

FIRST
EDITION

Cariyāpīṭakapāṭi

BOOK OF
BASKET OF CONDUCT



A Contemporary Translation

BHIKKHU MAHINDA
(ANĀGĀRIKA MAHENDRA)

Khuddakanikāye
IN THE MINOR COLLECTION

Cariyāpiṭakapāḷi

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A Contemporary Translation

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(ANĀGĀRIKA MAHENDRA)

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DEDICATION

To all the Sentient Beings:

desirous of Dhamma,
protecting Dhamma,
practicing Dhamma,
perfecting the practice of Dhamma –

May they attain to the ambrosial state of Nibbāna at the
earliest

*“Jāli, daughter Kaṇhājina, Maddidevi the faithful wife;
I didn’t think before giving them away, because it was for enlightenment. (V118)*

*“I didn’t hate either of my children, I didn’t hate Maddidevi;
Omniscience was dear to me, that’s why I gave away the dear ones. (V119)*

GRATITUDE

Much gratitude is due to all the dhamma writers, especially Mr. G. P. Malalasekera, who compiled the Dictionary of Pāli Proper Names, which has been used generously to provide information on various Therā and personalities in this book. All the clearly understandable and meaningful dhamma contained herein is due to them – all errors and misunderstandings are mine alone.

Thanks are also due to VRI-India, and in particular to Mr. S. P. Goenka and Mr. Lokesh Goenka, for their gracious permission to reproduce the CST edition Pāli source text in the book. Also a grateful shout-out to the Digital Pāli Dictionary and its creator Ven Bhikkhu Bodhirasa. With the addition of a Sandhi-Splitter, it is now a very useful tool – perhaps the best of the breed. Much gratitude is also due to all the monasteries and meditation centers that have willingly taken on the task of distributing this book.

The book was completed while I stayed at the Sumathipāla Araña, Kanduboda, Sri Lanka under the guidance of Pemāsiri Bhante. I have benefitted much from the evening discussions with Bhante.

I also thank the Sri Lanka Buddhasasana Ministry and Sri Lanka Immigration for extending my visa to complete the translation work, Mr. Nalin Ariyaratne for the cover and book design, and Ms. Pooja Gokul for the permission to use the Sanchi Torana sketch in the back cover logo.

All the donors and supporters in Sri Lanka are thanked for their kind and generous contributions of time and material that helped make this book a reality.

May all beings share bountifully in the merits of this work. May all beings share in the merits of this work. May all beings be happy, be peaceful, be liberated.

Sumathipāla Araña, Kanduboda, Sri Lanka
January 2022, itivuttaka@gmail.com

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GUIDE TO PĀLI PRONUNCIATION

The Pāli alphabet consists of:

Vowels:

- a (as in “cut” or “us”)
 - ā (as in “ah” or “art”)
 - i (as in “king” or “is”)
 - ī (as in “keen” or “eel”)
 - u (as in “put”)
 - ū (as in “rule” or “boon”)
 - e (as in “way” or “end”)
 - o (as in “home” or “ox”)
- e and o are long before a single consonant (“me” & “bone”)
 - e and o are short before a double consonant (“end” & “ox”)

Consonants:

- Gutturals: k, kh, g, gh, ñ
 - Palatals: c, ch, j, jh, ñ
 - Cerebrals: ṭ, ṭh, ḍ, ḍh, ṇ (tongue on roof of mouth)
 - Dentals: t, th, d, dh, n (tongue behind upper teeth)
 - Labials: p, ph, b, bh, m
 - Semivowels: y, r, l, l, v
 - Sibillant: s
 - Aspirate: h
 - Niggahīta: ṁ (like ng in “song”)
- Among the consonants, g is always pronounced as in “good,” c as in “church,” ñ as in “onion”.
 - The aspirates – kh, gh, ch, jh, ṭh, ḍh, th, dh, ph, bh – are single consonants pronounced with slightly more force than the non-aspirates, thus th as in “Thomas” (not as in “thin”), ph as in “puff” (not as in “phone”).
 - Double consonants are always enunciated separately, thus dd as in “mad dog,” gg as in “big gun”.
 - An o and an e always carry a stress; otherwise the stress falls on a long vowel – ā, ī, ū, or on a double consonant, or on ṁ.

(Courtesy Venerables Balangoda Ānanda Maitreya and Bhikkhu Bodhi)

BIBLIOGRAPHY AND ABBREVIATIONS

- ACC** Access To Insight (www.accesstoinsight.org).
- APA** Walters, Jonathan S.; Apadānapāli: Legends of the Buddhist Saints; Whitman College 2018 (PDF Edition) (<http://www.apadanatranslation.org>).
- CDB** Venerable Bhikkhu Bodhi; The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya (Teachings of the Buddha) Wisdom Publications. 2000 Kindle Edition.
- CP** Bhikkhu, Mahinda; Cariyāpiṭaka – Book of Basket of Conduct: A Contemporary Translation, First Edition, Dhamma Publishers. 2022 Kindle Edition.
- CP-H** Horner, Isaline B.; Cariyāpiṭaka: Basket of Conduct; The Minor Anthologies of the Pāli Canon; Sacred Books of the Buddhists Vol. XXXI; PTS 2007 (2-in-1 Edition, including Buddhavaṃsa).
- CP-L** Law, Bimala Charan; Cariyapitaka; Motilal Banarsidass; 1924. PDF Edition.
- CST** Chatṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition copyright © 1995 Vipassana Research Institute.
See Endnote 1 for abbreviations used by CST in Pāli text.
- DHP** CST Dhammapadapāli.
- DPPN** Malalasekera, G. P; Dictionary of Pāli Proper Names (Online Version: <http://www.aimwell.org/DPPN/index.html>).
- ITI** Bhikkhu, Mahinda; Itivuttakapāli – Book of This was Said: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- LDB** Walshe, Maurice; The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya (Teachings of the Buddha) Wisdom Publications. 1987, 1995 Kindle Edition.

- MLDB** Venerable Bhikkhu Bodhi; The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya (Teachings of the Buddha) Wisdom Publications. 2005 Kindle Edition.
- NDB** Venerable Bhikkhu Bodhi; The Numerical Discourses of the Buddha: A Complete Translation of the Aṅguttara Nikāya (Teachings of the Buddha) Wisdom Publications. 2012 Kindle Edition.
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- THAG** Bhikkhu, Mahinda; Theragāthāpāḷi – Book of Verses of Elder Bhikkhus: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- THIG** Bhikkhu, Mahinda; Therīgāthāpāḷi – Book of Verses of Elder Bhikkhunis: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- UD** Bhikkhu, Mahinda; Udānapāḷi – Book of Inspired Utterances: A Contemporary Translation, Dhamma Publishers. 2022 Kindle Edition.

ONLINE DICTIONARIES

- DICT-P** (1) PTS Pāḷi-English Dictionary–<http://dsal.uchicago.edu/dictionaries/pali/>
- DICT-S** (2) Sanskrit–<http://andhrabharati.com/dictionary/sanskrit/index.php#ws-1>
- DICT-W** (3) Wisdom Library–<http://www.wisdomlib.org/>

INTRODUCTION

At the outset, I would like to clarify that I am not a big fan of making every introduction in a book I publish to be different. In keeping with that philosophy, the reader will notice that parts of this introduction are identical to what I have written previously in the introductions to my translations of Udāna, Itivuttaka, Theragāthā, and Therīgāthā.

The present book, Cariyāpiṭaka, belongs to the Khuddaka Nikāya of the Sutta Piṭaka of the Pāli Tipiṭaka. Tipiṭaka literally means three heaps/collections/baskets, consisting of Sutta Piṭaka, Vinaya Piṭaka, and Abhidhamma Piṭaka.

Sutta Piṭaka is a collection of the suttā or discourses preached by Lord Buddha and his eminent disciples. Vinaya Piṭaka is a collection of the rules and regulations by which the Saṅgha is to monitor and regulate itself and maintain the purity. Abhidhamma Piṭaka is a collection of topics and indices to codify and remember the Teaching.

Sutta Piṭaka is further divided into five Nikāyā or collections, depending on a common characteristic, be it the size of the discourse (Dīgha Nikāya and Majjhima Nikāya), the theme (Saṃyutta Nikāya), or the number of things mentioned therein (Aṅguttara Nikāya). Then there were discourses or collections thereof which were put into a basket named Khuddaka Nikāya, literally the Minor Collection, but which, by size, is the largest among the five Nikāyā. Khuddaka Nikāya contains a number of books including Cariyāpiṭaka, the subject of this translation.

Dīgha Nikāya	Collection of Long Discourses
Majjhima Nikāya	Collection of Middle Length Discourses
Saṃyutta Nikāya	Collection of Thematic Discourses
Aṅguttara Nikāya	Collection of Numerical Discourses
Khuddaka Nikāya	Collection of Minor Discourses

I have always felt that the books in the Khuddaka Nikāya have not received their due because of a lack of freely available and approachable translations, hence this focus on translating the

gems from the Khuddaka Nikāya. CST AN 7.68 and MN 22.238 (NDB 7.68 and MLDB 22.10 Alagaddūpama Sutta, respectively) provide an early classification of the Dhamma literature, given by Lord Buddha himself: “... suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam ...”. NDB 7.68 translates this as “... discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, marvelous accounts, and questions-and-answers ...” while MLDB 22.10 Alagaddūpama Sutta translates it as “discourses, stanzas, expositions, verses, exclamations, sayings, birth stories, marvels, and answers to questions”.

Consider the fact that of these nine categories, at least four of them (gātham, udānam, itivuttakam, jātakam) primarily or exclusively come from the books of Khuddaka Nikāya (admittedly, Book 1 of Saṃyutta Nikāya and many suttā in other Nikāyā have verses). Thus, learning and understanding the gems of Khuddaka Nikāya does assume an urgent role for a student of the Dhammā who wants to learn the Buddha vacanā in all its multiplicities. In previous efforts, we have translated Udānapāli, Itivuttakapāli, Theragāthāpāli, and Therīgāthāpāli. Continuing the tradition, here is the translation of Cariyāpiṭakapāli.

Notes on Pāli Text

Various books in the Khuddaka Nikāya, verily in all of Sutta Piṭaka, belong to different strata when they were compiled or added to the Pāli canon. Based on linguistic analysis, most scholars believe Cariyāpiṭaka to be a later accretion to the Pāli canon – probably after Ashokan times. However, language is not, and should not be, the only criteria to judge the age of a book. All the suttā in this book are spoken by Lord Buddha and describe his past lives (Jātakā). Jātakā are one of the earliest literatures in the entire world history, not just in the Buddhist Canon. One may ask how and why? Because when a Buddha Sāsana (dispensation) ends, all the teachings also disappear, leaving nothing behind until the next Buddha comes, who re-discovers the ancient path, re-rotates the Dhamma Wheel, and re-establishes the dispensation. But not everything is lost. When a Buddha’s teachings are lost in the inter-sāsanam when no Buddha dispensation exists, some stories and sayings do

survive – albeit in abridged form and mostly misunderstood (see MLDB 75.19-21 Māgandiya Sutta for an example of how a saying of previous Enlightened Ones survived from them to our Lord Buddha in an abridged form and was misunderstood by wanderers). The Buddhist Jātakā as we have it do appear across a broad spectrum of Indian Literature, Buddhist and non-Buddhist alike, because they most likely survived from the previous Enlightened Ones dispensation. Then, they were repurposed to fit into existing sectarian religions and used to teach social mores. Thus, the Buddhist Jātakā and the message they send out is far older than what the linguistic analysts would have us conclude.

It should also be borne in mind that, while discussing the topic of antiquity, parts of a given book could be later than the general age assigned to that book. Evidently Cariyāpiṭaka belongs to one of the earlier strata. Some suttā herein are based on the suttā in LDB and MLDB – for a detailed analysis, see Appendix 1.

As can be seen from Appendix 1, 34 suttā of Cariyāpiṭaka can be traced across the Sutta Piṭaka. If, more than 97% of Cariyāpiṭaka is duplicated across the Sutta Piṭaka, what was the need to have it in the first place? The reason is obvious. Keeping in line with the Indian inclinations, Cariyāpiṭaka was the first attempt at creating a biography of Lord Buddha – not a biography dealing with physical and mundane matters of this life but a biography stretching in to time immemorial to understand and enumerate the qualities that Lord Buddha developed over a period of 100,000 eons and four incalculables – a period beyond reckoning, an imponderable if there ever was one. Cariyāpiṭaka was meant as a guide for those interested in developing their character and their pāramī, so they can get on the path to liberation.

