-proliferation.**

[AN 6.22]

sovacassatā, kalyāṇamittatā

sovacassatā noun f.n.s suavity, gentleness (in speech), obedience

kalyāṇamittatā noun f.n.s beneficial friendship, spiritual companionship

**obedience and beneficial friendship**

[AN 8.79]

ime kho bhikkhave dhammā sekhassa bhikkhuno aparihānāya saṃvattantī"ti

**Monks, these qualities lead to the non-decline of a monk who is a trainee.**

## [Striving According to the Dhamma](#_Contents)

Dhamma-pahaṃsāna

28

[sn 12.22]

[handa mayaṃ dhamma-pahaṃsāna-pāṭham bhaṇāmase]

evaṃ svākkhāto bhikkhave mayā dhammo

evaṃ ind thus; in this way

svākkhāto adj m.n.s well preached

bhikkhave noun m.voc.pl o monks

mayā pron 1.ins.s by me

dhammo noun m.n.s Teaching

**o monks, the Teaching thus been well preached by me**

uttāno vivaṭo pakāsito chinnapilotiko.

uttāno adj m.n.s clear, manifest, open, evident

vivaṭo adj m.n.s uncovered, open

pakāsito pp m.n.s explained, manifested, made known

chinna- pp cut; destroyed, stripped

pilotiko noun m.n.s a small piece of cloth, a rag a bandage, patchwork

PTS: with torn rags, or without rags

**evident, uncovered, manifested, without rags**

alam-eva saddhā-pabbajitena kula-puttena vīriyaṃ ārabhituṃ

alam- ind enough

eva ind just, only

saddhā- adj faithful; with confidence

pabbajitena pp m.ins.s has gone forth

kulaputtena noun m.ins.s by young man of a good family.

vīriyaṃ noun nt.ac.s energy; effort; strength

ārabhituṃ verb inf to arose, to begin, start

**just this is enough to arose energy by the young man of a good family, who has gone forth from confidence.**

kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu

kāmaṃ ind adv surely; certainly, willingly

taco noun m.n.s skin

ca ind and

nahāru noun m.n.s a sinew; a tendon

ca ind and

aṭṭhi noun nt.n.s bone

ca ind and

avasissatu verb imp.3.s let left over; may remain over

**willingly let skin sinews and bones remain**

sarīre upasussatu maṃsa-lohitaṃ

sarīre noun nt.loc.s in the body

upasussatu verb imp.3.s let become dry

maṃsa- noun flesh

lohitaṃ noun 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 pron m.ac.s whatever

taṃ pron m.ac.s that

purisa- noun man, human

thāmena noun m.ins.s by strength; power; vigour

purisa- noun man, human

vīriyena noun nt.ins.s by vigour; energy; effort; strength

purisa- noun man, human

parakkamena noun m.ins.s by exertion; endeavour; effort

pattabbaṃ ptp m.ac.s what should be gained, attained or reached

na ind not

taṃ pron m.ac.s that

a'pāpuṇitvā verb abs having not reached; having not attained; having not arrived at.

vīriyassa noun nt.gen.s of vigour; energy; effort; strength.

saṇṭhānaṃ noun nt.ac.s ending, stopping, cessation, stilling

bhavissatī-ti verb fut.3.s will be

**whatever by human strength, by human effort, by human endeavour can be attained, that having not reached, will be not stilling of effort.**

dukkhaṃ bhikkhave kusīto viharati

dukkhaṃ noun nt.ac.s discomfort, suffering, pain, unease unsatisfaction, problem, trouble

bhikkhave noun m.voc.pl o monks!

kusīto adj m.n.s lazy, slack, inactive, apathetic

viharati verb pr.3.s lives; abides; dwells

**o monks, the lazy (person) dwells in suffering**

vokiṇṇo pāpakehi akusalehi dhammehi

vokiṇṇo pp m.n.s covered with, drenched (with); mixed up full of, soiled

pāpakehi adj m.ins.pl by bad, wicked, worthless

akusalehi adj m.ins.pl by unbeneficial, useless, unskilful

dhammehi noun m.ins.pl by states of mind

**soiled by evil unwholesome states of mind**

mahantañ-ca sadatthaṃ parihāpeti

mahantañ- adj m.ac.s great, extensive, big, important, large

ca ind and

sadatthaṃ noun m.ac.s one's own benefit, personal welfare

parihāpeti verb pr.3.s sets aside, abandons, neglects, omits

**and he neglects the great personal welfare**

āraddha-vīriyo ca kho bhikkhave sukhaṃ viharati

āraddhavīriyo adj m.n.s with energy aroused, applying energy making an effort

ca ind but

kho ind indeed

bhikkhave noun m.voc.pl o monks!

sukhaṃ ind easily, comfortably, without difficulty

viharati verb pr.3.s lives; abides; dwells;

**but one with energy aroused dwells comfortably**

pavivitto pāpakehi akusalehi dhammehi

pavivitto adj m.n.s separated, secluded, solitary, detached

pāpakehi adj m.abl.pl from bad, wicked, worthless

akusalehi adj m.abl.pl from unbeneficial, useless, unskilful

dhammehi noun m.abl.pl from states of mind

**separated from evil unwholesome states of mind**

mahantañ-ca sadatthaṃ paripūreti

mahantañ- adj m.ac.s great, extensive, big, important, large

ca ind and

sadatthaṃ noun m.ac.s one's own benefit, personal welfare

paripūreti verb pr.3.s is swelling, is filling up, is increasing

**and increasing the great personal welfare**

na bhikkhave hīnena aggassa patti hoti

na ind not

bhikkhave noun m.voc.pl o monks!

hīnena adj m.ins.s by low, inferior, deficient

aggassa adj m.gen.s of highest, topmost, foremost

patti noun f.n.s reaching, attainment (of), getting

hoti verb pr.3.s it is, exists, there is

**monks, it is not by that which is low, there is attainment of highest**

aggena ca kho bhikkhave aggassa patti hoti

aggena adj m.ins.s by highest, topmost, foremost, supreme

ca ind but, rather

kho ind indeed

bhikkhave noun m.voc.pl o monks!

aggassa adj m.gen.s of highest, topmost, foremost, supreme

patti noun f.n.s reaching, attainment (of), getting

hoti verb pr.3.s it is, exists, there is

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

maṇḍapeyyam-idaṃ bhikkhave brahmacariyaṃ

maṇḍapeyyaṃ- adj nt.n.s of the best quality; lit: to be drunk like cream

idaṃ pron nt.n.s this

bhikkhave noun m.voc.pl o monks!

brahmacariyaṃ noun nt.n.s spiritual path, holy life, celibacy

**o monks! this holy life is of the best quality**

satthā sammukhī-bhūto

satthā noun m.n.s teacher, master, the Buddha

sammukhībhūto adj m.n.s become face to face, is present

**the teacher is present**

tasmā'tiha bhikkhave vīriyaṃ ārabhatha

tasmātiha ind therefore here

bhikkhave noun m.voc.pl o monks!

vīriyaṃ noun nt.ac.s vigour; energy; effort; strength.

ārabhatha verb imp.2.pl you should begin, start, arouse oneself

**therefore, o monks, here start to arouse your energy**

appattassa pattiyā

appattassa pp m.gen.s of not attained, not reached, not gained, not found

pattiyā noun f.dat.s for reaching, attainment (of), getting

**for the attainment of the unattained**

anadhigatassa adhigamāya

anadhigatassa pp m.gen.s of not attained, what has not been attained

adhigamāya noun m.dat.s for arrival (at), attainment (of), reaching (of)

**for the achievement of unachieved**

asacchikatassa sacchikiriyāya

asacchikatassa adj m.gen.s of not experienced for oneself

sacchikiriyāya noun m.dat.s for personal experience, personal realization

**for the personal realization of not experienced**

evaṃ no ayaṃ amhākaṃ pabbajjā avaṅkatā avaññā bhavissati saphalā saudrayā

evaṃ ind so in this way; in such a way; like this

no ind then, now, indeed

ayaṃ pron m.n.s this

amhākaṃ pron 1.gen.s our

pabbajjā noun f.n.s ordination, renunciation, becoming a monastic, going forth'

avaṅkatā adj f.n.s not crooked, non-dishonest

avañjhā adj f.n.s not barren, not sterile

bhavissati verb fut.3.s will be

saphalā adj f.n.s fruitful, productive, efficacious

saudrayā adj f.n.s advantageous, profitable, lit. with result with coming forth

**indeed in such a way our renunciation will be not-dishonest, not barren, (it will be) fruitful and profitable.**

yesaṃ mayaṃ paribhuñjāma cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajja-parikkhāraṃ tesaṃ te kārā amhesu mahapphalā bhavissanti mahānisaṃsā'ti

yesaṃ pron m.gen.pl of whoever, those who

mayaṃ pron 1.n.pl we

paribhuñjāma verb pr.1.pl we eat; use; enjoy

cīvara- noun robe of a Buddhist monk

piṇḍapāta- noun alms food, alms round, lit. lump dropping

senāsana- noun housing, living place, lodging lit. bed and chair

gilāna- adj sick; unwell

paccaya- noun support, requisite

bhesajja- noun medicament, medicine

parikkhāraṃ noun nt.ac.s requisite; accessory; equipment; utensil

tesaṃ pron m.gen.pl of theṃ

te pron m.n.pl those

kārā noun m.n.pl actions, deeds, services

amhesu pron m.loc.s in us

mahapphalā adj m.n.pl rich in result, great result

bhavissanti pt fut.3.pl will be

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 pron 2.ins.pl by you all

bhikkhave noun voc.pl o monks!

sikkhitabbaṃ ptp nt.n.s should be learned, should be practised should be trained

**like this indeed, o monks, should be practised by you all.**

attatthaṃ noun m.ac.s one's own welfare, personal benefit personal profit

vā ind or

hi ind indeed, certainly, truly, definitely

bhikkhave noun voc.pl o monks!

sampassamānena prp m.ins.s with seeing, considering

alam- ind enough

eva ind only, just, so, even

appamādena noun m.ins.s with carefulness, caution, vigilance diligence, conscientiousness, heedfulness

sampādetuṃ verb inf to presse on, cause to accomplish, strive to achieve, trie to accomplish one's purpose

**indeed or considering personal benefit, it is just enough to strive with heedfulness.**

paratthaṃ vā hi bhikkhave sampassamānena alam-eva appamādena sampādetuṃ

paratthaṃ noun m.ac.s benefit of others

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

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

ubhaya- pron both, referring to two things

atthaṃ noun m.ac.s benefit, profit, good, welfare, goal

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

## [The Buddha's Final Instruction](#_Contents)

Buddha-pacchima-ovāda

29

[DN 16.36]

siyā kho tumhākaṃ evam'assa

siyā verb opt.3rd.sg could be; may be

kho ind indeed

tumhākaṃ pron 2nd.dat.pl for you

evaṃ'assa idiom this would occur to

**It could be this would occur to you:**

atītasatthukaṃ pāvacanaṃ, n'atthi no satthā’ti.

atītasatthukaṃ adj no longer having a master or teacher

pāvacanaṃ, noun nt.nom.sg scripture; word

n'atthi verb pr.3.sg there is no

no pron 1st.dat.pl for us

satthā’ti. noun masc.nom.sg teacher

**“The Teacher’s word has passed, there is no Teacher for us”**

yo vo mayā dhammo ca vinayo ca desito paññatto so vo mam'accayena satthā

yo pron m.n.s whatever

vo pron 2.dat.pl for you all

mayā pron 1.ins.s by me

dhammo noun m.n.s Teaching

ca ind and

vinayo noun m.n.s Discipline

ca ind and

desito pp m.n.s preached, taught, explained, instructed

paññatto pp m.n.s formulated, prescribed, decreed, declared

so pron m.n.s that

vo pron 2.dat.pl for you all

mama- pron 1.gen.s of me, my

accayena ind after the passing (of), after the lapse (of) lit. with gone past

satthā noun m.n.s master, teacher

**Ānanda, whatever Teaching and Discipline was explained and formulated by me to you, that will be a teacher for you after my passing away.**

[DN 16.21]

handa dāni bhikkhave āmantayāmi vo

vayadhammā saṅkhārā

appamādena sampādetha

ayaṃ tathāgatassa pacchimā vācā

handa ind come on! come now!

dāni ind now, immediately

bhikkhave noun voc.pl o monks!

āmantayāmi verb pr.1.s I addresse, speak (to), tell, inform

vo pron 2.ac.pl you all

vayadhammā adj m.n.pl naturally disappearing, liable to disintegrate

saṅkhārā noun m.n.pl condition, construction, fabrication

appamādena noun m.ins.s with carefulness, caution, vigilance diligence, conscientiousness, heedfulness

sampādetha verb imp.2.pl you presse on, cause to accomplish, strive to achieve, trie to accomplish one's purpose

ayaṃ pron m.n.s this

tathāgatassa noun m.gen.s of Such Become, thus gone

pacchimā adj f.n.s last, final

vācā noun f.n.s speech, words, statement

**come now, o monks! I declare to you: condition phenomena are of the liable to disintegrate, strive for a goal with heedfulness”. This is final statement of the Tathāgata.**

# Reflections

## [The Four Requisites](#_Contents)

Cattaro parikkhāra

30

[MN 2.4]

paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi yāva'd'eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsa-makasa-vāt'ātapa-siriṃsapa-samphassānaṃ paṭighātāya yāva'd'eva hirikopīna-paṭicchādan'atthaṃ

paṭisaṅkhā verb abs reflecting, considering

yoniso ind adv wisely; properly; judiciously

cīvaraṃ noun nt.ac.s robe of a Buddhist monk

paṭisevāmi verb pr.1.s I use, make use (of)

yāva'd'eva ind as much as, only as much as

sītassa noun nt.gen.s of cool; cold

paṭighātāya noun m.dat.s for warding off, repelling, counteract; lit: beating off

uṇhassa noun nt.gen.s of hot, heat

paṭighātāya noun m.dat.s for warding off, repelling, counteract; lit: beating off

ḍaṃsa- noun masc gadfly

makasa- noun masc mosquito

vāt'ātapa- noun masc wind and heat

siriṃsapa- noun masc creeping animal, serpent, a reptile

samphassānaṃ noun m.dat.pl for contacts

paṭighātāya. noun m.dat.s for purpose of warding off, staying repulsion, beating off

yāva'd'eva ind as much as, only as much as

hirikopīna- noun that which arouses shyness, private shameful parts

paṭicchādaṃ- noun covering, clothes, clothing

attha noun m.ac.s use, function, purpose

**wisely reflecting I use the robe only to ward off cold, for ward off heat, for ward off the touch of flies, mosquitoes, wind & heat, and creeping animals, only for the sake of covering private shameful parts.**

paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi neva davāya na madāya na maṇḍanāya na vibhūsanāya yāva'd'eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariy-ānuggahāya iti purāṇañ'ca vedanaṃ paṭihaṅkhāmi navañ'ca vedanaṃ

na-uppādessāmi yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti

paṭisaṅkhā verb abs reflecting, considering

yoniso ind adv wisely; properly; judiciously

piṇḍapātaṃ noun masc alms food, alms round, lit. lump dropping

paṭisevāmi verb pr.1.s uses, makes use (of)

neva ind neither

davāya noun m.dat.s for fun, play

na madāya noun m.dat.s nor for intoxication, pleasure

na maṇḍanāya noun nt.dat.s nor for adornment; decoration beautification, appearance

na vibhūsanāya noun nt.dat.s nor for ornament; decoration, attractiveness

yāva'd'eva ind just up to; as far as

imassa pron m.gen.s of this

kāyassa noun m.gen.s of body

ṭhitiyā noun f.dat.s for persistence, keeping up

yāpanāya noun nt.dat.s for sustenance; nourishment; keeping up of the body, feeding

vihiṃsa- noun f hurting, harm, injury

uparatiyā noun f.dat.s for abstaining, stopping

brahmacariya- noun nt holy live

anuggahāya noun nt.dat.s for help; assistance

iti ind thus, therefore

purāṇañ'ca adj f.ac.s old; former and

vedanaṃ noun f.ac.s painful sensation, suffering, pain

paṭihaṅkhāmi verb fut.1.s I will destroy, will put an end to will terminate

navañ'ca adj f.ac.s new, fresh and

vedanaṃ noun f.ac.s painful sensation, suffering, pain

na-uppādessāmi v.caus fut.1.s I will not produce; cause to arise

yātrā noun f.n.s going on, livelihood, support of life way of going on, vehicle, carry on

ca ind and

me pron 1.dat.s for me

bhavissati verb fut.3.s it will be

anavajjatā ca noun f.n.s blamelessness, faultlessness and

phāsuvihāro cā'ti noun m.n.s living in ease, comfortable mode of life

**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 senāsanaṃ paṭisevāmi yāva'd'eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya yāva'd'eva utuparissaya-vinodanaṃ paṭisallānārāmatthaṃ

paṭisaṅkhā verb abs reflecting, considering

yoniso ind adv wisely; properly; judiciously

senāsanaṃ noun nt.ac.s housing, living place, lodging lit. bed and chair

paṭisevāmi verb pr.1.s uses, makes use (of)

yāva'd'eva ind as much as, only as much as

sītassa noun nt.gen.s of cool; cold

paṭighātāya noun m.dat.s for warding off, repelling, counteract; lit: beating off

uṇhassa noun nt.gen.s of hot, heat

paṭighātāya noun m.dat.s for warding off, repelling, counteract; lit: beating off

ḍaṃsa- noun masc gadfly

makasa- noun masc mosquito

vātātapa- noun masc wind and heat

siriṃsapa- noun masc creeping animal, serpent, a reptile

samphassānaṃ noun m.dat.pl for touches; contacts

paṭighātāya. noun m.dat.s for purpose of warding off, staying repulsion, beating off

yāva'd'eva ind as much as, only as much as

utuparissaya- noun inclement weather, harsh climate lit. danger of the season

vinodanaṃ noun nt.ac.s driving out, dispelling, removal

paṭisallāna- noun privacy, seclusion, solitude lit. sticking to oneself

ārāma- noun enjoyment, delight, pleasureenjoyment delight, pleasure

atthaṃ noun m.ac.s use, function, purpose

**wisely reflecting I use the lodging only to ward off cold, for ward off heat, for ward off the touch of flies, mosquitoes, wind & heat, and creeping animals, only for the sake of removal the danger of the season and delight in seclusion.**

paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi yāva'd'eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjha-paramatāyā ti

paṭisaṅkhā verb abs reflecting, considering

yoniso ind adv wisely; properly; judiciously

gilāna- adj sick; unwell

paccaya- noun support, requisite

bhesajja- noun medicament, medicine

parikkhāraṃ noun nt.ac.s requisite; accessory; equipment; utensil

paṭisevāmi verb pr.1.s uses, makes use (of)

yāva'd'eva ind as much as, only as much as

uppannānaṃ pp m.dat.pl for reborn, arisen, produced

veyyābādhikānaṃ adj m.dat.pl for oppressive, disturbing, painful

vedanānaṃ noun f.gen.pl painful sensation, suffering, pain

paṭighātāya noun m.dat.s for purpose of warding off, staying repulsion, beating off

abyāpajjha- adj freedom from oppressive pain, relief

paramatāyā adj m.dat.s maximum, lit. extreme state

ti ind ”

**wisely reflecting I use supports for the sick and medicinal requisites only to ward off arisen oppressive painful sensation, for maximum freedom from oppressive pain**

## [The Repulsiveness of Food](#_Contents)

Āhāra-paṭikūla-paccavekkhaṇa-pāṭho

31

[AN 7.49]

āhāre paṭikūlasaññāparicitena, bhikkhave, bhikkhuno cetasā bahulaṃ viharato, rasataṇhāya cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati, upekkhā vā pāṭikulyatā vā saṇṭhāti.

āhāre noun m.ac.pl food, sustenances, nutriments

paṭikūlasaññā- noun f recognition of repulsiveness, perception of unpleasantness

paricitena pp m.ins.s practised; rehearsed; accustomed, familiarized

bhikkhuno noun m.gen.s of monk

cetasā noun m.ins.s with a mind, with thought, by intention

bahulaṃ ind adv often, frequently

viharato prp m.gen.s of living , abiding, dwelling

rasataṇhāya noun f.abl.s from craving for taste

cittaṃ noun nt.n.s mind

patilīyati verb pr.3.s draws back, keeps away from; withdraws; lit. sticks back (from)

patikuṭati verb pr.3.s shrinks from, refuses (something); lit. bents back

pativattati verb pr.3.s rolls back (from); moves back (from), turns away

na sampasāriyati verb pr.3.s does not become extended (to), drawn (to); lit. does not caused to go forward

upekkhā vā noun f.n.s mental poise, balance, equanimity, equipoise; lit. onlooking

pāṭikulyatā vā noun f.n.s aversion (to); disgust (for); revulsion (toward)

saṇṭhāti verb pr.3.s remains, continues, is established; lit. stands

**When a monk often dwells with a mind familiarized with the perception of the repulsiveness of food, his mind shrinks away from craving for tastes, turns back from it, rolls away from it, and does not drawn towards it; either equanimity or disgust is established in him.**

sabbo panāyaṃ piṇḍapāto ajigucchanīyo

sabbo adj m.n.s all

pana- ind and; yet; but; moreover.

ayaṃ pron m.n.s this

piṇḍapāto noun m.n.s alms food, alms round, lit. lump dropping

a'jigucchanīyo ptp m.n.s should not be shunned, should not be disgusted,should not be detested

**yet all this alms food should not be disgusted**

imaṃ pūti-kāyaṃ patvā ativiya jigucchanīyo jāyati

imaṃ pron m.ac.s this

pūti- adj rotten; putrid; stinking

kāyaṃ noun m.ac.s body

patvā verb abs having reached; attained or obtained

ativiya ind very much

jigucchanīyāni ptp nt.n.pl should be shunned, should be disgusted should be detested

jāyanti verb pr.3.pl born; arises

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

## [Universal Well-Being](#_Contents)

Mettā-pharaṇa

321

ahaṃ sukhito homi niddukkho homi avero homi abyāpajjho homi anīgho homi sukhī attānaṃ pariharāmi

ahaṃ pron 1.n.s I

sukhito pp m.n.s happy; blest; glad, easeful

homi verb imp.1.s may I be

niddukkho adj m.n.s free from discomfort, suffering, pain unsatisfactory, problem

homi verb imp.1.s may I be

avero adj m.n.s peaceable, mild, friendly, not enmity

homi verb imp.1.s may I be

abyāpajjho adj m.n.s free from oppressive pain, relief

or free from ill will, not malicious

homi verb imp.1.s may I be

anīgho adj m.n.s untroubled, undisturbed, calṃ lit. not trembling

homi verb imp.1.s may I be

sukhī noun m.n.s who is happy, at ease

attānaṃ noun m.ac.s oneself, myself

pariharāmi verb imp.1.s may I take care (of), look after, maintain lit. carries around

**May I be happy, may I be free from suffering, may I be peaceable, may I be free from ill will, may I be undisturbed, may I maintain myself at ease.**

sabbe sattā sukhitā hontu sabbe sattā averā hontu sabbe sattā abyāpajjhā hontu sabbe sattā anīghā hontu sabbe sattā sukhī attānaṃ pariharantu

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

sukhitā pp m.n.pl happy; blest; glad, easeful

hontu verb imp.3.pl may they be

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

averā adj m.n.pl peaceable, mild, friendly, not enmity

hontu verb imp.3.pl may they be

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

abyāpajjhā adj m.n.pl free from oppressive pain, relief

or free from ill will, not malicious

hontu verb imp.3.pl may they be

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

anīghā adj m.n.pl untroubled, undisturbed, calṃ lit. not trembling

hontu verb imp.3.pl may they be

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

sukhī noun m.n.pl who is happy, at ease

attānaṃ noun m.ac.s oneself, self

pariharantu verb imp.3.pl may they take care (of), look after, maintain lit. carries around

**May all beings be happy, may all beings be peaceable, may all beings be free from ill will, may all beings be undisturbed, may all beings maintain themselves at ease.**

sabbe sattā sabbadukkhā pamuccantu sabbe sattā laddha-sampattito mā vigacchantu

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

sabbadukkhā noun nt.abl.s from all suffering, all pain, all problems all discomfort

pamuccantu verb imp.3.pl may they be freed (from) be liberated (from)

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

laddha- pp obtained, gained, won, received

sampattito noun f.abl.s from success, attainment; happiness, bliss fortune

mā ind do not

vigacchantu verb imp.3.pl may they disappear, lost, go to waste

**may all beings be freed from all suffering, may all beings do not lost gained fortune.**

sabbe sattā kammassakā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

kamma- noun action, deed, work

sakā- noun m.n.pl one's own (property, possessions, etc)

kamma- noun action, deed, work

dāyādā noun m.n.pl heir, inheritor, lit. receiver of what is given

kamma- noun action, deed, work

yonī noun f.n.pl conception, birth, womb, origin

kamma- noun action, deed, work

bandhū noun m.n.pl relative, relation, lit. tied to

kamma- noun action, deed, work

paṭisaraṇoā noun m.n.pl protection, shelter, refuge

yaṃ pron nt.ac.s whatever

kammaṃ noun nt.ac.s action, deed, work

karissanti verb fut.3.pl they will do

kalyāṇaṃ adj nt.ac.s good, favourable, propitious, beneficial

vā ind or

pāpakaṃ adj nt.ac.s evil, criminal, wrong, bad, vicious

vā ind or

tassa pron m.gen.s of that

dāyādā noun m.n.pl heir, inheritor, lit. receiver of what is given

bhavissanti verb fut.3.pl they will be

**All living beings are possessing of actions, inheriting of actions, born from actions, bound by actions, protected by actions, whatever actions they will do - good or bad – of that they will be the heirs.**

## [The Divine Abidings](#_Contents)

Brahmavihāra

32

[DN 13.8]

mettā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati

mettā- noun friendliness

sahagatena pp nt.i.s with full of

cetasā noun nt.i.s with a mind

ekaṃ adj f.ac.s one

disaṃ noun f.ac.s direction

pharitvā verb abs having filled

viharati verb pr.3.s he lives

**he lives having filled one direction with a mind full of friendliness**

tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ

tathā ind adv like this, likewise

dutiyaṃ adj f.ac.s the second

tathā ind adv like this, likewise

tatiyaṃ adj f.ac.s the third

tathā ind adv like this, likewise

catutthaṃ adj f.ac.s the fourth

**likewise the second, likewise the third, likewise the fourth**

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya

iti ind thus

uddhamadho ind adv above and below

tiriyaṃ ind adv across; transversely

sabbadhi ind adv everywhere

sabbattatāya adj m.dat.s to all encompassing, all pervading lit. all spread out

**and so above, below, across and everywhere, and to all pervading,**

sabbāvantaṃ lokaṃ mettā-sahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati

sabbāvantaṃ adj m.ac.s entire, whole

lokaṃ noun m.ac.s world, universe

mettāsahagatena pp nt.ins.s full of friendliness; lit. going with benevolence

cetasā noun nt.ins.s with a mind

vipulena adj nt.ins.s extensive; great; large

mahaggatena adj nt.ins.s become great; lofty

appamāṇena adj nt.ins.s boundless; unlimited

averena adj nt.ins.s kind, free from enmity

abyāpajjena adj nt.ins.s without ill will, with goodwill

pharitvā verb abs having pervaded; having suffused; having filled.

viharati; verb pr.3.s he stays, lives, dwells

**he dwells suffusing the entire universe with mind full of friendliness, great, lofty, boundless and free from enmity and ill will.**

karuṇā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati ...

karuṇā-sahagatena pp nt.ins.s full of compassion

**he lives having filled one direction with a mind full of compassion ...**

muditā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati …

muditā-sahagatena pp nt.ins.s full of empathetic joy

**he lives having filled one direction with a mind full of empathetic joy ...**

upekkhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati ...

upekkhā-sahagatena pp nt.ins.s full of equanimity

**he lives having filled one direction with a mind full of equanimity ...**

## [Five Subjects for Frequent Recollection](#_Contents)

Pañca-abhiṇha-paccavekkhaṇā

33

[AN 5.57]

jarā-dhammo'mhi jaraṃ anatīto

jarā- noun f decay; old age

dhammo- noun m.n.s nature

amhi verb pr.1.s I am

jaraṃ noun f.ac.s decay; old age

anatīto pp m.n.s not pasted, not free from, unavoidable

**I am of the nature to age, I am not free from ageing.**

byādhi-dhammo'mhi byādhiṃ anatīto

byādhi- noun nt sickness, disease

dhammo- noun m.n.s nature

amhi verb pr.1.s I am

byādhiṃ noun nt.ac.s sickness, disease

anatīto pp m.n.s not pasted, not free from, unavoidable

**I am of the nature to sick, I am not free from sickness**

maraṇa-dhammo'mhi maraṇaṃ anatīto

maraṇa- noun nt death

dhammo- noun m.n.s nature

amhi verb pr.1.s I am

maraṇaṃ noun nt.ac.s death

anatīto pp m.n.s not pasted, not free from, unavoidable

**I am of the nature to die, I am not free from dying**

sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

sabbehi adj m.abl.pl from all; every

me pron 1.dat.s to me

piyehi adj m.abl.pl from dear; amiable

manāpehi adj m.abl.pl from pleasing; charming

nānābhāvo noun m.n.s separation, parting, differentiation lit. become different

vinābhāvo noun m.n.s separation, loss, lit. state of being without

**there is separation and parting from all that dear and pleasing to me.**

kamma-s'sako'mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo.

