

# Pāli Readings

<https://vinaya-class.github.io>

LAST UPDATED ON  
21st September 2023

## CONTENTS

---

<b>Ratana Sutta Paritta (Snp 2.1)</b>	<b>1</b>
<b>Paṭhamabhavasutta (AN 3.76)</b>	<b>5</b>
<b>Cundīsutta (AN 5.32)</b>	<b>7</b>
Exercises . . . . .	13
<b>Indulgence in Pleasure</b>	<b>14</b>
Two Kinds of Pleasant Feeling . . . . .	14
Pāsādikasutta (DN 29) . . . . .	14
Indulgence in pleasure (sukhallikānuyoga) . . . . .	15
Jhānādisutta (SN 53.1-12) . . . . .	19
Cetanākaraṇīyasutta (AN 10.2) . . . . .	20
Exercises . . . . .	21

## RATANA SUTTA PARITTA (SNP 2.1)

---

Yaṃ kiñci vittaṃ idha vā huraṃ vā,

Saggesu vā yaṃ ratanaṃ paṇītaṃ;

Na no samaṃ atthi tathāgatena,

Idampi buddhe ratanaṃ paṇītaṃ;

Etena saccena suvatthi hotu.

yaṃ ... taṃ ...	what ... that ...
yaṃ kiñci (ind.) [yaṃ + kiṃ + ci]	whatever; everything; all
vitta (nt.)	(1) wealth; property (2) delight; pleasure; lit. got
huraṃ (ind.)	there; in another world
sagga (m.)	heaven; paradise
ratana (nt.)	(1) jewel; gem (2) treasure (3) queen
paṇīta (adj.)	fine; superior; sublime; lit. brought forward
sama (adj.)	(1) level; even; balanced (2) like; equal (to); same (as)
sacca (nt.)	truth
suvatthi (f.) [su + √as + ti]	well being; prosperity

Khayaṃ virāgaṃ amataṃ paṇītaṃ,

Yadajjhagā sakyamunī samāhito;

Na tena dhammena samatthi kiñci,

Idampi dhamme ratanaṃ paṇītaṃ;

Etena saccena suvatthi hotu.

khīyati	is destroyed; is exhausted
khīṇa (pp. of khīyati)	consumed; destroyed
khaya (m. from khīyati)	wearing away; destruction
virāga (m.)	fading of desire (for); dispassion (towards)
amata (nt.)	(1) deathless state; immortality (2) deathless; immortal; undying
adhigacchati	gets to; attains; obtains; lit. arrives at
ajjhagā (imperf. of adhigacchati)	got; obtained; achieved; lit. arrived at
samādahati	(1) (of the mind) composes; stabilizes; collects (2) (of fire) kindles; lights; lit. puts together
samāhita (pp. of samādahati)	composed; centred; settled

Yaṃ buddhasēṭṭho parivaṇṇayī suciṃ,

Samādhimānantarikaññamāhu;

[samādhim + ānantarikaṃ + yaṃ + āhu]

Samādhinā tena samo na vijjati,

Idampi dhamme ratanaṃ paṇītaṃ;

Etena saccena suvatthi hotu.

seṭṭha (adj.)	(1) foremost; supreme; (2) chief; leader
vaṇṇayati	(1) praises; extols (2) comments on; interprets; explains
parivaṇṇayati	describes; recommends; extolls; lit. praises all around
suci (adj.)	(1) clean; pure (2) (of tastes and smells) good; fine
antara (nt.)	space between; interval; distance
ānantarika (adj.)	immediate; without delay; with immediate results
√ah	(√) speak
āhu (perf.3rd.pl. of āha)	they say; lit. they said
vijjati [√vid + ya + ti]	(1) exists; is found; is present (2) is possible

Ye puggalā aṭṭha sataṃ pasatthā,

Cattāri etāni yugāni honti;

Te dakkhiṇeyyā sugatassa sāvakā,

Etesu dinnāni mahapphalāni;

Idampi saṅghe ratanaṃ paṇītaṃ,

Etena saccena suvatthi hotu.