Cariyāpiṭaka has a total of 356 verses, divided in 3 sections of 10, 10, and 15 suttā (total 35 suttā).

Themes of Cariyāpiṭaka

Thematically speaking, Cariyāpiṭaka as a collection exhibits certain common themes.

1. The first and foremost theme underlying the entire book is that of liberation, of freedom, of Nibbāna – in this case,

emphasizing the attainment of sabbaññutaṃ or omniscience. As Ud 45 Uposatha Sutta states “Just as bhikkhus, the ocean is of one taste, the taste of salt; just like that bhikkhus, this Dhamma-Vinaya is of one taste, the taste of freedom”.

2. A second theme is that of the development of the ten pāramī, and how to go about it. Appendix 1 Tables 1.1 and 1.2 provide a detailed analysis of the Cariyāpiṭaka in terms of the underlying pāramī for each sutta and how many suttā were preached for each pāramī.
3. A third theme is that of kalyāṇamittatā – how good friendship can lead one to breakthrough, and ultimately to complete freedom. Cp 26 Temiyacariyā tells us that even devatā can act compassionately for our welfare, like the devatā did to help Temiya. Cp 10 Sasapaṇḍitacariyā informs us that having a kalyāṇamitta can make your path easier, as it did for Venerables Ānanda (identified with otter), Mahā-Moggallāna (jackal), and Sāriputta (monkey).

Uniquities of Cariyāpiṭaka

II have been able to identify following uniquenesses in Cariyāpiṭaka that do not exist elsewhere in the Sutta Piṭaka.

1. **Focus on Bodhisatta’s Past Lives**
Cariyāpiṭaka is the only book (besides JātakapāḲi) in the Sutta Piṭaka that has an exclusive focus on describing the past lives of the Bodhisatta in terms of the development of the pāramī or merits (literally aids to crossing-over).
2. **Development of Pāramī**
Cariyāpiṭaka, by describing the past lives of the Bodhisatta in terms of the development of the ten pāramī, recreates a biography of the Bodhisatta from time immemorial.
3. **Quest for Sabbaññuta (Omniscience)**
Cariyāpiṭaka is the only book in the Sutta Piṭaka that has a very detailed focus on the quest for the Sabbaññuta or Omniscience. At ten places in this book, the Bodhisatta utters that “Omniscience was dear to me ...” that’s why I did a particular deed.

Out of these ten utterances, five are related to dāna

(generosity), one to sīla (virtue), three to nekkhamma (renunciation), and the final one to adhiṭṭhāna (strong determination).

This also ties up with Buddhavaṃsapāli where Bodhisatta Sumedha (future our Lord Buddha) desires to obtain omniscience three times. Similarly, Buddhā Vessabhū, Kakusandha, and Koṇāgamana are also shown desiring the omniscience in Buddhavaṃsapāli. Thus, this quest for omniscience is something that many Buddhā engage in. But why this quest?

Mahāniddesapāli-16 Sāriputtasuttaniddeso-V192 defines and describes a Buddha thus:

*“Buddhoti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca **Sabbaññutaṃ** pāpuṇi [patto (syā.)], balesu ca vasābhāvaṃ pāpuṇi. **Buddhoti** kenaṭṭhena buddho? Bujjhitā saccānīti buddho, bodhetā pajāyāti buddho, **sabbaññutāya** buddho, sabbadassāvitāya buddho, anaññāneyyatāya buddho, visavītāya buddho, khīṇāsavaśaṅkhātena buddho, nirupakkilesasaṅkhātena buddho, ekantavītarāgoti buddho, ekantavītadosoti buddho, ekantavītamohoti buddho, ekantanikkilesoti buddho, ekāyanamaggaṃ gatoti buddho, eko anuttaraṃ sammāsambodhiṃ abhisambuddhoti buddho, abuddhivīhatatā buddhipaṭilābhattā buddho”* (*emphasis* added).

“**Buddha** means the blessed one, who by himself, without a teacher, fully penetrated the never heard before Dhamma and truths, and also **reached the omniscience**, and the control of powers. **Buddha** is in what sense a Buddha? He has penetrated to the truths therefore he is a Buddha; he teaches the generation therefore he is a Buddha; **he is omniscient therefore he is a Buddha**; he is an omni-seer therefore he is a Buddha; he is without a guide therefore he is a Buddha; he is perfected therefore he is a Buddha; he is taintless therefore he is a Buddha; he is without depravities therefore he is a Buddha; he is surely without any lust therefore he is a Buddha; he is surely without any hate therefore he is a Buddha; he is surely without any delusion therefore he is a Buddha; he is without defilements therefore

he is a Buddha; he is going on one-ended path therefore he is a Buddha; he is solitary, unsurpassed, rightly enlightened therefore he is a Buddha; he is with non-intelligence destroyed and intelligence gained therefore he is a Buddha” (**emphasis** added, a complete definition of the Sabbaññuta appears at Paṭisambhidāmaggapāli-1 Mahāvaggo-1 Nāṇakathā-72 & 73 Sabbaññutañāṇaniddeso).

Thus, omniscience is an attribute of a Buddha and indicates the attainment of the right enlightenment. Now, why does a Buddha prefer omniscience over other attributes? The answer is that just like while eating a meal, one may prefer a certain type of curry over another type of curry; in the same way a Buddha may prefer omniscience over other attributes of right enlightenment.

While Sabbaññuta also appears in many books of Khuddaka Nikāya (e.g. Cūḷaniddesapāli, Paṭisambhidāmaggapāli, and Milindapañhapāli), it doesn’t appear anywhere else in the rest of the Sutta Piṭaka. It must be noted that all of the books where it appears are considered to be later additions to the Sutta Piṭaka – some, particularly Milindapañhapāli, were added as late as 1954-56 at the Chaṭṭha Saṅgāyanā in Yangon, Myanmar. But do remember, the time when a book was added to the Sutta Piṭaka is no sign of the age of the text.

Notes on Translation

Since the language and usage is so ancient and archaic, it is but natural that over the interceding two-and-a-half millennia, first in verbal transmissions and later in manuscript transmissions, inconsistencies and spelling mistakes would creep in.

Additionally, the meaning of the words, usage, and language itself would change and we see all of this reflected in the Commentary on Cariyāpiṭaka. However, I have not attempted any linguistic or grammatical comparison or analysis in this book and have largely gone with translating the CST edition, except when an alternate version from a different source (as identified in the CST source) made better sense. In most cases, such information can be gleaned from the endnotes.

I have not been overly concerned with the commentarial exegesis except when the translation of a verse was problematic and I had to resort to Commentary to understand how the commentator understood the meaning. Even then, as mentioned above, meanings were not always clear and I had to translate in accordance with my understanding of the Dhamma.

I have compared my translation with Isaline B. Horner (CP-H) translation; which is a complete translation. While IB Horner refers to a translation of Cariyāpiṭaka by BC Law (SBB Volume 9, 1938); I have not been able to find that translation. But I have found an even earlier semi-translation by BC Law (CP-L), which is not a translation in the traditional sense since author himself mentions in his Preface that “The verses of this text are so easy that they do not require any translation” and he only provides summary for each of the 35 conducts or *suttā*. Additionally, whenever I found a similar verse or prose in another work such as LDB or MLDB; I have also checked my translation with that work as well. All such information can be gathered from the endnotes.

This leaves us with a few technical things to be noted.

1. I have NOT translated Buddha, Tathāgata, Dhammā, Saṅghā, Arahant, Nibbāna, jhāna, Bhikkhu, Bhikkhuni, Brahma, Brāhmaṇa, Brāhmaṇī, Deva, Devā, Devatā, Accharā, Nāga, Petā, Yakkhā, and Kamma (and their derivations) except as noted below, in glossary, and/or in endnotes.
 - a. Buddha is translated as rightly self-enlightened when used as part of *sammāsaṃbuddha* and derivatives.
 - b. Dhammā, when translated, has been translated as nature (e.g. *samudayadhammaṃ*, *ñitadhammo*, *vipariṇāmadhammā*), phenomenon (e.g. *sahetudhamma*), or evil-doer (e.g. *pāpadhammaṃ*, *pāpadhammo*, *pāpadhammā*).
 - c. Kamma/*kammā*, when translated, has been translated as work.
 - d. Nibbāna and its derivatives/combinations, when translated, has been translated as extinguishing.
 - e. *Sabrahmacārī* and *sabrahmacārino* are translated as “co-farer of holy-life” and *brahmacariyaṃ* and derivations as “faring the holy-life”.
 - f. I translate both *karuṇaṃ* and *anukampā* (and their

derivations) as compassion. Karuṇaṃ is also translated as pitiable.

- g. Ramaṇiyā and manoramā (and their derivatives) are both translated as delightful.
- h. Gandha and derivatives have been translated as smell, scent, or fragrance.
- i. Sukhumaṃ and derivatives have been translated as fine or subtle.
- j. Terms related to “yoga” are translated as “bonds”.
- k. Terms related to “gaccha” are translated as follows:
 - “entered upon” (adhigacche, adhigaccheyya, nibbānamadhigantabbāṃ, nibbutiñcādhigacchati),
 - “arrive” (adhigamma, agacchaṃ, agacchissaṃ, sakkāyādhigatā),
 - “went” (agamāsi),
 - “attain” (ajjhagamim, ajjhagamā, bodhimajjhagamā, khayamajjhagā, samajjhaga, suddhimajjhagaṃ, suddhamajjhagā, suddhimajjhagamā),
 - “hard to attain” (duradhigamā),
 - “not attain” (cetosantimanajjhagaṃ, nādhigacchanti, nādhigacchanti”ti, nādhigaccheyya).
- l. Terms related to “attha” have been translated in this book as follows:
 - “goal” (atthacintā, atthaṃ, atthato, atthavā, paṇḍitehatthadassibhi, paramatthavijānanaṃ, sadattho, sāmāññatthoti, uttamatthassa),
 - “reason” (catthāya, etamatthaṃ, imamatthaṃ, yadattho, yassatthāya),
 - “benefit” (atthaṃ, atthassāyaṃ, atthakāmā, atthakāmassa, atthantaro, atthapucchanaṃ, atthatthiyaṃ, atthopasaṃhitā, atthūpanāyikā, hetadatthāya, imamatthamabhāsisuṃ, janenattho, nipuṇatthadassī, susukhumanipuṇatthadassinā, tassatthā, tavattho, ubhayattha, ubhinnamatthaṃ),
 - “benefit-less” (tvevānatthasaṃhitāṃ),
 - “meaning” (alamatthavicintakaṃ, atthañca, atthaññū, atthañcopaparikkhati, dhammatthasahitaṃ),

- “meaning-less” (niratthako, niratthakaṃ, mānatthe),
 - “desirous or non-desirous” (atthiko, anatthiko),
 - “use” (idamatthikaṃ),
 - “wish” (sukhattho),
 - without explicit translation (dhanattham, jīvikatthā, jīvikatthohaṃ, jīvitattham, yaññattham, yāpanattham).
2. I am translating dhuta, dhutavādo, and related words as “Austerities”, rather than as “Ascetic Practices”, which is how most everybody else translates it.
 3. I have added the titles of following type to clarify who is speaking and to whom. Some of them are based on the commentarial explanation while others are based on what I believe is taking place based on the context and the language of the verses. I have also added closing quotes in the translations but not in the original Pāli text, and this is not always documented in the endnotes.

Ayoghara to his Father:

4. Sometimes I have translated ca simultaneously as both and & too in the same verse, if it made better reading sense. However, I must admit I have not been systematic in doing so.
5. Another point the reader should keep in mind is that in Pāli, a sentence can cross the boundary of a verse and spill over into next verse or next several verses. In such a case, please read several verses together to get the meaning.
6. I have provided both Pāli text in Roman Diacritics and the English translation so it is easy for interested readers to compare them. The verses are in general translated so that the padā (parts of the verses) and translations of them are located in the same place, as far as possible but not always. For example, looking at V1:

“Kappe ca satasahassee,
pada a
Etthantare yaṃ caritaṃ,
pada c

caturō ca asaṅkhiye;
pada b
sabbam taṃ bodhipācaṇaṃ.
pada d

In this case, the translation is:

<u>"In a hundred thousand eons,</u>	<u>and four incalculables;</u>
pada a	pada b
<u>Whatever conducts I fared therein,</u>	<u>were all driven by</u>
	<u>enlightenment.</u>
pada c	pada d

Here, the Pāli source and translation are matching up by pada so this is helpful for those interested in comparing translations, comparing source and translation, or simply learning Pāli in an applied context (as opposed to classroom setting).