yaṃ kammaṃ karissāmi - kalyāṇaṃ vā pāpakaṃ vā - tassa dāyādo bhavissāmi.

kamma- noun action, deed, work

sako- noun m.n.s one's own (property, possessions, etc)

amhi verb pr.1.s I am

kamma- noun action, deed, work

dāyādo noun m.n.s heir, inheritor, lit. receiver of what is given

kamma- noun action, deed, work

yoni noun f.n.s conception, birth, womb, origin

kamma- noun action, deed, work

bandhu noun m.n.s relative, relation, lit. tied to

kamma- noun action, deed, work

paṭisaraṇo noun m.n.s protection, shelter, refuge

yaṃ pron nt.ac.s whatever

kammaṃ noun nt.ac.s action, deed, work

karissāmi verb fut.1.s I will do

kalyāṇaṃ adj nt.ac.s good, favourable, propitious, beneficial

vā ind or

pāpakaṃ adj nt.ac.s evil, criminal, wrong, bad, vicious

vā ind or

tassa pron m.gen.s of that

dāyādo noun m.n.s heir, inheritor, lit. receiver of what is given

bhavissāmi verb fut.1.s I will be

**I am possessing of actions, inheriting of actions, born from actions, bound by actions, protected by actions, whatever action I will do - good or bad - of that I will be the heir.**

evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ

evaṃ ind thus

amhehi pron 1.ins.pl by us

abhiṇhaṃ ind adv often; repeatedly

paccavekkhitabbaṃ ptp nt.n.s should be considered; contemplated

**thus by us repeatedly should be contemplated.**

## [Ten Subjects for Frequent Recollection by One Who Has Gone Forth](#_Contents)

Dasadhammā pabbajita-abhiṇha-paccavekkhaṇā

34

[AN 10.48]

dasa ime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā. katame dasa?

dasa adj m.n.pl ten

ime pron m.n.pl these

bhikkhave noun m.voc.pl o monks!

dhammā noun m.n.pl truths, realities, principles, laws

pabbajitena noun m.ins.s by monk, a one who has gone forth

abhiṇhaṃ ind adv often; repeatedly

paccavekkhitabbaṃ ptp m.ac.s should be reflected; contemplated

katame pron m.n.pl what? which (of the many)?

dasa? adj m.n.pl ten

**o monks, these are ten principles should often be reflected by a one who has gone forth. which ten?**

vevaṇṇiy-amhi ajjhupagato'ti, pabbajitena abhiṇhaṃ paccavekkhitabbaṃ

vevaṇṇiya- adj state of having no caste, who change appearance, social order; lit. discoloured

amhi verb pr.1.s I am

ajjhūpagato' ti pp m.n.s arrived, reached

**I have reached a state of castelessness.**

para-paṭibaddhā me jīvikā'ti, pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

para- adj other, another

paṭibaddhā adj f.n.s dependent on, connected to, tied up with supported by

me pron 1.gen.s my

jīvikā'ti noun f.n.s livelihood, way of life

**my way of life is dependent on others**

añño me ākappo karaṇīyo'ti, pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

añño adj m.n.s another, other, different

me pron 1.gen.s my

ākappo noun m.n.s deportment, behavior

karaṇīyo'ti ptp m.n.s ought to be done, should be made

**My behavior should be (done) differently**

kacci nu kho me attā sīlato na upavadatī'ti, pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

kacci ind I hope, I trust, I doubt, I suspect, I wonder

nu kho ind does? is? would?

me pron 1.ac.s me

attā noun m.n.s self, myself

sīlato noun m.abl.s from (with regard to) moral practice, virtue

na ind not

upavadatī'ti, verb pr.3.pl blames, insults, criticizes, finds fault (with)

**I wonder, does the self not criticize me with regard to virtue?**

kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī'ti

kacci ind I hope, I trust, I doubt, I suspect, I wonder

nu kho ind does? is? would?

maṃ pron 1.ac.s me

anuvicca verb ger investigating, finding out, learning about knowing about

viññū adj m.n.pl wise

sabrahmacārī n m.n.pl fellow monks

sīlato noun m.abl.s from (with regard to) moral practice, virtue

na ind not

upavadantī'ti verb pr.3.pl blame, insult, criticize, find fault (with)

**I wonder, do wise fellow monks not criticize me, investigating with regard to virtue?**

sabbehi me piyehi manāpehi nānābhāvo vinābhāvo' ti

**there is separation and parting from all that dear and pleasing to me.**

kamma-s'sako'mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo.

yaṃ kammaṃ karissāmi - kalyāṇaṃ vā pāpakaṃ vā - tassa dāyādo bhavissāmī'ti

**I am possessing of actions, inheriting of actions, born from actions, bound by actions, protected by actions, whatever action I will do - good or bad - of that I will be the heir.**

kathaṃ-bhūtassa me rattin'divā vītivattantī'ti;

kathaṃbhūtassa adj m.gen.s of how? of what kind? what way? lit. how become?

me pron 1.gen.s my

rattin'divā noun m.n.pl nights and days

vītivattantī'ti; verb pr.3.pl they spend, pass

**How my days and nights pass?**

kacci nu kho'haṃ suññ'āgāre abhiramāmī'ti,

kacci ind I hope, I trust, I doubt, I suspect, I wonder

nu kho ind does? is? would?

ahaṃ pron 1.n.s I

suñña- adj empty, uninhabited

āgāre noun m.loc.s in dwelling

abhiramāmi iti verb pr.1.s I enjoy; find pleasure in

**I wonder, do I delight in an empty dwelling?**

atthi nu kho me uttari-manussa-dhammā alam'ariya-ñāṇa-dassana-viseso adhigato, so'haṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī'ti,

atthi verb pr.3.s there is

nu kho ind does? is? would?

me pron 1.instr.s by me

uttari- over; beyond; further; moreover; additional

manussa- noun human being

dhammā noun m.n.pl mental states

alaṃ' ind suitable

ariya- noun noble

ñāṇa-dassana- noun knowledge & vision

viseso noun m.n.s attainment

adhigato pp m.n.s attained; obtained; understood

so- pron m.n.s that

ahaṃ pron 1.n.s I

pacchime adj m.loc.s in latest, hindmost

kāle noun m.loc.s in time

sabrahmacārīhi noun m.ins.pl by a fellow monks

puṭṭho pp m.n.s asked, questioned

na ind not

maṅku adj m.n.s confused; downcast; in low spirits, abashed

bhavissāmī'ti, verb fut.1.s I will be

**Is there (any) superior human states, attainment of knowledge & vision, suitable for a noble one, obtained by me? That in the last days, questioned by fellow monks, I will not be abashed.**

ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā' ti

**o monks, these is ten principles should often be reflected by a one who has gone forth.**

## [The Thirty-Two Parts](#_Contents)

Dvattiṃs'ākāra-paccavekkhaṇa

35

[dn 22.5]

ayaṃ kho me kāyo uddhaṃ pādatalā adho kesa-matthakā taca-pariyanto pūro nānappakārassa asucino

ayaṃ pron m.n.s this

kho ind indeed

me pron 1.gen.s my

kāyo noun m.n.s body

uddhaṃ ind prep upwards (+ abl. )

pādatalā, noun nt.abl.s from the sole of the foot

adho ind prep downwards (+ abl. )

kesa- noun hair on head

matthakā, noun m.abl.s from the top, head, crown

taca- noun skin

pariyantaṃ adj m.ac.s enclosed with, surrounded by, encircled by

pūro adj m.n.s full; full of

nānappakārassa adj m.gen.s of various, many different, manifold

asucino noun m.gen.s impurity

**indeed this my body from the soles of the feet upwards, from the crown of the head downwards, enclosed with skin and full of various kinds of impurity:**

atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ, hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, matthaluṅgan'ti

atthi verb pres.3.pl there are

imasmiṃ pron m.loc.s in this

kāye n m.loc.s in body

kesā noun m.n.pl hairs of the head

lomā noun m.n.pl hairs of the body

nakhā noun m.n.pl nails

dantā noun nt.n.pl teeth

taco noun m.n.s skin

maṃsaṃ noun nt.n.s flesh

nhāru noun m.n.s sinew

aṭṭhi noun nt.n.s bone

aṭṭhimiñjaṃ noun nt.n.s marrow of the bone

vakkaṃ noun nt.n.s kidney

hadayaṃ noun nt.n.s heart

yakanaṃ noun nt.n.s liver

kilomakaṃ noun nt.n.s pleura

pihakaṃ noun nt.n.s spleen

papphāsaṃ noun nt.n.s lungs

antaṃ noun nt.n.s intestine

antaguṇaṃ noun nt.n.s mesentery

udariyaṃ noun nt.n.s stomach, undigested food

karīsaṃ noun nt.n.s excrement

matthaluṅgaṃ noun nt.n.s the brain

pittaṃ noun nt.n.s bile

semhaṃ noun nt.n.s phlegṃ

pubbo noun m.n.s pus; matter

lohitaṃ noun nt.n.s blood

sedo noun m.n.s sweat

medo noun m.n.s the fat

assu noun nt.n.s tear

vasā noun f.n.s the fat; grease

kheḷo noun m.n.s saliva

siṅghāṇikā noun f.n.s mucus of the nose

lasikā noun f.n.s synovic fluid

muttaṃ noun nt.n.s the urine

matthaluṅgaṃ noun nt.n.s brain

**'in this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, undigested food, feces, bile, brain, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine, brain'**

evam-ayaṃ me kāyo uddhaṃ pādatalā adho kesamatthakā

tacapariyanto pūro nānappakārassa asucino

**like this indeed this my body from the soles of the feet upwards, from the crown of the head downwards, enclosed with skin and full of various kinds of impurity:**

## [Recollection of Impermanence](#_Contents)

Anicc'ānussati

36

sabbe saṅkhārā aniccā

sabbe adj m.n.pl all; every; whole; entire

saṅkhārā noun m.n.pl conditioned things, constructions fabrications, formations

aniccā adj m.n.pl not stable; impermanent

**all conditioned things are impermanent**

sabbe saṅkhārā dukkhā

sabbe adj m.n.pl all; every; whole; entire

saṅkhārā noun m.n.pl conditioned things, constructions fabrications, formations

dukkhā adj m.n.pl uncomfortable, painful, unpleasant causing misery, unsatisfactory

**all conditioned things are unsatisfactory**

sabbe dhammā anattā

sabbe adj m.n.pl all; every; whole; entire

dhammā noun m.n.pl things, mental phenomena

anattā adj m.n.pl have no self, impersonal, void of self

**everything is void of self**

addhuvaṃ jīvitaṃ

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

jīvitaṃ noun nt.n.s life; span of life

**life is unstable**

dhuvaṃ maraṇaṃ

dhuvaṃ adj nt.n.s stable, constant, permanent; fixed, regular certain, sure

maraṇaṃ noun nt.n.s death

**death is certain**

avassaṃ mayā maritabbaṃ

avassaṃ ind inevitably, certainly, against one's will

mayā pron 1.ins.s by me, with me

maritabbaṃ ptp nt.n.s should be died, can die, to be dead

**inevitable by me to be dead**

maraṇa-pariyosānaṃ me jīvitaṃ

maraṇa- noun death

pariyosānaṃ noun nt.n.s end, finish, conclusion, culmination

me pron 1.gen.s my, of me

jīvitaṃ noun nt.ac.s life; span of life

**death is the culmination of my life**

jīvitaṃ me aniyataṃ

jīvitaṃ noun nt.n.s life; span of life

me pron 1.gen.s my, of me

aniyataṃ adj nt.n.s not settled, uncertain, doubtful

**my life is uncertain**

maraṇaṃ me niyataṃ

maraṇaṃ noun nt.n.s death

me pron 1.gen.s my, of me

niyataṃ adj nt.n.s certain, assured, necessary

**my death is certain**

vata ayaṃ kāyo aciraṃ apeta-viññāṇo chuḍḍho adhisessati paṭhaviṃ kaliṅgaraṃ iva niratthaṃ

vata ind indeed

ayaṃ pron m.n.s this

kāyo noun m.n.s body

aciraṃ ind soon, before long

apeta- pp gone away; rid of; without.

viññāṇo noun m.n.s consciousness

chuḍḍho pp m.n.s thrown away, discarded, spat out

adhisessati verb fut.3.s it will lie

paṭhaviṃ noun f.ac.s the ground

kaliṅgaraṃ noun nt.n.s log, rotten piece of wood

iva ind like; as

niratthaṃ adj nt.n.s useless, groundless, unproficient, vain

**indeed this body soon, it will lie on the the ground, thrown away, without consciousness, useless like a rotten piece of wood.**

[DN 16.37]

aniccā vata saṅkhārā

vata ind indeed

aniccā adj m.n.pl not stable; impermanent

saṅkhārā noun m.n.pl conditioned things, constructions fabrications, formations

**indeed conditioned things are impermanent**

uppāda-vaya-dhammino

uppāda- noun rising; coming into existence, appearance

vaya- noun disintegration, decay, disappearance

dhammino adj m.n.pl have a nature, quality, characteristic

**their nature is appearance and disappearance**

uppajjitvā nirujjhanti

uppajjitvā verb abs having born; arisen, appears

nirujjhanti verb pr.3.pl they cease; dissolve; vanish

**having arisen they cease**

tesaṃ vūpasamo sukho

tesaṃ pron m.gen.pl of them, their

vūpasamo noun m.n.s subsiding, settling, calming

sukho noun m.n.s happiness, comfort, ease

**their settling is happiness**

# Cardinal Suttas

## [Anatta-Lakkhaṇa-Sutta](#_Contents)

**The Discourse on the Characteristic of Not-Self**

38

[SN 22.59]

evaṃ me sutaṃ — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā pañcavaggiye bhikkhū āmantesi — 'bhikkhavo'ti. 'bhadante'ti te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca.

evaṃ- ind thus; in this way

me pron m.ins.s by me

sutaṃ: pp m.ac.s heard

ekaṃ adj m.ac.s one

samayaṃ noun m.ac.s time; occasion

bhagavā noun m.n.s Fortunate One, the Buddha

sāvatthiyaṃ noun f.loc.s in sāvatthi

viharati verb pr.3.s stays, abides, dwells, lives

jeta-vane noun m.loc.s in jetavana (jets's grove)

anāthapiṇḍikassa noun m.gen.s of anāthapindika

ārāme noun m.loc.s in park

**Thus was heard by me: on one occasion the Fortunate One staying in sāvatthi in jets's grove in anāthapindika's park.**

tatra ind there, in that place

kho ind indeed

bhagavā noun m.n.s the Sublime One, Blessed One, Fortunate One Buddha

pañca- adj five (5)

vaggiye adj m.ac.pl part of a group, belonging to a collection

bhikkhū noun m.ac.pl monks, mendicants, lit. beggars

āmantesi verb aor.3.s addressed, said (to)

'bhikkhavo'ti noun m.voc.pl o monks

'bhadante'ti noun m.voc.s o venerable, reverend

te pron m.n.pl they, those

bhikkhū noun m.nom.pl monks, mendicants, lit. beggars

bhagavato noun m.dat.s to the Buddha, for the Buddha

paccassosuṃ. verb aor.3.pl they replied, assented, agreed

bhagavā noun m.n.s the Sublime One, Blessed One, Fortunate One Buddha

etad-avoca verb aor.3.s said this

**There the Blessed One addressed group of five monks: 'O monks!'; 'O Venerable!' those monks replied to the Blessed One. The Blessed One said this.**

'rūpaṃ, bhikkhave, anattā. rūpañ'ca h'idaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe — evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī'ti.

'rūpaṃ noun nt.n.s matter, material thing, materiality, experience of material world

anattā noun m.n.s that which is impersonal, without an essence, non-self

rūpañ'ca noun nt.n.s and matter, material form, materiality, experience of material world

h'idaṃ idioṃ that indeed

attā noun m.n.s self, oneself

abhavissa, verb cond.3.s if would be, if could have been

nayidaṃ idiom not that

rūpaṃ noun nt.n.s matter, material form, materiality, experience of material world

ābādhāya noun m.dat.s to disease, sickness, illness, affliction

saṃvatteyya, verb opt.3.s could lead (to), would lead

labbhetha v.pass opt.refl.3.s it could be gained by onself, reached, got, obtained is be permitted, is be possible or proper

ca ind and

rūpe noun nt.loc.s with regard to matter, material form, materiality experience of material world

evaṃ ind thus; in this way

me pron 1.gen.s my

rūpaṃ noun nt.n.s matter, material form, materiality, experience of material world

hotu verb imp.3.s may it be

evaṃ ind thus; in this way

me pron 1.gen.s my

rūpaṃ noun nt.n.s matter, material form, materiality, experience of material world

mā ind not

ahosī'ti verb aor.3.s but pr. - may it be,

**The form is non-self, if the form would be self, than form could not lead to affliction, and it could be gained by onself with regard to form : 'May my form be like this. May my form not be like this'**

yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe — evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī'ti.

yasmā ind because, since

ca ind but

kho ind indeed

saṃvattati verb pr.3.s leads (to)

tasmā ind therefore, that is why, lit. from that

no labbhati v.pass pr.3.s is obtained, is acquired, is received, is possible, is proper

**But because form is non-self, therefore form leads to affliction, and it is not possible with regard to form: 'May my form be like this. May my form not be like this'**

'vedanā anattā. vedanā ca h'idaṃ, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya — evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī'ti.

vedanā noun f.n.s felt experience, feeling

vedanāya noun f.loc.s with regard to felt experience, feeling

**The feeling is non-self, if the feeling would be self, than feeling could not lead to affliction, and it could be gained by onself with regard to feeling : 'May my feeling be like this. May my feeling not be like this'**

yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya — evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī'ti.

**But because feeling is non-self, therefore feeling leads to affliction, and it is not possible with regard to feeling: 'May my feeling be like this. May my feeling not be like this'**

'saññā anattā. saññā ca h'idaṃ, bhikkhave, attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhetha ca saññāya — evaṃ me saññā hotu, evaṃ me saññā mā ahosī'ti.

saññā noun f.n.s perception, conception, recognition

saññāya noun f.loc.s with regard to perception, conception, recognition

**The perception is non-self, if the perception would be self, than perception could not lead to affliction, and it could be gained by onself with regard to perception: 'May my perception be like this. May my perception not be like this'**

yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya — evaṃ me saññā hotu, evaṃ me saññā mā ahosī'ti.

**But because perception is non-self, therefore perception leads to affliction, and it is not possible with regard to perception: 'May my perception be like this. May my perception not be like this'**

saṅkhārā anattā. saṅkhārā ca hidaṃ, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha ca saṅkhāresu — evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.

saṅkhārā noun m.n.pl intentions, volitional formations

abhavissaṃsu verb cond.3.pl if they would be, if they could be

saṃvatteyyuṃ verb opt.3.pl could lead (to), would lead

saṅkhāresu noun m.loc.pl with regard to intentions, volitional formations

hontu verb imp.3.pl may they be

ahesun'ti verb aor.3.pl but pr. - may they be,

**The volitional formations are non-self, if the volitional formations would be self, than volitional formations could not lead to affliction, and it could be gained by onself with regard to volitional formations: 'May my volitional formations be like this. May my volitional formations not be like this'**

yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu — evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.

**But because volitional formations are non-self, therefore volitional formations lead to affliction, and it is not possible with regard to volitional formations: 'May my volitional formations be like this. May my volitional formations not be like this'**

'viññāṇaṃ anattā. viññāṇañ'ca hidaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca viññāṇe — evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī'ti.

viññāṇaṃ noun nt.n.s consciousness, awareness, sentience, knowing

viññāṇe noun nt.loc.s with regard to consciousness, awareness, sentience knowing

**The consciousness is non-self, if the consciousness would be self, then consciousness could not lead to affliction, and it could be gained by onself with regard to consciousness: 'May my consciousness be like this. May my consciousness not be like this'**

yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe — evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī'ti.

**But because consciousness is non-self, therefore consciousness leads to affliction, and it is not possible with regard to consciousness: 'May my consciousness be like this. May my consciousness not be like this'**

'taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā'ti?

taṃ pron m.ac.s that

kiṃ pron m.ac.s who? what? which?

maññatha verb pr.2.pl you think

rūpaṃ noun nt.n.s matter, material form, materiality, experience of material world

niccaṃ adj nt.n.s permanent, constant, stable, reliable

vā ind or

aniccaṃ adj nt.n.s impermanent, unstable, unreliable

vā'ti? ind or

**Monks, what do you think: 'Is form permanent or impermanent?'**

aniccaṃ bhante.

**Impermanent venerable Sir.**

'yaṃ pan'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? 'dukkhaṃ, bhante'.

yaṃ pron nt.n.s which, whoever, whatever, that which

pana- ind moreover, and now, but

aniccaṃ adj nt.n.s impermanent, unstable, unreliable

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant

taṃ pron nt.n.s that

sukhaṃ adj nt.n.s easy, comfortable, pleasant, good

**'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'**

'yaṃ pan'āniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ — etaṃ mama, esohamasmi, eso me attā'ti?

yaṃ pron nt.n.s which, whoever, whatever, that which

pana- ind moreover, and now, but

aniccaṃ adj nt.n.s impermanent, unstable, unreliable

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant

vipariṇāma- noun change, alteration, lit. completely bending around

dhammaṃ adj nt.n.s subject to, of nature, of character

kallaṃ ind it is suitable (to), it is proper (to), it is fit (for)

nu ind ? (integration)

taṃ pron nt.n.s that

samanupassituṃ verbinf to see, to regard, to consider

etaṃ pron nt.n.s this

mama, pron 1.gen.s my, mine

eso- pron m.n.s this

ahaṃ pron 1.n.s I

asmi, verb pr.1.s I am

eso pron m.n.s this

me pron 1.gen.s my

attā'ti noun m.n.s self

**'Is what is impermanent, unsatisfactory and subject to change, fit to be regarded thus: 'This is mine, this I am, this is my self?'**

no h'etaṃ, bhante.

no ind not

hi- ind indeed, certainly, truly, definitely

etaṃ pron nt.n.s this

**'This is definitely not, venerable Sir.'**

taṃ kiṃ maññatha, bhikkhave, vedanā niccā vā aniccā vā'ti?

aniccā bhante.

**Monks, what do you think: 'Is feeling permanent or impermanent?'**

**Impermanent venerable Sir.**

yam pan'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?

dukkhaṃ bhante.

**'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'**

'yaṃ pan'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.**

yam pan'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?

dukkhaṃ bhante.

**'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'**

'yaṃ pan'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.**

yam pan'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?

dukkhaṃ bhante.

**'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'**

'yaṃ pan'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, viññāṇaṃ niccaṃ vā aniccaṃ vā'ti?

aniccaṃ bhante.

**Monks, what do you think: 'Is conscience permanent or impermanent?'**

**Impermanent venerable Sir.**

yam pan'āniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?

dukkhaṃ bhante.

**'Is what is impermanent satisfactory or unsatisfactory?' 'Unsatisfactory, venerable Sir.'**

'yaṃ pan'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 evam'etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

tasmā-(t) ind therefore

iha ind here

bhikkhave noun m.v.s o monks!

yaṃ pron nt.n.s whatever

kiñci pron nt.n.s something , anything

rūpaṃ noun nt.n.s form, matter

atīta- adj past; gone by. (m.), the past

anāgata- adj not come yet, the future

paccuppannaṃ adj nt.n.s existing; present

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 pron nt.n.s whatever

dūre ind adv away from, far away from

santike ind adv in the presence of, near to, nearby

vā ind or

sabbaṃ adj nt.n.s all; every; whole; entire

rūpaṃ noun nt.n.s form, matter

na- ind not

etaṃ pron nt.n.s this

mama, pron 1.gen.s my, mine

na- ind not

eso- pron m.n.s this

ahaṃ pron 1.n.s I

asmi, verb pr.1.s I am

na ind not

me pron 1.gen.s my

eso pron m.n.s this

attā'ti noun m.n.s self

evaṃ ind adv thus; in this way

etaṃ pron nt.n.s this

yathābhūtaṃ ind adv as it truly is, in reality, lit. like it has become

sammā-paññāya n f.ins.s with correct understanding, with perfect wisdom

daṭṭhabbaṃ ptp nt.n.s should be regarded, seen as

**Therefore, monks, whatever form in the past, future, or present; internally or externally; gross or subtle; inferior or superior; far away or nearby, all form should be seen with perfect wisdom as it truly is - This is not mine; I am not this, this is not my self''.**

yā kiñci vedanā atīt'ānāgata-paccuppannā ajjhattaṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā 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 paṇītā 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 evam'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, sabbaṃ viññāṇaṃ — n'etaṃ mama, n'eso'ham'asmi, na m'eso attā'ti evam'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 vimuttam'iti ñāṇaṃ hoti

evaṃ ind adv like this

passaṃ prp m.n.s seeing

sutavā noun m.n.s one who is learned

ariyasāvako noun m.n.s disciple of the noble ones

rūpasmim'pi noun m.loc.s in forṃ

nibbindati verb pr.3.s is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)

vedanāya'pi noun f.loc.s in feeling

saññāya'pi noun f.loc.s in perception

saṅkhāresu'pi noun m.loc.pl in volitional formations

viññāṇasmim'pi noun nt.loc.s in consciousness

nibbindaṃ prp m.n.s being disenchanted (by), being disinterested (in) being disillusioned (by), losing interest (in)

virajjati verb pr.3.s becomes detached, loses interest, becomes dispassionate, gets bored

virāgā noun abl.s form absence of rāga, dispassionateness

vimuccati v.pass pr.3.s is released (from), becomes free (from)

vimuttasmiṃ pp m.loc.s when freed, liberated, emancipated

vimuttaṃ- pp nt.n.s freed, liberated, emancipated

iti ind this is

ñāṇaṃ noun nt.n.s knowledge, understanding, insight

hoti verb pr.3.s there is

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional formations, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. When freed, there is the knowledge: 'liberated.'

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

khīṇā pp f.n.s exhausted; wasted

jāti noun f.n.s birth

vusitaṃ pp nt.nom.s fulfilled, accomplished

brahmacariyaṃ, noun nt.nom.s religious life; complete chastity

kataṃ pp nt.n.s done, worked, made

karaṇīyaṃ noun nt.n.s duty, obligation, something to be done

n'āparaṃ adj nt.nom.s not another, after, further, next

itthattāyā'ti n. abstr nt.dat.s the present state; this life, this world, such a state

pajānātī'ti verb pr.3.s knows clearly

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

or can be translated as well: '**There is nothing (to do more) for such a (liberated) state'**

idam'avoca bhagavā. attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduṃ.

idamavoca verb aor.3.s he said this

bhagavā noun m.n.s Sublime One, Blessed One, Fortunate One the Buddha

attamanā adj m.n.pl pleased, happy, delighted, satisfied

pañcavaggiyā adj m.n.pl belonging to a group of five

bhikkhū noun m.n.pl monks

bhagavato noun m.gen.s of the Buddha

bhāsitaṃ noun nt.ac.s saying, speech, statement, utterance, talk, words lit. what was said

abhinanduṃ verb aor.3.pl they delighted (in), were pleased (with) approved (of), were happy (with)

**The Blessed One said this. The group of five bhikkhus were glad and they approved of his words.**

imasmiñ'ca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsū'ti.

imasmiñ'ca pron while this

pana ind moreover, and now, but

veyyākaraṇasmiṃ noun nt.loc.s while answer, explanation, exposition

bhaññamāne prp nt.loc.s while being chanted, being preached, being recited

pañcavaggiyānaṃ adj m.gen.pl of belonging to a group of five

bhikkhūnaṃ noun m.gen.pl of monks

anupādāya verb ger not holding, not grasping, detaching

āsavehi noun m.abl.pl from impurities, effluents, taints

cittāni noun nt.ac.pl minds

vimucciṃsū'ti verb aor.3.pl they became free (from), were released (from) were liberated (from)

**While this exposition has been preached, minds of monks, belonging to a group of five, became free from taints throught not grasping.**

## [Āditta-Pariyāya-Sutta](#_Contents)

**The Fire Sermon**

39

[SN 35.28]

evaṃ me sutaṃ ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena. tatra kho bhagavā bhikkhū āmantesi:

evaṃ- ind thus; in this way

me pron m.ins.s by me

sutaṃ: pp m.ac.s heard

ekaṃ adj m.ac.s one

samayaṃ noun m.ac.s time; occasion

bhagavā noun m.n.s Fortunate One, the Buddha

gayāyaṃ noun f.loc.s in Gayā

viharati verb pr.3.s stays, abides, dwells, lives

gayāsīse noun m.loc.s in Gayā's Head

saddhiṃ ind together (with), with

bhikkhusahassena noun m.ins.s with thousand of monks

tatra ind there, in that place

kho ind indeed

bhagavā noun m.n.s the Sublime One, Blessed One, Fortunate One,

bhikkhū noun m.ac.pl monks, mendicants, lit. beggars

āmantesi verb aor.3.s addressed, said (to)

**Thus was heard by me: on one occasion the Fortunate One staying in Gayā in Gayā's Head together with thousand of monks. There the Blessed One addressed monks:**

sabbaṃ bhikkhave ādittaṃ!

kiñca bhikkhave sabbaṃ ādittaṃ?

sabbaṃ pron nt.n.s all, everything

bhikkhave noun m.voc.s o monks!

