

# Pāli Readings

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## CONTENTS

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<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 (1)</b>	<b>14</b>
Two Kinds of Pleasant Feeling . . . . .	14
Pāsādikasutta (DN 29) . . . . .	14
Exercises . . . . .	17
<b>Indulgence in Pleasure (2)</b>	<b>18</b>
Pāsādikasutta, cont. (DN 29) . . . . .	18
Exercises . . . . .	21
<b>Indulgence in Pleasure (3)</b>	<b>22</b>
Jhānādisutta (SN 53.1-12) . . . . .	22
Cetanākaraṇīyasutta (AN 10.2) . . . . .	22
Exercises . . . . .	24
<b>Pabbajitaabhiṇhasutta (AN 10.48)</b>	<b>26</b>

## RATANA SUTTA PARITTA (SNP 2.1)

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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 daḥhena,  
 Nikkāmino gotamasāsanamhi;  
 Te pattipattā amataṃ vigayha,  
 Laddhā mudhā nibbutiṃ bhuñjamānā;  
 Idampi saṅghe ratanaṃ pañītaṃ,  
 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
daḥha (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 avirūḥichandā,

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
virūḥi (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)

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(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, bhagavantāṃ pucchāmi:

‘kathaṃrūpe kho, bhante, satthari pasanno kāyassa bhedā paramā maraṇā sugatīmyeva upapajjati,  
no duggatīṃ? Kathaṃrūpe dhamme pasanno ... Kathaṃrūpe saṅghe pasanno ... Kathaṃrūpesu  
sīlesu paripūrakārī ... no duggatīṃ”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 tesāṃ aggamakkhāyati arahāṃ

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

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)
tesāṃ (pron.) [ta + esānaṃ]	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

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

Yāvatā, 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.

Yāvatā, 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.

bhagavā rājagahe viharati

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

cundī rājakumārī bhagavantam etadavoca ...

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

Amhākam bhātā cundo nāma rājakumāro, so etadavoca / evamāha ...

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

itthī vā puriso vā buddham saraṇam gato

the break-up of the body, after death

kāyassa bhedaṃ param maraṇā

at heaven (*sugati*) he appears / arises

sugatim upapajjati

I ask / enquire to the Blessed One ...

Aham bhagavantam pucchāmi ...

the best (*agga*) result / outcome

aggo vipāko

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

dhammā saṅkhatā vā asaṅkhatā vā

dispassion is considered (*akkhāyati*) the best

virāgo aggamakkhāyati

the craving-destruction

taṇhākkhayo

the incomparable merit-field of the world

anuttaram puñṇakkhettaṃ lokassa

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

te sīlesu paripūrenti

confident / faithful in the best teaching

agge dhamme pasannānam

# INDULGENCE IN PLEASURE (1)

---

## TWO KINDS OF PLEASANT FEELING

Sāmisam vā sukham vedanam vedayamāno ‘sāmisam sukham vedanam vedayāmī’ti pajānāti.

Nirāmisam vā sukham vedanam vedayamāno ‘nirāmisam sukham vedanam vedayāmī’ti pajānāti.

(DN 22)

sāmisā (adj.) [sa + āma + isa]

carnal; material; worldly; lit. with raw meat

nirāmisā (adj.) [nir + āma + isa]

not wordly; non-physical; spiritual

## PĀSĀDIKASUTTA (DN 29)

After the leader of the Jain sect, Nigaṇṭha Nāṭaputta 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 (*lābhā*) 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 anattasamhita 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' itī assu vacanīyā.]

Na te vo sammā vadamānā vadeyyuṃ, abbhācikkheyyuṃ asatā abhūtena.

Cattārome, cunda, sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti. Katame cattāro?

tissū [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 paṭhamāṃ jhānaṃ upasampajja viharati. Ayaṃ paṭhamo sukhallikānuyogo.

Puna caparaṃ, cunda, bhikkhu vitakkavicāraṇaṃ vūpasamā ajjhattaṃ 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)

ajjhatta (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

## EXERCISES

This bhikkhu comes from the town Ericeira.

Eso bhikkhu Ericeira nigamasmā āgacchati.

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

Attho maṃ bhattena ca kāphī-pānena ca. / Bhattaṇca kāphī-pānaṇca attho hoti.

Having walked for alms,

(So,) Piṇḍāya caritvā,

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

bahu phalāni ca kāphī-pānaṇca upāsakehi labbhati.

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

Tato dāna-sālaṃ / bhattaggam bhuñjitum gacchati.

After the meal, the hall should be swept.

Pacchābhattaṃ, taṇṭhānaṃ / dāna-sālaṃ sammajjitabbaṃ.

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

Bhuñjitvā, so kuṭim pavisitvā, jhāyati.