However, many times this makes for an awkward translation and doesn't retain the flair but that is the price one pays for fidelity to the received text. To alleviate this, and especially when the translation was on the verge of becoming non-sensical, I have supplied additional words in square brackets [] and in rare cases, I have added a pronoun. In very rare cases, I have reorganized the translation to bring out the intended meaning.

7. A full Pāli-English glossary that provides both original and deconstructed Pāli terms and their English translations will help the reader understand how Pāli words are constructed and what each constituent word means.
8. As far as the numbering of the suttā and the verses goes, the scheme's as follows:

1.1 (1) Akitticariyā – Conduct of Akitti (Not Famous)

V1 *"Kappe ca satasahassee, caturo ca asaṅkhiye;
Etthantare yaṃ caritaṃ, sabbaṃ taṃ bodhipācanaṃ.*

The bulleted list shows the <section>.<sutta> and the number following that in round brackets () shows the continuous sequential number of the sutta, irrespective of chapter and section. The verses are numbered continuously. There are a total of 35 suttā and 356 verses in the Cariyāpiṭaka.

9. I have added the meaning or translation of the Sutta name in round brackets () but the reader should keep in mind that these meanings or translations are highly conjectural and subjective.

10. Since this is an English translation, all the references provided are to the contemporary English translations so that it's easy for the reader to follow up the references provided and deepen their understanding.
11. Copious information is provided in the endnotes and appendices for those readers curious about the background. In the information quoted from DPPN, for the sake of brevity, references to Pāli sources have been removed (and replaced by references to contemporary English translations, as far as references can be tracked). I have also added the verse cross-references in the DPPN info. The DPPN source is from the online edition.

I have added the “Note:” information in the endnotes and appendices.

12. “Appendix 2: Buddhist Path by Numbered Lists” contains all the numbered lists referenced in this book. Readers are requested to consult it for any questions.
13. A note on the punctuation and quotation style – I have chosen to keep all punctuation outside the quotation marks, so I have used the UK style (“.”) rather than the US style (.”).

I hope this translation is helpful for those looking to obtain a flair, a pre-taste of what it must have been like to be freed from the defilements and be completely liberated. If this translation inspires even one reader to live by these ideals, then this translation has served, indeed well-served, the purpose.

Namo tassa bhagavato arahato sammāsambuddhassa
Veneration to the Blessed One, Arahant, Rightly Self-Enlightened

Khuddakanikāye – IN THE MINOR COLLECTION ¹

Cariyāpiṭakapāḷi BOOK OF BASKET OF CONDUCT ²

1. AKITIVAGGO – SECTION ON AKITTI

1.1 (1) *Akitticariyā* – Conduct of Akitti (Not Famous) ³

V1 “*Kappe ca satasahassee, caturo ca asaṅkhiye;
Etthantare yaṃ caritaṃ, sabbaṃ taṃ bodhipācanaṃ.*

“In a hundred thousand eons, and four incalculables;
Whatever conducts I fared therein, were all driven by
[desire for] enlightenment.” ⁴

V2 “*Atitakappe caritaṃ, t̐hapaṃyitvā bhavābhavē;
Imaṃhi kappe caritaṃ, pavakkhissaṃ suṇohi me.*

“What conducts I fared in the previous eons, in existence
after existence, keeping them aside;
What conducts I fared in this eon, I will recite, listen to me.

V3 “*Yadā ahaṃ brahāraṇṇē, suṇṇē vipinakānane;
Ajjhogāhetvā [ajjhogāhetvā (sī. syā.)] viharāmi, akitti nāma
tāpaso.*

“When I was in a great jungle, in empty woods and gardens;
Having entered I dwelt there, an ascetic named Akitti.

- V4 *“Tadā maṃ tapatejena, santatto tidivābhibhū;
Dhārento brāhmaṇavaṇṇaṃ, bhikkhāya maṃ upāgami.*
“Then because of my ascetic powers, Lord of Tāvatisa
heated up;
Having taken the brāhmaṇa form, he came to me for
begging. ⁵
- V5 *“Pavanā ābhataṃ paṇṇaṃ, atelañca alonikaṃ;
Mama dvāre ṭhitaṃ disvā, sakaṭāhena ākiriṃ.*
“Having brought the leaves from forest, without oil and salt;
Seeing someone standing on my door-step, I put it in [his] pot.
- V6 *“Tassa datvānaṃ paṇṇaṃ, nikkujjito vāna bhājanaṃ;
Punesanaṃ jahito vāna, pāvīsiṃ paṇṇasālakaṃ.*
“Having given the leaves to him, having overturned the
cooking pot;
Giving-up the desire [to go get leaves] again, I entered the
leaf-hut.
- V7 *“Dutiyampi tatiyampi, upagañchi mamantikaṃ;
Akampito anolaggo, evamevamadāsahaṃ.*
“Second time and third time too, he approached me;
Neither angry nor downcast, I gave again and again.
- V8 *“Na me tappaccayā atthi, sarīrasmiṃ vivaṇṇiyaṃ;
Pīṭisukhena ratiyā, vītināmemi taṃ divaṃ.*
“Because of that, I don’t have discolored body;
Nights are rapturous and happy, I spend the day thus.
- V9 *“Yadi māsampi dvemāsaṃ, dakkhiṇeyyaṃ varaṃ labhe;
Akampito anolīno, dadeyyaṃ dānamuttamaṃ.*
“Even for a month or two, if I found a worthy recipient, the
highest;
Neither angry nor downcast, I gave the best of the giving.

- V10 “*Na tassa dānaṃ dadamāno, yasaṃ lābhañca patthayim;
Sabbaññutaṃ patthayāno, tāni kammāni ācari*”*nti.*
“I didn’t give to him [Sakka], aspiring for reputation or benefit;
Aspiring for the omniscience, I did those deeds”.
Akitticariyaṃ paṭhamam. – Conduct of Akitti First.

1.2 (2) *Saṅkhacariyā* – Conduct of Saṅkha ⁶

- V11 “*Punāparaṃ yadā homi, brāhmaṇo saṅkhasavhayo;
Mahāsamuddaṃ taritukāmo, upagacchāmi paṭṭanaṃ.*
“Again when in a past life I was, a brāhmaṇa named Saṅkha;
Desiring to cross over the ocean, I went to the [sea-]port.
- V12 “*Tatthaddasaṃ paṭipathe, sayambhuṃ aparājitam;
Kantāraddhānaṃ paṭipannaṃ [kantāraddhānapaṭipannaṃ (sī.
syā.)], tattāya kaṭhinabhūmiyā.*
“There I saw on the other side of road, a Pacceka Buddha
undefeated;
Walking on the difficult road, on hot & hard ground.
- V13 “*Tamahaṃ paṭipathe disvā, imamatthaṃ vicintayim;
’Idaṃ khettaṃ anuppattaṃ, puññakāmassa jantuno.*
“There having seen him on the other side of road, I thought
this;
‘Here is the field, for a being desirous of merits.
- V14 “*’Yathā kassako puriso, khettaṃ disvā mahāgamaṃ;
Tattha bījaṃ na ropeti, na so dhaññaṇa atthiko.*
“ ‘Like a farmer, upon seeing a field, a great field;
Doesn’t plant the seed there, then he is not desirous for
grains.

- V15 “ *‘Evamevāhaṃ puññakāmo, disvā khetṭavaruttamaṃ;
Yadi tattha kāraṃ na karomi, nāhaṃ puññena atthiko.*
“ ‘Thus I desirous of merits, having seen the highest and
best of the fields;
If I don’t plant there, I am not desirous of merits.
- V16 “ *‘Yathā amacco muddikāmo, rañño antepure jane;
Na deti tesaṃ dhanadhaññaṃ, muddito parihāyati.*
“ ‘Like a minister desirous of authority from king, to the
king’s people;
Doesn’t give them wealth and grains, the one desirous of
authority perishes.
- V17 “ *‘Evamevāhaṃ puññakāmo, vipulaṃ disvāna dakkhiṇaṃ;
Yadi tassa dānaṃ na dadāmi, parihāyissāmi puññato’.*
“ ‘If I thus desirous of merits, having seen a worthy recipient;
Doesn’t give it to him, I, desirous of merits, will perish’.
- V18 “ *‘Evāhaṃ cintayitvāna, orohitvā upāhanā;
Tassa pādāni vanditvā, adāsiṃ chattupāhanaṃ.*
“Having thought like that, having taken off [my] footwear;
Having paid homage at his feet, I gave sun-shade and
footwear to him.
- V19 “ *‘Tenevāhaṃ sataguṇato, sukhumālo sukhedhito;
Api ca dānaṃ paripūrento, evaṃ tassa adāsaha’nti.*
“Because of that I have hundred characteristics, I am
delicate and well-nurtured;
I have completely fulfilled the Giving [perfection], having
given to him”. ⁷
Saṅkhacariyaṃ dutiyaṃ. – Conduct of Saṅkha Second.

1.3 (3) *Kururājacariyā* – Conduct of Kururāja (King Kuru) ⁸

V20 “*Punāparaṃ yadā homi, indapatthe [indapatte (sī. ka.)]
puruttame;
Rājā dhanañcayo nāma, kusale dasahupāgato.*

“Again when in a past life I was, in Indapattha the best
fortress city;
A king named Dhanañcaya, skillful and approaching ten
[wholesome courses of action]. ⁹

V21 “*Kaliṅgaratthavisayā, brāhmaṇā upagañchu maṃ;
Āyācuṃ maṃ hatthināgaṃ, dhaññaṃ maṅgalasammataṃ.*

“From the Kaliṅga country, brāhmaṇā approached me;
They asked me for the great elephant, lucky and renowned
as auspicious. ¹⁰

V22 “*‘Avuṭṭhiko janapado, dubbhikkho chātako mahā;
Dadāhi pavaraṃ nāgaṃ, nīlaṃ añjanasavhayaṃ.*

“ ‘The country is without rain, difficult to get the requisites,
a great famine;
Give us the excellent great elephant, blue-black and named
Añjana. ¹¹

V23 “*‘Na me yācakamanuppatte, paṭikkhepo anucchavo;
Mā me bhijji samādānaṃ, dassāmi vipulaṃ gajaṃ’.*

“ ‘When beggars approach me, turning them away isn’t
proper for me;
May I not break the observance [of giving], I will give the
giant elephant’. ¹²

V24 “*Nāgaṃ gahetvā soṇḍāya, bhiṅgāre [bhiṅkāre (sī.)] ratanāmaye;
Jalaṃ hatthe ākiritvā, brāhmaṇānaṃ adaṃ gajaṃ.*

“Holding the great elephant by the trunk, and taking the
jeweled water-jug;
Having poured water in hand, I gave elephant to the
brāhmaṇā. ¹³

- V25 *“Tassa nāge padinnamhi, amaccā etadabravum;
 ‘Kiṃ nu tuyhaṃ varam nāgaṃ, yācakānaṃ padassasi.*
*“Having given that elephant, the ministers spoke thus;
 ‘Why did you give the highest great elephant, to the
 beggars?*
- V26 *“ ‘Dhaññaṃ maṅgalasampannaṃ, saṅgāmaṃ vijayuttamaṃ;
 Tasmiṃ nāge padinnamhi, kiṃ te rajjaṃ karissati.*
*“ ‘Lucky and accomplisher of auspicious, the best winner of
 battles;
 Having given the great elephant, how will you rule the
 kingdom’? ¹⁴*
- V27 *“ ‘Rajjampi me dade sabbaṃ, sarīraṃ dajjamattano;
 Sabbaññutaṃ piyaṃ mayhaṃ, tasmā nāgaṃ adāsaha’ “nti.*
*“ ‘I will give away the entire kingdom, and give body of
 mine too;
 Omniscience was dear to me, that’s why I gave the great
 elephant’ ”.*
Kururājacariyaṃ tatiyaṃ. – Conduct of Kururāja Third.
- 1.4 (4) Mahāsudassanacariyā – Conduct of Mahāsudassana
 (Sudassana the Great) ¹⁵**
- V28 *“Kusāvatimhi nagare, yadā āsiṃ mahīpati;
 Mahāsudassano nāma, cakkavattī mahabbalo.*
*“In the city of Kusāvati, I was Lord of the Earth [King];
 Named Mahāsudassana, a powerful world emperor.*
- V29 *“Tatthāhaṃ divase tikkhattuṃ, ghosāpemi tahiṃ tahiṃ;
 ‘Ko kiṃ icchatī pattheti, kassa kiṃ dīyatū dhaṇaṃ.*
*“There thrice in the day, I had this sounded forth here and
 there;
 ‘Who wishes or aspires for something? Who wants wealth?*

- V30 “*‘Ko chātako ko tasito, ko mālaṃ ko vilepanaṃ;
Nānārattāni vatthāni, ko naggo paridahissati.*
“Who is famished or thirsty? Who wants garland or
unguents?
With various colored clothes, which naked one will dress
up?
- V31 “*‘Ko pathe chattamādeti, kopāhanā mudū subhā’;
Iti sāyañca pāto ca, ghosāpemi tahiṃ tahiṃ.*
“Who on the road will take sunshade, who will take shoes
soft and beautiful?
Thus in the evening and morning, I had it sounded forth
here and there.
- V32 “*Na taṃ dasasu ṭhānesu, napi ṭhānasatesu vā;
Anekasataṭhānesu, paṭiyattaṃ yācake dhanam.*
“Not [just] in ten places, nor [even] in hundred places [only];
In many hundreds of places, I had wealth prepared for the
beggars.
- V33 “*Divā vā yadi vā rattiṃ, yadi eti vanibbako;
Laddhā yadicchakaṃ bhogaṃ, pūrahatthova gacchati.*
“Whether by day or by night, if someone in need came;
He gained whatever he wished for, he left with full hands.
- V34 “*Evārūpaṃ mahādānaṃ, adāsiṃ yāvajjivikaṃ;
Napāhaṃ dessaṃ dhanam dammi, napi natthi nicayo mayi.*
“That kind of great giving, I gave until I lived;
I did not give away the wealth because I hated it, nor did I
not accumulate [wealth].
- V35 “*Yathāpi āturo nāma, rogato parimuttiyā;
Dhanena vejjaṃ tappetvā, rogato parimuccati.*
“Like someone sick, to be free of sickness;
Satisfies the doctor with wealth, [and] becomes free of
sickness.