ādittaṃ adj nt.n.s blazing, burning, on fire

kiñca pron nt.n.s and what?

**Monks, everything is burning? And what is everything what is burning?**

cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhuviññāṇaṃ ādittaṃ, cakkhusamphasso āditto. yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

cakkhuṃ noun nt.n.s eye

ādittaṃ adj nt.n.s blazing, burning, on fire

rūpā noun nt.n.pl objects of the eye, shapes, sights

cakkhuviññāṇaṃ noun nt.n.s eye consciousness

cakkhusamphasso noun m.n.s contact with the eye

yampidaṃ idioṃ whatever indeed this

cakkhusamphassa- noun contact with the eye

paccayā noun m.abl.s from cause (for), supporting condition (for) precondition (for), prerequisite (for), requirement (for)

uppajjati verb pr.3.s appears, arises, takes place

vedayitaṃ noun nt.n.s what is felt, experienced

sukhaṃ adj nt.n.s easy, comfortable, pleasant, good

vā ind or

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant

vā ind or

adukkhamasukhaṃ adj nt.n.s neutral, neither unpleasant nor pleasant, neither comfortable nor uncomfortable

vā ind or

tam'pi idioṃ that too, he too, even that, just that, that very thing

ādittaṃ 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 ādittaṃ? rāg'agginā, dos'agginā, moh'agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

kena pron m.ins.s by what? with what? how?

rāg'agginā noun nt.ins.s with the fire of lust, passion

dos'agginā, noun nt.ins.s with the fire of hate , aversion

moh'agginā noun nt.ins.s with the fire of delusion

jātiyā noun f.ins.s with birth, rebirth, conception

jarāya noun f.ins.s with old age, growing old, decay, ageing

maraṇena noun nt.ins.s with death

sokehi noun m.ins.s with grief, sorrow, sadness

paridevehi noun m.ins.s with mourning, lament, wail, cry

dukkhehi noun nt.ins.pl with discomforts, sufferings, pains

domanassehi noun nt.ins.pl with (mental) sufferings, distresses dissatisfactions

upāyāsehi noun m.ins.pl with irritations, mental disturbances, mental afflictions, despairs

ādittan'ti adj nt.n.s blazing, burning, on fire

vadāmi verb pr.1.s I say

**Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.**

sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ ādittaṃ, sotasamphasso āditto, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ.

sotaṃ noun nt.n.s ear

saddā noun m.n.pl sounds, noises

sotaviññāṇaṃ noun nt.n.s ear consciousness

sotasamphasso noun m.n.s contact with the ear, auditory experience

**Ear is burning, sounds are burning, ear consciousness is burning, contact with the ear is burning, whatever arises from contact with the ear as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.**

kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya 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.**

ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ, ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ.

ghānaṃ noun nt.n.s nose

gandhā noun m.n.pl smells, odours

ghānaviññāṇaṃ noun nt.n.s nose consciousness

ghānasamphasso noun m.n.s contact with the nose

**Nose is burning, smells are burning, nose consciousness is burning, contact with the nose is burning, whatever arises from contact with the nose as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.**

kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

**Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.**

jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ.

jivhā noun f.n.s tongue

rasā noun m.n.pl tastes, flavours

jivhāviññāṇaṃ noun nt.n.s tongue consciousness

jivhāsamphasso noun m.n.s contact with the tongue

**Tongue is burning, flavours are burning, tongue consciousness is burning, contact with the tongue is burning, whatever arises from contact with the tongue as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.**

kena 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.**

kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ ādittaṃ, kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ.

kāyo noun m.n.s body

phoṭṭhabbā noun m.n.pl touches, physical sensations

kāyaviññāṇaṃ noun nt.n.s body consciousness

kāyasamphasso noun m.n.s physical contact

**Body is burning, physical sensations are burning, body consciousness is burning, physical contact is burning, whatever arises from physical contact as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.**

kena 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.**

mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ.

mano noun m.n.s mind

dhammā noun m.n.pl mental phenomena, thoughts

manoviññāṇaṃ noun nt.n.s mind consciousness

manosamphasso noun m.n.s contact with the mind

**Mind is burning, mental phenomena are burning, mind consciousness is burning, contact with the mind is burning, whatever arises from contact with the mind as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – that too are burning.**

kena ādittaṃ? ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi

**Burning with what? Burning with the fire of passion, with the fire of aversion, with the fire of delusion. Burning, I tell you, with birth, aging, death, with sorrows, lamentations, pains, distresses and despairs.**

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmim'pi nibbindati, rūpesu'pi nibbindati, cakkhuviññāṇe'pi nibbindati, cakkhusamphasse'pi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim'pi nibbindati

evaṃ ind thus, this, like this, just as, such

passaṃ prp m.n.s seeing

sutavā adj m.n.s learned, well-studied, educated, initiated

ariyasāvako noun m.n.s disciple of the noble ones

cakkhusmim'pi noun nt.loc.s and in the eye

nibbindati verb pr.3.s is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)

rūpesu'pi noun nt.loc.pl and in matter, material forms

cakkhuviññāṇe'pi noun nt.loc.s and in eye consciousness

cakkhusamphasse'pi noun m.loc.s and in contact with the eye

yampidaṃ idioṃ whatever indeed this

cakkhusamphassa- noun contact with the eye

paccayā noun m.abl.s from cause (for), supporting condition (for) precondition (for), prerequisite (for), requirement (for)

uppajjati verb pr.3.s appears, arises, takes place

vedayitaṃ noun nt.n.s what is felt, experienced

sukhaṃ adj nt.n.s easy, comfortable, pleasant, good

vā ind or

dukkhaṃ adj nt.n.s uncomfortable, painful, unpleasant

vā ind or

adukkhamasukhaṃ adj nt.n.s neutral, neither unpleasant nor pleasant, neither comfortable nor uncomfortable

vā ind or

tasmim'pi pron m.loc.s in that too, even that, just that, that very thing

nibbindati verb pr.3.s is dis-enchanted (by), is disinterested (in), is disillusioned (by), loses interest (in)

**Seeing thus, well-educated disciple of the noble ones loses interest in the eye, loses interest in material forms, loses interest in the eye consciousness, loses interest in the contact with the eye, whatever arises from contact with the eye as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.**

sotasmimpi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

**He loses interest in the ear, loses interest in sounds, loses interest in the ear consciousness, loses interest in the contact with the ear, whatever arises from contact with the ear as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.**

ghānasmimpi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

**He loses interest in the nose, loses interest in smells, loses interest in the nose consciousness, loses interest in the contact with the nose, whatever arises from contact with the nose as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.**

jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphassepi nibbindati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

**He loses interest in the tongue, loses interest in flavours, loses interest in the tongue consciousness, loses interest in the contact with the tongue, whatever arises from contact with the tongue as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.**

kāyasmimpi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

**He loses interest in the body, loses interest in physical sensations, loses interest in the body consciousness, loses interest in the physical contact, whatever arises from physical contact as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.**

manasmimpi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

**He loses interest in the mind, loses interest in mental phenomena, loses interest in the mind consciousness, loses interest in the contact with the mind, whatever arises from contact with the mind as condition, what felt pleasant, unpleasant or neither unpleasant nor pleasant – in that too he loses interest.**

nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttam' iti ñāṇaṃ hoti:

nibbindaṃ prp m.n.s being disenchanted, being disinterested being disillusioned, losing interest

virajjati verb pr.3.s becomes detached, loses interest, becomes dispassionate, gets bored

virāgā noun abl.s form fading of desire; dispassion; detachment; indifference

vimuccati v.pass pr.3.s is released, becomes free

vimuttasmiṃ pp m.loc.s when freed, liberated, emancipated

vimuttaṃ- pp nt.n.s freed, liberated, emancipated

iti ind this is

ñāṇaṃ noun nt.n.s knowledge, understanding, insight

hoti verb pr.3.s there is

**Disenchanted, he becomes dispassionate. Through dispassion, he is released. When freed, there is the knowledge: 'liberated.'**

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

khīṇā pp f.n.s exhausted; wasted

jāti noun f.n.s birth

vusitaṃ pp nt.nom.s fulfilled, accomplished; lit. lived

brahmacariyaṃ, noun nt.nom.s spiritual path; spiritual practice; holy life

kataṃ pp nt.n.s done, worked, made

karaṇīyaṃ noun nt.n.s duty, obligation, something to be done

n'āparaṃ adj nt.nom.s nothing more; nothing further; not more than that; lit. no another

itthattāyā'ti noun nt.dat.s present state of existence; earthly existence; such an existence; lit. here state

pajānātī'ti verb pr.3.s knows clearly

**He knows clearly: 'Birth is exhausted. The holy life fulfilled. What have to be done – is done. There is nothing further than this existence.'**

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

idam'avoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduṃ

idamavoca verb aor.3.s he said this

bhagavā noun m.n.s Sublime One, Blessed One, Fortunate One the Buddha

attamanā adj m.n.pl pleased, happy, delighted, satisfied

te pron m.n.pl those

bhikkhū noun m.n.pl monks

bhagavato noun m.gen.s of the Buddha

bhāsitaṃ noun nt.ac.s saying, speech, statement, utterance, talk, words lit. what was said

abhinanduṃ verb aor.3.pl they delighted (in), were pleased (with) approved (of), were happy (with)

**The Blessed One said this. Those bhikkhus were glad and they approved of his words.**

imasmiñ'ca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimucciṃsū'ti.

imasmiñ'ca pron while this

pana ind moreover, and now, but

veyyākaraṇasmiṃ noun nt.loc.s while answer, explanation, exposition

bhaññamāne prp nt.loc.s while being chanted, being preached, being recited

tassa pron m.gen.s of that

bhikkhusahassassa noun m.gen.s ofthousand monks

anupādāya verb ger not holding, not grasping, detaching

āsavehi noun m.abl.pl from impurities, effluents, taints

cittāni noun nt.ac.pl minds

vimucciṃsū'ti verb aor.3.pl they became free (from), were released (from) were liberated (from)

**While this exposition has been preached, minds of those thousand monks became free from taints throught not grasping.**

# Thanksgiving Recitation

## [Yathā Vāri-Vahā](#_Contents)

40

[khp 7]

yathā vāri-vahā pūrā paripūrenti sāgaraṃ

yathā ind like, as

vāri- noun water

vahā noun m.n.pl currents, streams, lit: carrying

pūrā adj m.n.pl full (of), filled (with)

paripūrenti verb pr.3.pl they entirely fill up, completely suffuse

sāgaraṃ noun m.ac.s ocean

**Just as streams full of water entirely fill up the ocean**

evam'eva ito dinnaṃ petānaṃ upakappati

evam'eva ind similarly, in the same way, so too, just so

ito ind from this (place), from here

dinnaṃ adj nt.n.s given, offered

petānaṃ noun m.dat.pl for departed, deceased, dead

upakappati verb pr.3.s is beneficial to, is serve for, is accrue

**Likewise that which is given from here, it is beneficial to the departed.**

[KN-a Dh.p.1.2.1]

icchitaṃ patthitaṃ tumhaṃ khippam'eva samijjhatu

icchitaṃ pp nt.n.s desired, wished; loved; allowed; prescribed

patthitaṃ pp nt.n.s wished for (by), sought after (by), desired (by)

tumhaṃ pron 2.gen.pl your

khippaṃ- ind quickly, rapidly

eva ind only, just, so, even

samijjhatu verb imp.3.s may it achieves, succeeds, prospers

**May your desires and wishes be succeeds only quickly.**

sabbe pūrentu saṅkappā

sabbe adj m.n.pl all

pūrentu verb imp.3.pl may they fulfil

saṅkappā noun m.n.pl thoughts, intentions, plans

**May all your wishes be fulfilled**

cando paṇṇa-raso yathā

cando noun m.n.s moon

paṇṇa-raso adj m.n.s on fifteenth day, i.e. on full-moon day

yathā ind like, as

**Like the moon on the full-moon day.**

maṇi joti-raso yathā

maṇi noun m.n.s jewel, gemstone, crystal

joti-raso noun m.n.s certain jewel, wishing stone, wish-fulfilling gem

yathā ind like, as

**Like a wishing gemstone.**

sabb'ītiyo vivajjantu

sabba- adj all

ītiyo noun f.n.pl ills, calamities, plagues, distresses

vivajjantu verb imp.3.pl may they be avoided, abandoned, forsaked

**May all misfortunes be avoided**

sabba-rogo vinassatu

sabba- adj all

rogo noun m.n.s disease, illness

vinassatu verb pr.3.s may disappear, vanish, perish

**May all diseases disappear.**

mā te bhavatv'antarāyo

mā ind do not, may one not, don't let

te pron 2.dat.s for you

bhavatu- verb imp.3.s may be, may exist, become

antarāyo noun m.n.s obstacle, danger, lit. coming in-between

**May danger does not be for you.**

sukhī dīgh'āyuko bhava

sukhī adj m.n.s at ease, happy, comfortable

dīgh'āyuko adj m.n.s long lived

bhava verb imp.2.s may you be! you must be!

**May you be happy and live long**

[DHP 109]

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

abhivādana- noun nt salutation; bowing down, respectful greeting

sīlissa adj m.dat.s in the habit of, accustomed to, of such nature, of such character

niccaṃ ind adv constantly; always; perpetually

vuḍḍha- noun old; venerable

apacāyino adj m.dat.s honoring, paying homage, revering

cattāro adj m.n.pl four

dhammā noun m.n.pl qualities

vaḍḍhanti verb pr.3.pl they grow; prosper, increase

āyu noun nt.n.s duration of life, longevity

vaṇṇo noun m.n.s beauty

sukhaṃ noun nt.n.s happiness, ease

balaṃ noun nt.n.s strength

**For one who respectful by habit, constantly honoring the elders, four qualities increase: longevity, beauty, happiness and strength**

[Trad]

bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā sabba-buddh'ānubhāvena sadā sotthī bhavantu te

bhavatu verb imp.3.s may it be

sabba- adj all; every; whole; entire

maṅgalaṃ noun nt.n.s blessing, luck, bliss

rakkhantu verb imp.3.s may they protect; guard

sabba- adj all; every; whole; entire

devatā noun f.n.pl deities

sabba- adj all; every; whole; entire

buddha- noun the Buddha

ānubhāvena, noun m.ins.s by the power, splendor, majesty

sadā ind ever; always

sotthī noun f.n.s well-being; safety; blessing

bhavantu verb imp.3.pl may they be

te pron 1.dat.s for you

**May every blessing come to be! May all deities protect (you)! By the power of all Buddhas may safety always be for you!**

bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā sabba-dhamm'ānubhāvena sadā sotthī bhavantu te

**May every blessing come to be! May all deities protect (you)! By the power of all Dhammas may safety always be for you!**

bhavatu sabba-maṅgalaṃ rakkhantu sabba-devatā sabba-saṅgh'ānubhāvena sadā sotthī bhavantu te

**May every blessing come to be! May all deities protect (you)! By the power of all Saṅghas may safety always be for you!**

## [Ratanattayānubhāv'ādi-Gāthā](#_Contents)

41

[thai]

ratanattay'ānubhāvena ratanattaya-tejasā, dukkha-roga-bhayā-verā sokā sattu c'upaddavā

anekā antarāyā pi vinassantu asesato.

ratanattaya- noun three jewels, triple gem, three treasures

ānubhāvena noun m.ins.s by splendor, majesty, magnificence, pomp

ratanattaya- noun three jewels, triple gem, three treasures

tejasā noun m.ins.s by radiance, glory, splendor, power

dukkha- noun discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

roga- noun disease, illness

bhayā- noun nt.n.pl fear, fright, terror, dismay

verā noun m.n.pl hatred, ill-will, animosity

sokā noun m.n.pl grief, sorrow, sadness

sattu noun enemy, enmity

c'upaddavā noun m.n.pl and accidents, misfortunes, calamities

anekā adj m.n.pl many, various, countless, lit. not one

antarāyā noun m.n.pl obstacle, danger, lit. coming in-between

pi ind also, and also, even so

vinassantu verb imp.3.pl may they disappear, vanish, perish

asesato ind completely, totally, without remain

**By the majesty of three jewels, by the power of triple gem, may completely disappear various sufferings, diseases, fears, hatreds, sorrows, enmity, accidents and obstacles.**

jaya-siddhi dhanaṃ lābhaṃ sotthi bhāgyaṃ sukhaṃ balaṃ siri āyu ca vaṇṇo ca bhogaṃ vuḍḍhī ca yasavā sata-vassā ca āyū ca jīva-siddhī bhavantu te.

jaya- noun victory, conquest, winning

siddhi noun f.n.s accomplishment, success, prosperity

dhanaṃ noun nt.n.s wealth, riches, treasure

lābhaṃ noun nt.n.s gain, profit, acquisition

sotthi noun f.n.s safety, well-being

bhāgyaṃ noun nt.n.s good luck, fortune

sukhaṃ noun nt.n.s ease, comfort, happiness, pleasure

balaṃ noun nt.n.s strength, power, might

siri noun f.n.s luck, glory, majesty, prosperity

āyu noun nt.n.s long life, longevity

ca ind and

vaṇṇo noun m.n.s beauty, good looks

ca ind and

bhogaṃ noun nt.n.s wealth, possessions, property, riches

vuḍḍhī noun f.n.s increase, growth, furtherance, prosperity

ca ind and

yasavā adj m.n.s famous, renowned, lit.: possessing fame'

sata- adj 100

vassā noun m.n.pl years

ca ind and

āyū noun m.n.pl duration of life, life-time

ca ind and

jīva- noun life

siddhī noun f.n.pl accomplishment, success, prosperity

bhavantu verb imp.3.pl may they be

te pron 2.dat.s for you

**May be for you: victory, success, wealth, gain, safety, luck, happiness, strength,**

**glory, long life, beauty, riches, growth, renown, a lifespan of a 100 years, and accomplishment in life.**

## [Bhojana-Dānānumodanā](#_Contents)

42

[Āyasmā Aggacitta]

yo yassa bhojanaṃ deti, so tassa deti pañca'pi

āyuṃ balaṃ sukhaṃ vaṇṇaṃ, paṭibhānañ'ca pañcamaṃ

yo pron m.n.s whoever, one

yassa pron m.dat.s for whoever; for whatever; for whichever

bhojanaṃ noun nt.ac.s food, meal

deti verb pr.3.s gives (to); donates (to); offers (to); hands (to)

so pron m.n.s he

tassa pron m.dat.s to him, to that

deti verb pr.3.s gives (to); donates (to); offers (to); hands (to)

pañca'pi adj x.ac.pl five also

āyuṃ noun nt.ac.s long life, longevity

balaṃ noun nt.ac.s strength, power, might

sukhaṃ noun nt.ac.s ease, comfort, happiness, pleasure

vaṇṇaṃ, noun m.ac.s beauty, good looks

paṭibhānaṃ ca noun nt.ac.s and understanding, intelligence, intuition

pañcamaṃ 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, sukhaṃ so adhigacchati. āyuṃ datvā balaṃ vaṇṇaṃ, sukhañ'ca paṭibhānakaṃ, 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 noun m.gen.s of ease, comfort, happiness, pleasure

dātā adj m.n.s one who gives, a giver

medhāvī noun m.n.s intelligent man, wise man, lit. who has wisdom

sukhaṃ noun nt.ac.s ease, comfort, happiness, pleasure

so pron m.n.s he

adhigacchati verb pr.3.s gets, finds, obtains, attains

āyuṃ noun nt.ac.s long life, longevity

datvā verb abs having given, having offered, having donated

balaṃ noun nt.ac.s strength, power, might

vaṇṇaṃ noun m.ac.s beauty, good looks

sukhañ'ca noun nt.ac.s and ease, comfort, happiness, pleasure

paṭibhānakaṃ. noun nt.ac.s understanding, intelligence, intuition

dīgh'āyu adj m.n.s having long life

yasavā adj m.n.s famous, renowned

hoti verb pr.3.s he is

yattha ind wherever, where

yattha- ind wherever, where

upapajjatī'ti verb pr.3.s is reborn (in), re-arises (in)

**The wise-one is a longevity-giver, strength-giver, beauty-giver, understanding-giver.**

**Intelligent man, who is giver of happiness, he attains happiness.**

**Having given longevity, strength, beauty, happiness and understanding, he is one who renowned and having long life, wherever he is reborn.**

## [Culla-Maṅgala-Cakka-Vāḷa](#_Contents)

43

[MJG]

sabba-buddh'ānubhāvena sabba-dhamm'ānubhāvena sabba-saṅgh'ānubhāvena

sabba- adj all

buddha- noun the Buddha, Awakened One

ānubhāvena noun m.ins.s by splendor, majesty, magnificence, power

dhamma- noun the Teaching

saṅgha- noun the Community

**By the power of all the Buddhas, the power of all the Dhammas, the power of all the Saṅghas,**

buddha-ratanaṃ dhamma-ratanaṃ saṅgha-ratanaṃtiṇṇaṃ ratanānaṃ ānubhāvena

buddha- noun the Buddha, Awakened One

ratanaṃ noun nt.n.s jewel, gem, gemstone

dhamma- noun the Teaching

ratanaṃ noun nt.n.s jewel, gem, gemstone

saṅgha- noun the Community

ratanaṃ noun nt.n.s jewel, gem, gemstone

tiṇṇaṃ adj m.gen.pl of three

ratanānaṃ noun nt.gen.pl of jewels, gems, gemstone

ānubhāvena noun m.ins.s by splendor, majesty, magnificence, power

**the gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha, by the power of the triple gem**

catur'āsīti-sahassa-dhammakkhandh'ānubhāvena piṭakattay'ānubhavena jina-sāvak'ānubhāvena

catur'āsīti- adj eighty four (84)

sahassa- adj one thousand (1000)

dhammakkhandha- noun group of Dhammas (as good practices and attainments)

ānubhāvena noun m.ins.s by splendour, majesty, magnificence, power

piṭakattaya- noun the three Piṭakas, viz. Vinaya, Sutta, and Abhidhamma.

anubhavena noun m.ins.s by splendor, majesty, magnificence, power

jina-sāvaka- noun disciples of the Victor

ānubhāvena noun m.ins.s by splendour, majesty, magnificence, power

**by the power of eighty four thousands groups of Dhammas, by the power of three Piṭakas, ny the power of disciples of the Victor.**

sabbe te rogā, sabbe te bhayā, sabbe te antarāyā, sabbe te upaddavā, sabbe te dunnimittā, sabbe te avamaṅgalā vinassantu

sabbe adj m.n.pl all

te pron 2.gen.s your, of you

rogā noun m.n.pl diseases, illnesses

bhayā noun nt.n.pl fears, frights, terrors

antarāyā noun m.n.pl obstacles, dangers

upaddavā noun m.n.pl accidents, misfortunes, calamities

dunnimittā noun m.n.pl bad omens

avamaṅgalā noun m.n.pl bad lucks, ill omens

vinassantu verb imp.3.pl may they disappear, vanish, perish

**All your illnesses, all your fears, all your obstacles, all your misfortunes, all your bad omens and all your bad lucks may disappear.**

āyu-vaḍḍhako, dhana-vaḍḍhako, siri-vaḍḍhako, yasa-vaḍḍhako, bala-vaḍḍhako, vaṇṇa-vaḍḍhako, sukha-vaḍḍhako hotu sabbadā

āyu- noun long life, longevity

vaḍḍhako adj m.n.s augmenting, increasing

dhana- noun wealth, riches, treasure

siri- noun luck, glory, majesty, prosperity

yasa- noun fame, reputation, renown, honour, glory

bala- noun strength, power, might

vaṇṇa- noun beauty, good looks

sukha- noun ease, comfort, happiness, pleasure

hotu verb imp.3.s may it be

sabbadā ind always, at all times

**increasing of longevity, increasing of wealth, increasing of glory, increasing of reputation, increasing of strength, increasing of beauty, increasing of happiness – may it be always (for you)**

dukkha-roga-bhayā verā sokā sattu c'upaddavā anekā antarāyā pi vinassantu ca tejasā

dukkha- noun discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

roga- noun disease, illness

bhayā- noun nt.n.pl fear, fright, terror, dismay

verā noun m.n.pl hatred, ill-will

sokā noun m.n.pl grief, sorrow, sadness

sattu noun enemy, enmity

c'upaddavā noun m.n.pl and accidents, misfortunes, calamities

anekā adj m.n.pl many, various, countless, lit. not one

antarāyā noun m.n.pl obstacle, danger, lit. coming in-between

pi ind also, and also, even so

vinassantu verb imp.3.pl may they disappear, vanish, perish

ca ind and

tejasā noun m.ins.s by radiance, glory, splendor, power

**By the power (of three jewels) may completely disappear various sufferings, diseases, fears, hatreds, sorrows, enmity, accidents and obstacles.**

jaya-siddhi dhanaṃ lābhaṃ sotthi bhāgyaṃ sukhaṃ balaṃ siri āyu ca vaṇṇo ca bhogaṃ vuḍḍhī ca yasavā sata-vassā ca āyū ca jīva-siddhī bhavantu te

jaya- noun victory, conquest, winning

siddhi noun f.n.s accomplishment, success, prosperity

dhanaṃ noun nt.n.s wealth, riches, treasure

lābhaṃ noun nt.n.s gain, profit, acquisition

sotthi noun f.n.s safety, well-being

bhāgyaṃ noun nt.n.s good luck, fortune

sukhaṃ noun nt.n.s ease, comfort, happiness, pleasure

balaṃ noun nt.n.s strength, power, might

siri noun f.n.s luck, glory, majesty, prosperity

āyu noun nt.n.s long life, longevity

ca ind and

vaṇṇo noun m.n.s beauty, good looks

ca ind and

bhogaṃ noun nt.n.s wealth, possessions, property, riches

vuḍḍhī noun f.n.s increase, growth, furtherance, prosperity

ca ind and

yasavā adj m.n.s famous, renowned

sata- adj 100

vassā noun m.n.pl years

ca ind and

āyū noun m.n.pl duration of life, life-time

ca ind and

jīva- noun life

siddhī noun f.n.pl accomplishment, success, prosperity

bhavantu verb imp.3.pl may they be

te pron 2.dat.s for you

**May be** f**or 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](#_Contents)

44

[AN 5.32]

aggato ve pasannānaṃ, aggaṃ dhammaṃ vijānataṃ. agge buddhe pasannānaṃ, dakkhiṇeyye anuttare.

aggato adj m.abl.s from highest, topmost, foremost

ve ind indeed, truly, really

pasannānaṃ noun m.dat.pl for those who have faith, who have confidence

aggaṃ adj m.ac.s highest, topmost, foremost

dhammaṃ noun m.ac.s the Teaching

vijānataṃ prp m.dat.pl for those who knowing, understanding comprehending

agge adj m.loc.s in highest, topmost, foremost

buddhe noun m.loc.s in Buddha

pasannānaṃ noun m.dat.pl for those who have faith, who have confidence

dakkhiṇeyye adj m.loc.s worthy of gifts, worthy of offerings

anuttare adj m.loc.s highest (of), unsurpassed (by), incomparable (to) superior (to)

**For those who have confidence on account of highest, for those who have understanding of the highest Teaching, for those who have confidence in the highest Buddha, the one unsurpassed and worthy of offerings.**

agge dhamme pasannānaṃ, virāg'ūpasame sukhe. agge saṅghe pasannānaṃ, puññakkhette anuttare.

agge adj m.loc.s in highest, topmost, foremost

dhamme noun m.loc.s in Teaching

pasannānaṃ noun m.dat.pl for those who have faith, who have confidence

virāga- noun dispassion, detachment, indifference

upasame noun m.loc.s in calmness, peace

sukhe noun m.loc.s in ease, comfort, pleasant, good

agge adj m.loc.s in highest, topmost, foremost

saṅghe noun m.loc.s in Community

pasannānaṃ noun m.dat.pl for those who have faith, who have confidence

puññakkhette noun m.loc.s in field of merit

anuttare adj m.loc.s highest (of), unsurpassed (by), incomparable (to) superior (to)

**For those who have confidence in the highest Teaching, which is pleasant, dispassion and peace. For those who have confidence in the highest Saṅgha, which is incomparable field of merit.**

aggasmiṃ dānaṃ dadataṃ, aggaṃ puññaṃ pavaḍḍhati. aggaṃ āyu ca vaṇṇo ca, yaso kitti sukhaṃ balaṃ.

aggasmiṃ adj m.loc.s in highest, topmost, foremost

dānaṃ noun nt.ac.s alms, gift, giving, offering, charity

dadataṃ prp m.dat.pl for those who give, offering, bestowing

aggaṃ adj nt.n.s highest, topmost, foremost

puññaṃ noun nt.n.s merit, good deed, lit. (mental) purity

pavaḍḍhati verb pr.3.s increases, grows

aggaṃ adj nt.n.s highest, topmost, foremost

āyu noun nt.n.s long life, longevity

ca ind and

vaṇṇo noun m.n.s beauty, good looks

ca ind and

yaso noun m.n.s fame, reputation, renown, honor, glory

kitti noun f.n.s fame, renown, celebrity

sukhaṃ noun nt.n.s ease, comfort, happiness, pleasure

balaṃ noun nt.n.s strength, power, might

**For those who give a gift to the highest, the foremost kind of merit increases: the foremost life span, beauty, glory, good reputation, happiness, and strength.**

aggassa dātā medhāvī, agga-dhamma-samāhito. deva-bhūto manusso vā, aggappatto pamodatī'ti.