ye ... te ...	who ... they ...
puggala (m.)	person; individual
santa (m. irreg, from atthi)	virtuous man; good person (from √as)
sataṃ (m.dat.pl. of santa, irreg)	for virtuous people; for good people
paṣaṃsati	praises; approves (of); commends
pasattha (pp. of paṣaṃsati)	praised; commended; exalted
yuga (nt.)	(1) yoke (2) pair; set of two
dadāti	gives (to); offers (to)
dinna (pp. of dadāti)	given (to); offered (to)
phala (nt.)	(1) fruit; berry (2) consequence; result

Ye suppayuttā manasā daḷhena,  
 Nikkāmino gotamasāsanamhi;  
 Te pattipattā amataṃ vigayha,  
 Laddhā mudhā nibbutiṃ bhuñjamānā;  
 Idampi saṅghe ratanaṃ paṇītaṃ,  
 Etena saccena suvatthi hotu.

payuñjati	harnesses; employs; applies
payutta (pp. of payuñjati)	intent; engaged
suppayutta (adj.) [su + payutta]	fully engaged; diligently practising
manasa (adj.)	focused on; lit. with such a mind
daḷha (adj.)	strong; firm; steady
nikkāmi (adj.) [nī + √kam + *i]	striving (in); active (in); lit. going out
pāpuṇāti	reaches; attains; arrives (at)
patti (f. abstr. from pāpuṇāti)	(1) reaching; getting (2) profit; share; lit. what is obtained
patta (pp. of pāpuṇāti)	reached; attained; have arrived (at)
vigāhati	enters, plunges into
vigayha (ger. of vigāhati)	plunging into; diving into
labhati	gets; receives; obtains
laddhā (abs. of labhati)	having got; having obtained
mudhā (ind.)	for free; freely; gratis; for nothing
nibbuti (f.) [nī + √vā + ti]	quenching; cooling; lit. blown away state
bhuñjamāna (prp. of bhuñjati)	eating; consuming; enjoying

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ,

Virattacittāyatike bhavasmiṃ;

Te khīṇabīja avirūḥhichandā,

Nibbanti dhīrā yathāyaṃ padīpo;

Idampi saṅghe ratanaṃ paṇītaṃ,

Etena saccena suvatthi hotu.

khīyati	is destroyed; is exhausted
khīṇa (pp. of khīyati)	consumed; destroyed
khaya (m. from khīyati)	wearing away; destruction
purāṇa (adj.)	previous; old; ancient
nava (adj.)	new; fresh
sambhavati	comes to be; happens; occurs
sambhava (m. from sambhavati)	birth; origin; source (of)
rajjati	finds pleasure (in); is enamoured (with)
virajjati	becomes detached (from); loses interest (in)
viratta (pp. of virajjati)	detached (from); without desire (for); lost interest (in)
āyati (f.)	future; upcoming
āyatika (adj. from āyati)	upcoming; future
bīja (nt.)	seed; germ
virūḥhi (f.)	growth; increase
chanda (m.)	(1) interest; desire; wish (2) consent; agreement
nibbāti	is extinguished; goes out; lit. blows away
dhīra (adj.)	(1) stable; constant; reliable; firm (2) wise; intelligent
padīpa (m.)	lamp; light; lighting

## PAṬHAMABHAVASUTTA (AN 3.76)

---

(AN 3.76)

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam

abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

yena ... ten'upasaṅkamati (idiom)	wherever ... he approaches (him/it)
abhivādeti	bows down (to); pays high respect (to)
anta (m.)	end; side; extreme
ekamantaṃ (ind.) [ekam + anta + am]	to one side; aside
vacati	speaks
avoca (aor. of vacati)	said (to)

“bhavo, bhavo'ti, bhante, vuccati. Kittāvatā nu kho, bhante, bhavo hoti”ti?

“Kāmadhātuvepakkaṇa, ānanda, kammaṃ nābhavissa, api nu kho kāmabhavo paññāyethā”ti?