V36 *“Tathevāhaṃ jānamāno, paripūretumasesato;
 Ūnamanaṃ pūrayituṃ, demi dānaṃ vanibbake;
 Nirālayo apaccāso, sambodhimanupattiya”ti.*
 “Knowing like that I, having completely fulfilled without
 remainder;
 I have completely fulfilled the deficiency, I have given to
 those in need;
 Homeless and fully ripe, I have reached self-enlightenment”.
*Mahāsudassanacariyaṃ catutthaṃ. – Conduct of
 Mahāsudassana Fourth.*

**1.5 (5) Mahāgovindacariyā – Conduct of Mahāgovinda
 (Govinda the Great) ¹⁶**

V37 *“Punāparaṃ yadā homi, sattarājapurohito;
 Pūjito naradevehi, mahāgovindabrāhmaṇo.*
 “Again when in a past life I was, a religious advisor to the
 seven kings;
 Worshipped by Devā among men, [I was] Mahāgovinda
 brāhmaṇa.

V38 *“Tadāhaṃ sattarajjesu, yaṃ me āsi upāyanaṃ;
 Tena demi mahādānaṃ, akkhobhaṃ [akkhobhaṃ (syā. kaṃ.)]
 sāgarūpamaṃ.*
 “Then what the seven kings, had given to me as gifts;
 I gave that as great giving, imperturbable and vast like the
 sea. ¹⁷

V39 *“Na me dessaṃ dhanam dhaññaṃ, napi natthi nicayo mayi;
 Sabbaññutaṃ piyaṃ mayhaṃ, tasmā demi varaṃ dhana”nti.*
 “I did not hate wealth or grains, nor did I not accumulate
 [wealth];
 Omniscience was dear to me, that’s why I gave the highest
 wealth”.
*Mahāgovindacariyaṃ pañcamaṃ. – Conduct of
 Mahāgovinda Fifth.*

1.6 (6) Nimirājacariyā – Conduct of Nimirāja (King Nimi) ¹⁸

V40 *“Punāparaṃ yadā homi, mithilāyaṃ puruttame;
Nimi nāma mahārājā, paṇḍito kusalatthiko.*

“Again when in a past life I was, in Mithilā the best fortress city;
A great king named Nimi, wise and desirous of wholesome.

V41 *“Tadāhaṃ māpayitvāna, catussālaṃ catummukhaṃ;
Tattha dānaṃ pavattesiṃ, migapakkhinarādināṃ.*

“Then I got made [measured], four sheds [each] with four doors;
There I did the giving, to animals-birds-men-others.

V42 *“Acchādanañca sayanaṃ, annaṃ pānañca bhojanaṃ;
Abbochinnaṃ karitvāna, mahādānaṃ pavattayīṃ.*

“Clothes & beds, food, drinks and eatables too;
Having continuously provided, I did the great giving.

V43 *“Yathāpi sevako sāmīṃ, dhanahetumupāgato;
Kāyena vācā manasā, ārādhanīyamesati.*

“Like a servant approaching the boss, for getting the wealth;
Bodily, verbally and mentally [serves the boss], wishing to obtain [wealth].

V44 *“Tathevāhaṃ sabbabhave, pariyesissāmi bodhiyaṃ;
Dānena satte tappetvā, icchāmi bodhimuttama”nti.*

“Like that in all becomings, I will search for enlightenment;
Having satisfied beings by giving, I wish for the best enlightenment”.

Nimirājacariyaṃ chaṭṭhaṃ. – Conduct of Nimirāja Sixth.

1.7 (7) *Candakumāracarīyā* – Conduct of Candakumāra (Prince Moon) ¹⁹

V45 *“Punāparam yadā homi, ekarājassa atrajo;
Nagare pupphavatiyā, kumāro candasavhayo.*

“Again when in a past life I was, one born of the Ekarāja;
In Pupphavati city, a prince named Canda.

V46 *“Tadāhaṃ yajanā mutto, nikkhanto yaññavāṭato;
Saṃvegaṃ janayitvāna, mahādānaṃ pavattayīṃ.*

“Then freed from being sacrificed, I left the sacrifice place;
Deeply agitated, I did the great giving.

V47 *“Nāhaṃ pivāmi khādāmi, napi bhuñjāmi bhojanaṃ;
Dakkhīṇeyye adatoāna, api chappañcarattiyo.*

“Neither did I drink nor eat, nor did I partake of eatables;
Not having given donations to a worthy recipient, even for
fifty-six nights. ²⁰

V48 *“Yathāpi vāṇijo nāma, katvāna bhaṇḍasañcayāṃ;
Yattha lābho mahā hoti, tattha taṃ [tattha naṃ (sī.), tattha
(ka.)] harati bhaṇḍakaṃ.*

“Like a travelling salesman, having collected [trade] goods;
Where there are great gains to be made, there he takes the
[trade] goods.

V49 *“Tattheva sakabhuttāpi, pare dinnaṃ mahapphalaṃ;
Tasmā parassa dātabbaṃ, satabhāgo bhavissati.*

“Like that giving what you have used, to others is of great
fruit;
Therefore give to others, what you give will become
hundred times.

V50 *“Etamattthavaṣaṃ ñatvā, demi dānaṃ bhavābhavē;
Na paṭikkamāmi dānato, sambodhimanupattiya”ti.*

“Knowing this, I gave in existence after existence;
I never departed from giving, I have reached self-enlightenment”.

Candakumāracariyaṃ sattamaṃ. – Conduct of
Candakumāra Seventh.

1.8 (8) *Sivirājacariyā* – Conduct of Sivirāja (King Sivi) ²¹

V51 *“Ariṭṭhasavhaye nagare, sivināmāsi khattiyo;
Nisajja pāsādavare, evaṃ cintesahaṃ tadā.*

“In the city named Ariṭṭha, [I was] a khattiya named Sivi;
Sitting on the top floor of the mansion, I was thinking thus.

V52 *“ ‘Yaṃ kiñci mānusaṃ dānaṃ, adinnaṃ me na vijjati;
Yopi yāceyya maṃ cakkhuṃ, dadeyyaṃ avikampito’.*

“ ‘Whatever is a human giving, I don’t see anything I
haven’t given;
Whoever asks me for my eye, I will give without wavering’.

V53 *“Mama saṅkappamaññāya, sakko devānamissaro;
Nisinno devaparisāya, idaṃ vacanamabravi.*

“Understanding my intention, Sakka supreme among the
Devā;
Sitting in the Devā Council, spoke these words.

V54 *“ ‘Nisajja pāsādavare, sivirāja mahiddhiko;
Cintento vividhaṃ dānaṃ, adeyyaṃ so na passati.*

“ ‘Sitting on the top floor of the mansion, King Sivi of great
supernormal powers;
Thinking about various givings, sees none that he hasn’t
given.

- V55 “*Tathaṃ nu vitathaṃ netaṃ, handa vīmaṃsayāmi taṃ;
Muhuttaṃ āgameyyātha, yāva jānāmi taṃ manaṃ*’.
“ ‘Is it so or is it not so, lets investigate it;
The moment has come, to find out his mind’.
- V56 “*Pavedhamāno palitasiro, valigatto [valitagatto (sī.)] jarāturo;
Andhavaṇṇova hutvāna, rājānaṃ upasaṅkami*.
“Trembling and grey-haired, with wrinkled limbs,
distressed with old age;
Having become a blind person, he approached the king.
- V57 “*So tadā paggaheṭvāna, vāmaṃ dakkhiṇabāhu ca;
Sirasmiṃ añjaliṃ katvā, idaṃ vacanamabravi*.
“Then he outstretched, his left and right hand too;
And having folded hands above his head, he spoke these
words.
- V58 “*‘Yācāmi taṃ mahārāja, dhammika raṭṭhavaḍḍhana;
Tava dānaratā kitti, uggatā devamānuse*.
“ ‘I beg of you O great king, righteous and increaser of
country;
You are delighting in giving, your fame has risen-up
among Devā and humans.
- V59 “*‘Ubhopi nettā nayanā, andhā upahatā mama;
Ekaṃ me nayaṇaṃ dehi, tvampi ekena yāpaya*’.
“ ‘Both my eyes, are injured and have become blind;
Give me one of your eyes, you too keep going with one
[eye]’.
- V60 “*Tassāhaṃ vacanaṃ sutvā, haṭṭho saṃviggamānaso;
Katañjalī vedajāto, idaṃ vacanamabraviṃ*.
“Having heard his words, overjoyed and with a deeply
agitated mind;
With folded hands and happiness, I spoke these words.

- V61 “*‘Idānāhaṃ cintayitvāna, pāsādato idhāgato;
Tvaṃ mama cittamaññāya, nettaṃ yācitumāgato.*
“ ‘Here I was thinking, having gone to the mansion;
You knowing my mind, came begging for [my] eyes.
- V62 “*‘Aho me mānasaṃ siddhaṃ, saṅkappo paripūrito;
Adinnapubbaṃ dānavaraṃ, ajja dassāmi yācake.*
“ ‘O my thinking has been accomplished, my intention is
fulfilled;
Never given before, the highest giving, I will give today to
the beggar. ²²
- V63 “*‘Ehi sivaka uttṭhehi, mā dandhayi mā pavedhayi;
Ubhopi nayaṇaṃ dehi, uppāṭetvā vaṇibbake’.*
“ ‘Come Sivaka getup, don’t be sluggish and don’t tremble;
Give away both eyes, to the one in need who has come’.
- V64 “*Tato so codito mayhaṃ, sivako vacanaṃ karo;
Uddharitvāna pādāsi, tālamiñjaṇva yācake.*
“Thus urged by me, Sivaka did my words;
Having taken out he gave [my eyes], to the shaking beggar.
- V65 “*Dadamānassa dentassa, dinnadānassa me sato;
Cittassa aññathā natthi, bodhiyāyeva kāraṇā.*
“Desiring to give, while giving, and having given;
My mind was not otherwise, because it was for
enlightenment.
- V66 “*Na me dessā ubho cakkhū, attā na me na dessiyo;
Sabbāññutaṃ piyaṃ mayhaṃ, tasmā cakkhuṃ adāsaha”nti.*
“I didn’t hate my eyes, I didn’t hate myself either;
Omniscience was dear to me, that’s why I gave the eyes”.
Sivirājacariyaṃ aṭṭhamaṃ. – Conduct of Sivrāja Eighth.

1.9 (9) *Vessantaracariyā* – Conduct of Vessantara (Merchant Lane Born) ²³

V67 “*Yā me ahosi janikā, phussatī [phusatī (sī.)] nāma khattiyā;*
Sā atitāsu jātīsu, sakkassa mahesī piyā.