aggassa adj m.dat.s to highest, topmost, foremost

dātā noun m.n.s one who gives, a giver

medhāvī noun m.n.s intelligent man, wise man, lit. who has wisdom

agga- adj highest, topmost, foremost

dhamma- noun Teaching

samāhito pp m.n.s composed, centered, settled, collected, concentrated

deva- noun deity

bhūto pp m.n.s become, born

manusso noun m.n.s human being, man, person

vā ind or

agga- adj highest, topmost, foremost

patto pp m.n.s attained, reached, gained, found

pamodatī'ti verb pr.3.s is delighted (with), is very happy (with), is jubilant

**The wise one who gives to the foremost, who is settled in the foremost Teaching, having become a deity or human being, rejoices, having attained the foremost.**

## [Kāla-Dāna-Sutta-Gāthā](#_Contents)

45

[AN 5.36]

kāle dadanti sappaññā, vadaññū vītamaccharā. kālena dinnaṃ ariyesu, ujubhūtesu tādisu. vippasannamanā tassa, vipulā hoti dakkhiṇā.

kāle ind at the right time, at the proper time

dadanti verb pr.3.pl they give, offer, donate

sapaññā adj m.n.pl wise, intelligent, lit. with wisdom

vadaññū adj m.n.pl generous, giving, liberal

vīta-maccharā adj m.n.pl selfless, not selfish

kālena ind timely, at the right moment, at a suitable time, at the proper time

dinnaṃ pp nt.ac.s given, offered

ariyesu noun m.loc.pl in noble men, men of integrity

uju-bhūtesu adj m.loc.pl in straight, upright, lit. become straight

tādisu adj m.loc.pl in such, of such character, of such quality, like, the kind of

vippasanna-manā adj m.n.pl with clear mind, with calm mind

tassa pron m.gen.s his

vipulā adj f.n.s vast, extensive, expansive

hoti verb pr.3.s there is

dakkhiṇā noun f.n.s gift, donation

**At the right time wise, generous, not selfish, with clear mind – they offer gifts timely to the noble ones, such upright. Given with a clear mind, one’s offering is vast.**

ye tattha anumodanti, veyyāvaccaṃ karonti vā. na tena dakkhiṇā ūnā, te'pi puññassa bhāgino.

ye pron m.n.pl whoever, whatever, whichever, those who

tattha ind there, in that place

anumodanti verb pr.3.pl they approve (of), appreciate, applaud, are pleased

veyyāvaccaṃ noun nt.ac.s service, assistance

karonti verb pr.3.pl they make, do

vā ind or

na ind not

tena pron m.ins.s by that

dakkhiṇā noun f.n.s gift, donation

ūnā adj f.n.s deficient, lacking, wanting

te'pi pron m.n.pl they also

puññassa noun nt.gen.s of merit, good deed, lit. (mental) purity

bhāgino noun m.n.pl shareholders, who share (in), who partake (in)

**Whoever rejoice there or give assistance, they too have a share of the merit, and the offering is not depleted by that.**

tasmā dade appaṭivāna-citto, yattha dinnaṃ mahapphalaṃ. puññāni paralokasmiṃ, patiṭṭhā honti pāṇinan'ti.

tasmā ind therefore, that is why, lit. from that

dade verb opt.3.s he should give

appaṭivāna- adj with confidence, without regret, lit. not shrinking back

citto adj m.n.s with mind

yattha ind wherever, where

dinnaṃ pp m.ac.s given, offered

mahapphalaṃ adj m.ac.s of great fruit, yielding good results

puññāni noun nt.n.pl merits, good deeds, lit. (mental) purity

para-lokasmiṃ noun m.loc.s in other world, next world, afterlife

patiṭṭhā noun f.n.pl supports, foundations, helps

honti verb pr.3.pl there are

pāṇinan'ti noun m.gen.pl of living beings

**Therefore, with mind without regret, one should give a gift where it yields great fruit. These merits are support for living beings in the other world.**

## [So Attha-Laddho](#_Contents)

46

[AN 3.156]

te atthaladdhā sukhitā, viruḷhā buddhasāsane. arogā sukhitā hotha, saha sabbehi ñātibhī'ti.

te pron m.n.pl those

attha- noun benefit, profit, good, welfare, goal

laddhā verb ger getting, obtaining

sukhitā adj m.n.pl pleased, delighted, blessed, comforted, happy

viruḷhā pp m.n.pl grown, spouted, developed

buddha-sāsane noun nt.loc.s in Buddha's teaching, Buddha's message, Buddha's religion

arogā adj m.n.pl healthy, free from disease

sukhitā adj m.n.pl pleased, delighted, blessed, comforted, happy

hotha verb imp.2.pl may you all be!

saha ind with, together (with), accompanied (by)

sabbehi adj m.ins.pl with all

ñātibhi noun m.ins.pl with family, relatives, kinsmen

**Those happy ones who have gained (such) benefits come to growth in the Buddha's teaching. May you and all your relatives be healthy and happy!**

# Protective Recitations

## [Devā-ārādhanāi](#_Contents)

47

[thai]

pharitvāna mettaṃ samettā bhadantā avikkhitta-cittā parittaṃ bhaṇantu

pharitvāna verb abs having suffused, having pervaded, having filled

mettaṃ noun f.ac.s goodwill, friendliness, benevolence

samettā adj m.n.pl friendly, benevolent, kind

bhadantā noun m.n.pl venerables, reverends

avikkhitta- pp not scattered, confused

cittā adj m.n.pl with mind

parittaṃ noun f.ac.s protection, safeguard; protective chant

bhaṇantu verb imp.3.pl may they speak, tell, proclaim

**Having suffused with friendliness, kind venerable sirs with not scattered mind may proclaim protective chant.**

sagge kāme ca rūpe, giri-sikhara-taṭe c'antalikkhe vimāne, dīpe raṭṭhe ca gāme, taru-vana-gahane, geha-vatthumhi khette

sagge noun m.loc.s in heaven, state of happiness

kāme adj m.loc.s related to sensuality

ca ind and

rūpe adj m.loc.s related to subtle material form

giri- noun mountain

sikhara- noun top, summit of a mountain

taṭe noun m.loc.s in declivity or side of a hill, precipice

c'antalikkhe ind and in the sky, in the air

vimāne noun nt.loc.s in heavenly mansion, paradise, lit. immeasurable

dīpe noun m.loc.s in the island

raṭṭhe noun nt.loc.s in country, land, kingdom, realm

ca ind and

gāme noun m.loc.s in village, hamlet, collection of houses

taru- noun tree

vana- noun wood, forest, jungle

gahane noun nt.loc.s in tangle, thicket, impenetrable jungle, dense forest

geha- noun house, dwelling

vatthumhi noun m.loc.s in land, property, ground

khette noun nt.loc.s in field, plot of land

**In the heaven related to sensuality and related to subtle material form, on peaks and mountain precipices, in palaces floating in the sky, in islands, countries and villages, in groves of trees and thickets, in house areas and fields.**

bhummā c'āyantu devā jala-thala-visame yakkha-gandhabba-nāgā tiṭṭhantā santike, yaṃ muni-vara-vacanaṃ sādhavo me suṇantu

bhummā adj m.n.pl earthly, terrestrial

c'āyantu verb imp.3.pl and may they come from āyāti

devā noun m.n.pl deities

jala- noun water

thala- noun dry land, firm ground, terra firma

visame noun m.loc.s in rough place, uneven place, badlands

yakkha- noun supernatural being, spirit, demon

gandhabba- noun demigod, heavenly musician, class of mythological beings

nāgā noun m.n.pl snakes, serpents, dragons, Nāga demons

tiṭṭhantā prp m.n.pl standing, lasting, remaining, persisting

santike ind to, in the presence (of), near (to), nearby, close (to), on the verge (of)

yaṃ pron m.ac.s whoever, whatever, that which

muni- noun monk, sage, seer, hermit, silent sage

vara- adj excellent, best, lit. select

vacanaṃ noun nt.ac.s word, utterance, talk, statement

sādhavo ind accomplishing, fulfilling, effecting, completing with approval

me pron 1.imp.s ny be

suṇantu verb imp.3.pl may they listen

**May they come: the earth-devas, spirits, demigods and Nāgas in water, on land, in badlands, and nearby. May they listen with approval the utterance of the Excellent Sage (proclaiming) by me.**

buddha-dassana-kālo ayam'bhadantā, dhammassavana-kālo ayam'bhadantā, saṅgha-payirupāsana-kālo ayam'bhadantā.

buddha- noun the Buddha, Awakened One

dassana- noun seeing, watching

kālo noun m.n.s time

ayaṃ- pron m.n.s this

bhadantā noun m.voc.s o venerables!, reverends!

dhammassavana- noun hearing the Teaching, hearing a sermon, listening to the Dhamma

saṅgha- noun Community, assembly of monks

payirupāsana- noun associating closely (with), attending (to)

**This is the time to see to the Buddha, venerable sirs. This is the time to listen to the Dhamma, venerable sirs. This is the time to attend to the Saṅgha, venerable sirs**

## [Pubba-Bhāga-Nama-Kāra-Pāṭho](#_Contents)

02

namo tassa bhagavato arahato sammā-sambuddhassa

namo ind reverence to, veneration, homage

tassa pron m.gen.s to him

bhagavato noun m.dat.s to Sublime One, Blessed One, Fortunate One

arahato noun m.dat.s to enlightened being, lit. worthy one

sammā- ind completely, thoroughly, fully, totally

perfectly, rightly, correctly

sambuddhassa noun m.dat.s to one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

**Homage to him, to the Blessed One, the worthy one, perfectly awakened one**

## [Saraṇa-Gamana-Pāṭho](#_Contents)

48

buddhaṃ saraṇaṃ gacchāmi. dhammaṃ saraṇaṃ gacchāmi. saṅghaṃ saraṇaṃ gacchāmi

saraṇaṃ noun nt.ac.s shelter, refuge, help, lit. protection

gacchāmi verb pr.1.s I go

**To the Buddha I go for refuge. To the Dhamma I go for refuge. To the Saṅgha I go for refuge.**

dutiyam'pi buddhaṃ saraṇaṃ gacchāmi. dutiyam'pi dhammaṃ saraṇaṃ gacchāmi. dutiyam'pi saṅghaṃ saraṇaṃ gacchāmi

dutiyam'pi adv+ind for the second time

**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

**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](#_Contents)

49

[thai]

yo cakkhumā moha-mal'āpakaṭṭho, sāmaṃ va buddho sugato vimutto, mārassa pāsā vinimocayanto, pāpesi khemaṃ janataṃ vineyyaṃ,

yo pron m.n.s one who, whoever

cakkhumā adj m.n.s who has vision

moha- noun illusion, delusion, confusion

mala- noun dirt, impurity, stain, dross, filth, grime, tarnish

apakaṭṭho pp m.n.s drawn away, removed (from); loose

sāmaṃ ind oneself, by oneself, for oneself

va = eva ind only, just, so, even

buddho pp m.n.s awakened, woke up, understood

sugato pp m.n.s epithet of the Buddha, lit. well gone

vimutto pp m.n.s freed (from), liberated (from), emancipated (from)

mārassa noun m.gen.s of death, Death personified, evil one

pāsā noun m.abl.s from snare, trap, noose, sling

vinimocayanto prp m.n.s detaching, disengaging, releasing, freed from

pāpesi verb aor.3.s let to go; caused to reach or attain.

khemaṃ noun m.ac.s safety, security, sanctuary, peace, rest

janataṃ noun f.ac.s people

vineyyaṃ adj f.ac.s fit to be trained, tamable

**The one with vision, with the stain of delusion removed, awakened by himself, well-gone, released, freed from the snare of the Death, he caused tamable people to reach security.**

buddhaṃ varan'taṃ sirasā namāmi. lokassa nāthañ'ca vināyakañ'ca. tan'tejasā te jaya-siddhi hotu. sabb'antarāyā ca vināsamentu.

buddhaṃ noun m.ac.s the Buddha, Awakened One

varaṃ- adj m.ac.s excellent, best, lit. select

taṃ pron m.ac.s that

sirasā noun m.ins.s by head

namāmi verb pr.1.s I bend; bow

lokassa noun m.dat.s for the world

nāthañ'ca noun m.ac.s and protector, lord, refuge

vināyakañ'ca noun m.ac.s and leader, guide, teacher, epithet of the Buddha

taṃ- pron m.ac.s that

tejasā noun m.ins.s by radiance, glory, splendor, power

te noun m.dat.s for you

jaya- noun victory, conquest, winning

siddhi noun f.n.s accomplishment, success, prosperity

hotu verb pr.3.s may it be

sabba- adj all, every, whole, entire, complete

antarāyā noun m.n.pl obstacle, danger, lit. coming in-between

ca ind and

vināsamentu verb imp.3.pl may they be destroyed

**I pay homage with my head to that excellent Buddha, the protector and guide for the world. By the power of this, may victory and success be for you, and may all dangers be destroyed.**

dhammo dhajo yo viya tassa satthu dassesi lokassa visuddhi-maggaṃ, niyyāniko dhamma-dharassa dhārī sāt'āvaho santi-karo suciṇṇo

dhammo noun m.n.s the Teaching

dhajo noun m.n.s flag, banner, symbol, emblem

yo pron m.n.s that which, whatever, whichever

viya ind like, as

tassa pron m.gen.s of him, his,

satthu noun m.gen.s of master, teacher

dassesi verb aor.3.s showed, exhibited, revealed, lit. caused to see

lokassa noun m.dat.s for the world

visuddhi- noun f purity (of), purification (of), holiness

maggaṃ noun m.ac.s road, path, track, way

niyyāniko adj m.n.s redemptive, salvatory, leading to deliverance, lit leading out

dhamma-dharassa noun m.gen.s of those who knows the Dhamma by heart, who uphold the Dhamma, lit. Dhamma bearer, holder, upholder

dhārī adj m.n.s holding, wearing, keeping, upholding

sāta- noun pleasure, delight, comfort

āvaho adj m.n.s bringing, conferring, causing

santi- noun peace, calm, tranquillity

karo adj m.n.s doing, making, producing.

suciṇṇo noun m.n.s well practised, made a habit of

**The teacher's Dhamma, like a banner, shows the path of purity to the world, leading out, upholding those who uphold it. rightly practised, it brings pleasure, makes peace.**

dhammaṃ varan'taṃ sirasā namāmi. mohappadālaṃ upasanta-dāhaṃ. tan'tejasā te jaya-siddhi hotu. sabb'antarāyā ca vināsamentu

moha- noun illusion, delusion, confusion

padālaṃ adj m.ac.s breaking, piercing, destroying

upasanta- adj still, calm, at peace, tranquil

dāhaṃ noun m.ac.s burning; fever; heat.

**I pay homage with my head to that excellent Dhamma, which pierces delusion and makes fever calm down. By the power of this, may victory and success be for you, and may all dangers be destroyed.**

saddhamma-senā sugatānugo, yo lokassa pāp'ūpakilesa-jetā, santo sayaṃ santi-niyojako ca, svākkhāta-dhammaṃ viditaṃ karoti

saddhamma- noun true Teaching, true Doctrine, true nature of things

senā noun f.n.s army

sugata- noun epithet of the Buddha, lit. well gone

anugo adj following, followed by, going after

yo pron m.n.s one who, whoever

lokassa noun m.gen.s of the world

pāpa- noun evil action, crime, sin, wrongdoing, misdeed

upakilesa- noun stain, soiling; blot, blemish, defilement; impurity

jetā adj f.n.s one who conquers, a victor.

santo adj m.n.s virtuous, good, wise

sayaṃ ind by one's own, oneself, one's own, it's own

santi- noun peace, calm, tranquillity

niyojako adj m.n.s joining down, uniting, providing

ca ind and

svākkhāta- adj well taught, well explained

dhammaṃ noun m.ac.s the Teaching

viditaṃ pp m.ac.s known, understood, experienced

karoti verb pr.3.s does, makes, acts, performs, builds

**The true dhamma's army, following the one well-gone, who is victor over the evils and corruptions of the world. virtuous, uniting itself in peace, and makes the well-taught Dhamma be known.**

saṅghaṃ varan'taṃ sirasā namāmi. buddh'ānubuddhaṃ sama-sīla-diṭṭhiṃ. tan'tejasā te jaya-siddhi hotu. sabb'antarāyā ca vināsamentu

buddha- pp awakened, woke up, understood

anubuddhaṃ adj m.ac.s after the Blessed One

sama- adj level, even, harmonious

sīla- noun behaviour, conduct, integrity

diṭṭhiṃ noun f.ac.s view, belief, opinion, concept, theory, opinion attitude

**I pay homage with my head to that excellent Saṅgha, awakened after the awakened, harmonious in virtue & view. By the power of this, may victory and success be for you, and may all dangers be destroyed.**

## [Namo-Kāra-Aṭṭhaka](#_Contents)

50

[thai]

namo arahato sammā-sambuddhassa mahesino, namo uttama-dhammassa svākkhātass'eva ten'idha.

namo ind reverence (to), veneration (of), homage (to)

arahato noun m.dat.s to enlightened being, lit. worthy one

sammā- ind completely, thoroughly, fully, totally

perfectly, rightly, correctly

sambuddhassa noun m.dat.s to one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

mahesino noun m.dat.s to great sage

namo ind reverence (to), veneration (of), homage (to)

uttama- adj best, highest, ultimate, supreme, top

dhammassa noun m.dat.s to the Teaching

svākkhātass'eva adj m.dat.s just to well taught, well explained

tena- pron m.ins.s by him

idha ind here

**Homage to the great seer, the worthy one, perfectly fully awakened; Homage to the highest dhamma, well-taught by him here;**

namo mahā-saṅghass'āpi visuddha-sīla-diṭṭhino, namo omāty'āraddhassa ratanattayassa sādhukaṃ

namo ind reverence (to), veneration (of), homage (to)

mahā- adj great, large, powerful, grand, vast, extensive

saṅghass'āpi noun m.dat.s and to the Community

visuddha- pp cleansed, purified, refined

sīla- noun behaviour, conduct, integrity

diṭṭhino 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 noun 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 pron m.dat.s to him, for him, to that, for that

vatthu-ttayassa'pi noun m.dat.s to triad of objects, three things (triple gem)

namo- ind reverence (to), veneration (of), homage (to)

kāra- noun deed, action, service

pabhāvena noun m.ins.s by might, power, strength, majesty

vigacchantu verb imp.3.pl may they disappear, become lost, go to waste

upaddavā noun m.n.pl accident, misfortune, calamity

**And homage to those three objects, that have gone past useless (things). By the power of this act of veneration, may misfortunes disappear.**

namo-kār'ānubhāvena suvatthi hotu sabbadā. namo-kārassa tejena vidhimhi homi tejavā

namo- ind reverence (to), veneration (of), homage (to)

kāra- noun deed, action, service

ānubhāvena noun m.ins.s by splendour, majesty, magnificence, power

suvatthi noun m.n.s well-being, safety

hotu verb imp.3.s may it be

sabbadā ind always, at all times

namo- ind reverence (to), veneration (of), homage (to)

kārassa noun m.gen.s of deed, action, service

tejena noun m.ins.s by radiance, glory, splendour, power

vidhimhi noun m.loc.s in act, action, performance, method

homi verb imp.1.s may I be

tejavā adj m.n.s splendid, powerful, majestic, glorious

**By the power of this act of veneration, may there always be well-being. By the splendour this homage, may I be powerful in this performance.**

## [Maṅgala-Sutta](#_Contents)

51

[SNP 16]

evam-me sutaṃ: ekaṃ samayaṃ bhagavā, sāvatthiyaṃ viharati, jeta-vane anāthapiṇḍikassa ārāme.

evaṃ- ind thus; in this way

me pron m.ins.s by me

sutaṃ: pp m.ac.s heard

ekaṃ adj m.ac.s one

samayaṃ noun m.ac.s time; occasion

bhagavā noun m.n.s Fortunate One, the Buddha

sāvatthiyaṃ noun f.loc.s in Sāvatthi

viharati verb pr.3.s stays, abides, dwells, lives

jeta-vane noun m.loc.s in Jetavana (Jeta's Grove)

anāthapiṇḍikassa noun m.gen.s of Anāthapindika

ārāme noun m.loc.s in park

**thus was heard by me: on one occasion the Fortunate One staying in Sāvatthi in Jeta's Grove in Anāthapindika's park.**

atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā, yena bhagavā ten'upasaṅkami.

atha kho ind and then

aññatarā adj f.n.s certain; not well-known

devatā noun f.n.s deity

abhikkantāya adj f.loc.s when progressed, gone past, had advanced was waning

rattiyā noun f.loc.s when the night

abhikkanta- adj superb, surpassing, excellent, lit. gone forward

vaṇṇā adj f.n.s of beauty, good looks

kevalakappaṃ adj m.ac.s almost the whole

jetavanaṃ noun m.ac.s Jetavana (Jeta's Grove)

obhāsetvā verb abs having caused to make radiant; having caused to illumine.

yena ind where

bhagavā noun m.n.s Fortunate One, the Buddha

tena- ind there

upasaṅkami verb aor.3.s approached

**and then, when the night had advanced, a certain deity of excellent beauty having caused to illumine almost the whole Jeta's grove, where the Fortunate One there approached.**

upasaṅkamitvā bhagavantaṃ abhivādetvā ekam-antaṃ aṭṭhāsi. ekam-antaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi:

upasaṅkamitvā verb abs having approached

bhagavantaṃ noun m.ac.s Fortunate One, the Buddha

abhivādetvā verb abs having paid homage, saluted, greeted,

ekaṃantaṃ ind on one side; aside

aṭṭhāsi verb aor.3.s stood; stayed

ekaṃantaṃ ind on one side; aside

ṭhitā pp f.n.s stood, standing

kho ind indeed

sā pron f.n.s that, she

devatā noun f.n.s deity

bhagavantaṃ noun m.ac.s Fortunate One, the Buddha

gāthāya noun f.ins with verse, stanza, line of poetry

ajjhabhāsi verb aor.3.s addressed; spoke

**having approached, having paid homage to the Fortunate One, she stood on one side. standing on one side, that deity addressed to the Fortunate One with verse:**

bahū devā manussā ca,

maṅgalāni acintayuṃ;

ākaṅkhamānā sotthānaṃ,

brūhi maṅgalam-uttamaṃ.

bahū adj m.n.pl much; many

devā noun m.n.pl deities

manussā noun m.n.pl human beings

ca ind and

maṅgalāni noun nt.ac.pl what is auspicious, blessings, prosperity

acintayuṃ; verb aor.3.pl they thought; reflected; considered

ākaṅkhamānā prp m.n.pl wishing for; desiring, longing for

sotthānaṃ noun nt.ac.s blessing, well-being

brūhi verb imp.3.s you speak, may you say, you shall talk

maṅgalaṃ- n nt.ac.s what is auspicious, blessing, prosperity

uttamaṃ adj nt.ac.s highest; best; noble; excellent.

**Many deities and human beings have reflected on blessings, longing for well-being. tall about highest blessing.”**

asevanā ca bālānaṃ,

paṇḍitānañ'ca sevanā;

pūjā ca pūjanīyānaṃ,

etaṃ maṅgalam-uttamaṃ.

asevanā noun f.n.s non-association

ca ind and

bālānaṃ, noun m.dat.pl to ignorant; fools

paṇḍitānaṃ- noun m.dat.pl to wise people

ca ind and

sevanā; noun f.n.s association

pūjā noun f.n.s honor, worship, veneration

ca ind and

pūjanīyānaṃ, adj, ptp m.dat.pl to entitled to homage; should be venerated

etaṃ pron m.ac.s this

maṅgalaṃ- n nt.n.s what is auspicious, blessing, prosperity

uttamaṃ adj nt.n.s highest; best; noble; excellent.

**not association with fools, association with the wise people, and veneration who should be venerated: this is the highest blessing.**

paṭirūpa-desa-vāso ca,

pubbe ca kata-puññatā;

atta-sammā-paṇidhi ca,

paṭirūpa- adj fit; proper; suitable

desa- noun point, part, place, region

vāso noun m.n.s living, sojourn

ca ind and

pubbe ind adv formerly; in the past.

ca ind and

katapuññatā; noun f.n.s (state of) one who has made merit, the fact of having done good deeds

atta- noun oneself, self

sammā- ind properly; rightly; thoroughly

paṇidhi noun m.n.s aspiration; determination, directing

ca ind and

**living in a suitable place, having a merit done in the past, and directing oneself rightly**

bāhu-saccañ-ca sippañ-ca,

vinayo ca susikkhito;

subhāsitā ca yā vācā,

bāhusaccaṃ- noun nt.n.s much learning, profound knowledge

ca ind and

sippaṃ- noun nt.n.s art, branch of knowledge, craft

ca ind and

vinayo noun m.n.s discipline,

ca ind and

susikkhito; pp m.n.s well-trained; thoroughly learnt

su'bhāsitā pp f.n.s well said; spoken

ca ind and

yā pron f.n.s that what, whatever

vācā, noun f.n.s word; speech; saying

**much learning, a craft, a well-trained discipline, and well-spoken whatever speech.**

mātā-pitu-upaṭṭhānaṃ,

putta-dārassa saṅgaho

anākulā ca kammantā,

mātāpitu- noun parents; the mother and the father

upaṭṭhānaṃ, noun nt.n.s attendance, waiting on, looking after, service care

puttadārassa noun m.gen.s of children and wife

saṅgaho noun m.n.s support (of), maintenance (of), looking after lit. holding together

anākulā adj m.n.pl not beset, not crowded, not confused unembarrassed, calm, quiet

ca ind and

kammantā, noun m.n.pl works; business es, jobs

**care about parents, support of children and wife, and not confused works.**

dānañ'ca dhamma-cariyā ca,

ñātakānañ'ca saṅgaho;

anavajjāni kammāni,

dānaṃ- noun nt.n.s gift; charity; alms; alms-giving

ca ind and

dhammacariyā noun f.n.s observance of righteousness, righteous conduct

ca ind and

ñātakānaṃ- noun m.dat.pl to relations, relatives, kinsmans

ca ind and

saṅgaho; noun m.n.s support (of), maintenance (of), looking after lit. holding together

anavajjāni adj nt.n.pl unblameable; faultless, blameless

kammāni, noun nt.n.pl deeds; actions; jobs, works

**charity and righteous conduct, support of relatives, blameless actions**

āratī viratī pāpā,

majja-pānā ca saññamo;

appamādo ca dhammesu,

āratī noun f.n.s leaving off, abstinence

viratī noun f.n.s abstinence

pāpā, adj nt.abl.s from evil, bad, wicked, sinful

majjapānā noun nt.abl.s from intoxicating drink

ca ind and

saññamo; noun m.n.s restraint; self-control; abstinence, refraining

appamādo noun m.n.s carefulness, vigilance, diligence, heedfulness

ca ind and

dhammesu, noun m.loc.pl in the qualities of the mind

**leaving off and abstaining from evil, refraining from intoxicating drink, heedfulness in the qualities of the mind.**

gāravo ca nivāto ca,

santuṭṭhī ca kataññutā;

kālena dhamma-s'savanaṃ,

gāravo noun m.n.s respect; reverence; esteem

ca ind and

nivāto noun m.n.s lowliness, humbleness, obedience, gentleness

ca ind and

santuṭṭhī noun f.n.s satisfaction; contentment; joy

ca ind and

kataññutā; noun f.n.s gratitude, gratefulness

kālena ind in proper time; at the right moment

dhamma- noun teaching

savanaṃ, noun nt.n.s hearing

**respect and humbleness, contentment and gratefulness, in proper time listening to the Teaching.**

khantī ca sovacassatā,

samaṇānañ'ca dassanaṃ;

kālena dhamma-sākacchā,

khantī noun f.n.s patience; wish; forbearance.

ca ind and

sovacassatā, noun f.n.s eloquence, suavity, gentleness (in speech) obedience

samaṇānaṃ- noun m.gen.pl of ascetics, renunciants, holy men, monks recluses

ca ind and

dassanaṃ; noun nt.n.s seeing, looking; noticing

kālena ind in proper time; at the right moment

dhamma- noun teaching

sākacchā, noun f.n.s conversation, talking over, discussing

**patience, gentleness in speech, the seeing of holy men, at the right moment discussing the Teaching**

tapo ca brahma-cariyañ'ca,

ariya-saccāna-dassanaṃ;

nibbāna-sacchikiriyā ca,

tapo noun m.n.s spiritual practice, religious practice, lit. burning

ca ind and

brahmacariyaṃ- noun nt.n.s spiritual path, holy life, celibacy

ca ind and

ariyasaccānaṃ- noun m.gen.pl of noble truths.

dassanaṃ; noun nt.n.s seeing, looking; noticing

nibbāna- noun going out (of a lamp), extinguishment (of a fire) quenching, peace

sacchikiriyā noun f.n.s realisation; experiencing.