“No hetam, bhante”.

bhava (m.)	being; becoming; existence
vuccati (pass. of vacati)	is said to be; is called
tāva (ind.)	that much; that far; still; at least
kittāvatā (ind.) [ka + tāva + tā]	in what way?; to what extent?
dhātu (f.)	(1) state; property; condition (2) state of being; realm of existence
kāmadhātu (f.)	realm of desire; world of sense pleasure
√pac	(√) cook; mature; ripen
vipaccati [vi + √pac + ya + ti]	bears fruit; gives results
vipakka (pp. of vipaccati)	ripened; matured; given fruit
vepakka (nt. from vipakka)	ripening; maturing; bearing fruit
nābhavissa [na + abhavissa]	would not exist
pajānāti	knows clearly; understands; distinguishes
paññāyati (pass. of pajānāti)	is clearly known; is evident
paññāyetha (opt.reflx.3rd.sg. of paññāyeyya)	it itself would be evident; it could be discerned

“Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ hīnāya dhātuyā viññāṇaṃ patiṭṭhitaṃ<sup>1</sup> evaṃ āyatim punabbhavābhiniḃbatti hoti. (...)

khetta (nt.)	field; plot of land
sneha (m.)	moisture
nīvaraṇa (m.)	obstacle; obstruction; hindrance; lit. blocking
satta (m.) [√as + a + tta]	being; living being; creature
saṃyojana (nt.)	fetter; chain; bond; lit. yoking together
hīna (adj.)	low; inferior; deficient
cetanā (f.) [√cit + *anā]	intending; willing
patthanā (f.)	intending; wishing; aspiring; praying; longing
patiṭṭhahati [pati + √thā + a + ti]	establishes; sets up; lit. stands before
patiṭṭhita (pp. of patiṭṭhahati)	firmly grounded (in); well established (in)
āyati (f.)	future; what’s coming
punabbhava (m.)	appearing again; renewed existence; rebirth; future life
abhinibbatti (f.)	birth; becoming; production

Rūpadhātuvepakkaṇca, ānanda, kammaṃ nābhavissa, api nu kho rūpabhavo paññāyethā”ti?

“No hetam, bhante”.

“Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ majjhimāya dhātuyā viññāṇaṃ patiṭṭhitaṃ evaṃ āyatim punabbhavābhiniḃbatti hoti. (...)

Arūpadhātuvepakkaṇca, ānanda, kammaṃ nābhavissa, api nu kho arūpabhavo paññāyethā”ti?

“No hetam, bhante”.

“Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ paṇītāya dhātuyā viññāṇaṃ patiṭṭhitaṃ evaṃ āyatim punabbhavābhiniḃbatti hoti. Evaṃ kho, ānanda, bhavo hoti”ti.

<sup>1</sup>: AN 3.77: cetanā patiṭṭhitā patthanā patiṭṭhitā

## CUNDĪSUTTA (AN 5.32)

(AN 5.32, also in Iti 90, AN 4.34)

Ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho cundī rājakumārī  
pañcahi rathasatehi pañcahi ca kumārisatehi parivutā yena bhagavā tenupasaṅkami;  
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho cundī  
rājakumārī bhagavantam etadavoca:

veḷuvana (nt.) [veḷu + vana]	Bamboo Grove, a park outside Rājagaha; lit. bamboo forest
kalandaka (m.)	squirrel
nivāpa (m.)	bait; fodder; feeding
kumāra (m.)	young boy; prince
kumārī (f.)	young girl; princess
ratha (m.)	chariot; coach; carriage
kumārisata (nt.)	one hundred maidens
parivāreti	surrounds, follows

“Amhākaṃ, bhante, bhātā cundo nāma rājakumāro, so evamāha:

‘yadeva so hoti itthī vā puriso vā buddham saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ  
saraṇaṃ gato, pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato,  
musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato, so kāyassa bhedā paramaṃ maraṇā  
sugatimyeva upapajjati, no duggatin’ti.

bhātar (m.)	brother
yadeva [yaṃ + eva]	any; whichever
itthī (f.)	woman; female
saraṇa (nt.)	shelter; refuge; help; lit. going to
ramati	enjoys; finds pleasure (in)
paṭiviramati [pati + vi + √ram + a + ti]	abstains (from); refrains (from); shuns; avoids
paṭivirata (pp. of paṭiviramati)	abstained (from); desisted (from)
bheda (m.)	(1) death (2) schism; split; lit. breakup
marañā (nt.)	death; dying
sugati (f.)	good destination; happy fate; heaven; lit. going well
upapajjati	is reborn (in); re-arises (in); lit. goes towards
duggati (f.)	state of misery; bad destination; hell; lit. going badly



Sāhaṃ, bhante, bhagavantam pucchāmi:

‘kathaṃrūpe kho, bhante, satthari pasanno kāyassa bhedā param maraṇā sugatimyeva upapajjati,  
no duggatim? Kathaṃrūpe dhamme pasanno ... Kathaṃrūpe saṅghe pasanno ... Kathaṃrūpesu  
sīlesu paripūrakārī ... no duggatin’”ti?

sāhaṃ [sā + ahaṃ]	then I; and I
pucchati	asks; enquires; questions
kathaṃrūpa	what kind?
satthari (m.) [√sās + tar + i]	in the teacher; in the master
sīla (nt.)	(1) ethical/moral conduct; virtue (2) behaviour; habit
paripūra (adj.)	full; filled up; complete
paripūrakārī (adj.) [paripūra + kārī]	who completely fulfils

“Yāvatā, cundi, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā

saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham

sammāsambuddho. Ye kho, cundi, buddhe pasannā, agge te pasannā. Agge kho pana pasannānam

aggo vipāko hoti.

yāvatā (ind.) [yāva + tā]	as long as; as far as; of all; to the extent that
pada (nt.)	(1) foot (2) path; track; way
sañjānāti	knows; perceives; conceives
saññī (adj. from sañjānāti)	percipient (of); conscious (of)
tesam (pron.) [ta + esānam]	for them; to them; to those; among them
agga (adj.)	highest; supreme
akkhāti	says (to); tells (to); explains (to)
akkhāyati (pass. of akkhāti)	is considered; is said to be
vipāka (m.) [vi + √pac + *a]	result; outcome; consequence; fruit; lit. ripening

Yāvātā, cundi, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesam aggamakkhāyati. Ye, cundi, ariye aṭṭhaṅgike magge pasannā, agge te pasannā. Agge kho pana pasannānam aggo vipāko hoti.

Yāvātā, cundi, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam aggamakkhāyati, yadidaṃ – madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhākkhayo virāgo nirodho nibbānam. Ye kho, cundi, virāge dhamme pasannā, agge te pasannā. Agge kho pana pasannānam aggo vipāko hoti.

Yāvātā, cundi, saṅghā vā gaṇā vā, tathāgatasāvakaśaṅgho tesam aggamakkhāyati, yadidaṃ – cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puñṇakkhettaṃ lokassa. Ye kho, cundi, saṅghe pasannā, agge te pasannā. Agge kho pana pasannānam aggo vipāko hoti.

saṅkhatā (pp. of saṅkharoti)	created; constructed; conditioned; fabricated; lit. put together
mada (m.) [√mad + a]	(1) excess; pleasure; indulgence (2) vanity; pride; conceit
nimmadana (nt.) [nir + √mad + ana]	removing pride; crushing conceit; lit. de-intoxicating
pipāsa (adj.)	thirsty; lit. wishing to drink
pipāsavinaya (m.)	removal of thirst
ālaya (m.)	(1) roost; perch; nest; home (2) attachment (to); clinging (to)
samugghātetī	abolishes, uproots, removes
samugghāta (m. from samugghātetī)	eradication; extermination; destruction
vaṭṭa (nt.)	(1) circle (2) cycle of existence; lit. round
vaṭṭupaccheda (m.)	breaking off cycle of existence
gaṇa (m.)	group; crowd
sāvaka (m.)	disciple; pupil; follower

Yāvatā, cundi, sīlāni, ariyakantāni sīlāni tesam aggamakkhāyati, yadidaṃ – akhaṇḍāni acchiddāni  
 asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni. Ye  
 kho, cundi, ariyakantesu sīlesu paripūrakārino, agge te paripūrakārino. Agge kho pana  
 paripūrakārīnaṃ aggo vipāko hoti'ti.

kanta (adj.)	charming; pleasant; desirable; agreeable
khaṇḍeti	breaks into pieces, transgresses
akhaṇḍa (adj. from na khaṇḍeti)	unbroken; unfragmented; whole
chindati	cuts off; severs
acchidda (adj. from na chindati)	unbroken; flawless; without cracks
sabala (adj.)	spotted; blotchy; mottled; patchy
kammāsa (adj.)	spotted; speckled; blemished
bhujissa (adj.)	cleansing; freeing; liberating
pasamsati	praises; approves (of); commends
pasattha (pp. of pasamsati)	praised; commended; exalted
parāmasati	touches; strokes; rubs
aparāmaṭṭha (pp. of na parāmasati)	irreproachable; untouchable; untarnished; lit. not touched
sāmvattanika (adj.)	leading (to); headed (to); conducive (to)