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

Upāsikā / -āyo bahu āmisā dānā deti brahmacariyānuggahāya.

He understands that pleasant feeling.

So taṃ sukhaṃ vedanaṃ pajānāti.

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

Bhagavā āsavānaṃ saṃvarāya dhammaṃ deseti.

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

Ekacco bālo paṇe vadhitvā attānaṃ sukheti.

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

Puna caparaṃ, idhekacco pañcahi kāmagaṇehi attānaṃ paricāreti.

It doesn't lead to disenchantment and dispassion.

Na nibbidāya na virāgāya saṃvattati.

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

Paribbājaka evaṃ vadeyyum:

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

Na passāma ānisaṃsā ete ariyassa vinaye.

For one of excellent morality (*silasampanna*), non-remorse (*avippaṭisāra*) arises.

Yaṃ silasampannassa avippaṭisāro uppajjati.

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

Yaṃ avippaṭisāriṣṣa pāmojjaṃ jāyati.

## INDULGENCE IN PLEASURE (2)

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### PĀSĀDIKASUTTA, CONT. (DN 29)

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 sukhasa ca pahānā dukkhasa 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’ tisso 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 pāṭikaṅkhā’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

## EXERCISES

Friend, let us go to the Bamboo Grove.

Āvuso, veļuvanaṃ gacchāma.

I will not go, but let the master go.

Ahaṃ na gacchissāmi, kho pana / atha kho ayyo gacchatu.

It is going to rain, the master should take an umbrella.

Devo vassissati, ayyo chattaṃ hareyya / haratu.

Don't forget (neglect) your sandals.

Tumhākaṃ upāhanāyo / pādukāyo mā ariṇcasi.

Welcome Sir. You seem tired, (body/limbs) covered with veins.

Svāgataṃ bhante. Tumhe kilantaṃ dissati, dhamanisanthataṃ.

Having returned, I will prepare a cup of juice for you.

Paccāgantvā, tuyhaṃ udaka'mallako / yūsaṃ / pānaṃ paṭiyādessāmi.

Good idea (well-thought). You are an intelligent man.

Sucintitaṃ. Tumhe eko puriso paṇḍito / medhāvī.

Where is the sugar or honey?

Kattha phāṇitaṃ vā madhum vā?

I'm sorry. We don't have. / There isn't.

Khamāpana / Vipparisāraṃ. Mayaṃ na labhāma. / Etaṃ natthi.

Never mind. I will drink it without sugar.

Tiṭṭhatu. Ahaṃ taṃ phāṇitaṃ vinā pivissāmi.

Please give me the bean-broth (i.e. soya milk).

Detha me muggayūsaṃ.

Sir, is this your cup?

Bhante, imaṃ mallakaṃ tumhākaṃ / mallako āyasmatassa?

No, friend. My cup is here. That is yours.

No hetāṃ āvuso. Mama mallako idhāsi. Taṃ tumhākaṃ.

Please wash this cup and spoon.

Dhovetha imaṃ mallakaṇca dabbīṇca / kaṭacchuṇca.

Thank you friend, I am delighted.

Anumodāmi, ayaṃ pamodito / pamudito.

May you abide equanimous, mindful and happy.

Upekkhako sato sukhito viharatu.

## INDULGENCE IN PLEASURE (3)

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### 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
bhāventa	(prp. of bhāveti) cultivating; developing

### CETANĀKARAṆĪYASUTTA (AN 10.2)

“Sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṃ: ‘avippaṭisāro me uppajjatū’ti.  
Dhammatā esā, bhikkhave, yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati.  
Avippaṭisāriṣṣa, bhikkhave, na cetanāya karaṇīyaṃ: ‘pāmojjaṃ me uppajjatū’ti. Dhammatā esā,  
bhikkhave, yaṃ avippaṭisāriṣṣa 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 vimuttiñāṇadassanatto vimuttiñāṇadassanānisamso;

yathābhūtañāṇadassanaṃ nibbidāvirāgaṭṭhaṃ nibbidāvirāgānisamsaṃ;

samādhi ... sukhaṃ ... passaddhi ... pīti ... pāmojjaṃ ... avippaṭṭisāro ...

kusalāni sīlāni avippaṭṭisāratthāni avippaṭṭisārānisamsāni.