ca ind and

**spiritual practice and the holy life, seeing of the noble truths, and realization of nibbāna**

phuṭṭhassa loka-dhammehi,

cittaṃ yassa na kampati;

asokaṃ virajaṃ khemaṃ,

phuṭṭhassa pp m.gen.s when touched by, contacted by

lokadhammehi, noun m.ins.pl by worldly matters, things of the world vicissitudes of life

cittaṃ noun nt.n.s mind

yassa pron m.gen.s of whoever, of one who, his

na ind neg not

kampati; verb pr.3.s shake, tremble, waver

asokaṃ adj nt.n.s free from sorrow, sorrowless

virajaṃ adj nt.n.s free from defilement or passion, stainless faultless

khemaṃ, adj nt.n.s full of peace, safe; tranquil, calm

**when touched by worldly matters, his mind not tremble, sorrowless, stainless, calm.**

etādisāni katvāna,

sabbattha'm-aparājitā;

sabbattha sotthiṃ gacchanti,

tan-tesaṃ maṅgalam-uttaman'ti

etādisāni adj nt.ac.pl such like; of this kind

katvāna, verb abs having done

sabbattha'm- ind everywhere

aparājitā; adj m.n.pl unconquered, undefeated, victorious, triumphant

sabbattha ind everywhere

sotthiṃ ind in safety, safely

gacchanti, noun pr.3.pl they go

taṃ- pron nt.n.s this

tesaṃ pron m.gen.pl their

maṅgalaṃ- 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](#_Contents)

52

[SNP 13]

yān'īdha bhūtāni samāgatāni,

bhummāni vā yāni va antalikkhe.

sabb'eva bhūtā sumanā bhavantu,

atho pi sakkacca suṇantu bhāsitaṃ.

yānīdha

>yāni- pron nt.ac.pl those who, whoever, whatever

>idha ind here

bhūtāni noun nt.ac.pl beings, ghosts, spirits

samāgatāni pp nt.ac.pl met together; assembled

bhummāni adj nt.ac.pl belonging to the earth, earthly, terrestrial

vā ind or

yāni pron nt.ac.pl those who, whoever

vā ind or

antalikkhe noun nt.loc.s in the atmosphere or in the air

**whatever spirits have assembled here, belonging to the earth or in the sky**

sabbā adj m.n.pl all

eva ind just

bhūtā noun m.n.pl beings, ghosts, spirits

sumanā adj m.n.pl glad, happy, pleased, satisfied, cheerful

bhavantu, verb imp.3.pl may they be

atho ind then; and also

pi ind also: and also; even so

sakkacca ind carefully, thoroughly, properly

suṇantu verb imp.3.pl may they listen, hear

bhāsitaṃ noun nt.ac.s saying, speech, statement, utterance, talk, words lit. what was said

**may all spirits be happy and also carefully listen intently (this) speech**

tasmā hi bhūtā nisāmetha sabbe,

mettaṃ karotha mānusiyā pajāya.

tasmā ind therefore

hi ind indeed

bhūtā noun m.v.pl o beings, ghosts, spirits

nisāmetha v.caus imp.2.pl may you attend, listen, observe, be careful of lit: cause to calm down (and listern)

sabbe pron m.n.pl all; every; whole; entire

mettaṃ noun fem.ac.s goodwill; friendliness; benevolence

karotha verb imp.2.pl may you do; act; make

mānusiyā adj f.dat.s to existing in the human world, belonging to human, to human's

pajāya noun f.dat.s to progeny, generation

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

divā ca ratto ca haranti ye baliṃ,

tasmā hi ne rakkhatha appamattā.

divā ca ind adv and by day

ratto ca ind adv and by night

haranti verb pr.3.pl they bring, carry

ye pron m.ac.pl whatever

baliṃ noun m.ac.s religious offering, oblation

tasmā ind therefore

hi ind indeed

ne pron m.ac.pl them, those

rakkhatha verb imp.2.pl may you protect

appamattā adj m.n.pl vigilant; careful; alert; diligent; not negligent

**by day and night, they give offerings, therefore, may you, who are heedful, protect theṃ**

yaṃ kiñci vittaṃ idha vā huraṃ vā,

saggesu vā yaṃ ratanaṃ paṇītaṃ.

na no samaṃ atthi tathāgatena,

yaṃ pron nt.n.s whatever

kiñci pron nt.n.s some, something, anything

vittaṃ noun nt.n.s wealth; property

idha vā ind here or

huraṃ vā ind there, in the other world, in another existence or

saggesu vā noun m.loc.pl in heavens, places of happiness and long life

yaṃ pron nt.n.s whatever

ratanaṃ noun nt.n.s gem, jewel, treasure

paṇītaṃ adj nt.n.s superior, sublime, refined; lit. directed towards

na ind neg not

no pron 1.dat.pl for us, to us

samaṃ adj nt.n.s even; equal

atthi verb pr.3.s there is, it is, it does

tathāgatena noun m.ins.s with / by the Tathāgata, Thus-Gone One.

**whatever any wealth, here or in the other world, — whatever superior treasure in the heavens, does not, for us, equal to the Thus-Gone One**

idam'pi buddhe ratanaṃ paṇītaṃ.

etena saccena suvatthi hotu.

idam'pi pron m.n.s just this, this too

buddhe noun m.loc.s in the Buddha

ratanaṃ noun nt.n.s gem, jewel, treasure

paṇītaṃ adj nt.n.s superior, sublime, refined; lit. directed towards

etena pron nt.ins.s by this

saccena noun nt.ins.s by the truth

suvatthi noun safety, well-being, blessing su+[v]+√as+ti

hotu verb imp.3.s may it be

**this, too, is a superior treasure in the Buddha. by this truth may there be well-being.**

khayaṃ virāgaṃ amataṃ paṇītaṃ,

yad-ajjhagā sakya-munī samāhito.

na tena dhammena sam-atthi kiñci,

khayaṃ noun m.ac.s waste, destruction, consumption decay

virāgaṃ noun m.ac.s dispassion; absence of desire.

amataṃ noun nt.ac.s the deathless state

paṇītaṃ, adj nt.ac.s excellent; delicious

yad- pron m.ac.s that which

ajjhagā verb imperf.3.s got, obtained, achieved, experienced

sakya-muni noun m.n.s the noble sage of the Sakyans.

samāhito pp m.n.s collected (of mind), settled, composed, firṃ attentive

na ind neg not

tena pron m.ins.s by that

dhammena noun m.ins.s by teaching

sama- adj even; equal; level; similar

atthi verb pr.3.s there is, it is, it does

kiñci pron nt.n.s some, something, anything

**the excellent deathlessness, destruction and dispassion, that which has been achieved by the settled Sakyan Sage. There is nothing equal to that Dhamma**

yaṃ buddha-seṭṭho parivaṇṇayī suciṃ,

samādhim'ānantarikañ'ñam'āhu.

samādhinā tena samo na vijjati,

yaṃ pron m.ac.s that what

buddha- noun the Buddha

seṭṭho adj m.n.s foremost; excellent, best

parivaṇṇayi verb aor.3.s has praised all around, extolled, described

suciṃ, adj m.ac.s pure, clean, white

samādhiṃ- noun m.ac.s stability of mind; concentration

ānantarikaṃ- adj m.ac.s without interval, immediate; with immediate results

yaṃ- pron m.ac.s that what

āhu verb perf.3.pl they has said, called

samādhinā noun m.ins.s by stability of mind; concentration

tena pron m.ins.s by that

samo adj m.n.s even; equal; level; similar

na ind neg not

vijjati, verb pr.3.s exists; to be found.

**what the excellent awakened one described as pure and called the stability of mind with immediate results. no equal to that concentration can be found**

ye puggalā aṭṭha sataṃ pasatthā,

cattāri etāni yugāni honti.

te dakkhiṇeyyā sugatassa sāvakā,

etesu dinnāni mahapphalāni.

ye pron m.n.pl those which

puggalā noun m.n.pl an individual; a people

aṭṭha adj m.n.pl eight

sataṃ noun m.gen.pl of virtuous people, of good people, of wise people, of sages

pasatthā, pp m.n.pl praised; commended; extolled

cattāri adj nt.n.pl four

etāni pron nt.n.pl those

yugāni noun nt.n.pl pairs

honti verb pr.3.pl they are, there are

te pron m.n.pl those

dakkhiṇeyyā adj m.n.pl worthy of an offering

sugatassa noun m.gen.s of the Buddha, one well-gone

sāvakā, noun m.n.pl hearers; disciples

etesu pron m.loc.pl in those, in them

dinnāni noun nt.n.pl what is given; offered, gifts

mahapphalāni adj nt.n.pl rich in result

**the eight individuals, praised by the virtuous people, they are those four pairs. they worthy of an offerings, disciples of the one well-gone. what is given to them is rich in result**

ye suppayuttā manasā daḷhena,

nikkāmino gotama-sāsanamhi.

te patti-pattā amataṃ vigayha,

laddhā mudhā nibbutiṃ bhuñjamānā.

ye pron m.n.pl those who

suppayuttā pp m.n.pl well applied, intent on, devoted to

manasā noun m.ins.s with mind

daḷhena, adj m.ins.s with firm, strong, solid; steady,

nikkāmino adj m.ins.s with effort, endurance, persistence, lit. going out

gotama- adj family name of the Buddha; lit. of the Gotama clan

sāsanamhi noun m.loc.s in the Teaching, message

te pron m.n.pl those

patti- noun f attainment, acquisition

pattā pp m.n.pl reached; attained; obtained

amataṃ noun nt.ac.s deathless state

vigayha, verb abs having entered or plunged into

laddhā verb abs having got, received, or attained

mudhā ind gratis; for nothing, freely

nibbutiṃ noun f.ac.s extinguishment; being quenched; being put out; going cold

bhuñjamānā prp m.n.pl enjoying

**those who with firm mind, with effort, well applied in Gotama's Teaching, reached attainment, having plunged into the Deathlessness, having got, they enjoy the peace freely.**

yath'inda-khīlo pathaviṃ sito siyā,

catubbhi vātehi asampakampiyo.

tath'ūpamaṃ sappurisaṃ vadāmi,

yo ariya-saccāni avecca passati.

yathā- ind as; like; just as

indakhīlo noun m.n.s Indra's column, gate post of a city

pathaviṃ noun f.ac.s (in) the earth, ground

sito pp m.n.s planted (in); fixed (to); lying (in); lit. dependent

siyā, verb opt.3.s it could be

catubbhi card m.ins.pl by four

vātehi noun m.ins.pl by winds

asampakampiyo. ptp m.n.s not can be shaken, not can be moved

tathā- ind thus; so; in that way; likewise

upamaṃ adj m.ac.s like, similar, equal

sappurisaṃ noun m.ac.s righteous person, worthy man

vadāmi, verb pr.1.s I speak, say

yo pron m.n.s that who

ariyasaccāni noun nt.ac.pl noble truths.

avecca ind certainly, definitely, absolutely, perfectly

passati verb pr.3.s sees, understands

**as the indra's post, planted in the ground, could not be shaken by the four winds, similar to that the worthy man, I say, who perfectly understands the noble truths**

ye ariya-saccāni vibhāvayanti,

gambhīra-paññena sudesitāni.

kiñcāpi te honti bhusa-p'pamattā,

na te bhavaṃ aṭṭhamam-ādiyanti.

ye pron m.n.pl those who

ariyasaccāni noun nt.ac.pl noble truths.

vibhāvayanti, verb pr.3.pl they understand clearly

gambhīra- adj deep, profound, unfathomable, well founded

paññena adj m.ins.s by wise, intelligent, learned, knowledgeable skilled

sudesitāni pp nt.ac.pl well preached

kiñcāpi ind however much, even if, even though

te pron m.n.pl they

honti verb pr.3.pl they are

bhusaṃ- ind adv exceedingly, extremely

pamattā, adj m.n.pl careless, heedless, negligent, inattentive

na ind neg not

te pron m.n.pl they

bhavaṃ noun m.ac.s existence, state of being

aṭṭhamaṃ- adj m.ac.s eighth

adiyanti verb pr.3.pl they take up; seize on, grasp, appropriate

**those who understand clearly the noble truths, well-taught by the one of deep wisdom. even if they are exceedingly heedless, do not take up the eighth existence**

sahā'v'assa dassana-sampadāya,

taya'ssu dhammā jahitā bhavanti.

sakkāya-diṭṭhi vicikicchitañ'ca,

sīlabbataṃ vā'pi yad'atthi kiñci.

saha- ind with, together, accompanied by

eva ind just

assa pron m.gen.s his, one's

dassana- noun insight, seeing, vision

sampadāya, noun f.ins.s with success; attainment

tayo- adj three

ssu ind certainly; definitely; exactly

dhammā noun m.n.pl things

jahitā pp m.n.pl left; abandoned.

bhavanti verb pr.3.pl become

sakkāyadiṭṭhi noun m.n.s view about self; identification with aggregates; identity-view; lit. view of existing body

vicikicchitaṃ ca, noun nt.n.s and doubt

sīlabbataṃ noun nt.n.s precepts and practices; ethics and observances; rites and rituals

vā'pi ind definitely even

yad- pron nt.n.s whatever

atthi verb pr.3.s there is

kiñci pron nt.n.s some, something, anything

**By the attainment of one's insight, exactly three things will become abandoned: identity-views, doubt and definitely any (attachment) to precepts and practices.**

catūh'apāyehi ca vippamutto,

cha c'ābhiṭhānāni abhabbo kātuṃ

catūh- adj m.abl.pl from four

apāyehi noun m.abl.pl from hells; states of loss and woe

ca ind conj and

vippamutto, pp m.n.s released, set free, saved

cha adj x.ac.pl six (6)

ca- ind and

abhiṭhānāni noun nt.ac.pl great or deadly crimes

abhabbo adj m.n.s impossible, not likely, unable, incapable

kātuṃ verb inf to do

**released from the four hells, and incapable to do the six great crimes**

kiñcāpi so kammaṃ karoti pāpakaṃ,

kāyena vācāy-uda cetasā vā.

abhabbo so tassa paṭicchadāya,

abhabbatā diṭṭha-padassa vuttā.

kiñcāpi ind however much, even if, even though

so pron m.n.s he

kammaṃ noun nt.ac.s action, deed

karoti verb pr.3.s done, performs, makes

pāpakaṃ, adj nt.ac.s bad, wicked; sinful

kāyena noun m.ins.s by body

vācāya noun f.ins.s by word; speech; saying.

uda ind or

cetasā noun m.ins.s by mind

vā ind or

abhabbo adj m.n.s impossible, not likely, unable, incapable

so pron m.n.s he

tassa pron m.dat.s to this

paṭicchadāya, adj m.dat.s to hiding, covering, concealing

abhabbatā noun f.n.s impossibility, unlikelihood

diṭṭha- pp seen; found; understood

padassa noun m.dat.s for way, path

vuttā pp f.n.s said, ascribed

**even if he performs bad deed, by body, speech, or mind, he is incapable to hiding this, an incapability is said about one who has seen the way**

vana-p'pagumbe yathā phussi't'agge,

gimhāna-māse paṭhamasmiṃ gimhe.

tath-ūpamaṃ dhamma-varaṃ adesayi,

nibbāna-gāmiṃ paramaṃ hitāya

vana- noun forest; wood

pagumbe noun m.loc.s in thicket, bush, clump of trees

yathā ind as; like; just as

phussita- pp nourished, blossomed, flowering

agge, adj m.loc.s in highest part, in top

gimhāna- noun summer, summerly, the summer season

māse noun m.loc.s in month

paṭhamasmiṃ adj m.loc.s in first

gimhe noun m.loc.s in hot

tathā- ind so, thus, in this way, likewise

upamaṃ adj m.ac.s like; similar

dhammavaraṃ noun m.ac.s the excellent Doctrine

adesayi, verb aor.3.s he taught a+ √dis (aya) + i

nibbānagāmiṃ adj m.ac.s leading to putting out the fire, to Nibbāna

paramaṃ adj m.ac.s superior; best; excellent, highest

hitāya adj m.dat.s for benefit

**like in the forest thicket the top part is flowering, in the first month of the hot season, in the hot, so is the excellent Doctrine he taught, for the highest benefit, leading to Nibbāna**

varo vara'ññū vara'do var'āharo,

anuttaro dhamma-varaṃ adesayi.

varo adj m.n.s excellent; noble

vara'ññū adj m.n.s knower the best , who knowing the best

vara'do adj m.n.s giver the best

var'āharo, adj m.n.s one who bring the best

anuttaro adj m.n.s "nothing higher", without a superior incomparable, unexcelled

dhammavaraṃ noun m.ac.s the excellent Doctrine.

adesayi. verb aor.3.s he taught a+ √dis (aya) + i

**excellent one, who knowing the best, giver the best, who bringing the best, unexcelled, he taught the excellent Doctrine**

khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ,

viratta-citt'āyatike bhavasmiṃ.

te khīṇa-bījā avirūḷhi-chandā,

nibbanti dhīrā yath'āyaṃ padīpo.

khīṇaṃ pp nt.n.s exhausted; wasted

purāṇaṃ adj nt.n.s ancient; old; worn out; used; former.

navaṃ adj nt.n.s new, fresh

natthi verb pr.3.s there is no

sambhavaṃ, noun nt.n.s origin; birth

viratta- pp detached (from); without desire (for); become indifferent (to); lost interest (in)

citta- noun mind

āyatike adj m.loc.s in future

bhavasmiṃ noun m.loc.s being, existence, becoming

te pron m.n.pl they

khīṇa'bījā adj m.n.pl who has destroyed the seed; with no possibility of rebirth

avirūḷhi- noun absence of growth

chandā, noun m.n.pl interest (in); desire (for); wish (for); intention (to); impulse (for)

nibbanti verb pr.3.pl are completely quenched; are entirely emancipated; are completely cooled; lit. blow away

dhīrā noun m.n.pl wise people

yathā- ind like, as

ayaṃ- pron m.ac.s this

padīpo noun m.n.s lamp, light, lighting

**Former (birth) are exhausted, there is no new birth, with mind without desire for future existence. They destroyed seed (of existence) and without impulse to grow (this seed of existence), the wise people are completely quenched as this lamp**

tathāgataṃ deva-manussa-pūjitaṃ,

buddhaṃ namassāma suvatthi hotu.

tathāgataṃ noun m.ac.s such become, realised, being in such a state thus gone or thus came

devamanussa- noun gods and men

pūjitaṃ, pp m.ac.s worshipped, venerated, honored

buddhaṃ noun m.ac.s the Buddha

namassāma verb imp.1.pl let us worship, venerate, honor, pay honor

suvatthi noun safety, well-being, blessing su+[v]+√as+ti

hotu verb imp.3.s may it be

**let us pay homage to the Buddha, the such become worshipped by humans and gods. may there be well-being**

## [Karaṇīya-Metta-Sutta](#_Contents)

53

[SNP 8]

karaṇīyam-attha-kusalena

yaṃ taṃ santaṃ padaṃ abhisamecca:

sakko ujū ca suhujū ca,

suvaco c'assa mudu, anatimānī

karaṇīyaṃ ptp nt.n.s should be done, must be done, ought to be made

attha- noun goal, profit, good, welfare, benefit

kusalena adj m.ins.s by skillful

yaṃ pron nt.ac.s that which

taṃ pron nt.ac.s that, he

santaṃ pp nt.ac.s calmed, tranquil, peaceful

padaṃ noun nt.ac.s place, position, state

abhisamecca: verb abs realizing, completely understanding

**this is to be done by one skilled in benefit, who realizing that state which is peaceful**

sakko adj m.n.s able, capable

ujū adj m.n.s straight; upright, honest

ca ind and

suhujū adj m.n.s well, very straight, upright

suvaco adj m.n.s obedient; meek

ca ind and

assa verb opt.3.s he should be

mudu adj m.n.s soft; mild, gentle

anatimānī adj m.n.s not conceited, humble, without arrogance

**he should be capable, straight, upright, obedient, gentle and not conceited**

santussako ca subharo ca,

appakicco ca sallahuka-vutti,

sant-indriyo ca nipako ca,

appagabbho kulesu ananugiddho.

santussako adj m.n.s content; glad

ca ind and

subharo adj m.n.s easy to support

ca, ind and

appakicco adj m.n.s unencumbered, with few obligations, with few duties

ca ind and

sallahuka-vutti adj m.n.s with light, frugal conduct or character

**(he should be) content and easy to support, with few duties, with frugal way of living,**

sant-indriyo adj m.n.s calm; at peace; lit. with calm faculties

ca ind and

nipako adj m.n.s intelligent, clever, judicious, prudent

ca, ind and

appagabbho adj m.n.s not cheeky, modest, respectful, courteous, not proud or impudent

kulesu noun nt.loc.pl in supporters; supporting families, lit. family

an-anugiddho pp m.n.s not covetous; greedy

**with calm faculties, prudent, not impudent, and without greed for supporters.**

na ca khuddaṃ samācare kiñci,

yena viññū pare upavadeyyuṃ.

sukhino vā khemino hontu,

sabbe sattā bhavantu sukhit-attā

na ind neg not

ca ind and; as well as, but

khuddaṃ adj m.ac.s small; insignificant, slight

samācare verb opt.3.s he should behave, act, conduct oneself

kiñci pron m.ac.s some, something, anything

**he should not do anything (even) slight,**

yena ind adv by which, because of which

viññū noun m.n.pl wise people

pare pron m.ac.pl others

upavadeyyuṃ verb opt.3.pl they could, might blame, find fault with, criticize

**because of which wise people might criticize others**

sukhino adj m.n.pl (has ease) happy, at ease

vā ind or, and

khemino adj m.n.pl peaceful, safe, secure

hontu, verb imp.3.pl may they be

**may they be happy and secure,**

sabbe pron m.n.pl all, every

sattā noun m.n.pl a living being, creature

bhavantu verb imp.3.pl may they be

sukhita-attā adj nt.n.pl happy; easygoing; (comm) with pleased mind; lit. pleased self

**may all beings be easygoing**

ye keci pāṇa-bhūt-atthi,

tasā vā thāvarā vā anavasesā,

dīghā vā ye mahantā vā,

majjhimā rassak-āṇuka-thūlā.

ye pron m.n.pl that which, whatever

keci pron m.n.pl whoever, whatever, someone, whichever

pāṇa- adj breathing

bhūta- noun being, living being

atthi verb pr.3.pl there are

**whatever living beings there are**

tasā adj m.n.pl movable or trembling

vā ind or

thāvarā adj m.n.pl immobile or firm, strong

vā ind or

anavasesā, adj m.n.pl without exception, without remainder

**whether movable or immobile (trembling or strong), without exception,**

dīghā adj m.n.pl long, tall

vā ind or

ye pron m.n.pl what which, that are, whatever

mahantā adj m.n.pl great, extensive, big

vā ind or

**those that are long or those that are large**

majjhimā adj m.n.pl middle; medium, middling

rassaka- adj short

āṇuka- adj subtle, tiny, minute, atomic

thūlā adj m.n.pl massive, large, gross

**middling, short, tiny, or gross**

diṭṭhā vā ye ca adiṭṭhā,

ye сa dūre vasanti avidūre

bhūtā vā sambhavesī vā,

sabbe sattā bhavantu sukhit-attā.

diṭṭhā pp m.n.pl that which is seen

vā ind or

ye ca pron m.n.pl and that which, whatever

adiṭṭhā pp m.n.pl not seen

**whether they are seen or unseen,**

ye pron m.n.pl whatever, whoever , that which

сa ind and

dūre ind far distant, remote, far away

vasanti verb pr.3.pl they live, dwell

avidūre ind not far, near

**whether they dwell far or near,**

bhūtā pp m.n.pl become; born, produced; existed

vā ind or

sambhavesī adj m.n.pl seeking birth

vā, ind or

**whether they born or seeking birth**

sabbe sattā bhavantu sukhitattā

**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 paraṃ nikubbetha,

n'ātimaññetha katthaci naṃ kañci

byārosanā, paṭigha-saññā,

nāññam-aññassa dukkham-iccheyya.

na ind not

paro noun m.n.s other, another (person)

paraṃ noun m.ac.s other, another (person)

nikubbetha verb opt.3.s refl should cheat; should deceive; should defrauds; lit. should make down

**one another should not deceive**

na-atimaññetha verb opt.3.s refl should not despise, scorn, look down (on), have contempt (for), condescending (about); lit. should not think too much

katthaci adv somewhere, anywhere

naṃ pron m.ac.s that, hiṃ

kañci pron m.ac.s someone, anyone

**one should not look down on anyone anywhere**

byārosanā noun f.n.s making angry, causing anger, being angry

paṭigha- noun anger; repulsion; collision, conflict

saññā, noun f.n.s label, concept, idea, notion, perception

**(throught) causing anger (or) idea of repulsion**

na- ind not

aññaṃ-aññassa adj m.dat.s lit. one to another

dukkhaṃ- noun discomfort, suffering, pain, unease, probleṃ trouble

iccheyya verb opt.3.s could wishes; should desires

**one to another should not wish suffering**

mātā yathā niyaṃ puttaṃ

āyusā eka-puttam-anurakkhe,

evam'pi sabba-bhūtesu,

mānasam-bhāvaye aparimāṇaṃ.

mātā noun f.n.s mother

yathā ind adv just like a

niyaṃ adj m.ac.s one's own

puttaṃ noun m.ac.s child, son

āyusā noun nt.ins.s with vitality, with duration of life, with life

eka- adj only

puttam- noun m.ac.s child, son

anurakkhe, verb opt.3.s could protect, should guard

**just like a mother with (her) life could protect her son, her only son**

evam- ind thus, this, like this, just as, such

pi ind even, just so, also

sabba- adj all

bhūtesu pp m.loc.s in born; nature as the result of becoming living beings

**just like this toward all living beings**

mānasaṃ- noun nt.ac.s mind; intention, mental action

bhāvaye verb opt.3.s could cultivate, should develop

aparimāṇaṃ adj nt.ac.s limitless; immeasurable, without boundaries

**one should develop mind without limits**

mettañ'ca sabba-lokasmiṃ,

mānasam-bhāvaye aparimāṇaṃ;

uddhaṃ adho ca tiriyañ'ca,

asambādhaṃ, averaṃ, asapattaṃ.

mettaṃ- adj nt.ac.s friendly; benevolent; kind

ca ind and

sabba- adj all

lokasmiṃ, noun m.loc.s in the world

mānasaṃ bhāvaye aparimāṇaṃ

**one should develop mind without limits and friendly toward the whole world**

uddhaṃ ind adv above, up, on top

adho ind adv below, under

ca ind and

tiriyaṃ- ind adv across; transversely

ca ind and

**above, below, and across**

asambādhaṃ, adj nt.n.s unobstructed, unhindered, unconfined

averaṃ adj nt.n.s peaceable, mild, friendly, without enmity

asapattaṃ adj nt.n.s without enmity, peaceful, without hostility without adversary

**unconfined, without enmity, without hostility**

tiṭṭhañ-caraṃ, nisinno vā,

sayāno vā, yāvat-assa vigata-middho,

etaṃ satiṃ adhiṭṭheyya,

brahmam'etaṃ vihāraṃ idha'm'āhu.

tiṭṭhaṃ- prp m.n.s standing

caraṃ prp m.n.s walking

nisinno pp m.n.s seated

vā ind or

sayāno prp m.n.s lying down

vā ind or

yāvatā- ind as long as, as far as, of all, to the extent that

assa pron m.dat.s to hiṃ

vigata-middho adj m.n.s without drowsiness

**standing, walking, seated or lying down as long as he is without drowsiness**

etaṃ pron f.ac.s this

satiṃ noun f.ac.s memory, mindfulness, presence, recollection awareness

adhiṭṭheyya, verb opt.3.s could stand firmly; would determine, resolve

**one should resolve on this mindfulness:**

brahmaṃ adj m.ac.s holy, divine, sublime, highest

etaṃ pron m.ac.s this

vihāraṃ noun m.ac.s a dwelling place; an abode

idha- ind adv here in this place, in this regard, in this case

āhu verb pref.p.3.pl they said, they call

**here they call this a sublime dwelling.**

diṭṭhiñ'ca anupaggamma,

sīlavā dassanena sampanno,

kāmesu vineyya gedhaṃ,

na hi jātu gabbha-seyyaṃ punar-etī'ti.

diṭṭhiṃ- noun f.ac.s view, belief, opinion, concept, theory, attitude

ca ind and, but, although

anupaggamma, verb abs avoiding, not going near, lit. not approaching

sīlavā adj m.n.s virtuous; observing the moral practices

dassanena noun nt.ins.s with vision, seeing, looking; sight of

sampanno, adj m.n.s accomplished, fulfilled; successful, completed perfected, endowed

**avoiding (clinging to) view, possessing good behavior, endowed with vision,**

kāmesu noun m.loc.pl in lust, desire, on sensual pleasures

vineyya verb abs removing

gedhaṃ noun m.ac.s greed

**removing greed for sensual pleasures,**

na ind not

hi ind indeed, surely, definitely!

jātu ind surely; undoubtedly

gabbha- noun womb

seyyaṃ noun f.ac.s sleeping, sleeping posture

puna- ind again

eti verb pr.3.s goes, comes, comes back, returns

ti ind '