“One who was my mother, was a khattiyā named Phussatī;
 In a previous life, she was the chief queen of Sakka, a dear one.

V68 “*Tassā āyukkhayaṃ ñatvā, devindo etadabravi;*
‘Dadāmi te dasa vare, varabhadde yadicchasi’.

“Having known that her lifespan was ending, king of the Devā spoke thus;
 ‘I give you ten boons, O Good one, boons as you wish’.

V69 “*Evaṃ vuttā ca sā devī, sakkaṃ punidamabravi;*
‘Kiṃ nu me aparādhathhi, kiṃ nu dessā ahaṃ tava;
Rammā cāvesi maṃ ṭhānā, vātova dharaṇīruhaṃ’.

“Thus spoken to that devī, again spoke to Sakka thus;
 ‘What is my fault, why do you hate me so;

I will pass away from delightful state, like wind [uprooting trees] from earth’. ²⁴

V70 “*Evaṃ vutto ca so sakko, puna tassidamabravi;*
‘Na ceva te kataṃ pāpaṃ, na ca me tvaṃsi appiyā.

“Thus spoken to Sakka, again spoke to her thus;
 ‘Neither have you done any ill, nor are you not dear to me. ²⁵

V71 “*‘Ettakaṃyeva te āyu, cavanakālo bhavissati;*
Paṭiggaṇha mayā dinne, vare dasa varuttame’.

“ ‘So much was your lifespan, it will be [soon] passing-away time;
 Accept what I have given boons, the ten best boons’.

- V72 *“Sakkena sā dinnavarā, tuṭṭhahaṭṭhā pamoditā;
Mamaṃ abbhantaraṃ katvā, phussatī dasa vare varī.*
“Sakka gave her the best boons, [she was] satisfied-
overjoyed and rejoicing;
Having conceived me, Phussatī was blessed with ten boons. ²⁶
- V73 *“Tato cutā sā phussatī, khattiye upapajjatha;
Jetuttaramhi nagare, sañjayena samāgami.*
“Having passed-away from there, Phussatī was born to a
khattiya;
In Jetuttara city, she became partner of Sañjaya [the king].
- V74 *“Yadāhaṃ phussatiyā kucchiṃ, okkanto piyamātuyā;
Mama tejena me mātā, sadā dānaratā ahu.*
“While I entered the womb of Phussatī, my dear mother;
Because of my power my mother, always delighted in
giving.
- V75 *“Adhane āture jiṇṇe, yācake addhike [pathike (ka.)] jane;
Samaṇe brāhmaṇe khīṇe, deti dānaṃ akiñcane.*
“Poor sick and old, beggars, travellers, and other people;
Decayed ascetics and brāhmaṇā, [she] gave to possession-
less people.
- V76 *“Dasa māse dhārayitvāna, karonte puram padakkhiṇaṃ;
Vessānaṃ vithiyā majjhe, janesi phussatī mamaṃ.*
“Having borne me for ten months, [while]
circumambulating the fortress city;
In the middle of the Merchant Lane, Phussatī gave birth to
me.
- V77 *“Na mayhaṃ mattikaṃ nāmaṃ, napi pettikasambhavaṃ;
Jātettha vessavithiyā, tasmā vessantaro ahu.*
“Neither was I named after my mother, nor after my father;
I was born in the Merchant Lane, that’s why I was named
Vessantara.

- V78 *“Yadāhaṃ dārako homi, jātiyā aṭṭhavassiko;
Tadā nisajja pāsāde, dānaṃ dātuṃ vicintayiṃ.*
“When I was a young child, eight years old;
Then sitting in the mansion, I thought about giving.
- V79 *“ ‘Hadaṃ dadeyyaṃ cakkhuṃ, maṃsampi rudhirampi ca;
Dadeyyaṃ kāyaṃ sāvetvā, yadi koci yācaye mamaṃ’.*
“ ‘Heart I will give, I will give eyes, meat and blood too;
I announce I will give my body, if somebody begs me for it’.
- V80 *“Sabhāvaṃ cintayantassa, akampitamasaṇṭhitaṃ;
Akampi tattha pathavī, sineruvanavaṭaṃsakā.*
“Having sincerely thought like that, unwavering-
unestablished;
Then the Earth shook, Meru mountain-and-forests too. ²⁷
- V81 *“Anvaddhamāse pannarase, puṇṇamāse uposathe;
Paccayaṃ nāgamāruyha, dānaṃ dātuṃ upāgamiṃ.*
“Fortnightly on the fifteenth, on the full moon uposatha;
Mounting the great elephant Paccaya, I went around
giving. ²⁸
- V82 *“Kaliṅgaratṭhavisayā, brāhmaṇā upagañchu maṃ;
Ayācuṃ maṃ hatthināgaṃ, dhaññaṃ maṅgalasammataṃ.*
“From the Kaliṅga country, brāhmaṇā approached me;
They asked me for the great elephant, lucky and renowned
as auspicious. ²⁹
- V83 *“Avuṭṭhiko janapado, dubbhikkho chātako mahā;
Dadāhi pavaraṃ nāgaṃ, sabbasetaṃ gajuttamaṃ.*
“The country is without rain, difficult to get the requisites,
a great famine;
Give us the excellent great elephant, the all-white, the best
elephant. ³⁰

- V84 *“Dadāmi na vikampāmi, yaṃ maṃ yācanti brāhmaṇā;
Santaṃ nappatigūhāmi [nappatiguyhāmi (sī. ka.)], dāne me
ramate mano.*
*“I gave, I did not waver, as brāhmaṇā begged of me;
I did not conceal [anything], my mind delighted in giving.*
- V85 *“Na me yācakamanuppatte, paṭikkhepo anucchavo;
‘Mā me bhijji samādānaṃ, dassāmi vipulaṃ gajaṃ’.*
*“When beggars approach me, turning them away isn’t
proper for me;
‘May I not break the observance [of giving], I will give the
giant elephant’.* ³¹
- V86 *“Nāgaṃ gahetvā soṇḍāya, bhiṅgāre ratanāmaye;
Jalaṃ hatthe ākiritvā, brāhmaṇānaṃ adaṃ gajaṃ.*
*“Holding the great elephant by the trunk, and taking the
jeweled water-jug;
Having poured water in hand, I gave elephant to the
brāhmaṇā.* ³²
- V87 *“Punāparaṃ dadantassa, sabbasetaṃ gajuttamaṃ;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.*
*“Again in the past when I gave, the all-white, the best
elephant;
Then too the Earth shook, Meru mountain-and-forests too.* ³³
- V88 *“Tassa nāgassa dānena, sīvayo kuddhā samāgatā;
Pabbājesuṃ sakā raṭṭhā, ‘vaṅkaṃ gacchatu pabbataṃ’.*
*“Because of giving away that great elephant, angry Sivi
people got together;
Get out of our country, ‘Go away to the Vaṅka mountain’.* ³⁴
- V89 *“Tesaṃ nicchubhamānānaṃ, akampitthamasanṭhitaṃ;
Mahādānaṃ pavattetuṃ, ekaṃ varamayācisaṃ.*
*“There conceit-less, unwavering-unestablished;
I wanted to do a great giving, I asked for only one boon.*

- V90 *“Yācitā sivayo sabbe, ekaṃ varamadaṃsu me;
Sāvayitvā kaṇṇabheriṃ, mahādānaṃ dadāmaḥaṃ.*

“When I begged the Sivī people, they gave me one boon;
I had it announced with the kettle-drum, I will give the
great giving.
- V91 *“Athettha vattatī saddo, tumulo bheravo mahā;
Dānenimaṃ nīharanti, puna dānaṃ dadātayaṃ.*

“As this word spread, there was a pandemonium-frightful
and great;
The giving for which I was driven out, I gave such giving
again.
- V92 *“Hatthiṃ asse rathe datvā, dāsiṃ dāsaṃ gavaṃ dhanam;
Mahādānaṃ daditvāna, nagarā nikkhamiṃ tadā.*

“Having given elephants horses chariots, female-male
servants cows wealth;
Having given the great giving, I left the city then.
- V93 *“Nikkhamitvāna nagarā, nivattitvā vilokite;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.*

“Having left the city, I stopped and looked back;
Then too the Earth shook, Meru mountain-and-forests too. ³⁵
- V94 *“Catuvāhiṃ rathaṃ datvā, ṭhatvā cātummahāpathe;
Ekākiyo adutiyo, maddideviṃ idamabraviṃ.*

“Having given the four-horsed chariot, I stood at the
highway junction;
Solitary, without a second, I spoke to Maddidevi thus.
- V95 *“ ‘Tvaṃ maddi kaṇhaṃ gaṇhāhi, lahukā esā kaniṭṭhikā;
Ahaṃ jāliṃ gaḥessāmi, garuko bhātiko hi so’.*

“ ‘Maddi you carry Kaṇha, who is light and young;
I will carry Jāli, the elder brother [of Kaṇhājina]’. ³⁶

- V96 *“Padumaṃ puṇḍarikaṃva, maddi kaṇhājinaggahī;
Ahaṃ suvaṇṇabimbaṃva, jāliṃ khattiyamaggaṃ.”*
 “Like [carrying] a red or white lotus, Maddi carried
 Kaṇhājina;
 I carried Jāli the khattiya, who looked like a golden image.
- V97 *“Abhiḍātā sukhumālā, khattiyā caturo janā;
Visamaṃ samaṃ akkamantā, vaṅkaṃ gacchāma pabbataṃ.”*
 “Well-born delicate ones, the four khattiyā people;
 Walking on the uneven-even [path], we were going to the
 Vaṅka mountain.
- V98 *“Ye keci manujā enti, anumagge paṭippathe;
Maggante paṭipucchāma, ‘kuhiṃ vaṅkanta [vaṅkata (sī.)]
pabbato’.*
 “Whatever humans, we found on the path;
 We asked them, ‘Where is the Vaṅka mountain’? ³⁷
- V99 *“Te tattha amhe passitvā, karuṇaṃ giramudīrayuṃ;
Dukkaṃ te paṭivedenti, dūre vaṅkantapabbato.”*
 “They then having seen us, compassionately told us;
 They reported unhappily, far is the Vaṅka mountain. ³⁸
- V100 *“Yadi passanti pavane, dārakā phaline dume;
Tesaṃ phalānaṃ hetumhi, uparodanti dārakā.”*
 “If children saw in the forest, trees laden with fruit;
 To get those fruits, the children cried. ³⁹
- V101 *“Rodante dārake disvā, ubbiddhā [ubbiggā (syā. kaṃ.)] vipulā
dumā;
Sayamevoṇamitvāna, upagacchanti dārake.”*
 “Seeing the crying children, anxiously the giant trees;
 By themselves they bent down, to the level of the children.

- V102 *“Idaṃ acchariyaṃ disvā, abbhutaṃ lomahaṃsanaṃ;
Sāhukāraṃ [sādhukāraṃ (sabbattha)] pavattesi, maddī
sabbaṅgasobhanā.*
“Having seen this marvel, unparalleled and hair-raising;
‘Sādhu’ was said by Maddī, the one with all limbs adorned. ⁴⁰
- V103 *“Accheraṃ vata lokasmiṃ, abbhutaṃ lomahaṃsanaṃ;
Vessantarassa tejena, sayamevoṇatā dumā.*
“This was a marvel in the world, unparalleled and hair-raising;
By the power of Vessantara, the trees bent down by themselves.
- V104 *“Saṅkhipiṃsu pathaṃ yakkhā, anukampāya dārake;
Nikkhantadivaseneva [nikkhantadivaseyeva (sī.)],
cetaṛaṭṭhamupāgamuṃ.*
“Then the Yakkhā shortened the path, compassionate for the children;
On the day they left itself, they approached the Ceta country.
- V105 *“Saṭṭhirājasahassāni, tadā vasanti mātule;
Sabbe pañjalikā hutvā, rodamānā upāgamuṃ.*
“Sixty thousand kings, then living in my mother’s place;
All of them with folded hands, approached me crying.
- V106 *“Tattha vattetvā sallāpaṃ, cetehi cetaputtehi;
Te tato nikkhamitvāna, vaṅkaṃ agamu pabbataṃ.*
“Having discussed there, with Cetā and Cetaputtā too;
Having left from there, they came to the Vaṅka mountain.

V107 “*Āmantayitvā devindo, vissakammaṃ [visukammaṃ (ka.)] mahiddhikaṃ;*
Assamaṃ sukataṃ rammaṃ, paṇṇasālaṃ sumāpaya.