Aggato ve pasannānaṃ,

aggaṃ dhammaṃ vijānataṃ;

Agge buddhe pasannānaṃ,

dakkhiṇeyye anuttare.

agga (adj.)	highest; supreme
pasāda (m.)	inspiration; faith; trust; confidence; lit. settling
pasanna (adj.)	who has faith (in); who has confidence (in); lit. settled
vijānāti	comprehends; understands
vijānataṃ (prp. of vijānāti)	for those knowing; for those who understand
dakkhiṇā (f.)	gift; donation
dakkhiṇeyya (adj.)	worthy of offerings
anuttara (adj.)	highest; unsurpassed; incomparable; lit. nothing higher

Agge dhamme pasannānaṃ,

virāgūpasame sukhe;

Agge saṅghe pasannānaṃ,

puññakkhette anuttare.

virāga (m.)	fading of desire (for); dispassion (towards)
upasamati	becomes calm; ceases; is allayed
puñña (nt.)	merit; good deed; spiritual wealth
khetta (nt.)	field; plot of land
puññakkhetta (nt.)	field of merit

Aggasmiṃ dānaṃ dadataṃ,

aggaṃ puññaṃ pavaḍḍhati;

Aggaṃ āyu ca vaṇṇo ca,

yaso kitti sukhaṃ balaṃ.

dadāti	gives; offers; donates
dadanta (prp. of dadāti)	giving; offering; bestowing
pavaḍḍhati	increases; develops; grows
āyu (nt.)	life; longevity; age
vaṇṇa (m.)	beauty; good looks; colour; appearance; lit. cover
yasas (m.)	fame; reputation; renown
kitti (f.)	fame; renown; celebrity

Aggassa dātā medhāvī,  
aggadhammasamāhito;  
Devabhūto manusso vā,  
aggappatto pamodatī”ti.

dātar (m.)	giver; donor; who gives
medhā (f.)	wisdom; intelligence
medhāvī (m.)	intelligent man; wise man; lit. who has wisdom
samāhita (pp. of samādahati)	composed; centred; settled
samāhita (adj. in comps.)	having; who has; endowed (with)
patta (pp. of pāpuṇāti)	reached; attained; have arrived (at)
pamodati	is delighted (with); is very happy (with)
modati [√mud + *a + ti]	is happy; enjoys himself; rejoices
muditā (f.) [√mud + ita + ā]	happiness (for); appreciation

## EXERCISES

The Blessed One is staying in Rājagaha.

---

Cundī princess (*rājakumārī*) to the Blessed One said this ...

---

My (*amhākaṃ*) brother, called Cunda, the prince, he said this ...

---

A woman (*itthī*) or man (who) has gone (*gato*) to refuge to the Buddha.

---

the break-up of the body, after death

---

at heaven (*sugati*) he appears / arises

---

I ask / enquire to the Blessed One ...

---

the best (*agga*) result / outcome

---

the things (which are) created / conditioned or uncreated / unconditioned

---

dispassion is considered (*akkhāyati*) the best

---

the craving-destruction

---

the incomparable merit-field of the world

---

they fulfil (into, *loc.*) the moral precepts

---

confident / faithful in the best teaching

---

# INDULGENCE IN PLEASURE

---

## TWO KINDS OF PLEASANT FEELING

Sāmisam vā sukham vedanam vedayamāno 'sāmisam sukham vedanam vedayāmi'ti pajānāti.

Nirāmisam vā sukham vedanam vedayamāno 'nirāmisam sukham vedanam vedayāmi'ti pajānāti.

(DN 22)

sāmisa (adj.) [sa + āma + isa]

carnal; material; worldly; lit. with raw meat

nirāmisam (adj.) [nir + āma + isa]

not worldly; non-physical; spiritual

## PĀSĀDIKASUTTA (DN 29)

After the leader of the Jain sect, Nigaṇṭha Nātaputta died, his disciples are arguing and quarreling. Their lay supporters are disappointed in them and with a teaching poorly explained.