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
passaddhi (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
gamanāya (nt.)	to go (to); for going to see; for visiting



## EXERCISES

**Break down the sentence and fill out the details where applicable. (pos = part of speech)**

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhat-tabahiddhā vā dhammesu dhammānupassī viharati. Samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati.

word	pos		meaning	construction
Iti	ind		this	
ajjhataṃ	ind	adv.acc.sg.	internally	adhi + atta
→ ajjhata	adj		internal	
vā	ind	conj.	or	
dhammesu	noun	masc.loc.pl.	in mental phenomena	
dhammānupassī	adj		observing phenomena	dhamma + anupassī
→ anupassī	adj		observing	anupassati
→ anupassati	verb	pr.3rd.sg.	sees; observes	
viharati,	<u>verb</u>	<u>pr.3rd.sg</u>	<u>dwells</u>	
bahiddhā	<u>ind</u>	<u>adv.</u>	<u>externally</u>	<u>bahiddha</u>
→ bahiddha	<u>adj</u>		<u>external</u>	
samudaya	<u>noun</u>	<u>masc.</u>	<u>origin; appearance</u>	
vaya	<u>noun</u>	<u>masc.</u>	<u>dissolution</u>	

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti

word	pos		meaning	construction
‘Atthi	<u>verb</u>	<u>pr.3rd.pl.</u>	<u>there are</u>	<u>√as + ti</u>
dhammā	<u>noun</u>	<u>masc.pl.</u>	<u>mental phenomena</u>	
’ti	<u>ind</u>		<u>quote mark</u>	<u>iti</u>
vā	<u>ind</u>	<u>conj.</u>	<u>or</u>	
panassa	<u>sandhi</u>		<u>and for him</u>	<u>pana + assa</u>
→ pana	<u>ind</u>		<u>moreover; and so</u>	
→ assa	<u>pron</u>	<u>masc.dat.</u>	<u>for him</u>	<u>ima + ssa</u>
sati	<u>noun</u>	<u>fem.nom.sg.</u>	<u>mindfulness</u>	

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word	pos		meaning	construction
paccupaṭṭhitā	adj	pp.; fem.nom.sg.	is present; is established	pati + upaṭṭhāti
→ paccupaṭṭhāti	verb	pr.3rd.sg.	attends to	
→ upaṭṭhāti	verb	pr.3rd.sg.	is nearby; lit. stands near	
hoti	verb	pr.3rd.sg.	is; exists	√hū + a + ti

yāvadeva nāṇamattāya paṭissatimattāya

word	pos		meaning	construction
yāvadeva	sandhi		only for; as much as	yāva + eva
nāṇamattāya	noun	fem.dat.sg.	for a degree of (mere) knowing	
→ nāṇa	noun	nt.	knowledge; understanding	
→ mattā	noun		quantity; degree of	
paṭissatimattāya	noun	fem.dat.sg.	for a degree of mindfulness	
→ paṭissati	noun	fem.	self-awareness; remembering	pati + sati

anissito ca viharati, na ca kiñci loke upādiyati.

word	pos		meaning	construction
anissito	adj	pp.neg.nom.	detached; independent	a + nissita
→ nissayati	verb	pr.3rd.sg.	depends on; relies on	
ca	ind	conj.	and	
viharati,	verb	pr.3rd.sg.	dwells	
na	ind	neg.	not	
ca	ind	conj.	and	
kiñci	ind		something; anything	ka + im + ci
loke	noun	masc.loc.sg.	in the world	
upādiyati.	verb	pr.3rd.sg.	grasps; clings to	upa + ādiyati
→ ādiyati	verb	pr.3rd.sg.	takes; grasps	√ādā + ya + ti

## PABBAJITAABHIṆHASUTTA (AN 10.48)

Break down the sentence and fill out the details where applicable. (pos = part of speech)

‘Dasayime, bhikkhave, dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā. Katame dasa?

word	pos		meaning	construction
Dasayime,	<u>sandhi</u>		<u>these ten</u>	<u>dasa + ime</u>
bhikkhave,	<u>noun</u>	<u>masc.voc.pl.</u>	<u>monks!</u>	
dhammā	<u>noun</u>	<u>masc.nom.pl.</u>	<u>things, qualities</u>	
pabbajitena	<u>noun</u>	<u>masc.instr.sg.</u>	<u>by a monastic / exiled</u>	<u>pp. of pabbajati</u>
abhiṇhaṃ	<u>ind</u>		<u>continuously; repeatedly</u>	
paccavekkhitabbā.	<u>adj</u>	<u>ptp.</u>	<u>should be reviewed</u>	<u>pati + ava + √ikkh + itabba</u>
→ ikkhati	<u>verb</u>		<u>looks at</u>	
Katame	<u>pron</u>	<u>nt.nom.pl.</u>	<u>Which one (of many)?</u>	<u>ka + tama</u>
dasa?	<u>ord</u>		<u>ten</u>	

‘Vevaṇṇiyamhi ajjhupagato’ti pabbajitena abhiṇhaṃ paccavekkhitabbā.