“Then the king of the Devā addressed, Vissakamma of great supernormal power;
 Make a well-built delightful ashram, a leaf-hut well-proportioned. ⁴¹

V108 “*Sakkassa vacanaṃ sutvā, vissakammo mahiddhiko;*
Assamaṃ sukataṃ rammaṃ, paṇṇasālaṃ sumāpayi.

“Having heard the word of Sakka, Vissakamma of great supernormal powers;
 Made a well-built delightful ashram, a leaf-hut well-proportioned.

V109 “*Ajjhogāhetvā pavanaṃ, appasaddaṃ nirākulaṃ;*
Caturo janā mayaṃ tattha, vasāma pabbatantare.

“Having entered the forest, quiet and stress-free;
 We four people, lived there between the mountains.

V110 “*Ahañca maddidevī ca, jālī kaṇhājīnā cubho;*
Aññaṃaṇñaṃ sokaṇudā, vasāma assame tadā.

“I and Maddidevī too, both Jālī and Kaṇhājīnā too;
 Dispeller of sorrows for each other, we lived in that ashram.

V111 “*Dārake anurakkhanto, asuñño homi assame;*
Maddī phalaṃ āharitvā, poseṭi sā tayo jane.

“While protecting the children, I was not alone [idle] in the ashram;
 Maddi having brought the fruits, she nourished the three of us.

V112 “*Pavane vasamānassa, addhiko maṃ upāgami;*
Āyāci puttake mayhaṃ, jāliṃ kaṇhājīnaṃ cubho.

“While we were living in the forest, a traveler approached me;
 He begged for my children, both Jālī and Kaṇhājīnā too.

- V113 *“Yācakaṃ upagataṃ disvā, hāso me upapajjatha;
Ubho putte gahetvāna, adāsiṃ brāhmaṇe tadā.*
“Having seen a beggar come, luster arose in me;
Having taken both children, I gave them to the brāhmaṇa.
- V114 *“Sake putte cajantassa, jūjake brāhmaṇe yadā;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.*
“When I gave away my own children, to the Jūjaka
brāhmaṇa;
Then too the Earth shook, Meru mountain-and-forests too. ⁴²
- V115 *“Punadeva sakko oruyha, hutvā brāhmaṇasannibho;
Āyāci maṃ maddideviṃ, sīlavantiṃ patibbataṃ.*
“Then again Sakka came down, resembling a brāhmaṇa;
He begged for Maddidevi, a virtuous and faithful wife.
- V116 *“Maddiṃ hatthe gahetvāna, udakañjali pūriya;
Pasannamanasaṅkappo, tassa maddiṃ adāsahaṃ.*
“Having taken Maddi by hand, and filling my hand with
water;
With a glad mind and intention, I gave Maddi to him.
- V117 *“Maddiyā dīyamānāya, gagane devā pamoditā;
Tadāpi pathavī kampi, sineruvanavaṭaṃsakā.*
“When I gave away Maddi, Devā rejoiced in the sky;
Then too the Earth shook, Meru mountain-and-forests too. ⁴³
- V118 *“Jāliṃ kaṇhājinaṃ dhītaṃ, maddideviṃ patibbataṃ;
Cajamāno na cintesiṃ, bodhiyāyeva kāraṇā.*
“Jāli, daughter Kaṇhājina, Maddidevi the faithful wife;
I didn’t think before giving them up, because it was for
enlightenment. ⁴⁴

- V119 “*Na me dessā ubho puttā, maddidevī na dessiyā;
Sabbāññutaṃ piyaṃ mayhaṃ, tasmā piye adāsahaṃ.*
“I didn’t hate either of my children, I didn’t hate
Maddidevī;
Omniscience was dear to me, that’s why I gave away the
dear ones .⁴⁵
- V120 “*Punāparaṃ brahāraññe, mātāpitusaṃmāgame;
Karuṇaṃ paridevante, sallapante sukhaṃ dukhaṃ.*
“Again in the great jungle, [we were] united with [my]
mother-father;
Lamenting pitiably, we discussed our happiness and
suffering.
- V121 “*Hirottappena garuṇā [garunaṃ (syā. ka.)], ubhinnaṃ
upasaṅkami;
Tadāpi pathavī kampi, sineruvanaṇṇasakā.*
“With a great sense of shame and restlessness, both
[mother-father] approached;
Then too the Earth shook, Meru mountain-and-forests too.⁴⁶
- V122 “*Punāparaṃ brahāraññā, nikkhamitvā sañātibhi;
Pavisāmi puraṃ rammaṃ, jetuttaraṃ puruttamaṃ.*
“Again in past the great jungle, having left it with relatives;
I entered the delightful fortress, Jetuttara the best fortress city.
- V123 “*Ratanāni satta vassimsu, mahāmegho pavassatha;
Tadāpi pathavī kampi, sineruvanaṇṇasakā.*
“Seven kinds of jewels rained down, the great cloud rained
down;
Then too the Earth shook, Meru mountain-and-forests too.⁴⁷
- V124 “*Acetanāyaṃ pathavī, aviññāya sukhaṃ dukhaṃ;
Sāpi dānabalā mayhaṃ, sattakkhattuṃ pakampathā”ti.*
“The non-living earth, not knowing happiness and
suffering;
She too because of my power of giving, shook seven times”.
- Vessantaracariyaṃ navamaṃ. – Conduct of Vessantara Ninth.*

1.10 (10) *Sasapaṇḍitacariyā* – Conduct of Sasapaṇḍita (Wise Rabbit) ⁴⁸

V125 *“Punāparaṃ yadā homi, sasako pavanacārako;
Tiṇapaṇṇasākaphalabhakkho, paraheṭhanavivajjito.*

“Again when in a past life I was, a rabbit dwelling in the forest;
Eater of grass-leaves-vegetables-fruits, forsaking injuring others.

V126 *“Makkaṭṭo ca siṅgālo ca, suttapoto cahaṃ tadā;
Vasāma ekasāmantā, sāyaṃ pāto ca dissare [sāyaṃ pāto
padissare (ka.)].*

“Monkey and jackal too, otter and myself too;
We lived in the same place, seeing each other evening and morning.

V127 *“Ahaṃ te anusāsāmi, kiriye kalyāṇapāpake;
‘Pāpāni parivajjetha, kalyāṇe abhinivissatha’.*

“I used to teach them, about actions-wholesome and evil;
‘Forsake doing any evil, get established in doing wholesome’. ⁴⁹

V128 *“Uposathamhi divase, candaṃ disvāna pūritaṃ;
Etesaṃ tattha ācikkhiṃ, divaso ajjuposatho.*

“On the uposatha day, seeing the full moon;
I told them there, today’s the uposatha day. ⁵⁰

V129 *“Dānāni paṭiyādetha, dakkhiṇeyyassa dātave;
Datvā dānaṃ dakkhiṇeyye, upavassathuposathaṃ.*

“Having prepared donation, we should give it to a worthy recipient;
Having given to the worthy recipient, we will observe the uposatha. ⁵¹

V130 “*Te me sādhuṭi vatvāna, yathāsatti yathābalaṃ;
Dānāni paṭiyādetvā, dakkhiṇeyyaṃ gavesisum [gavesayyum
(ka.)].*

“They said ‘Sadhu’, we will do according to ability and strength;
Having prepared the donation, they sought a worthy recipient.

V131 “*Ahaṃ nisajja cintesiṃ, dānaṃ dakkhiṇanucchavaṃ;
‘Yadihaṃ labhe dakkhiṇeyyaṃ, kiṃ me dānaṃ bhavissati.*

“I thought while sitting down, what is a suitable offering to give;
‘If I gain a worthy recipient, what will be my giving?

V132 “*‘Na me atthi tilā muggā, māsā vā taṇḍulā ghaṭaṃ;
Ahaṃ tiṇena yāpemi, na sakkā tiṇa dātave.*

“ ‘I don’t have sesame or mung beans, nor other beans, rice or ghee;
I keep going on grass, I cannot give grass [as offering].

V133 “*‘Yadi koci eti dakkhiṇeyyo, bhikkhāya mama santike;
Dajjāhaṃ sakamattānaṃ, na so tuccho gamissati’.*

“ ‘If a worthy recipient, comes begging to me;
I will give myself, he shouldn’t go empty[-handed].’

V134 “*Mama saṅkappamaññāya, sakko brāhmaṇavaṇṇinā;
Āsayaṃ me upāgacchi, dānavīmaṃsanāya me.*

“Understanding my intention, Sakka in the brāhmaṇa form;
Came to my rabbit-warren, to investigate my giving.

V135 “*Tamahaṃ disvāna santuṭṭho, idaṃ vacanamabraviṃ;
‘Sādhu khosi anupatto, ghāsahetu mamantike.*

“Having seen him I was satisfied, I spoke these words;
‘Good someone has come, for food to me.

- V136 “ ‘Adinnapubbaṃ dānavaraṃ, ajja dassāmi te ahaṃ;
Tvaṃ sīlaguṇūpeto, ayuttaṃ te paraheṭhanaṃ.
“ ‘Never given before, the highest giving, today I will give to you;
You are with virtues arisen, you are not yoked to injuring others. ⁵²
- V137 “ ‘Ehi aggiṃ padīpehi, nānākaṭṭhe samānaya;
Ahaṃ pacissamattānaṃ, pakkaṃ tvaṃ bhakkhayaissasi’.
“ ‘Come, light up the fire, by bringing various woods;
I will cook myself, when I am cooked you can eat me’.
- V138 “ ‘Sādhū’ ti so haṭṭhamano, nānākaṭṭhe samānaya;
Mahantaṃ akāsi citakaṃ, katvā aṅgaragabbhakaṃ.
“ ‘Sādhū’ he said, overjoyed, he brought various woods;
He made a great pyre, having placed an ember inside.
- V139 “ Aggiṃ tattha padīpesi, yathā so khippaṃ mahā bhava;
Phoṭetvā rajagate gatte, ekamantaṃ upāvisiṃ.
“ Thus fire was started, quickly it became great;
Having shaken the dusty limbs, he sat down on one side. ⁵³
- V140 “Yadā mahākaṭṭhapuñjo, āditto dhamadhamāyati
[dhumadhumāyati (sī.), dhamamāyati (ka.)];
Taduppatitvā papatiṃ, majjhe jālasikhantare.
“ When the great heap of wood, was burning making hissing sounds;
Having jumped up I fell, in the middle of the crest of the flame.
- V141 “Yathā sītodakaṃ nāma, paviṭṭhaṃ yassa kassaci;
Sameti darathapariḷāhaṃ, assādaṃ deti pīti ca.
“ Just like the cool water, having entered it;
Pain and burning subsides, giving a taste of rapture.

V142 *“Tattheva jalitaṃ aggiṃ, pavittḥassa mamaṃ tadā;
Sabbam sameti daratham, yathā sitodakaṃ viya.*

“Like that the fire burning there, which I had entered then;
Subsided all my pain and burning, like [drenched in] cool
water.

V143 *“Chaviṃ cammaṃ maṃsaṃ nhāruṃ, attḥiṃ
hadayabandhanaṃ;
Kevalaṃ sakalaṃ kāyaṃ, brāhmaṇassa adāsaha”nti.*

“Outer-skin, inner-skin, meat and muscles, bones, heart-
meat;
The entire body, I gave to the brāhmaṇa”.

Sasapaṇḍitacariyaṃ dasamaṃ. – Conduct of Sasapaṇḍita
Tenth.

Akittivaggo paṭhamo. – Akitti Section First.

Tassuddānaṃ –

*Akittibrāhmaṇo saṅkha, kururājā dhanañcayo;
Mahāsudassano rājā, mahāgovindabrāhmaṇo.*

*Nimi candakumāro ca, sivi vessantaro saso;
Ahameva tadā āsiṃ, yo te dānavare adā.*

*Ete dānaparikkhārā, ete dānassa pāramī;
Jīvitaṃ yācake datvā, imaṃ pārami pūrayiṃ.*

*Bhikkhāya upagataṃ disvā, sakattānaṃ pariccajiṃ;
Dānena me samo natthi, esā me dānapāramitī.*

Therefore said [contents] –

Akitti-brāhmaṇa Saṅkha, Kururājā Dhanañcaya;

Mahāsudassana King, Mahāgovinda-brāhmaṇa.

Nimi Candakumāra too, Sivi Vessantara Sasa;

I myself was them, those who gave the highest giving.
This was the requisite for giving, this was the perfection of
giving;

Giving life away to the one who begged for it, I fulfilled
this perfection.
Seeing a beggar going for begging, I gave-up myself;
There was no one equal to me in giving, this was my
perfection of giving.