Ven. Ānanda and the novice Cunda goes to tell the Buddha about it.

He explains the various shortcomings of an incomplete spiritual path. One is fortunate (*labhā*) if one turns away from it. He explains the advantages of a complete teaching. One is fortunate if one practises following that system of training.

Spiritual companions (*sabrahmacārī*) should recite the teachings together (*saṅgāyitabbadhamma*). They should reach agreement on correct understanding through discussion (*saññāpetabbavidhi*).

The Buddha gave teachings and made certain requisites allowable for the purpose of restraining defilements in the present and future.

Diṭṭhadhammikānaṃ cevāhaṃ, cunda, āsavānaṃ saṃvarāya dhammaṃ desemi;

samparāyikānaṃ āsavānaṃ paṭighātāya.

The Jain practice is characterized by deprivation and self-torment, which can be impressive to witness. Comparatively, the disciples of the Buddha are living in comfort. He responds to the possible criticism that the spiritual path he teaches indulges in worldly vices, while at the same time showing that this path cultivates the type of pleasant feelings which lead to awakening and liberation.

Indulgence in pleasure (sukhallikānuyoga)

Cattārome, cunda, sukhallikānuyogā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattanti. Katame cattāro? Idha, cunda, ekacco bālo pāṇe vadhitvā vadhitvā attānaṁ sukheti pīṇeti. [...] adinnaṁ ādiyitvā [...] musā bhaṇitvā [...]

Puna caparaṁ, cunda, idhekacco pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti. [...]

cattārome [cattāro + ime]	these four
sukhallikā (f.) [√sukh + a + lla + ikā]	worldly pleasure; hedonism
anuyoga (m.)	practice of; devotion to; pursuit of; lit. yoking near
sukhallikānuyoga (m.)	devotion to pleasure
ekacca (pron.)	certain; one of; some of them
pāṇa (m.)	breath; living being
vadheti	kills; slaughters; slays
sukheti	makes happy
pīṇeti	gladdens; pleases; satisfies
ādiyati	(1) takes; grasps; embraces (2) steals; takes
bhaṇati	preaches
samappita (pp. of samappeti)	provided (with); filled (with); having
samaṅgībhūta (adj.) [samaṅga + bhūta]	endowed (with); provided (with); possessing
paricāreti	enjoys oneself; amuses oneself; indulges (in); lit. causes to go around

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:

‘ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharanti’ti.

ṭhānaṁ vijjati (idiom)	it is possible; lit. a basis exists
tittha (nt.)	bank; shore; lit. crossing place
titthiya (m.)	teacher of another sect; lit. fording place
aññatitthiya (adj.) [añña + titthiya]	follower of another sect; lit. another fording place
anuyutta (adj.)	devoted to; practised; lit. yoked near



Te vo 'mā hevaṃ' tissū vacanīyā. [Te vo 'mā hi evaṃ'iti assu vacanīyā.]

Na te vo sammā vadamānā vadeyyuṃ, abbhācikkheyyuṃ asatā abhūtena.

Cattārome, cunda, sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya

sambodhāya nibbānāya saṃvattanti. Katame cattāro?

tissu [iti + assu]

vacanīya (ptp. of vacati)

should be said; should be answered

vadamāna (prp. of vadati)

speaking; saying

ācikkhati

informs; tells (to); talks about

abbhācikkhati [abhi + ācikkhati]

misrepresents; falsely accuses

asatā (ind.) [na + √as + a + tā]

falsely; unjustly; lit. as not being

abhūtena (ind.) [na + √bhū + ta + ena]

falsely; untruthfully; lit. with something nonexistent

ekantanibbidā (f.)

complete dis-enchantment; total disinterest; lit. only dispassion

Idha, cunda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ

vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayaṃ paṭhamo sukhallikānuyogo.

Puna caparaṃ, cunda, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso

ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Ayaṃ dutiyo sukhallikānuyogo.