**one definitely and undoubtedly never again comes back to lying in a womb.**

## [Khandha-Parittaṃ](#_Contents)

54

[AN 4.67]

virūpakkhehi me mettaṃ,

mettaṃ erāpathehi me;

chabyā-puttehi me mettaṃ,

mettaṃ kaṇhā-gotamakehi ca;

virūpakkhehi noun m.ins.pl with Virūpakkha snakes - family of snakes

me pron 1.gen.s my

mettaṃ, noun nt.n.s kindness, amity, sympathy, friendliness

mettaṃ noun nt.n.s kindness, amity, sympathy, friendliness

erāpathehi noun m.ins.pl with Erāpatha snakes - family of snakes

me; pron 1.gen.s my

chabyāputtehi noun m.ins.pl with Chabyāputta snakes - family of snakes

me pron 1.gen.s my

mettaṃ, noun nt.n.s kindness, amity, sympathy, friendliness

mettaṃ noun nt.n.s kindness, amity, sympathy, friendliness

kaṇhā- adj dark, black

gotamakehi noun m.ins.pl with Gotamaka snakes – family of snakes

ca; ind and

**My friendliness with the Virūpakkha snakes, my friendliness with the Erapatha snakes, my friendliness with the Chabyaputta snakes, and my friendliness with the black Gotamaka snakes.**

apādakehi me mettaṃ,

mettaṃ dipādakehi me;

catuppadehi me mettaṃ,

mettaṃ bahuppadehi me.

apādakehi adj m.ins.pl with not having feet, footless, creeping

me pron 1.gen.s my

mettaṃ, noun nt.n.s kindness, amity, sympathy, friendliness

mettaṃ noun nt.n.s kindness, amity, sympathy, friendliness

dipādakehi adj m.ins.pl with having two feet

me; pron 1.gen.s my

catuppadehi adj m.ins.pl with having four feet, quadrupeds

me pron 1.gen.s my

mettaṃ, noun nt.n.s kindness, amity, sympathy, friendliness

mettaṃ noun nt.n.s kindness, amity, sympathy, friendliness

bahuppadehi adj m.ins.pl with many-footed

me pron 1.gen.s my

**my friendliness with the footless, my friendliness with the two-footed, my friendliness with the four-footed, my friendliness with the many-footed.**

mā maṃ apādako hiṃsi,

mā maṃ hiṃsi dipādako;

mā maṃ catuppado hiṃsi,

mā maṃ hiṃsi bahuppado.

mā ind may not

maṃ pron 1.ac.s me

apādako adj m.n.s not having feet, footless, creeping

hiṃsi, verb aor.3.s hurt; injured; teased

mā ind may not

maṃ pron 1.ac.s me

hiṃsi verb aor.3.s hurt; injured; teased

dipādako; adj m.n.s having two feet

mā ind may not

maṃ pron 1.ac.s me

catuppado adj m.n.s having four feet, quadrupeds

hiṃsi, verb aor.3.s hurt; injured; teased

mā ind may not

maṃ pron 1.ac.s me

hiṃsi verb aor.3.s hurt; injured; teased

bahuppado adj m.n.s many-footed

**footless may not harm me, two-footed may not harm me, four-footed may not harm me, many-footed may not harm me.**

sabbe sattā sabbe pāṇā,

sabbe bhūtā ca kevalā;

sabbe bhadrāni passantu,

mā kiñci pāpam-āgamā.

sabbe adj m.n.pl all; every

sattā noun m.n.pl living beings, creatures

sabbe adj m.n.pl all; every

pāṇā, noun m.n.pl living beings, breathing beings

sabbe adj m.n.pl all; every

bhūtā noun m.n.pl beings, living beings

ca ind and

kevalā; adj m.n.pl whole; entire

sabbe adj m.n.pl all; every

bhadrāni adj nt.ac.pl august; auspicious; lucky; good.

passantu, verb imp.3.pl may they see, find, understand

mā ind may not

kiñci pron nt.nom.sg some, something, anything

pāpaṃ- adj nt.nom.sg 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 siriṃsapāni;

ahi-vicchikā satapadī

uṇṇānābhī sarabhū mūsikā

appamāṇo adj m.n.s boundless; unlimited, immeasurable

buddho, noun m.n.s the Buddha

appamāṇo adj m.n.s boundless; unlimited, immeasurable

dhammo, noun m.n.s the Dhamma

appamāṇo adj m.n.s boundless; unlimited, immeasurable

saṅgho, noun m.n.s the Saṅgha

pamāṇavantāni adj nt.n.pl measured, limited

siriṃsapāni; noun nt.n.pl snake, reptile, creepy crawly

ahi- noun snake

vicchikā noun m.n.pl scorpions

satapadī noun m.n.pl centipedes

uṇṇānābhī noun m.n.pl spiders

sarabhū noun m.n.pl house lizards

mūsikā noun f.n.pl rats; mouses

**the Buddha is immeasurable, the Dhamma is immeasurable, the Saṅgha is immeasurable. measured are creeping things: snakes, scorpions, centipedes, spiders, lizards and rats.**

katā me rakkhā, katā me parittā,

paṭikkamantu bhūtāni.

so'haṃ namo bhagavato

namo sattannaṃ sammā-sambuddhānaṃ.

katā pp m.n.pl done, worked, made

me pron 1.ins.s by me

rakkhā noun f.n.pl protection; safety; shelter.

katā pp m.n.pl done, worked, made

me pron 1.ins.s by me

parittā, noun m.n.pl protection, safeguard

paṭikkamantu verb imp.3.pl may they step backwards, to return

bhūtāni noun nt.n.pl beings

so' pron m.n.s that, he

ahaṃ pron 1.n.s I

namo noun m.n.s homage, veneration

bhagavato noun m.dat.s to the Blessed One

namo noun m.n.s homage, veneration

sattannaṃ adj m.dat.pl to seven

sammā- ind properly; rightly; thoroughly

sambuddhānaṃ noun m.dat.pl to those who has thoroughly understood, fully enlightened, Buddhas

**Protection done by me; safeguard done by me. May the beings step backwards. I pay homage to the Blessed One, homage to the seven rightly self-awakened ones.**

## [Buddha-Dhamma-Saṅgha-Guṇā](#_Contents)

55

[SN 11.3]

iti'pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

iti'pi ind it is so, thus

so pron m.n.s he

bhagavā noun m.n.s Sublime One, Blessed One, Fortunate One the Buddha

arahaṃ noun m.n.s enlightened being, 4th stage of the path,

lit. worthy one

sammā- ind completely, thoroughly, fully, totally

perfectly, rightly, correctly

sambuddho noun m.n.s one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

vijjā- noun knowledge, wisdom, understanding

caraṇa- noun behaviour, conduct

sampanno pp m.n.s accomplished, fulfilled, completed, become endowed with

sugato adj m.n.s epithet of the Buddha, lit. well gone

lokavidū noun m.n.s knower of the world (epithet of the Buddha)

anuttaro adj m.n.s highest, unsurpassed, unexcelled, superior

purisadamma- noun trainable people

sārathi noun m.n.s charioteer, driver

satthā noun m.n.s master, teacher

deva- noun deity(s), god(s)

manussānaṃ noun m.gen.pl of humans

buddho adj m.n.s awakened, woke up, understood

bhagavā'ti adj m.n.s fortunate, illustrious, sublime, blessed happy, glorious, auspicious

**thus he, who is the realised, the worthy one, perfectly awakened one, accomplished in wisdom and behaviour, well gone, knower of the world, unsurpassed driver of the trainable people, teacher of the gods and men, awakened one, the Fortunate One.**

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī'ti.

svākkhāto adj m.n.s well taught, well explained

bhagavatā noun m.ins.s by Sublime One, Blessed One, fortunate one, the Buddha

dhammo noun m.n.s the Teaching, Doctrine

sandiṭṭhiko adj m.n.s visible, evident, presently perceivable

akāliko adj m.n.s immediate, timeless

ehipassiko adj m.n.s open to inspection, lit. come! see!

opanayiko adj m.n.s applicable, relevant, practical, useful, lit leading towards (to the goal)

paccattaṃ adv ind for oneself, individually, personally

veditabbo ptp m.n.s can be known, should be understood, must be experienced

viññūhi noun m.ins.pl by wise people, sages, intelligent people

**the Teaching is well explained by the Blessed One, visible, timeless, open to inspection, relevant, can be known individually by wise people.**

supaṭipanno bhagavato sāvakasaṅgho ujupaṭipanno bhagavato sāvakasaṅgho ñāyapaṭipanno bhagavato sāvakasaṅgho sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

supaṭipanno adj m.n.s going the right way, practiced well

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

sāvaka- noun disciple, pupil, lit. hearer

saṅgho noun m.n.s Community, assembly

ujupaṭipanno adj m.n.s practices straightly, living uprightly

ñāyapaṭipanno adj m.n.s following the correct method walking in the right path

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

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

cattāri adj m.n.pl four (4)

purisayugāni noun nt.n.pl pairs of people

aṭṭha adj m.n.pl eight (8)

purisapuggalā noun m.n.pl individuals, individual person

esa pron m.n.s this

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

sāvakasaṅgho noun m.n.s Community of disciples

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

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

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

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

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

puññakkhettaṃ noun nt.n.s field of merit; pts: doing good to whom

brings benefit to the doer

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

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

**the Community of disciples of the Blessed One, that living morally upright life,**

**the Community of disciples of the Blessed One, that following the correct method**

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

**that is - four pairs of people and eight individuals**

**this is the Community of disciples of the Blessed One,**

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

## [Yaṅ Kiñci Ratanaṃ Loke](#_Contents)

56

[MJR]

yaṅ kiñci ratanaṃ loke vijjati vividhaṃ puthu, ratanaṃ buddha-samaṃ n'atthi. tasmā sotthī bhavantu te.

yaṃ- pron m.ac.s which, whoever, whatever, that which

kiñci pron m.ac.s some, something, anything

ratanaṃ noun nt.ac.s jewel, gem, gemstone

loke noun m.loc.s in the world

vijjati verb pr.3.s exists (in), is found (in), is present (in)

vividhaṃ adj m.ac.s various kinds of

puthu ind in many ways, in different ways

ratanaṃ noun nt.n.s jewel, gem, gemstone

buddha- noun the Buddha, Awakened One

samaṃ adj nt.n.s level, even, equal

n'atthi verb pr.3.s is not, it is not, there is not, there is no

tasmā ind therefore, that is why, lit. from that

sotthī noun f.n.pl safety, well-being

bhavantu verb imp.3.pl may they be

te pron 2.dat.s for you

**Whatever various kind of jewel in the world there is found in many ways, a jewel equal to the Buddha does not exist. Therefore may well-being be for you.**

yaṅ kiñci ratanaṃ loke vijjati vividhaṃ puthu, ratanaṃ dhamma-samaṃ 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.**

yaṅ kiñci ratanaṃ loke vijjati vividhaṃ puthu, ratanaṃ saṅgha-samaṃ 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-ratanaṃ, osadhaṃ uttamaṃ varaṃ, hitaṃ deva-manussānaṃ. buddha-tejena sotthinā nassant'upaddavā sabbe, dukkhā vūpasamentu te.

sakkatvā verb abs having honoured; having treated with respect; having received hospitably.

buddha- noun the Buddha, Awakened One

ratanaṃ noun nt.ac.s jewel, gem, gemstone

osadhaṃ noun nt.ac.s medicine, drug, medicinal herb

uttamaṃ adj nt.ac.s best, highest, ultimate, supreme, top

varaṃ adj nt.ac.s excellent, best, lit. select

hitaṃ noun nt.ac.s welfare, good, benefit, blessing

deva-manussānaṃ noun m.gen.pl of gods and men

buddha- noun the Buddha, Awakened One

tejena noun m.ins.s by radiance, glory, splendour, power

sotthinā noun m.ins.s by safety, well-being

nassantu- verb imp.3.pl may they perish, end, get lost, be destroyed

upaddavā noun m.n.pl accidents, misfortunes, calamities

sabbe adj m.n.pl all

dukkhā noun m.n.pl sufferings

vūpasamentu verb imp.3.pl may they settle, become calm, subside

te pron 2.gen.s your

**Having revered the jewel of the Buddha, the highest, most excellent medicine, the welfare of human and deities. Through the Buddha's might and safety may all obstacles vanish, may your sufferings subside.**

sakkatvā dhamma-ratanaṃ, osadhaṃ uttamaṃ varaṃ, pariḷāh'ūpasamanaṃ. dhamma-tejena sotthinā nassant'upaddavā sabbe, bhayā vūpasamentu te.

pariḷāha- noun discomfort, distress, lit. burning

upasamanaṃ adj m.ac.s quieting, calming, appeasing.

bhayā noun m.n.pl fears, frights, terrors, dismays

**Having revered the jewel of the Dhamma, the highest, most excellent medicine, calming the distress. Through the Dhamma's might and safety may all obstacles vanish, may your fears subside.**

sakkatvā saṅgha-ratanaṃ, osadhaṃ uttamaṃ varaṃ, āhuneyyaṃ pāhuneyyaṃ. saṅgha-tejena sotthinā nassant'upaddavā sabbe, rogā vūpasamentu te.

āhuneyyaṃ adj m.ac.s worthy of offerings, lit. should be offered to

pāhuneyyaṃ adj m.ac.s worthy of hospitality, lit. should be received as guests

rogā noun m.n.pl diseases, illnesses

**Having revered the jewel of the Saṅgha, the highest, most excellent medicine, worthy of offerings, worthy of hospitality. Through the Saṅgha's might and safety may all obstacles vanish, may your fears subside.**

## [Bojjh'aṅga-Parittaṃ](#_Contents)

57

[thai]

bojjh'aṅgo sati-saṅkhāto dhammānaṃ vicayo tathā viriyam'pīti-passaddhi bojjh'aṅgā ca tathā'pare samādh'upekkha-bojjh'aṅgā.

bojjh'aṅgo noun m.n.s element of awakening, factor of enlightenment

sati- noun memory, mindfulness, presence, awareness

saṅkhāto adj m.n.s reckoned, so called, named

dhammānaṃ noun m.gen.pl of the qualities, of Teachings, of Dhammas

vicayo noun m.n.s investigation, examination, probing, analysis discrimination

tathā ind so, thus, in such a way, likewise, similarly

viriyaṃ- noun effort, energy, might, power

pīti- noun delight, joy, rapture, bliss

passaddhi noun m.n.s calmness, tranquillity, peace, stillness, serenity

bojjh'aṅgā noun m.n.pl elements of awakening, factors of enlightenment

ca ind and

tathā- ind so, thus, in such a way, likewise, similarly

apare adj another, after, further, next

samādhi- noun perfect peace of mind, stability of mind, stillness of mind

upekkha- noun mental poise, mental balance, equanimity

bojjh'aṅgā noun m.n.pl elements of awakening, factors of enlightenment

**The factors for awakening include mindfulness, investigation of Dhammas, persistence, rapture, tranquillity, concentration and equanimity factors for awakening.**

satt'ete sabba-dassinā muninā sammad-akkhātā bhāvitā bahulī-katā saṃvattanti abhiññāya nibbānāya ca bodhiyā.

satta- adj seven (7)

ete pron m.n.pl these

sabba- adj all, every, whole, entire, complete

dassinā adj m.ins.s by seeing, perceiving, knowing, understanding

muninā noun m.ins.s by sage

sammā- ind completely, thoroughly, fully, totally

akkhātā pp m.n.pl said, told, declared, announced

bhāvitā adj m.n.pl cultivated, developed, lit. caused to be

bahulī-katā adj m.n.pl practised often, devoted oneself to, made much of

saṃvattanti verb pr.3.pl they lead (to)

abhiññāya noun f.dat.s to the direct knowledge, higher understanding

nibbānāya noun nt.dat.s to going out (of a lamp), extinguishing (of a fire) quenching

ca ind and

bodhiyā noun f.dat.s to enlightenment, awakening

**These seven, which has been thoroughly told by the sage who understand, when developed and practised often lead to higher knowledge, to extinguishing and to awakening.**

etena sacca-vajjena sotthi te hotu sabbadā

etena pron m.ins.s by this

sacca- noun truth

vajjena adj m.ins.s by speaking, to be said”

sotthi noun f.n.s safety, well-being

te pron m.dat.s for you

hotu verb imp.3.s may it be

sabbadā ind always, at all times

**By the saying of this truth, may well-being always be for you.**

ekasmiṃ samaye nātho moggallānañ'ca kassapaṃ gilāne dukkhite disvā, bojjh'aṅge satta desayi. te ca taṃ abhinanditvā rogā mucciṃsu taṅ'khaṇe.

ekasmiṃ adj m.loc.s in one

samaye noun m.loc.s in time, occasion

nātho noun m.n.s protector, lord, refuge

moggallānañ'ca noun m.ac.s and Moggallāna

kassapaṃ noun m.ac.s Kassapa

gilāne adj m.loc.s in sick, ill

dukkhite adj m.loc.s in when afflicted, miserable, suffering

disvā verb abs having seen, having understood, having found

bojjh'aṅge noun m.ac.pl elements of awakening, factors of enlightenment

satta adj m.ac.pl seven (7)

desayi verb aor.3.s taught, explained

te pron m.n.pl they

ca ind and

taṃ pron m.ac.s that

abhinanditvā verb abs having approved (of), having applauded having been pleased (with)

rogā noun m.abl.s from disease, illness

mucciṃsu verb aor.3.pl they became free

taṅ'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'ābhipīḷito cundattherena taññeva bhaṇāpetvāna sādaraṃ sammoditvā ca ābādhā tamhā vuṭṭhāsi ṭhānaso.

ekadā ind one day, sometimes, at some (unspecified) time

dhamma-rājā noun m.n.s just king, righteous ruler

pi ind also

gelaññena- noun nt.ins.s with sickness, illness

abhipīḷito pp m.n.s oppressed; squeezed, crushed

cunda-ttherena noun m.ins.s by elder Cunda

tañ'ñeva = taṃ + eva pron m.ac.s just that

bhaṇāpetvāna verb abs having caused to recite, caused to proclaim

sādaraṃ ind affectionately, showing regard and consideration

sammoditvā verb abs having rejoiced; having delighted.

ca ind and

ābādhā noun m.abl.s from disease, sickness, illness, affliction

tamhā pron m.abl.s from that

vuṭṭhāsi verb aor.3.s arose (from), emerged (from)

ṭhānaso ind on the spot, right there, immediately

**Once, when the righteous king was oppressed by sickness, he had the elder Cunda recite that very (teaching) with regard. And having rejoiced, he emerged from that disease.**

etena sacca-vajjena sotthi te hotu sabbadā

**By the saying of this truth, may well-being always be for you.**

pahīnā te ca ābādhā tiṇṇannam'pi mahesinaṃ, magg'āhata-kilesā va patt'ānuppatti-dhammataṃ.

pahīnā pp m.n.pl abandoned, dispelled, eliminated, removed given up

te pron m.n.pl they, those

ca ind and

ābādhā noun m.n.pl disease, sickness, illness, affliction

tiṇṇannam'pi adj m.dat.pl for three

mahesinaṃ noun m.dat.pl for great sages

magga- noun road, path, track, way

āhata- pp struck, beaten, stamped, demolished

kilesā noun m.n.pl defilements, impurities

va ind like, as

patti- noun reaching, attainment (of), getting

anuppatti- masc following attainment (of), after getting

dhammataṃ noun f.ac.s normal custom, habit; what is to be expected; the usual way

**Those diseases were abandoned by the three great seers, just as defilements are demolished by the path, what is to be expected from attainment after attainment.**

etena sacca-vajjena sotthi te hotu sabbadā

**By the saying of this truth, may well-being always be for you.**

## [Abhaya-Parittaṃ](#_Contents)

58

[trad]

yan'dunnimittaṃ avamaṅgalañ'ca, yo c'āmanāpo sakuṇassa saddo, pāpaggaho dussupinaṃ akantaṃ, buddh'ānubhāvena vināsamentu

yan' pron nt.n.s which, whatever, that which

dunnimittaṃ noun nt.n.s bad omen

avamaṅgalañ'ca noun nt.n.s and bad luck, ill omen

yo pron m.n.s whatever, whichever

c'āmanāpo adj m.n.s and unpleasant, disagreeable, detestable

sakuṇassa noun m.gen.s of bird

saddo noun m.n.s sound, noise

pāpa- adj evil, criminal, wrong, bad, vicious

gaho noun m.n.s planet

dussupinaṃ noun nt.n.s bad dream, nightmare

akantaṃ adj nt.n.s unpleasant, unwelcome, disagreeable

buddh'ānubhāvena noun m.ins.s by the power of the Buddha

vināsamentu verb imp.3.pl may they be destroyed

**Whatever ill omen and bad luck, and whatever unpleasant bird's sound, evil planets, upsetting nightmares: by the power of the Buddha may they be destroyed.**

yan'dunnimittaṃ avamaṅgalañ'ca, yo cāmanāpo sakuṇassa saddo, pāpaggaho dussupinaṃ akantaṃ, dhamm'ānubhāvena vināsamentu

**Whatever ill omen and bad luck, and whatever unpleasant bird's sound, evil planets, upsetting nightmares: by the power of the Dhamma may they be destroyed.**

yan'dunnimittaṃ avamaṅgalañ'ca, yo cāmanāpo sakuṇassa saddo, pāpaggaho dussupinaṃ akantaṃ, saṅgh'ānubhāvena vināsamentu

**Whatever ill omen and bad luck, and whatever unpleasant bird's sound, evil planets, upsetting nightmares: by the power of the Saṅgha may they be destroyed.**

## [Devatā-Uyyojana-Gāthā](#_Contents)

59

[MJG]

dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā, sokappattā ca nissokā, hontu sabbe pi pāṇino.

dukkhappattā adj m.n.pl being in suffering, afflicted with pain

ca ind and

niddukkhā adj m.n.pl free from pain, without suffering

bhayappattā adj m.n.pl being in fear, afflicted with terror

ca ind and

nibbhayā adj m.n.pl free from fear, fearless, unafraid

sokappattā adj m.n.pl being in grief, afflicted with sorrow

ca ind and

nissokā adj m.n.pl free from sorrow, without grief, not mourning

hontu verb imp.3.pl may they be

sabbe adj m.n.pl all

pi ind also, and also

pāṇino noun m.n.pl living beings, lit. breather

**May all living beings who afflicted with suffering be free from pain, may all living beings who afflicted with terror be free from fear, May all living beings who afflicted with sorrow be free from grief.**

ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ sabbe devā anumodantu sabba-sampatti-siddhiyā.

ettāvatā ind to this extent, to this degree, so far

ca ind and

amhehi pron 1.ins.pl by us, with us

sambhataṃ adj f.ac.s brought together, stored up, acquired

puñña- noun meritorious, good, wholesome, lit. (mental) pure

sampadaṃ noun f.ac.s attainment, achievement

sabbe adj m.n.pl all

devā- noun m.n.pl deities

anumodantu v imp.3.pl may they rejoice in

sabba adj m.n.pl all

sampatti noun f.n.s success, attainment; happiness, bliss, fortune

siddhiyā noun f.dat.s for accomplishment, success, prosperity

**May all deities rejoice in meritorious achievement so far acquired by us, for the prosperity of all fortune.**

dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā, bhāvan'ābhiratā hontu, gacchantu devatā-gatā.

dānaṃ noun nt.ac.s alms, gift, giving, offering, charity

dadantu verb imp.3.pl may they give

saddhāya noun f.ins.s with faith, confidence

sīlaṃ noun nt.ac.s behaviour, conduct, integrity

rakkhantu verb imp.3.pl may they protect

sabbadā ind always, at all times

bhāvanā- noun development, cultivation, meditation

abhiratā pp m.n.pl finding delight (in); content (with), delightful

hontu verb imp.3.pl may they be

gacchantu verb imp.3.pl may they go

devatā- noun deity, god

gatā pp m.n.pl become (a certain way), being in (some state) gone into (a state)

**May they give gifts with faith. May they protect virtue always. May they find delight in meditation. May they go the state of deity.**

sabbe buddhā balappattā, paccekānañ'ca yaṃ balaṃ, arahantānañ'ca tejena, rakkhaṃ bandhāmi sabbaso.

sabbe adj m.n.pl all

buddhā noun m.n.pl the Buddhas, Awakened Ones

balappattā adj m.n.pl come into power; grown strong.

paccekānañ'ca adj m.gen.pl of individual, separate, each

yaṃ pron m.ac.s that which, whatever

balaṃ noun nt strength, power, might

arahantānañ'ca noun m.gen.pl of enlightened beings, lit. worthy ones

tejena noun m.ins.s by radiance, glory, splendour, power

rakkhaṃ noun f.ac.s shelter, protection, care

bandhāmi verb pr.1.s may I bind, tie up

sabbaso ind in every way, completely, altogether

**By all Buddhas attained the power, and the power of the solitary ones, and by the might of the worthy ones, may I bind in every way for protection.**

## [Jaya-Maṅgala-Aṭṭha-Gāthā](#_Contents)

60

[trad]

bāhuṃ sahassam'abhinimmita sāvudhan'taṃ, grīmekhalaṃ udita-ghora-sasena-māraṃ, dān'ādi-dhamma-vidhinā jitavā mun'indo, tan'tejasā bhavatu te jaya-maṅgalāni

bāhuṃ noun m.ac.s arm

sahassam- adj one thousand (1000)

abhinimmita pp created, produced, made (by magic)

sāvudhan' adj m.ac.s equipped with a weapon

taṃ pron m.ac.s that

grīmekhalaṃ noun m.ac.s Grīmekhala

udita- pp spoken, proclaimed, uttered

ghora- adj terrible, awful, dreadful, lit. screaming!

sasena- adj accompanied by an army.

māraṃ noun m.ac.s death, Death personified, evil one

dāna- noun liberality, generosity

ādi- noun etc, and so on, lit. beginning with

dhamma- noun quality

vidhinā ind in due method.

jitavā verb abs having conquered; having subdued.

mun'indo noun m.n.s the great sage.

tan' pron m.ac.s that

tejasā noun m.ins.s by radiance, glory, splendor, power

bhavatu verb imp.3.s may it be

te pron 2.dat.s for you

jaya- noun victory, conquest, winning

maṅgalāni noun nt.n.pl what is auspicious, blessings, good omens prosperity

**With thousand created arms, equipped with a weapon, on the elephant Girimekhala, uttered a frightening roar, accompanied by an army, the Evil One. The Great Sage defeated him by means of such qualities as generosity. By the power of that, may the victory and blessings be for you.**

mār'ātirekam'abhiyujjhita-sabba-rattiṃ, ghoram'pan'āḷavakam'akkhama-thaddha-yakkhaṃ, khantī-sudanta-vidhinā jitavā mun'indo.

māra- noun m.ac.s death, Death personified, evil one

atirekam- adj m.ac.s more (than); superior, higher

abhiyujjhita- adj making war

sabba- adj all

rattiṃ noun f.ac.s night

ghoram' adj terrible, awful, dreadful

pana' ind moreover, and now, but

āḷavakam' noun m.ac.s the yakkha of Āḷavī, Āḷavaka

akkhama- adj impatient (with), intolerant (of), not able to endure

thaddha- adj proud, arrogant, lit. stiff

yakkhaṃ noun m.ac.s supernatural being, spirit, demon, yakkha

khantī- noun patience, endurance, tolerance

sudanta- adj well tamed, well trained, well controlled

vidhinā ind in due method.

jitavā verb abs having conquered; having subdued.

mun'indo noun m.n.s the great sage.

**Even more frightful than mara making war all night was Āḷavaka, the arrogant impatient demon, the Great Sage defeated him by means of well-trained endurance.**

tan'tejasā bhavatu te jaya-maṅgalāni.

**By the power of that, may the victory and blessings be for you.**

nāḷāgiriṃ gaja-varaṃ atimatta-bhūtaṃ, dāv'aggi-cakkam'asanī'va, sudāruṇan'taṃ, mett'ambu-seka-vidhinā jitavā mun'indo.

nāḷāgiriṃ noun m.ac.s Nāḷāgiri

gaja- noun elephant

varaṃ adj m.ac.s excellent, best, lit. select

atimatta- adj maddened, over deluded

bhūtaṃ pp m.ac.s become

dāv'aggi- noun forest-fire

cakkam- noun a circular missile, a discus

asanī'va noun like thunderbolt; a lightning flash.

sudāruṇan' adj very brutal, savage, vicious, cruel

taṃ pron m.ac.s that

metta' noun goodwill, friendliness, benevolence

ambu- noun water

seka- noun sprinkling

vidhinā ind in due method.

jitavā verb abs having conquered; having subdued.

mun'indo noun m.n.s the great sage.

**Nāḷāgiri, the excellent elephant, when maddened, was very cruel, like a forest fire, a flaming discus, a lightning bolt. The lord of sages defeated him by sprinkling the water of good will.**

tan'tejasā bhavatu te jaya-maṅgalāni.

**By the power of that, may the victory and blessings be for you.**

ukkhitta-khaggam-atihattha-sudāruṇan'taṃ, dhāvan'ti-yojana-path'aṅguli-mālavantaṃ. iddhī'bhisaṅkhata-mano jitavā mun'indo.

ukkhitta- pp lifted up, drawn up, raised, lit. thrown up

khaggam- noun m.ac.s sword

atihattha- adj over-hand, expert hand

sudāruṇan' adj very brutal, savage, vicious, cruel

taṃ pron m.ac.s that

dhāvaṃ- masc m.ac.s running, racing.

ti- adj three (3)

yojana- noun measure of length; approximately twenty kilometres

patha- noun way, path

aṅguli- noun finger

mālavantaṃ adj m.ac.s garlanded-with

iddhī' noun psychic power

abhisaṅkhata- adj prepared, fixed, made up, arranged, done

mano noun m.n.s mind

jitavā verb abs having conquered; having subdued.

mun'indo noun m.n.s the great sage.