Dānapāraminiddeso niṭṭhito. – The Exposition on Perfection of
Giving is finished.



2. HATTHINĀGAVAGGO – SECTION ON HATTHINĀGA

2.1 (11) *Mātuposakacariyā* – Conduct of Mātuposaka (Helper of Mother) ⁵⁴

V144 “*Yadā ahoṣiṇi pavane, kuñjaro mātuposako;
Na tadā atthi mahiyā, guṇena mama sādiso.*

“When I was an elephant in the forest, caretaker of [my] mother;
There was no one then on the earth, equal to me in virtues.

V145 “*Pavane disvā vanacaro, rañño maṃ paṭivedayi;
‘Tavānucchavo mahārāja, gajo vasati kānane.*

“Having seen me in the forest, a forest-dweller reported me to the king;
‘Suitable for you, O Great King, an elephant lives in the garden.

V146 “ ‘*Na tassa parikkhāyattho, napi āḷakakāsuyā;
Saha gahite [samaṃ gahite (sī.)] soṇḍāya, sayameva idhehi’ ti.*

“ ‘Neither do you need a trench, nor a stake-pit;
If you [just] hold him by his trunk, by himself he will [come] here’ . ⁵⁵

V147 “*Tassa taṃ vacanaṃ sutvā, rājāpi tuṭṭhamānaso;
Pesesi hatthidamaṃ, chekācariyaṃ susikkhitaṃ.*

“Having heard his words, king was mentally satisfied;
He sent an elephant trainer, a skillful teacher, well-trained.

V148 “*Gantvā so hatthidamako, addasa padumassare;
Bhisamuḷālaṃ [bhisamūlaṃ (ka.)] uddharantaṃ, yāpanatthāya mātuyā.*

“Having gone that elephant-trainer, saw [elephant] in the lotus lake;
Drawing out the lotus-stalks by root, to feed his mother.

- V149 *“Viññāya me sīlaguṇaṃ, lakkhaṇaṃ upadhārayi;
‘Ehi puttā’ti patvāna, mama soṇḍāya aggahi.*
“Knowing me to be virtuous, considering the marks on me;
Having said ‘Come son’, he held me by the trunk.
- V150 *“Yaṃ me tadā pākatikaṃ, sarīrānugataṃ balaṃ;
Ajjā nāgasahassānaṃ, balena samasādisaṃ.*
“I could have freed myself then, by my bodily strength;
Like a thousand great elephants, I had that much strength.
- V151 *“Yadihaṃ tesāṃ pakuppeyyaṃ, upetānaṃ gahaṇāya maṃ;
Paṭibalo bhava tesāṃ, yāva rajjampi mānusaṃ.*
“If I had become angry with them, those who had come to
take me;
Competent I was [to overcome] them, all humans of the
kingdom.
- V152 *“Api cāhaṃ sīlarakkhāya, sīlapāramipūriyā;
Na karomi citte aññathattaṃ, pakkipantaṃ mamāḷake.*
“I was protecting the virtue, fulfilling the perfection of
virtue;
I did not let my mind alter, even while locked up. ⁵⁶
- V153 *“Yadi te maṃ tattha koṭṭeyyuṃ, pharasūhi tomarehi ca;
Neva tesāṃ pakuppeyyaṃ, sīlakhandaḍḍabhayā mamā”ti.*
“If they even pound me, with roughly and lances too;
I would not get angry with them, I was afraid of breaking
the virtue”.
*Mātuposakacariyaṃ paṭhamāṃ. – Conduct of Mātuposaka
First.*

2.2 (12) *Bhūridattacariyā* – Conduct of Bhūridatta (Wise Datta) ⁵⁷

V154 *“Punāparaṃ yadā homi, bhūridatto mahiddhiko;
Virūpakkhena mahāraññā, devalokamagañchahaṃ.*

“Again when in a past life I was, Bhūridatta of great supernormal powers;
With the Great King Virūpakkha, I came to the Deva World.

V155 *“Tattha passitvāhaṃ deve, ekantaṃ sukhasamappite;
Taṃ saggagamanatthāya, sīlabbaṃ samādiyaṃ.*

“There having seen the Devā, who were completely given to happiness;
To go to that heaven, I undertook observance of the precepts.

V156 *“Sarīrakiccaṃ katvāna, bhutovā yāpanamattakaṃ;
Caturo aṅge adhiṭṭhāya, semi vammikamuddhani.*

“Having done bodily needs, having eaten what was necessary;
Strongly determined in four limbs, I lay-down on top of the ant-hill. ⁵⁸

V157 *“Chaviyā cammena maṃsena, nahāruatṭhikehi vā;
Yassa etena karaṇīyaṃ, dinnamyeva harātu so.*

“Outer-skin, inner-skin, meat, muscles, or bones;
Whatever you can use, I give it, take it away. ⁵⁹

V158 *“Saṃsito akataññunā, ālampāyano [ālambaṇo (sī.)] mamaggahi;
Pelāya pakkhipitvāna, kīleti maṃ tahiṃ tahiṃ.*

“Being an ingrate one, Ālampāyana carried me away;
Having locked me in the basket, he made me do shows here and there.

V159 “*Peḷāya pakkhipantepi, sammaddantepi pāṇinā;
Ālampāyane [ālambaṇe (sī.)] na kuppāmi, sīlakhaṇḍabhayā
mama.*

“Locked in the basket, fully tamed by beings;
I did not get angry at Ālampāyana, I was afraid of breaking
the virtue.

V160 “*Sakajīvitapariccāgo, tiṇato lahuko mama;
Sīlavītikkamo mayhaṃ, pathavīuppātanaṃ viya.*

“Completely giving away my own life, was light like the
grass to me;
Transgressing the virtues, was like earth shaking up. ⁶⁰

V161 “*Nirantaraṃ jātisataṃ, cajeyyaṃ mama jīvitam;
Neva sīlaṃ pabhindeyyaṃ, catuddīpāna hetupi.*

“Continuously for hundred lives, I would keep giving-up
my life;
I would not break the virtue, not even for [kingdom of] four
continents.

V162 “*Api cāhaṃ sīlarakkhāya, sīlapāramipūriyā;
Na karomi citte aññathattaṃ, pakkhipantampi peḷake”ti.*

“I was protecting the virtue, fulfilling the perfection of
virtue;
I did not let my mind alter, even while locked-up in the
basket”. ⁶¹

Bhūridattacariyaṃ dutiyaṃ. – Conduct of Bhūridatta Second.

2.3 (13) *Campeyyanāgacariyā* – Conduct of Campeyyanāga (Snake of Campa) ⁶²

V163 “*Punāparaṃ yadā homi, campeyyako mahiddhiko;
Tadāpi dhammiko āsiṃ, sīlabbatasamappito.*

“Again when in a past life I was, Campeyya of great
supernormal powers;
Then too I was a dhamma-follower, fully given to
observing the precepts.

V164 *“Tadāpi maṃ dhammacāriṃ, upavutthaṃ uposathaṃ;
Ahituṇḍiko gahetvāna, rājadvāramhi kīlati.*

“Then too I was a dhamma-farer, I observed the uposatha;
Having caught me, a snake-charmer, made me do show at
the palace-door. ⁶³

V165 *“Yaṃ yaṃ so vaṇṇaṃ cintayi, nīlaṃva pītalohitaṃ;
Tassa cittānuvattanto, homi cintitasannibho.*

“As he thought [my] color should be, blue-black or red-
yellow;
Following his mind, I changed [my color] accordingly.

V166 *“Thalaṃ kareyyamudakaṃ, udakampi thalaṃ kare;
Yadihaṃ tassa pakuppeyyaṃ, khaṇena chārikaṃ kare.*

“I could turn solid ground into water, [and] water into
solid ground;
If I had gotten angry at him, I could have turned him to
ashes in a moment.

V167 *“Yadi cittavasī hessaṃ, parihāyissāmi sīlato;
Sīlena parihīnassa, uttamatto na sijjhati.*

“If I had followed my mind, my virtue would have perished;
Devoid of virtue, I could not accomplish the best goal.

V168 *“Kāmaṃ bhijjatuyaṃ kāyo, idheva vikirīyatu;
Neva sīlaṃ pabhindeyyaṃ, vikirante bhusaṃ viyā”ti.*

“Willingly let this body breakup, let it scatter here itself;
I would not break the virtue, [even] if scattered like chaff”.

Campeyyanāgacariyaṃ tatiyaṃ. – Conduct of
Campeyyanāga Third.

2.4 (14) *Cūḷabodhicariyā* – Conduct of *Cūḷabodhi* (Bodhi the Young) ⁶⁴

V169 *“Punāparaṃ yadā homi, cūḷabodhi susīlavā;
Bhavaṃ disvāna bhayato, nekkhammaṃ abhinikkhamiṃ.*

“Again when in a past life I was, *Cūḷabodhi* the virtuous;
Having seen existence as fearful, I went-forth.

V170 *“Yā me dutiyikā āsi, brāhmaṇī kanakasannibhā;
Sāpi vaṭṭe anapekkhā, nekkhammaṃ abhinikkhami.*

“One who was my wife, a *brāhmaṇī* resembling gold
[color];
She too was disinterested in the world, [and] went-forth.

V171 *“Nirālayā chinnabandhū, anapekkhā kule gaṇe;
Carantā gāmanigamaṃ, bārāṇasimupāgamuṃ.*

“Home-less and relative-less, disinterested in clan and
country;
Wandering thru villages and townships, we approached
Bārāṇasi.

V172 *“Tattha vasāma nipakā, asaṃsaṭṭhā kule gaṇe;
Nirākule appasadde, rājuyyāne vasāmubho.*

“There we lived prudently, unassociated with clan and
country;
Stress-free [and] quiet, we both lived in the royal garden.

V173 *“Uyyānadassanaṃ gantvā, rājā addasa brāhmaṇiṃ;
Upagamma mamaṃ pucchi, ‘tuyhesā kā kassa bhariyā’.*

“Having gone on a tour of the garden, king saw the
brāhmaṇi;
Having approached me he asked, ‘[is she] yours? whose
wife is she’?

- V174 *“Evaṃ vutte ahaṃ tassa, idaṃ vacanamabravim;
‘Na mayhaṃ bhariyā esā, sahadhammā ekasāsani’.*
“Being spoken to by him, to him I spoke these words;
‘She isn’t my wife, she is a co-farer in the same teaching’.
- V175 *“Tissā [tassā (sī.)] sārattagadhito, gāhāpetvāna ceṭake;
Nippīlayanto balasā, antepuraṃ pavesayi.*
“Impassioned with lust, he had her caught;
Pushing [her] with force, took her to his private quarters.
- V176 *“Odaṇṇakkiyā mayhaṃ, sahaṇā ekasāsani;
Ākaḍḍhitvā nayantiyā, kopo me upapajjatha.*
“My wife, born in dhamma in the same teaching;
[When she was] Pulled out and lead away, anger arose in me.
- V177 *“Saha kope samuppanne, sīlabbatamanussariṃ;
Tattheva kopaṃ niggaṇhiṃ, nāḍāsiṃ vaḍḍhitūpari.*
“On arising of anger, I recollected the precepts;
Right there I censured the anger, I did not let it grow beyond.
- V178 *“Yadi naṃ brāhmaṇiṃ koci, koṭṭeyya tiṇhasattiya;
Neva sīlaṃ pabhindeyyaṃ, bodhiyāyeva kāraṇā.*
“[Even] If this brāhmaṇi was, roughly [beaten] with sharp
spears;
I would not break the virtue, because it was for
enlightenment.
- V179 *“Na mesā brāhmaṇiṃ dessā, napi me balaṃ na vijjati;
Sabbāññutaṃ piyaṃ mayhaṃ, tasmā sīlānurakkhisa”nti.*
“I did not hate that brāhmaṇi, nor was I without strength;
Omniscience was dear to me, that’s why I protected the
precepts”.
*Cūḷabodhicariyaṃ catutthaṃ. – Conduct of Cūḷabodhi
Fourth.*

2.5 (15) *Mahimsarājacariyā* – Conduct of Mahimsarāja (Buffalo King) ⁶⁵

V180 *“Punāparaṃ yadā homi, mahimso pavanacārako;
Pavaḍḍhakāyo balavā, mahanto bhīmadassano.*

“Again when in a past life I was, a wild buffalo dwelling in the forest;
Big bodied and strong, huge and looking dreadful.

V181 *“Pabbhāre giridugge [vanadugge (sī.)] ca, rukkhāmūle dakāsaye;
Hotettha ṭhānaṃ mahimsānaṃ, koci koci tahiṃ tahiṃ.*

“Mountain-shelters, hill-forts, tree-roots and water-holes;
These were the resorts of the wild buffaloes, some here-some there.