√vic

(root) separate

viviccati [vi + √vic + ya + ti]

is separate (from); is detached (from); is disengaged (from)

vivicca (ger. of viviccatti)

separating (from); aloof (from)

viveka (m.) [vi + √vic + \*a]

(1) seclusion; solitude; detachment (2) discrimination; understanding

vivekaja (adj.) [viveka + ja]

born from seclusion; (or) born from discrimination

vūpasama (m.)

peace (of); calming (of); subsiding (of); settling (of)

ajjhata (adj.) [adhi + atta]

inner; internal; personal; in oneself

pasīdati

(1) is bright; is calm; becomes clear (2) gains confidence; is inspired (3) is pleased; is happy; is appeased (4) settles down; subsides; calms down

sampasādana (nt. from sampasīdati)

calming; tranquillising; pacifying; settling

cetaso (m.)

of the mind; for (one having such a) mind

ekodibhāva (m.) [ekodi + bhāva]

singleness; integration; unification; lit. unified state

Puna caparaṃ, cunda, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno,

sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti

tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ tatiyo sukhallikānuyogo.

Puna caparaṃ, cunda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva

somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ

jhānaṃ upasampajja viharati. Ayaṃ catuttho sukhallikānuyogo.

upekkhaka (adj.)	balanced; equanimous; non-reactive; looking on; lit. onlooker
sampajāna (adj.)	clearly aware; fully knowing; completely comprehending
pahāna (nt. from pajahati)	giving up (of); letting go (of); removal (of); abandoning (of)
pubbeva [pubba + eva]	just before; previous to; as before
somanassa (nt.) [su + √man + as + *ya]	(mental) pleasure; happiness; joy
domanassa (nt.)	(mental) suffering; distress; depression; grief
atthaṃ gacchati (idiom)	disappears; dissolves; vanishes; lit. goes home
atthaṅgama (m.) [atthaṃ + gama]	disappearance; settling down; subsiding; lit. going home
upekkhāsati pārisuddhi (f.)	purification of awareness by equanimity

Ime kho, cunda, cattāro sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya

abhiññāya sambodhāya nibbānāya saṃvattanti.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

‘ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharanti’ti.

Te vo ‘evaṃ’ tissu vacanīyā. Sammā te vo vadamānā vadeyyuṃ, na te vo abbhācikkheyyuṃ asatā

abhūtena.

Sukhallikānuyogānisamsa

Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

‘ime panāvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ kati phalāni katānisamsā

pāṭikañkhā’ti?

Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:

ānisaṃsa (m.)	benefit (in); good result (of)
kati (pron.) [ka + ti]	How many?
paṭikaṅkhati	anticipates; expects; awaits; wishes for
paṭikaṅkha (adj. ptp. of paṭikaṅkhati)	to be expected; can be anticipated; lit. to be wished

‘ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ cattāri phalāni cattāro

ānisaṃsā paṭikaṅkhā. Katame cattāro?

Idhāvuso, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato

sambodhiparāyaṇo. Idaṃ paṭhamāṃ phalaṃ, paṭhamo ānisaṃso.

saṃyojana (nt.)	fetter; chain; bond; lit. yoking together
parikkhaya (m.)	exhaustion; slow destruction; extinction; depletion
sotāpanna (adj.) [sota + āpanna]	who has entered the stream
vinipāta (m.)	state of suffering; purgatory; underworld; lit. bad fall
avinipātadhamma (adj.)	not liable to states of suffering; lit. not bad fall nature
niyata (adj.)	(1) controlled; restrained (2) certain; unavoidable; of fixed destiny; lit. controlled down
parāyaṇa (adj.)	destined (for); culminating (in); going towards; lit. going beyond
sambodhiparāyaṇa (adj.)	destined for full awakening

Puna caparaṃ, āvuso, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā

sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. Idaṃ dutiyaṃ phalaṃ,

dutiyo ānisaṃso.

Puna caparaṃ, āvuso, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā

opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā. Idaṃ tatiyaṃ phalaṃ, tatiyo

ānisaṃso.

tanutta (nt.)	reduction; diminution; decrease; lit. thinness; thin state
sakadāgāmī (adj.)	once-returner
sakideva [saki + eva]	only once; just one time
dukkhassanta (m.) [dukkhassa + anta]	end of suffering
orambhāgiya (adj.)	lower; lit. connected to the lower part
opapātika (adj.)	spontaneously reborn; spontaneously generated
anāvattidhamma (adj.)	not destined to return; lit. non-returning nature

Puna caparaṃ, āvuso, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Idaṃ catutthaṃ phalaṃ catuttho ānisaṃso.

Ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ imāni cattāri phalāni, cattāro ānisaṃsā pāṭikaṅkhā'ti.

anāsava (adj.)	taint-less; undefiled
cetovimutti (adj.)	liberated by mind
paññāvimutti (adj.)	liberated by wisdom
sayaṃ (ind.)	by one's own; oneself; one's own
abhiññā (f.)	direct knowledge; higher understanding; lit. complete knowledge

#### JHĀNĀDISUTTA (SN 53.1-12)

Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;

evameva kho, bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulikaronto

nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

nadī (f.)	river
pācīna (adj.)	eastern
ninna (adj.)	sloping towards; inclining to; lit. bent down
poṇa (adj.)	sloping down to; inclining down to; leading to
pabbhāra (adj.)	sloping towards; inclining towards; leading to
pabbhāra (m.)	mountain side; mountain slope

## CETANĀKARAṆĪYASUTTA (AN 10.2)

“Sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṃ: ‘avippaṭisāro me uppajjatū’ti.

Dhammatā esā, bhikkhave, yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati.

Avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṃ: ‘pāmojjaṃ me uppajjatū’ti. Dhammatā esā, bhikkhave, yaṃ avippaṭisārissa pāmojjaṃ jāyati.

sīlavata (nt.)	precepts and practices; ethics and observances
sampanna (adj.)	(1) fully grown; ripe; lit. succeeded (2) accomplished (in); fulfilled
sīlasampanna (adj.)	accomplished in virtue; lit. succeeded in behaviour
cetanā (f.)	intending; willing
karaṇīya (nt. / ptp.)	(1) duty; obligation; lit. to be done (2) should be done
vippaṭisāra (m.)	remorse; regret; lit. remembering back negatively
pāmojja (nt.)	joy; happiness; gladness

Sīlavato ... avippaṭisāro ... pāmojjaṃ jāyati ... pīti uppajjati ... kāyo passambhati ... sukhaṃ

vediyati ... cittaṃ samādhīyati ... yathābhūtaṃ jānāti passati ... nibbindati virajjati ...

vimuttiñāṇadassanaṃ sacchikaroti.

Iti kho, bhikkhave, nibbidāvirāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisamsa;

yathābhūtañāṇadassanaṃ nibbidāvirāgatthaṃ nibbidāvirāgānisamsaṃ;

samādhī ... sukhaṃ ... passaddhī ... pīti ... pāmojjaṃ ... avippaṭisāro ...

kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisamsāni.

Iti kho, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti apārā pāraṃ gamanāyā”ti.

attha	(8) for the purpose of; for the sake of; for the benefit of
passambhati [pa + √sambh + a + ti]	calms down; relaxes; becomes quiet
passaddhī (f.) [pa + √sambh + ti]	calmness; tranquillity; peace; stillness; serenity
abhisandeti	fills up; fills to the brim; overflows; lit. causes to overflow
apāra (nt.)	near shore
pāra (nt.)	far shore
gamanāyā (nt.)	to go (to); for going to see; for visiting

## EXERCISES

This bhikkhu comes from the town Ericeira.

---

He needed food (there was a need), and a coffee-drink.

---

Having walked for alms,

---

he gained (*labbhati*) many fruits and a coffee-drink from lay supporters.

---

From here, he goes to the eating-hall to eat.

---

After the meal, the hall should be swept.

---

Having eaten, having entered his hut, he meditates (*jhāyati*).

---

The lay woman offers many material (*āmisā*) offerings for the support of the holy life.

---

He understands that pleasant feeling.

---

The Blessed One teaches the Teaching for the restraint of defilements.

---

Someone (*ekacca*), the fool, having killed (*vadhitvā*) breathing-things, makes himself happy (*sukheti*).

---

And further, here someone, with the five strands of sensuality amuses himself (*paricāreti*).

---

It doesn't lead to disenchantment and dispassion.

---

Sectarians (gone-forth) might / could speak like this:

---

We don't see the advantages (*ānisaṃsa*) in this Discipline of the Noble Ones.

---

For one of excellent morality (*śīlasampanna*), non-remorse (*avippaṭṭisāra*) arises.

---

For one of non-remorse, gladness (*pāmojja*) is born.

---