**Very cruel, with a sword upraised in his expert hand, Garlanded-With-Fingers ran three yojanas along the path. The lord of sages defeated him with mind-made psychic powers.**

tan'tejasā bhavatu te jaya-maṅgalāni.

**By the power of that, may the victory and blessings be for you.**

katvāna kaṭṭham'udaraṃ iva gabbhinīyā, ciñcāya duṭṭha-vacanaṃ janakāya-majjhe, santena soma-vidhinā jitavā mun'indo

katvāna verb abs having done, having made

kaṭṭham' noun stick, plank, log, wood, timber

udaraṃ noun nt.ac.s stomach, belly

iva ind like, as

gabbhinīyā adj f pregnant

ciñcāya noun f tamarind tree, Ciñca

duṭṭha- adj wicked, evil, bad, corrupt

vacanaṃ noun nt word, utterance, talk, statement

janakāya- noun masc crowd of people, lit. people body

majjhe ind in the middle, in the midst (of)

santena adj m.ins.s still, calm, at peace, tranquil

soma- noun nectar ?

vidhinā ind in due method.

jitavā verb abs having conquered; having subdued.

mun'indo noun m.n.s the great sage.

**Having made a wooden belly like a pregnant, Ciñca made an evil statement in the midst of the crowd of people. The lord of sages defeated her with peaceful, gracious means.**

tan'tejasā bhavatu te jaya-maṅgalāni.

**By the power of that, may the victory and blessings be for you.**

saccaṃ vihāya mati-saccaka-vāda-ketuṃ, vādābhiropita-manaṃ ati-andha-bhūtaṃ, paññā-padīpa-jalito jitavā mun'indo

saccaṃ noun nt.ac.s truth

vihāya verb ger abandoning, forsaking, leaving; giving up

mati- noun mind, opinion, thought, thinking of

or adj believing, thinking, perceiving, -minded

saccaka- noun Saccaka

vāda- noun speech, statement, assertion, what is said

ketuṃ noun pride, arrogance or banner, flag or appearance

vāda- noun debate, argument, disputation

abhiropita- adj put on top, placed, (of an argument) refuted debunked, disproved

manaṃ noun mind, mental faculty, intellect

ati- ind in excess, extremely very, thoroughly

andha- noun blind person, lit. dark

bhūtaṃ pp m.ac.s become, born

paññā- noun wisdom, knowledge, intelligence, intellect understanding, insight

padīpa- noun lamp, light, lighting

jalito adj m.n.s bright, shining, blazing

jitavā verb abs having conquered; having subdued.

mun'indo noun m.n.s the great sage.

Saccaka, whose provocative views had abandoned the truth, delighting in argument, had become thoroughly blind. The lord of sages defeated him with the shining light of wisdom.

tan'tejasā bhavatu te jaya-maṅgalāni.

**By the power of that, may the victory and blessings be for you.**

nandopananda-bhujagaṃ vibudhaṃ mah'iddhiṃ, puttena thera-bhujagena dam'āpayanto, iddh'ūpadesa-vidhinā jitavā mun'indo

nandopananda- noun Nandopananda

bhujagaṃ noun m.ac.s snake

vibudhaṃ noun with distorted wisdom

mah'iddhiṃ adj of great supernatural power, magically powerful

puttena noun m.ins.s by son

thera- adj old, elderly, senior

bhujagena noun m.ins.s by snake

dama- noun taming, restraint, self-control

apayanto prp m.n.s going away; is retreating.

iddhi- noun psychic power

upadesa- noun pointing out, indication, instruction, advice

vidhinā ind in due method.

jitavā verb abs having conquered; having subdued.

mun'indo noun m.n.s the great sage.

**Nandopananda was a serpent with great power but wrong views. The Lord of Sages defeated him by means of a display of marvels, sending his son, the serpent-elder, to tame him.**

tan'tejasā bhavatu te jaya-maṅgalāni.

**By the power of that, may the victory and blessings be for you.**

duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ, brahmaṃ visuddhi-jutim'iddhi-bak'ābhidhānaṃ, ñāṇā-gadena vidhinā jitavā mun'indo

duggāha- adj taking hold of wrongly; a bad seizing

diṭṭhi- noun view, belief, opinion

bhujagena noun m.ins.s by snake

sudaṭṭha- adj well bitten

hatthaṃ noun m.ac.s hand

brahmaṃ noun m.ac.s God, creator god, Brahma

visuddhi- noun purity (of), purification (of), holiness

jutim- noun effulgence; brightness; splendor.

iddhi- noun psychic power

baka- noun Baka

abhidhānaṃ noun nt.ac.s name; appellation

ñāṇā- noun knowledge, understanding, insight

gadena noun m.ins.s by speech, sentence

vidhinā ind in due method.

jitavā verb abs having conquered; having subdued.

mun'indo noun m.n.s the great sage.

**His hands were strongly bitten by the serpent of wrongly held views, the Brahma, by name Baka, (thought himself) pure in his radiance & power. The Lord of Sages defeated him by means of his words of knowledge.**

tan'tejasā bhavatu te jaya-maṅgalāni.

**By the power of that, may the victory and blessings be for you.**

etā pi buddha-jaya-maṅgala-aṭṭha-gāthā, yo vācano dina-dine sarate'm'atandī, hitvān'aneka-vividhāni c'upaddavāni, mokkhaṃ sukhaṃ adhigameyya naro sapañño

etā pron f.n.pl these

pi ind also, and also

buddha- noun the Buddha

jaya- noun victory, conquest, winning

maṅgala- adj auspicious, sacred, blessed

aṭṭha- adj eight (8)

gāthā noun f.n.pl verses, poems, stanzas

yo pron m.n.s whoever

vācano noun m.n.s recitation, reading

dina- noun day

dine noun m.ac.pl days

sarate-m' verb opt.3.s could remember

atandī adj not lazy; active.

hitvāna verb abs having left, having left behind, having abandoned

aneka- adj many, various, countless, lit. not one

vividhāni adj nt.ac.pl various kinds of

c'upaddavāni noun nt.ac.pl and accidents, misfortunes

mokkhaṃ noun m.ac.s release, freedom

sukhaṃ noun nt.ac.s ease, comfort, happiness, pleasure

adhigameyya verb opt.3.s could attain

naro noun m.n.s man

sapañño adj m.n.s wise, intelligent, lit. with wisdom

**These eight verses of the Buddha's auspicious victory. Whoever recites or remember them day after day not lazy, destroying all kinds of obstacles, will attain emancipation & happiness, the man with wisdom.**

## [Jaya-Parittaṃ](#_Contents)

61

[MJG]

mahā-kāruṇiko nātho hitāya sabba-pāṇinaṃ, pūretvā pāramī sabbā, patto sambodhim'uttamaṃ.

mahā- adj great, large, powerful, grand, vast, extensive

kāruṇiko adj m.n.s compassionate; full of compassion.

nātho noun m.n.s protector, lord, refuge

hitāya noun nt.dat.s for welfare, good, benefit, blessing

sabba- adj all

pāṇinaṃ noun m.gen.pl of living beings

pūretvā verb abs having filled, having filled up

pāramī noun f.ac.pl perfection, transcendental virtue, lit. furthest

sabbā adj f.ac.pl all

patto pp m.n.s attained, reached, gained, found

sambodhim' noun f.ac.s full awakening, enlightenment

uttamaṃ adj f.ac.s best, highest, ultimate, supreme, top

**The Protector, with great compassion for the welfare of all beings, having fulfilled all the perfections, attained the highest full awakening.**

etena sacca-vajjena hotu te jaya-maṅgalaṃ

etena pron m.ins.s by this

sacca- noun truth

vajjena noun m.ins.s by speaking, utterance

hotu verb imp.3.s may it be

te pron m.dat.s for you

jaya- noun victory, conquest, winning

maṅgaṃ noun nt.n.s what is auspicious, blessing, good omen, prosperity

**By the utterance of this truth, may victory and blessing always be for you.**

jayanto bodhiyā mūle, sakyānaṃ nandi-vaḍḍhano. evaṃ tvaṃ vijayo hohi, jayassu jaya-maṅgale.

jayanto prp m.n.s conquering; surpassing, victorious

bodhiyā noun f.gen.s of the tree of wisdom, the sacred Bo tree

mūle noun m.loc.s in root, base, foot (of a tree)

sakyānaṃ noun m.gen.s of Sakyans

nandi- noun pleasure, enjoyment, delight

vaḍḍhano adj m.n.s increasing, growing

evaṃ ind thus, this, like this, just as, such

tvaṃ pron 2.n.s you

vijayo adj m.n.s victorious; conquering, mastering; surpassing

hohi verb pr.2.s may you be

jayassu verbimp.reflx.2.s may you win, attain

jaya- noun victory, conquest, winning

maṅgale noun nt.ac.pl what is auspicious, blessings, good omens, prosperities

**Victorious at the foot of the Bodhi tree, he who increased the Sakyans delight. May you be victorious like this, may you attain victory and blessings.**

aparājita-pallaṅke, sīse paṭhavi-pokkhare, abhiseke sabba-buddhānaṃ, aggappatto pamodati.

aparājita- adj unconquered, undefeated, victorious, triumphant

pallaṅke noun m.loc.s in cross-legged sitting position  
sīse noun head, crown

paṭhavi- noun earth, ground

pokkhare noun blue lotus flower, blue lotus petal

abhiseke noun coronation, inauguration, investiture, lit. anointing

sabba- adj all

buddhānaṃ noun m.gen.pl of the Buddhas, Awakened Ones  
agga- adj highest, topmost, foremost

patto pp m.n.s attained, reached, gained, found

pamodati verb pr.3.s is delighted, is very happy, is jubilant

**In the undefeated cross-legged sitting posture, with (his) head (like) the lotus (above) the ground, and consecrated by all the Buddhas, he is very happy attained the highest.**

[AN 3.156]

sunakkhattaṃ sumaṅgalaṃ, supabhātaṃ suvuṭṭhitaṃ. sukhaṇo sumuhutto ca, suyiṭṭhaṃ brahmacārisu.

sunakkhattaṃ noun nt.n.s auspicious occasion

sumaṅgalaṃ adj nt.n.s very auspicious, propitious, beneficial  
supabhātaṃ noun nt.n.s beautiful sunrise, good dawn

suvuṭṭhitaṃ noun nt.n.s good wake up, pleasant rising, lit. well risen  
sukhaṇo noun m.n.s precious moment

sumuhutto noun m.n.s good moment, auspicious time

ca ind and  
suyiṭṭhaṃ adj well given, properly offered, lit. well sacrificed

brahma-cārisu noun m.loc.pl in celibate people, those who living the holy life

**Truly propitious and auspicious, a beautiful sunrise and a good wake up, a precious moment and a blissful hour. (will come for those who) properly offered to those leading the spiritual life.**

padakkhiṇaṃ kāya-kammaṃ, vācā-kammaṃ padakkhiṇaṃ, padakkhiṇaṃ mano-kammaṃ paṇīdhi te padakkhiṇe. padakkhiṇāni katvāna, labhant'atthe padakkhiṇe.

padakkhiṇaṃ adj nt.n.s lucky auspicious, turning out well or favourable

kāya-kammaṃ noun nt.n.s bodily action

vācā-kammaṃ noun nt.n.s verbal action

padakkhiṇaṃ adj nt.n.s lucky auspicious, turning out well or favourable

padakkhiṇaṃ adj nt.n.s lucky auspicious, turning out well or favourable

mano-kammaṃ noun nt.n.s mental action

paṇīdhi noun f aspiration, intention, prayer, determination

te pron m.n.pl they

padakkhiṇe adj lucky auspicious, turning out well or favorable

padakkhiṇāni adj nt.ac.pl what is lucky auspicious, turning out well or favorable

katvāna verb abs having done, having made  
labhanta- prp getting; obtaining; attaining.

atthe noun m.ac.pl benefits, profits, good, welfare

padakkhiṇe adj m.ac.pl lucky auspicious, turning out well or favorable

**Auspicious is bodily action, verbal action is auspicious, auspicious is mental action, (when have) auspicious intention. Having done the auspicious they get auspicious benefits.**

## [Bhavatu-Sabba-Maṅgalaṃ](#_Contents)

62

bhavatu sabba-maṅgalaṃ

rakkhantu sabba-devatā,

sabba-buddh-ānubhāvena,

sadā sotthī bhavantu te.

bhavatu verb imp.3.s may it be

sabba- adj all; every; whole; entire

maṅgalaṃ noun nt.n.s blessing, luck, bliss

rakkhantu verb imp.3.s may they protect; guard

sabba- adj all; every; whole; entire

devatā noun f.n.pl deities

sabba- adj all; every; whole; entire

buddha- noun the Buddha

ānubhāvena noun m.ins.s by the power, splendour, majesty

sadā ind ever; always

sotthī noun f.n.pl well-being; safety; blessing

bhavantu verb imp.3.pl may they be

te pron 1.dat.s for you

**may every blessing come to be**

**may all deities protect (you),**

**by the power of all Buddhas**

**may safety always be for you**

# Funeral Chants

## [Pubba-Bhāga-Nama-Kāra-Pāṭho](#_Contents)

namo tassa bhagavato arahato sammā-sambuddhassa

namo ind reverence to, veneration, homage

tassa pron m.gen.s to him

bhagavato noun m.dat.s to Sublime One, Blessed One, Fortunate One

arahato noun m.dat.s to enlightened being, 4th stage of the path,

lit. worthy one

sammā- ind completely, thoroughly, fully, totally

perfectly, rightly, correctly

sambuddhassa noun m.dat.s to one who has thoroughly understood, being enlightened, a Buddha, fully awakened one

**Homage to him, to the Blessed One, the worthy one, perfectly awakened one**

## [Dhamma-Saṅgaṇī-Mātikā](#_Contents)

63

[DS 1]

kusalā dhammā. akusalā dhammā. abyākatā dhammā

kusalā adj m.n.pl beneficial, useful, good, wholesome

dhammā noun m.n.pl dhammas

akusalā adj m.n.pl unskillful, unbeneficial, useless, unwholesome

abyākatā adj m.n.pl undefined, undetermined

**Wholesome dhammas, unwholesome dhammas, undetermined dhammas**

sukhāya vedanāya sampayuttā dhammā. dukkhāya vedanāya sampayuttā dhammā. adukkhamasukhāya vedanāya sampayuttā dhammā.

sukhāya adj f.ins.s with easy, comfortable, pleasant, good

vedanāya noun f.ins.s with felt experience, feeling, sensation

sampayuttā adj m.n.pl associated with, connected

dhammā noun m.n.pl dhammas

dukkhāya adj f.ins.s with uncomfortable, painful, unpleasant

adukkhamasukhāya adj f.ins.s with neutral, neither unpleasant nor pleasant neither comfortable nor uncomfortable

**Dhammas associated with pleasant feeling, dhammas associated with unpleasant feeling, dhammas associated with neutral feeling.**

vipākā dhammā. vipāka-dhamma-dhammā. n'eva vipāka na vipāka-dhamma-dhammā.

vipākā adj m.n.pl with result, having consequence

dhammā noun m.n.pl dhammas

vipāka-dhamma- adj subject to consequential, by nature having result

dhammā noun m.n.pl dhammas

n'eva ind neither, not

**Dhammas having consequence, subject to consequential dhammas, neither consequential nor subject to consequential dhammas.**

upādinn'upādāniyā dhammā. anupādinn'upādāniyā dhammā. anupādinn'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- noun investigation, planning, examination

mattā adj m.n.pl measured

avicārā adj m.n.pl free from planning, investigation, examination

**dhammas with thought and examination, dhammas free from thought but measured examination, dhammas free from thought and free from examination.**

pīti-sahagatā dhammā. sukha-sahagatā dhammā. upekkhā-sahagatā dhammā. dassanena pahātabbā dhammā. bhāvanāya pahātabbā dhammā. n'eva dassanena na bhāvanāya pahātabbā dhammā.

pīti-sahagatā adj m.n.pl accompanied by joy

sukha-sahagatā adj m.n.pl accompanied by happiness

upekkhā-sahagatā adj m.n.pl accompanied by equanimity

dassanena noun m.ins.s by seeing

pahātabbā ptp m.n.pl should be given up, should be abandoned

bhāvanāya noun f.ins.s by development, cultivation, meditation

**Dhammas accompanied by joy, dhammas accompanied by happiness. Dhammas accompanied by equanimity. Dhammas what should be abandoned by seeing. Dhammas what should be abandoned by development. Dhammas what should be abandoned by neither seeing nor development.**

dassanena pahātabba-hetukā dhammā. bhāvanāya pahātabba-hetukā dhammā. n'eva dassanena na bhāvanāya pahātabba-hetukā dhammā

hetukā adj m.n.pl connected with a cause, causing or caused conditioned by, consisting

**conditioned dhammas abandoned by seeing. conditioned dhammas abandoned by development. conditioned dhammas abandoned by neither seeing nor development.**

ācaya-gāmino dhammā. apacaya-gāmino dhammā. n'ev'ācaya-gāmino n'āpacaya-gāmino dhammā.

ācaya-gāmino adj m.n.pl leading to accumulation, growth, building up

apacaya-gāmino adj m.n.pl leading to diminution, undoing, dismantling

**dhammas leading to accumulation. dhammas leading to dismantling. dhammas leading to neither accumulation nor dismantling.**

sekkhā dhammā. asekkhā dhammā. n'eva sekkhā n'āsekkhā dhammā.

sekkhā noun m.n.pl one who is in the course of perfection, one in training

asekkhā noun m.n.pl one who does not require any further training, an Arahant, one beyond training

**dhammas of one in training. dhammas of one beyond training. dhammas of neither one in training nor one beyond training**

parittā dhammā. mahaggatā dhammā. appamāṇā dhammā

parittā adj m.n.pl little; small; tiny; limited

mahaggatā adj m.n.pl exalted, lofty, lit. become great

appamāṇā adj m.n.pl immeasurable, unlimited, limitless, boundless

**limited dhammas. exhalted dhammas. immeasurable dhammas**

paritt'ārammaṇā dhammā. mahaggat'ārammaṇā dhammā. appamāṇ'ārammaṇā dhammā

ārammaṇā noun m.n.pl sense-objects, objects

**dhammas from limited sense-objects. dhammas from exhalted sense-objects. dhammas from immeasurable sense-objects.**

hīnā dhammā. majjhimā dhammā. paṇītā dhammā.

hīnā adj m.n.pl low, inferior, deficient

majjhimā adj m.n.pl middle, middling, medium, medium-sized

paṇītā adj m.n.pl excellent, superior, sublime, fine, refined

**inferior dhammas. moderate dhammas. superior dhammas**

micchatta-niyatā dhammā. sammatta-niyatā dhammā. aniyatā dhammā

micchatta- noun badness, wrongness, imperfection

niyatā adj m.n.pl determined, fixed. certain, specified

sammatta- noun goodness, correctness, rightness, perfection

aniyatā adj m.n.pl not settled, uncertain, doubtful

**certain wrong dhammas. certain correct dhammas. uncertain dhammas**

magg'ārammaṇā dhammā. magga-hetukā dhammā. magg'ādhipatino dhammā

magga- noun road, path, track

ārammaṇā noun m.n.pl sense-objects, objects

hetukā adj m.n.pl connected with a cause, causing or caused conditioned by, consisting

adhipatino adj m.n.pl ruling over, governing, predominant; ruled or governed by

**dhammas with the path as object. dhammas with the path as cause. dhammas with the path as predominant factor.**

uppannā dhammā. anuppannā dhammā. uppādino dhammā.

uppannā pp m.n.pl arisen, appeared, come into existence

anuppannā pp m.n.pl unborn, unarisen, not yet existent

uppādino adj m.n.pl having an origin, arising, bound to arise

**Arisen dhammas. Unarisen dhammas. Bound to arise dhammas.**

atītā dhammā. anāgatā dhammā. paccuppannā dhammā.

atītā adj m.n.pl past

anāgatā adj m.n.pl not come, future

paccuppannā adj m.n.pl present

**Past dhammas. Future dhammas. Present dhammas**

atīt'ārammaṇā dhammā. anāgat'ārammaṇā dhammā. paccuppann'ārammaṇā dhammā.

**dhammas with past sense-objects. dhammas with future sense-objects. dhammas with present sense-objects.**

ajjhattā dhammā. bahiddhā dhammā. ajjhatta-bahiddhā dhammā.

ajjhattā adj m.n.pl inner, internal, personal, in oneself

bahiddhā adj m.n.pl external, outward

ajjhatta-bahiddhā adj m.n.pl internal and external

**internal dhammas. external dhammas. internal and external dhamams**

ajjhatt'ārammaṇā dhammā. bahiddh'ārammaṇā dhammā. ajjhatta-bahiddh'ārammaṇā dhammā.

**dhammas with internal sense-objects. dhammas with external sense-objects. dhammas with internal and external sense-objects**

sanidassana-sappaṭighā dhammā. anidassana-sappaṭighā dhammā. anidassan'āppaṭighā dhammā.

sanidassana- adj visible

sappaṭighā adj m.n.pl producing reaction, reacting

anidassana adj non-visible

appaṭighā adj m.n.pl not forming an obstacle, not injuring unobstructive

**visible and reactive dhammas. non-visible and reactive dhammas. non-visible and unobstructive dhammas.**

## [Vipassanā-Bhūmi-Pāṭho](#_Contents)

64

[DN 33.8]

pañcakkhandhā: rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho,

viññāṇakkhandho.

pañcakkhandhā: noun m.n.pl five aggregates

rūpakkhandho, noun m.n.s aggregate of form, combination of matter

vedanākkhandho noun m.n.s aggregate of sensations, combination of feelings

saññākkhandho noun m.n.s aggregate of perceptions, combination of conceptions

saṅkhārakkhandho noun m.n.s aggregate of volition, combination of mental formations

viññāṇakkhandho noun m.n.s aggregate of consciousness, combination of consciousness

**the five aggregates: the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging.**

[PS / MN 148]

dvādas'āyatanāni: cakkhv-āyatanaṃ, rūp'āyatanaṃ, sot'āyatanaṃ, sadd'āyatanaṃ, ghān'āyatanaṃ, gandh'āyatanaṃ, jivh'āyatanaṃ, ras'āyatanaṃ, kāy'āyatanaṃ, phoṭṭhabb'āyatanaṃ, man'āyatanaṃ, dhamm'āyatanaṃ.

dvādasa- adj twelve (12)

āyatanāni noun nt.n.pl sense organ, sense field, bases

cakkhu- noun eye

rūpa- noun (object of the eye) material form, shape, sight

sota- noun ear

sadda- noun sound

ghāna- noun nose

gandha- noun smell

jivhā- noun tongue

rasa- noun taste, flavor

kāya- noun body

phoṭṭhabba- noun touch, physical sensation

mano- noun mind

dhamma- noun mind-object, mental phenomena

**12 bases: the eye-base, the form base, the ear-base, the sound-base, the nose-base, the odour-base, the tongue-base, the flavor-base, the body-base, the tangible-base, the mind-base, the mind-object base.**

[MN 115]

aṭṭhārasa dhātuyo:

cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,

sota-dhātu sadda-dhātu sota-viññāṇa-dhātu,

ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu,

jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,

kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu,

mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu

aṭṭhārasa adj m.n.pl eighteen (18)

dhātuyo noun f.n.pl elements, states, conditions, principles

dhātu noun f.n.s element, state, condition, principle

**eighteen elements: the eye element, the form element, the eye-consciousness**

**element; the ear element, the sound element, the ear-consciousness element; the nose element, the odour element, the nose-consciousness element; the tongue element, the flavour element, the tongue-consciousness element; the body element, the tangible element, the body-consciousness element; the mind element, the mind-object element, the mind-consciousness element.**

[VIBH 5.1]

bāvīsat'indriyāni — cakkhu'ndriyaṃ, sot'indriyaṃ, ghān'indriyaṃ, jivh'indriyaṃ, kāy'indriyaṃ, man'indriyaṃ, itth'indriyaṃ, puris'indriyaṃ, jīvit'indriyaṃ, sukh'indriyaṃ, dukkh'indriyaṃ, somanass'indriyaṃ, domanass'indriyaṃ, upekkh'indriyaṃ, saddh'indriyaṃ, viriy'indriyaṃ, sat'indriyaṃ, samādh'indriyaṃ, paññ'indriyaṃ, anaññātaññassām'īt'indriyaṃ, aññ'indriyaṃ, aññātāv'indriyaṃ.

bāvīsati- adj twenty-two (22)

indriyāni noun nt.n.pl faculties, mental faculties, lit. belonging to Indra

itthī- noun woman, female

purisa- noun man

jīvita- noun life, life span

sukha- noun ease, comfort, happiness, pleasure

dukkha- noun discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

somanassa noun (mental) pleasure, happiness

domanassa- noun (mental) suffering, distress, dissatisfaction

upekkhā- noun mental poise, mental balance, equanimity, composure

saddhā- noun faith, confidence

viriya- noun effort, energy, might, power

sati- noun memory, mindfulness, presence, awareness

samādhi- noun perfect peace of mind, stability of mind, stillness of mind

paññā- noun wisdom, knowledge, intelligence, intellect understanding, insight

anaññāta- pp not understood, not known

ñassāmi-iti- verbfut.1.s I will understand; know”

aññā- noun gnosis, spiritual insight, enlightenment

aññātāvī- noun one who knows or has insight

**twenty-two faculties:  
the eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, mind faculty, faculty of femininity, faculty of ṃ ulinity, life faculty, pleasure faculty, pain faculty, happiness faculty, displeasure faculty, equanimity faculty, conviction faculty, energy faculty, mindfulness faculty, concentration faculty, wisdom faculty, the I am knowing the unknown' faculty, knowledge faculty, the faculty of one with complete knowledge.**

[SN 56.24]

cattāri ariya-saccāni: dukkhaṃ ariya-saccaṃ, dukkha-samudayo ariya-saccaṃ, dukkha-nirodho ariya-saccaṃ, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ.

cattāri adj nt.n.pl four (4)

dukkhaṃ noun nt.ac.s discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

ariyasaccaṃ noun nt.n.s truth of the Buddha, noble truth

dukkhasamudayo noun m.n.s arising of suffering, source of suffering

dukkhanirodho noun m.n.s cessation of suffering, disappearance of suffering

dukkhanirodhagāminī n f.n.s leading to the extinction of suffering

paṭipadā noun f.n.s path, way, method

**the four noble truths: the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering.**

[SN 12.1]

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

avijjāpaccayā noun m.abl.s from ignorance as condition

>avijjā- noun f ignorance

>paccayā noun masc cause, supporting condition, prerequisite

saṅkhārā noun m.n.pl formations

saṅkhārapaccayā noun m.abl.s from volitional formations as condition

viññāṇaṃ noun nt.n.s consciousness

viññāṇapaccayā noun m.abl.s from consciousness as condition

nāmarūpaṃ noun nt.n.s name and form, mind and body

nāmarūpapaccayā noun m.abl.s from mind and body as condition

saḷāyatanaṃ noun nt.n.s six (internal) fields, six (internal sense) bases six sense organs

saḷāyatanapaccayā noun m.abl.s from six (internal) fields as condition

phasso noun m.n.s contact, touch

phassapaccayā noun m.abl.s from contact as condition

vedanā noun f.n.s feeling, sensation, felt experience

**From ignorance as condition formations arise, from formations as condition consciousness arises, from consciousness as condition mind and body arise, from mind and body as condition six (internal) fields arise, from six (internal) fields as condition contact arises, from contact as condition feelings arise,**

vedanā-paccayā taṇhā; taṇhā-paccayā upādānaṃ; upādāna-paccayā bhavo; bhava-paccayā jāti; jāti-paccayā jarāmaraṇaṃ soka-parideva-dukkhadomanass'upāyāsā sambhavanti

vedanāpaccayā noun m.abl.s from felt experience as condition

taṇhā noun f.n.s craving, desire; lit: thirst

taṇhāpaccayā noun m.abl.s from craving as condition

upādānaṃ noun nt.n.s grasping, clinging

upādānapaccayā from grasping as condition

bhavo noun m.n.s becoming, being, existence

bhavapaccayā noun m.abl.s from becoming as condition

jāti noun f.n.s birth

jātipaccayā noun m.abl.s from birth as condition

jarāmaraṇaṃ noun nt.n.s aging and death

soka- noun grief, sorrow, sadness

parideva- noun mourning, lament, wail, cry

dukkhadomanass- noun pain and stress, physical pain and mental suffering

upāyāsā noun m.n.pl afflictions, agitations, troubles

sambhavanti verb pr.3.pl are produced, come together, arise together

**From felt experience as condition craving arises, from craving as condition clinging arises, from clinging as condition becoming arise, from becoming as condition birth arise, from birth as condition – aging and death, sorrows, laments, pains, stress and troubles arise.**

evam'etassa kevalassa dukkhakkhandhassa samudayo hoti.

evaṃ- ind thus, this, like this, just as, such

etassa pron m.gen.s of this

kevalassa adj m.gen.s of whole, altogether, total, entire

dukkhakkhandhassa noun m.gen.s of heap of suffering, mountain of suffering

samudayo noun m.n.s arising, appearance

hoti verb pr.3.s there is

**such is arising of this whole heap of suffering.**

avijjāya tv'eva asesa-virāga-nirodhā, saṅkhāra-nirodho, saṅkhāra-nirodhā, viññāṇa-nirodho, viññāṇa-nirodhā, nāma-rūpa-nirodho, nāma-rūpa-nirodhā, saḷ-āyatana-nirodho,

saḷ-āyatana-nirodhā, phassa-nirodho, phassa-nirodhā, vedanā-nirodho, vedanā-nirodhā, taṇhā-nirodho, taṇhā-nirodhā, upādāna-nirodho, upādāna-nirodhā, bhava-nirodho, bhava-nirodhā, jāti-nirodho, jāti-nirodhā, jarā-maraṇaṃ soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.

avijjāya noun f.gen.s of ignorance

tv'eva ind however, but, rather, rather than

asesa-virāga-nirodhā m.abl.s from complete fading away and ending from remainderless dispassion and cessation

nirodho noun m.n.s ending, termination, cessation, finishing

nirujjhanti verb pr.3.pl they finish, stop, cease, vanish, dissolve

**but with the complete fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form;**

**with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease.**

evam'etassa kevalassa dukkha-kkhandhassa nirodho hoti.