word	pos		meaning	construction
‘Vevaṇṇiyamhi			<u>I am not coloured</u>	<u>vevaṇṇiya + amhi</u>
→ vevaṇṇiya		<u>nt.</u>	<u>change of social order lit. discolouration; removed colour</u>	
→ vaṇṇa	<u>noun</u>	<u>masc.</u>	<u>colour; appearance</u>	<u>lit. cover</u>
ajjhupagato’ti	<u>pp.</u>		<u>who has reached / arrived at</u>	<u>adhi + upagata</u>

‘Parapaṭibaddhā me jīvikā’ti pabbajitena abhiṇhaṃ paccavekkhitabbā.

word	pos		meaning	construction
‘Parapaṭibaddhā	<u>adj</u>		<u>bound to other people; supported by others</u>	
→ para	<u>pron</u>		<u>other; another person</u>	
→ paṭibandhati	<u>verb</u>		<u>attaches; binds (onto); lit. ties back</u>	
me	<u>pron</u>		<u>my; mine</u>	
jīvikā’ti	<u>noun</u>	<u>fem.</u>	<u>livelihood; way of life</u>	<u>√jīv + ikā</u>

‘Añño me ākappo karaṇīyo’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos		meaning	construction
‘Añño	<u>pron</u>	<u>nom.</u>	<u>another; other</u>	
me	<u>pron</u>		<u>my; mine</u>	
ākappo	<u>noun</u>	<u>masc.nom.sg.</u>	<u>conduct; behaviour</u>	
karaṇīyo’ti	<u>adj</u>		<u>should be done</u>	
→ yogo karaṇīyo	<u>idiom</u>		<u>effort should be made</u>	

‘Kacci nu kho me attā sīlato na upavadatī’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos		meaning	construction
‘Kacci nu kho	<u>idiom</u>		<u>Is it so? Perhaps?</u>	
me	<u>pron</u>		<u>me; mine</u>	
attā	<u>noun</u>	<u>masc.nom.pl.</u>	<u>self</u>	
sīlato	<u>noun</u>	<u>nt.abl.</u>	<u>from/about my conduct</u>	
na	<u>neg</u>			
upavadatī’ti	<u>verb</u>		<u>blames; criticizes; finds fault (with)</u>	

‘Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos		meaning	construction
‘Kacci nu kho	<u>idiom</u>		<u>Is it so? Perhaps?</u>	
maṃ	<u>pron</u>		<u>me; mine</u>	
anuvicca	<u>adj</u>	<u>ger.</u>	<u>investigating; finding out</u>	<u>anuvijjati</u>
viññū	<u>adj</u>		<u>wise; intelligent</u>	
sabrahmacārī	<u>noun</u>	<u>masc.nom.pl.</u>	<u>holy co-travellers</u>	<u>sa + brahma + cārī</u>
sīlato	<u>noun</u>	<u>nt.abl.</u>	<u>from/about my conduct</u>	
na	<u>neg</u>			
upavadantī’ti	<u>verb</u>		<u>blames; criticizes; finds fault (with)</u>	

‘Sabbhehi me piyehi manāpehi nānābhāvo vinābhāvo’ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
‘Sabbhehi			
me			
piyehi			
manāpehi			
nānābhāvo			
vinābhāvo’ti			

‘Kammassakomhi kammaḍāyādo kammayoni kammabandhu kammaṭṭisaraṇo,

word	pos	meaning	construction
‘Kammassakomhi			
→ kammāsaka			
kammaḍāyādo			
→ ḍāyāda			
kammayoni			
→ yoni			
kammabandhu			
→ bandhu			
kammaṭṭisaraṇo,			
→ ṭṭisaraṇa			

yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa ḍāyādo bhavissāmi’ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
yaṃ			
kammaṃ			
karissāmi			
kalyāṇaṃ			
vā			

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word	pos	meaning	construction
pāpakam			
vā			
tassa			
dāyādo			
bhavissāmī'ti			

‘Kathambhūtaṣṣa me rattindivā vītivattantī’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
‘Kathambhūtaṣṣa			
me			
rattindivā			
→ ratta			
→ divā			
vītivattantī’ti			
→ vītivattati			
→ vattati			
→ vītipatati			
→ patati			

‘Kacci nu kho’haṃ suñṇāgāre abhiraṃmāmi’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
‘Kacci nu kho			
’haṃ			
suñṇāgāre			
→ agāra			
abhiraṃmāmi’ti			
→ ramati			

‘Atthi nu kho me uttari manussadhammā alamariya-ñāṇadassana-viseso adhigato,

word	pos	meaning	construction
‘Atthi nu kho			
me			
uttari			
manussadhammā			
alamariya			
ñāṇadassana			
viseso			
adhigato,			

so’haṃ pacchime kāle sabrahmacārīhi puṭṭho na mañku bhavissāmi’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
so’haṃ			
pacchime			
kāle			
sabrahmacārīhi			
puṭṭho			
na			
mañku			
bhavissāmi’ti			

Ime kho, bhikkhave, dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā’ti.