**such is the cessation of this whole mass of suffering.**

## [Paṭṭhāna-Mātikā-Pāṭho](#_Contents)

65

[Abhi-A Dh.s]

hetu-paccayo, ārammaṇa-paccayo, adhipati-paccayo, anantara-paccayo, samanantara-paccayo, sahajāta-paccayo, aññam'añña-paccayo, nissaya-paccayo, upanissaya-paccayo, purejāta-paccayo, pacchājāta-paccayo, āsevana-paccayo, kamma-paccayo, vipāka-paccayo, āhāra-paccayo, indriya-paccayo, jhāna-paccayo, magga-paccayo, sampayutta-paccayo, vippayutta-paccayo, atthi-paccayo, n'atthi-paccayo, vigata-paccayo, avigata-paccayo.

hetu- noun reason, cause, condition, root

paccayo noun m.n.s cause, supporting condition, precondition, prerequisite requirement

ārammaṇa- noun sense-object

adhipati- adj ruling over, governing, predominant; ruled or governed by

anantara- adj contiguous, immediate, immediately following lit. no space in between

samanantara- adj immediate, nearest, directly immediate

sahajāta- adj born together or at the same time, equal in age coexistent

aññam'añña- adj one another, mutual, reciprocal

nissaya- noun dependence, reliance, support

upanissaya- noun basis, reliance, support, foundation, assurance certainty; esp. sufficing condition or qualification for Arahantship

pure-jāta- adj born or arisen beforehand, pre-existent

pacchā-jāta- adj born or arisen afterwards, post-existent

āsevana- noun succession, repetition

kamma- noun action, deed, doing

vipāka- noun result, consequence, lit. ripening

āhāra- noun food, fuel, sustenance

indriya- noun faculty

jhāna- noun meditation, stage of meditation

magga- noun road, path, way

sampayutta- adj associated with, connected

vippayutta- adj separated

atthi- verb pr.3.s there is, there exists

n'atthi- verb pr.3.s there is not , there not exists

vigata- adj gone, departed, stopped, ceased, disappeared

avigata- adj non-gone, non-departed, non-stopped, non-ceased non-disappeared

**root condition, sense-object condition, predominant condition, immediate condition, directly immediate condition, coexistent condition, reciprocity condition, dependence condition, sufficing condition, pre-existent condition, post-existent condition, repetition condition, action condition, result condition, nutriment condition, faculty condition, jhāna condition, path condition, associated condition, separated condition, existence condition, non-existence condition, disappeared condition, non-disappeared condition.**

## [Paṃsu-Kūla for the Dead [1]](#_Contents)

[DN 16.37]

aniccā vata saṅkhārā

vata ind indeed

aniccā adj m.n.pl not stable; impermanent

saṅkhārā noun m.n.pl conditioned things, constructions fabrications, formations

**indeed conditioned things are impermanent**

uppāda-vaya-dhammino

uppāda- noun rising; coming into existence, appearance

vaya- noun disintegration, decay, disappearance

dhammino adj m.n.pl have a nature, quality, characteristic

**their nature is appearance and disappearance**

uppajjitvā nirujjhanti

uppajjitvā verb abs having born; arisen, appears

nirujjhanti verb pr.3.pl they cease; dissolve; vanish

**having arisen they cease**

tesaṃ vūpasamo sukho

tesaṃ pron m.gen.pl of them, their

vūpasamo noun m.n.s subsiding, settling, calming

sukho noun m.n.s happiness, comfort, ease

**their settling is happiness**

## [Adāsi-Me Ādi Gāthā](#_Contents)

66

[KHP 7]

adāsi me akāsi me, ñātimittā sakhā ca me. petānaṃ dakkhiṇaṃ dajjā, pubbe katam'anussaraṃ.

adāsi verb aor.3.s gave

me pron 1.dat.s to me

akāsi verb aor.3.s did, made

me pron 1.dat.s to me

ñāti-mittā noun m.n.pl family and friends

sakhā noun m.n.pl friend, companion

ca ind and

me pron 1.gen.s my

petānaṃ adj m.dat.pl to departed, deceased, dead

dakkhiṇaṃ noun f.ac.s gift, donation

dajjā verb opt.3.s one would give, one should give

pubbe ind before, previously, formerly, in the past

katam- pp m.ac.s done

anussaraṃ prp m.n.s remembering, recollecting, keeping in mind

**He gave to me, he made for me, (he was) my relative, my friend, my companion”.**

**One should give gifts for the departed, remembering what was done before.**

na hi ruṇṇaṃ vā soko vā, yā v'aññā paridevanā. na taṃ petānam'atthāya, evaṃ tiṭṭhanti ñātayo.

na ind not

hi ind indeed, certainly, truly, definitely

ruṇṇaṃ noun nt.n.s weeping, crying lamentation

vā ind or

soko noun m.n.s grief, sorrow, sadness

vā ind or

yā pron f.n.s whatever, whichever

vā- ind or

aññā adj f.n.s another, other, different, someone else, not oneself

paridevanā noun f.n.s mourning, lament, wail, cry

na ind not

taṃ pron m.ac.s that

petānam- adj m.gen.pl of departed, deceased, dead

atthāya noun m.dat.s for the purpose (of), for the sake (of), for the good

evaṃ ind thus, this, like this, just as, such

tiṭṭhanti verb pr.3.pl last, remain, persist, lit. stand

ñātayo noun m.n.pl family, relatives, kinsmen

**Indeed no weeping, or grief, or any other lamentations. That is not for the good of departed just as relatives persist in that way.**

ayañ'ca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā. dīgharattaṃ hitāy'assa, ṭhānaso upakappati.

ayañ'ca pron f.n.s but this

kho ind indeed, surely, certainly, truly

dakkhinā noun f.n.s gift, donation

dinnā pp f.n.s given, offered

saṅghamhi noun m.loc.s in the Community

supatiṭṭhitā pp f.n.s well placed, well established

dīgharattaṃ ind for a long time

hitāya- noun m.dat.s for the welfare, good, benefit, blessing

assa verb opt.3.s may be, could be, should be

ṭhānaso ind on the spot, right there, immediately

upakappati verb pr.3.s is benefits, is serve, is accrue

**But indeed this gift that has been given, and well placed in the Sangha, could be for the welfare for a long time, it is benefits immediately**

so ñātidhammo ca ayaṃ nidassito, petāna'pūjā ca katā uḷārā. balañ'ca bhikkhūnam'anuppadinnaṃ, tumhehi puññaṃ pasutaṃ anappakan'ti.

so pron m.n.s he, that

ñāti-dhammo noun m.n.s the duty of relatives.

ca ind and

ayaṃ pron m.n.s this

nidassito pp m.n.s pointed out, defined as, termed, shown

petānaṃ- adj m.gen.pl of departed, deceased, dead

pūjā noun f.n.s veneration, homage, honor

ca ind and

katā pp f.n.s done, made

uḷārā adj f.n.s excellent, lofty, vast, extensive

balañ'ca noun nt.n.s and strength, power, might

bhikkhūnaṃ- noun m.dat.pl for monks

anuppadinnaṃ pp nt.ac.s given; handed over.

tumhehi pron 2.ins.pl by you all

puññaṃ noun nt.n.s merit, good deed, lit. (mental) purity

pasutaṃ adj nt.n.s engaged (in), pursuing, doing, pursuing

anappakan'ti adj nt.n.s great, considerable, not insignificant

**In this way the duty to relatives has been shown, great honor has been done to the departed, and strength have been given to monks. The merit made by you is not insignificant.**

## [Paṃsu-Kūla for the Living](#_Contents)

[based on DHP 41]

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

aciraṃ ind soon, before long

vata- ind indeed

ayaṃ pron m.n.s this

kāyo noun m.n.s body

paṭhaviṃ noun f.ac.s the ground

adhisessati verb fut.3.s it will lie

chuḍḍho pp m.n.s thrown away, discarded, spat out

apeta- pp gone away; rid of; without.

viññāṇo noun m.n.s consciousness

niratthaṃ adj nt.n.s useless, groundless, unproficient, vain

va ind like; as

kaliṅgaraṃ noun nt.n.s log, rotten piece of wood

**Indeed soon, this body, will lie on the ground cast off, without consciousness,**

**like a useless rotten piece of wood.**

## [Paṃsu-Kūla for the Dead [2]](#_Contents)

67

[thai]

sabbe sattā maranti ca mariṃsu ca marissare, tath'ev'āhaṃ marissāmi, n'atthi me ettha saṃsayo

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

maranti verb pr.3.pl they die, are dying

ca ind and

mariṃsu verb aor.3.pl they died

ca ind and

marissare verb fut.refl.3.pl they will die

tatha'eva- ind likewise, in the same way, lit. just like this

ahaṃ pron 1.n.s I

marissāmi verb fut.1.s I will die

n'atthi verb pr.3.s is not, it is not, there is not, there is no

me pron 1.dat.s for me

ettha ind here, in this place, in this regard

saṃsayo noun m.n.s doubt, uncertainty

**All living beings are dying, have died, and will die. In the same way, I will die. For me there is no doubt in this regard.**

# [Sharing Of Merits](#_Contents)

## Uddissanādhiṭṭhānā

68

[trad]

iminā puñña-kammena upajjhāyā guṇ'uttarā,

iminā pron nt.ins.s by this

puñña-kammena noun nt.ins.s by meritorious action, good deed

upajjhāyā noun m.n.pl preceptors, spiritual teachers

guṇa' noun quality, virtue, characteristic

uttarā adj m.n.pl higher, superior

**By this meritorious action, (my) preceptors of higher virtue,**

ācariy'ūpakārā ca mātāpitā ca ñātakā,

ācariya- noun teacher

upakārā adj m.n.pl helpful, useful, beneficial, supportive

ca ind and

mātā-pitā noun m.n.s mother and father, parents

ca ind and

ñātakā noun m.n.pl kins, kinsmen, relatives, relations, family members, lit. known ones

**supportive teachers, parents and relatives,**

suriyo candimā rājā, guṇavantā narā'pi ca,

suriyo noun m.n.s the Sun

candimā noun m.n.s the Moon

rājā noun m.n.s king, sovereign, lord

guṇavantā adj m.n.pl who is virtuous, who has good qualities

narā- noun m.n.pl people, men

api ind also, even

ca ind and

**Lords Sun and Moon, and also virtuous people,**

brahma-mārā ca indā ca loka-pālā ca devatā,

brahmā- noun m.n.pl Gods, Brahmās

mārā noun m.n.pl Maras, evil ones

ca ind and

indā noun m.n.pl Indras , kings of devas

ca ind and

loka-pālā noun m.n.pl world-protectors, guardians of the world

ca ind and

devatā noun f.n.pl deities, gods

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

yamo, mittā manussā ca majjhattā verikā'pi ca,

yamo noun m.n.s ruler of the underworld, king of death, Yama

mittā adj m.n.pl friendly

manussā noun m.n.pl human beings, men, people

ca ind and

majjhattā adj m.n.pl neutral, impartial, indifferent

verikā- adj m.n.pl inimical; hostile

api ind also, even

ca ind and

**King of Death and also human beings who are friendly, neutral and hostile (to me)**

sabbe sattā sukhī hontu. puññāni pakatāni me

sabbe adj m.n.pl all, every, whole, entire, complete

sattā noun m.n.pl being, living being

sukhī adj m.n.pl at ease, happy, comfortable

hontu verb imp.3.pl may they be! they must be!

puññāni noun nt.n.pl merits, good deeds, lit. (mental) purity

pakatāni adj nt.n.pl done, made, created

me pron m.ins.s by me

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

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

sukhañ'ca noun nt.ac.s and ease, comfort, happiness, pleasure

tividhaṃ ind adv in three ways; in a threefold way.

dentu verb pr.3.pl may they give! make a gift

khippaṃ ind adv quickly, rapidly

pāpetha verb opt.refl.3.s it could help (to), bring (to), lead (to), lit. causes to go (to)

vo- pron 2.ac.pl you all

amataṃ noun nt.n.s deathlessness, immortality

**...may they give happiness in three ways. It should lead you all to the deathlessness!**

iminā puñña-kammena, iminā uddissena ca

iminā pron nt.ins.s by this

puñña-kammena noun nt.ins.s by meritorious action, good deed

iminā pron nt.ins.s by this

uddissena noun nt.ins.s by dedication

ca ind and

**By this meritorious action and by this dedication**

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

khippaṃ- ind quickly, rapidly

ahaṃ pron 1.n.s I

sulabhe verb imp.reflx.1.s may I myself easily obtain, easy get

c'eva ind and even, as well as

taṇhā- noun craving (for), wanting, desire (for), lit. thirst (for)

upādāna- noun acquisition, grasping, clinging

chedanaṃ noun nt.ac.s cutting; severing; destruction.

**May I quickly and easily get for myself destruction of grasping and craving.**

ye santāne hīnā dhammā, yāva nibbānato mamaṃ

ye pron m.n.pl whoever, whatever, whichever, those who

santāne noun nt.loc.s in continuity, continuance, continuum

hīnā adj m.n.pl low, inferior, deficient

dhammā noun m.n.pl states of mind

yāva ind as long as, as far as, up to, until, from ... to

nibbānato noun nt.abl.s Nibbāna

mamaṃ noun 1.dat.s to me

**Whatever low states in continuum of (my) mind, until I attain Nibbāna...**

nassantu sabbadā yeva. yattha jāto bhave bhave

nassantu verb imp.3.pl may perish, end, get lost, be destroyed

sabbadā ind always, at all times

yeva ind just, only, even, even so, yet, also

yattha ind wherever, where

jāto pp m.n.s born, born (in), born (from)

bhave noun m.loc.s in being, becoming, existence

bhave verb imp.reflx.1.s may I be, may I become

**… may they always be destroyed. Wherever in existence I will be born, may I be...**

uju-citto sati-pañño sallekho viriyavā'minā.

uju- adj straight, upright

citto adj m.n.s with mind, heart

sati- noun memory, mindfulness, presence, recollection awareness

pañño adj m.n.s with wisdom

sallekho adj m.n.s austere, having higher life

viriyavā- adj m.n.s heroic, brave, vigorous, energetic

iminā pron nt.ins.s by this

**with upright mind, with mindfulness and wisdom, austere and vigorous, by this (merit).**

mārā labhantu n'okāsaṃ kātuñ'ca viriyesu me.

mārā noun m.n.pl Maras, evil ones

labhantu verb imp.3.pl may they get, receive, obtain

na- ind not

okāsaṃ noun m.ac.s opportunity, chance

kātuñ'ca verb inf and to do, to make

viriyesu noun nt.loc.pl in efforts, energy, might, powers

me pron m.gen.s my

**And may Maras do not get a chance to harm my energy.**

buddh'ādhipa-varo nātho, dhammo nātho var'uttamo.

buddha- noun the Buddha, Awakened One

adhipa- noun lord, master, ruler

varo adj m.n.s excellent, best, lit. select

nātho noun m.n.s protector, lord, refuge

dhammo noun m.n.s the Dhamma, the Teaching

nātho noun m.n.s protector, lord, refuge

vara- adj excellent, best, lit. select

uttamo adj m.n.s best, highest, ultimate, supreme, top

**The Lord Buddha is (my) excellent refuge, the Dhamma is (my) excellent and ultimate refuge.**

nātho paccekabuddho ca saṅgho nāth'ottaro mamaṃ.

nātho noun m.n.s protector, lord, refuge

paccekabuddho noun m.n.s Solitary Buddha

ca ind and

saṅgho noun m.n.s the Community, the Saṅgha

nātha- noun m.n.s protector, lord, refuge

uttaro adj m.n.s higher, superior

mamaṃ pron 1.gen.s my

**The Solitary Buddha is (my) protector and the Saṅgha is my higher refuge.**

tes'ottam'ānubhāvena mār'okāsaṃ labhantu mā.

tesaṃ- pron m.gen.pl of them

uttama- adj best, highest, ultimate, supreme, top

ānubhāvena noun m.ins.s by splendour, majesty, magnificence, power

mārā noun m.n.pl Maras, evil ones

okāsaṃ noun m.ac.s opportunity, chance

labhantu verb imp.3.pl may they get, receive, obtain

mā ind do not, may one not, don't let

**By their supreme power may Maras do not get a chance (to obstruct me)!**

## [Sabba-Patti-Dāna](#_Contents)

sharing of all merits

69

[thai]

puññass'idāni katassa yān'aññāni katāni me, tesañ'ca bhāgino hontu satt'ānant'āppamāṇakā

puññassa- noun m.gen.s of merit, good deed, lit. (mental) purity

idāni ind now, soon, at present

katassa pp m.gen.s of done

yāni-' pron nt.n.pl whichever

aññāni adj nt.n.pl another, other, different, someone else, not oneself

katāni pp nt.n.pl done

me pron 1.ins.s by me

tesañ'ca pron m.gen.pl of them, to them, to those

bhāgino noun m.n.p shareholder, who shares (in), who partakes (in)

hontu verb imp.3.pl may they be

satta- noun living being

ananta- adj infinite, endless, boundless, without limit

appamāṇakā adj m.n.pl immeasurable, unlimited, limitless, boundless

**Whichever merit at present done by me, may (all) living beings without limit, without measure partake of those (merits).**

ye piyā guṇavantā ca mayhaṃ mātāpit'ādayo, diṭṭhā me c'āpy'adiṭṭhā vā aññe majjhatta-verino

ye pron m.n.pl whoever, whatever, whichever, those who

piyā adj m.n.pl dear (to), beloved (by), lovely (for)

guṇavantā adj m.n.pl who is virtuous, who has good qualities

ca ind and

mayhaṃ pron 1.gen.s my, mine

mātāpitā- noun m.n.pl mother and father, parents

ādayo adj m.n.pl beginning

diṭṭhā pp m.n.pl seen, found

me

cāpy < ca + api ind or even, and even, as well as

adiṭṭhā pp m.n.pl not seen, not found

vā ind or, either or

aññe pron m.n.pl others, other people, the rest

majjhatta- 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 bhummā catu-yonikā, pañc'eka-catu-vokārā saṃsarantā bhav'ābhave

sattā noun m.n.pl living beings

tiṭṭhanti verb pr.3.pl they stay (in), live (in)

lokasmiṃ noun m.loc.s in the world

te adj m.n.pl three

bhummā adj m.n.pl earthly, terrestrial

catu- adj four

yonikā noun m.n.pl place of birth, realm of existence

pañca- adj five (5)

eka- adj one

catu- adj four

vokārā noun m.n.pl details, constituents, factors

saṃsarantā prp m.n.pl wandering on, moving on continuously transmigrating

bhavābhave noun m.loc.s in any state of existence, repeated existence

**Beings lives in the world, from the three planes and four places of birth, with five aggregates or one or four, wandering on in any state of existence.**

ñātaṃ ye patti-dānam'me anumodantu te sayaṃ, ye c'imaṃ nappajānanti devā tesaṃ nivedayuṃ

ñātaṃ pp m.ac.s known

ye pron m.n.pl whoever, whatever, whichever, those who

patti- noun profit, share, lit. what is obtained

dānam- noun nt.ac.s alms, gift, giving, offering, charity

me pron 1.gen.s my

anumodantu verb imp.3.pl may they rejoice in

te pron m.n.pl they

sayaṃ ind by one's own, oneself, one's own

ye pron m.n.pl whoever, whatever, whichever, those who

c'imaṃ pron m.ac.s and this

nappajānanti verb pr.3.pl they do not know, do not clearly understand

devā noun m.n.pl deities

tesaṃ pron m.dat.pl to them

nivedayuṃ verb opt.3.pl they could make know, report, announce

**Those who know my act of dedication, may they all rejoice by themselves in my sharing of merrit, and whoever do not know about this, may the deities let them know.**

mayā dinnāna-puññānaṃ anumodana-hetunā, sabbe sattā sadā hontu averā sukha-jīvino,

khemappadañ'ca pappontu tesāsā sijjhataṃ subhā

mayā pron 1.ins.s by me

dinnānaṃ- pp nt.dat.pl to given, offered

puññānaṃ noun nt.dat.pl to merits, good deeds, lit. (mental) purity

anumodana- noun rejoicing, satisfaction, thanks, appreciation blessing, thanksgiving.

hetunā adj m.ins.s by reason, cause

sabbe adj m.n.pl all

sattā noun m.n.pl living beings

sadā ind always, ever, all the time

hontu verb imp.3.pl may they be

averā adj m.n.pl kind, friendly, peaceful, free of ill-will

sukha- adj ease, comfort, happiness, pleasure

jīvino noun m.n.pl who lives at

khema- adj well, safe, secure, at peace, at rest

padañ'ca noun m.ac.s and place, position, state

pappontu verb imp.3.pl may they obtain, attain, get, experience

tesāsā

sijjhataṃ=sijjhanaṃ noun nt.ac.s happening; success.

subhā adj nt.n.pl auspicious, lucky, pleasant

**Because of rejoicing in my sharing of merit, may all beings always be free from hostility, live at ease, may they all reach safety and auspicious success.**

## [Peta-Patti-Dāna](#_Contents)

70

[KN 1.7 / KN 7.5]

idaṃ me ñātinaṃ hotu sukhitā hontu ñātayo

idaṃ no ñātinaṃ hotu sukhitā hontu ñātayo

idaṃ vo ñātinaṃ hotu sukhitā hontu ñātayo

idaṃ noun nt.n.s this, this thing

me pron 1.gen.s my

ñātinaṃ noun n.dat.pl for family, relatives, kinsmen

hotu verb imp.3.s may it be!

sukhitā pp m.n.pl pleased, delighted, blessed, comforted, happy

hontu verb imp.3.pl may they be! they must be!

ñātayo noun m.n.pl family, relatives, kinsmen

no pron 1.gen.pl our

vo pron 2.gen.pl your

**may this (merit) be for my relatives, happy may the relatives be.**

**may this (merit) be for our relatives, happy may the relatives be.**

**may this (merit) be for your relatives, happy may the relatives be.**

## [Devata-Patti-Dāna](#_Contents)

71

[sri lanka]

ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ sabbe devā anumodantu sabba-sampatti-siddhiyā.

ettāvatā ind to this extent, to this degree, so far

ca ind and

amhehi pron 1.ins.pl by us, with us

sambhataṃ adj f.ac.s brought together, stored up, acquired

puñña- noun meritorious, good, wholesome, lit. (mental) pure

sampadaṃ noun f.ac.s attainment, achievement

sabbe adj m.n.pl all

devā noun m.n.pl deities

anumodantu v imp.3.pl may they rejoice in

sabba adj m.n.pl all

sampatti noun f.n.s success, attainment; happiness, bliss, fortune

siddhiyā noun f.dat.s for accomplishment, success, prosperity

**May all deities rejoice in meritorious achievement so far acquired by us, for the prosperity of all fortune.**

ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ sabbe bhūtā anumodantu sabba sampatti siddhiyā

bhūtā noun m.n.pl beings, living beings

**May all living** **beings rejoice in meritorious achievement so far acquired by us, for the prosperity of all fortune.**

ettāvatā ca amhehi sambhataṃ puñña-sampadaṃ sabbe sattā anumodantu sabba sampatti siddhiyā

sattā noun m.n.pl beings, living beings, creatures

**May all creatures** **rejoice in meritorious achievement so far acquired by us, for the prosperity of all fortune.**

## [Paramāya Pūjāyañca Paṇidhiñca](#_Contents)

72

[sri lanka]

buddhaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi.

buddhaṃ noun m.ac.s the Buddha, Awakened One

jīvita- noun life, life span

pariyantaṃ noun m.ac.s end, limit

saraṇaṃ noun nt.ac.s shelter, refuge, help, lit. protection

gacchāmi verb pr.1.s I go, walk, move

**I go to the Buddha for refuge up to the end of the life span.**

dhammaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi

dhammaṃ noun m.ac.s the Teaching, Doctrine

**I go to the Dhamma for refuge up to the end of the life span.**

saṅghaṃ jīvita-pariyantaṃ saraṇaṃ gacchāmi

saṅghaṃ noun m.ac.s the Community, assembly of monks

**I go to the Saṅgha for refuge up to the end of the life span.**

iminā puñña-kammena mā me bāla-samāgamo. sataṃ samāgamo hotu, yāva nibbāna-pattiyā.

iminā pron nt.ins.s with this, by this

puñña- noun merit; righteousness

kammena noun nt.ins.s by action, deed

mā ind don't, may not

me pron 1.g.s to me, for me

bāla- adj ignorant; foolish

samāgamo noun m.n.s assembly, meeting

**by this righteous action, may I not have a foolish assembly**

sataṃ adj m.ac.s virtuous, good, true

samāgamo noun m.n.s assembly, meeting

hotu verb imp.3.s may it be

yāva ind as long as, as far as, up to

nibbāna- noun extinction, calmness, free from desire (āsava)

pattiyā noun f.dat.s to reaching, attainment,

**may I have a assembly with virtuous people, up to reaching freedom from desire.**

DN 16.27

yo kho bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhamm'ānudhamma-ppaṭipanno viharati sāmīcippaṭipanno anudhammacārī,

yo pron m.n.s whoever

kho ind indeed

bhikkhu noun m.n.s monk, mendicant, lit. beggar

vā ind or

bhikkhunī noun f.n.s Buddhist nun

vā ind or

upāsako noun m.n.s lay disciple, lay devotee, lit. who sits near

vā ind or

upāsikā noun f.n.s female disciple

vā ind or

dhamma- noun Dhamma

anudhamma- adj according to, in line with

paṭipanno pp m.n.s practicing (for), lit. following the way

viharati verb pr.3.s lives, stays, remains, continues

sāmīcippaṭipanno adj m.n.s following the right way

anudhammacārī, adj m.n.s living according to the Dhamma, following the Dhamma, practicing according to the Dhamma

**Whoever indeed monk or nun or lay devotee or female disciple remains practising in line with Dhamma, following the right way and living according to the Dhamma.**

so tathāgataṃ sakkaroti garuṃ karoti māneti pūjeti apacayati, paramāya pūjāya.

so pron m.n.s he, that

tathāgataṃ noun m.ac.s Such Become, Realised, being in such a state

sakkaroti verb pr.3.s honours, esteems, respects

garuṃ karoti verb pr.3.s respects, reveres

māneti verb pr.3.s honours, reveres, thinks highly

pūjeti verb pr.3.s worships, honours, offers (to)

apaciyati = apacayati, verb pr.3.s honour respect, pay reverence

paramāya adj f.ins.s very highest, ultimate, superior, sublime, most extreme, lit. furthest

pūjāya noun f.ins.s with veneration, homage, religious offering

**He honours, respects, reveres, worships and pays homage to the Such Become with the highest veneration.**

[sri lanka]

imāya dhamm'ānudhamma-paṭipattiyā buddhaṃ pūjemi paramāya pūjāya

imāya pron f.ins.s by this

dhamm'ānudhamma- adj according to Teaching, in line with the Dhamma

paṭipattiyā noun f.ins.s by practice, way, method

buddhaṃ noun m.ac.s the Buddha, Awakened One

pūjemi verb pr.1.s I worship, offers (to), honour

paramāya adj f.ins.s with very highest, ultimate, superior, sublime

pūjāya noun f.ins.s with veneration, homage, honour

**By this practice according to the Teaching, I worship the Buddha with the highest veneration.**

[sri lanka]

addhā imāya paṭipadāya jāti-jarā-byādhi-maraṇamhā parimuccissāmi

addhā ind most certainly! for sure! definitely!

imāya pron f.ins.s by this

paṭipadāya noun f.ins.s by way, path of progress, practice

jāti-jarā- noun birth and old age, being born and ageing

byādhi- noun sickness, disease, lit. upset

maraṇamhā noun nt.abl.s from death

parimuccissāmi verb fut.1.s I will be completely freed (from), totally liberated (from), escape (from)

**For sure! By this practice I will be completely free from birth, aging, sickness and death.**

idaṃ me puññaṃ āsavakkhayā-vahaṃ hotu

idaṃ pron nt.n.s this

me pron 1.gen.s my

puññaṃ noun nt.n.s merit, good deed, lit. (mental) purity

āsavakkhayā- noun masc extinction of the effluents

vahaṃ adj nt.n.s carrying, leading

hotu verb imp.3.s may it be!

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

idaṃ me puññaṃ nibbānassa paccayo hotu

nibbānassa noun nt.dat.s for going out (of a lamp), extinguishing (of a fire) quenching

paccayo noun m.n.s cause (for), supporting condition (for), precondition (for), prerequisite (for), requirement (for)

**May this my merit be supporting condition for extinguishing.**