V182 *“Vicaranto brahāraññe, ṭhānaṃ addasa bhaddakaṃ;
Taṃ ṭhānaṃ upagantvāna, tiṭṭhāmi ca sayāmi ca.*

“Wandering in the great jungle, I saw a good place;
Having approached that place, I stood there as well as lie down.

V183 *“Ahettha kapimāgantvā, pāpo anariyo lahu;
Khandhe nalāṭe bhamuke, mutteti ohanetitaṃ.*

“Then a monkey came over, an evil ignoble swift one;
On my body, forehead and eyebrows, he urinated and defecated.

V184 *“Sakimpī divasaṃ dutiyaṃ, tatiyaṃ catutthampi ca;
Dūseti maṃ sabbakālaṃ, tena homi upadduto.*

“One day, and second day, third day and fourth day too;
He dirtied me all the time, I was thus troubled by him.

V185 *“Mamaṃ upaddutaṃ disvā, yakkho maṃ idamabravi;
‘Nāsehetāṃ chavaṃ pāpaṃ, siṅgehi ca khurehi ca’.*

“Having seen me thus troubled, a yakkha spoke to me thus;
‘Destroy him, the vile evil one, by [your] horns and hooves too’.

- V186 *“Evaṃ vutte tadā yakkhe, ahaṃ taṃ idamabraviṃ;
‘Kiṃ tvaṃ makkhesi kuṇapena, pāpena anariyena maṃ.
“When the yakkha spoke thus, I spoke to him thus;
‘Why do you smear me with that loathsome, evil ignoble
one?*
- V187 *“ ‘Yadihaṃ tassa pakuppeyyaṃ, tato hīnataro bhava;
Sīlaṇca me pabhijjeyya, viññū ca garaheyyu maṃ.
“ ‘If I get angry at that one, I become low by that [anger];
My virtue will also break, and wise will reproach me too.*
- V188 *“ ‘Hīlitā jīvitā vāpi, parisuddhena mataṃ varaṃ;
Kyāhaṃ jīvitahetūpi, kāhāmiṃ paraheṭhanaṃ’.
“ ‘Ashamed I will be until I live, better to die completely
pure;
Why would for the sake of living, why will I injure others’?*
- V189 *“Mamevāyaṃ maññamāno, aññepevaṃ karissati;
Teva tassa vadhissanti, sā me mutti bhavissati.
“Doing thus to me, [monkey] will do the same to others too;
They may strike him off, that will be my freedom. ⁶⁶*
- V190 *“Hīnamajjhimaukkaṭṭhe, sahanto avamānitaṃ;
Evaṃ labhati sappañño, manasā yathā patthita”nti.
“In the low-middling-high, I tolerated the insults;
Thus a wise one gains, one who aspires mentally [for
nibbana]”.*
*Mahimsarājacariyaṃ pañcamaṃ. – Conduct of Mahimsarāja
Fifth.*
- 2.6 (16) Rururājacariyā – Conduct of Rururāja (King Ruru) ⁶⁷**
- V191 *“Punāparaṃ yadā homi, sutattakanakasannibho;
Migarājā rurunāma, paramasīlasamāhito.
“Again when in a past life I was, one resembling blazing-hot
gold;
My name was Ruru, king of deers, restrained by the highest
virtue.*

- V192 *“Ramme padese ramaṇīye, vivitte amanussake;
Tattha vāsaṃ upagaṇchiṃ, gaṅgākūle manorame.*
“Indulging in the delightful country, secluded and devoid
of humans;
Having approached there I lived, on the delightful banks of
Gaṅgā.
- V193 *“Atha upari gaṅgāya, dhanikehi paripīlito;
Puriso gaṅgāya papati, ‘jīvāmi vā marāmi vā’.*
“Then upstream of Gaṅgā, someone troubled by a wealthy
person;
A man jumped in Gaṅgā [thinking], ‘live or die’.
- V194 *“Rattindivaṃ so gaṅgāya, vuyhamāno mahodake;
Ravanto karuṇaṃ ravaṃ, majjhe gaṅgāya gacchati.*
“Night and day, he was carried by the great current of
Gaṅgā;
Crying pitiablely, he was carried away in the middle of Gaṅgā.
- V195 *“Tassāhaṃ saddaṃ sutvāna, karuṇaṃ paridevato;
Gaṅgāya tīre ṭhatvāna, apucchiṃ ‘kosi tvaṃ naro’.*
“Having heard his cries, lamenting pitiablely;
Standing on the banks of Gaṅgā, I asked ‘Who are you,
man’?
- V196 *“So me puṭṭho ca byākāsi, attano karaṇaṃ tadā;
‘Dhanikehi bhīto tasito, pakkhandohaṃ mahānadiṃ’.*
“When I asked thus, he declared his situation then;
‘Afraid and frightened of the wealthy one, I jumped in the
great river’.
- V197 *“Tassa katvāna kāruṇṇaṃ, cajivā mama jīvitaṃ;
Pavisitvā nīharaṃ tassa, andhakāramhi rattiyaṃ.*
“Being compassionate to him, giving-up my own life;
I entered [Gaṅgā] to rescue him, in the darkness of the night.

- V198 *“Assatthakālamanñāya, tassāhaṃ idamabraviṃ;
‘Ekaṃ taṃ varaṃ yācāmi, mā maṃ kassaci pāvada’.*
“Understanding he was consoled, I spoke to him thus;
‘I ask you one boon, don’t tell anyone about me’.
- V199 *“Nagaraṃ gantvāna ācikkhi, pucchito dhanahetuko;
Rājānaṃ so gahetvāna, upagañchi mamantikaṃ.*
“Having gone to the city he told, when asked, one desirous
of wealth;
Bringing the king [with him], he approached me.
- V200 *“Yāvata karaṇaṃ sabbaṃ, rañño ārocitaṃ mayā;
Rājā sutvāna vacanaṃ, usum tassa pakappayi;
‘Idheva ghātayissāmi, mittadubbhiṃ [mittadūbhiṃ (sī.)]
anāriyaṃ’.*
“Then the whole story, was announced to the king by me;
King having heard the words, fitted an arrow [on his bow];
‘Right here I will destroy him, one who offends friends, the
ignoble one’.
- V201 *“Tamahaṃ anurakkhanto, nimminiṃ mama attanā;
‘Tiṭṭhateso mahārāja, kāmakāro bhavāmi te’.*
“There I protected him, substituting myself;
‘Let him be O Great King, I will do your bidding’.⁶⁸
- V202 *“Anurakkhiṃ mama sīlaṃ, nārakkhiṃ mama jīvitaṃ;
Sīlavā hi tadā āsiṃ, bodhiyāyeva kāraṇā”ti.*
“I protected my virtue, I did not protect my life;
I was a virtuous one then, because it was for
enlightenment”.⁶⁹
Rururājacariyaṃ chaṭṭhaṃ. – Conduct of Rururāja Sixth.

2.7 (17) *Mātaṅgacariyā* – Conduct of *Mātaṅga* ⁷⁰

V203 *“Punāparaṃ yadā homi, jaṭilo uggatāpano;
Mātaṅgo nāma nāmena, sīlavā susamāhito.*

“Again when in a past life I was, a matted-hair mighty ascetic;
My name was *Mātaṅga*, virtuous and well-restrained.

V204 *“Ahañca brāhmaṇo eko, gaṅgākūle vasāmubho;
Ahaṃ vasāmi upari, heṭṭhā vasati brāhmaṇo.*

“I and a *brāhmaṇa* too, we both lived on the banks of *Gaṅgā*;
I lived upstream, the *brāhmaṇa* lived downstream.

V205 *“Vicaranto anukūlamhi, uddhaṃ me assamaddasa;
Tattha maṃ paribhāsetvā, abhisapi muddhaphālanam.*

“Walking on the banks [of *Gaṅgā*], he saw my ashram upstream;
There he used abusive language, cursed me that my head will split.

V206 *“Yadihaṃ tassa pakuppeyyaṃ, yadi sīlaṃ na gopaye;
Oloketvānahaṃ tassa, kareyyaṃ chārikaṃ viya.*

“If I had become angry at him, if I hadn’t protected my virtue;
By just looking at him, I could have turned him into ashes.

V207 *“Yaṃ so tadā maṃ abhisapi, kupito duṭṭhamānaso;
Tasseva matthake nipati, yogena taṃ pamocayiṃ.*

“Then as he cursed me thus, the angry one with a hateful mind;
It fell back on his head, [but] I freed him from that bond [curse]. ⁷¹

V208 *“Anurakkhiṃ mama sīlaṃ, nārakkhiṃ mama jīvitam;
Sīlavā hi tadā āsiṃ, bodhiyāyeva kāraṇā”ti.*

“I protected my virtue, I did not protect my life;
I was a virtuous one then, because it was for
enlightenment”.⁷²

Mātaṅgacariyaṃ sattamaṃ. – Conduct of Mātaṅga Seventh.

2.8 (18) *Dhammadevaputtacariyā* – Conduct of Dhammadevaputta (Dhamma the Son of Deva)⁷³

V209 *“Punāparaṃ yadā homi, mahāpakkho mahiddhiko;
Dhammo nāma mahāyakkho, sabbalokānukampako.*

“Again when in a past life I was, one with a large retinue,
of great supernormal powers;
A great yakkha named Dhamma, compassionate for the
whole world.

V210 *“Dasakusalakammapathe, samādapento mahājanaṃ;
Carāmi gāmanigamaṃ, samitto saparijṇano.*

“The ten wholesome courses of action, rousing a great mass
of people [to undertake];
I wandered thru villages and towns, with [my] friends and
relatives.”⁷⁴

V211 *“Pāpo kadariyo yakkho, dīpento dasa pāpake;
Sopettha mahiyā carati, samitto saparijṇano.*

“An evil stingy yakkha, explaining the ten evils;
He too was wandering the earth, with [his] friends and
relatives.

V212 *“Dhammavādī adhammo ca, ubho paccanikā mayaṃ;
Dhure dhuraṃ ghaṭṭayantā, samimhā paṭipathe ubho.*

“Dhamma-speaker and non-dhamma too, both of us
enemies;
Yoke-pole to yoke-pole we clashed, when we both were
face-to-face.

- V213 *“Kalahō vattatī bhesmā, kalyāṇapāpakassa ca;
Maggā okkamanatthāya, mahāyuddho upaṭṭhito.*
“A dreadful quarrel ensued, between wholesome and evil;
To enter on the path, a great war started.
- V214 *“Yadihaṃ tassa kuppeyyaṃ, yadi bhinde tapogaṇaṃ;
Sahaparijanaṃ tassa, rajabhūtaṃ kareyyahaṃ.*
“If I had gotten angry at him, if I had broken my practice of
morality;
Him and his retinue, I could have turned into dust.
- V215 *“Apicāhaṃ sīlarakkhāya, nibbāpetvāna mānaṃ;
Saha janenokkamitvā, pathaṃ pāpassa dāsahaṃ.*
“But I protected the virtue, having liberated my mind [from
anger];
Having entered with people, I gave the path to the evil one.
- V216 *“Saha pathato okkante, katvā cittassa nibbutiṃ;
Vivaraṃ adāsi pathavī, pāpayakkhassa tāvade”ti.*
“Having entered the path, I liberated my mind [from anger];
The earth opened-up, [swallowing-up] evil yakkha
immediately”.
*Dhammadevaputtacariyaṃ aṭṭhamaṃ. – Conduct of
Dhammadevaputta Eighth.*
- 2.9 (19) *Alīnasattucariyā* – Conduct of *Alīnasattu* ⁷⁵**
- V217 *“Pañcālaratṭhe nagaravare, kapilāyaṃ [kampilāyaṃ (sī.),
kappilāyaṃ (syā.)] puruttame;
Rājā jayaddiso nāma, sīlaguṇamupāgato.*
“In the highest city of Pañcāla country, Kapilā the best
fortress city;
There was a king named Jayaddisa, who had characteristics
of virtue.

V218 *“Tassa rañño ahaṃ putto, sutadhammo susilavā;
Alīnasatto guṇavā, anurakkhapijano sadā.*

“I was the son of that king, one who had heard the
Dhamma, a virtuous one;
Alīnasatta with good characteristics, always guarding the
close ones.

V219 *“Pitā me migavaṃ gantvā, porisādaṃ upāgami;
So me pitumaggahesi, ‘bhakkhosi mama mā calī’.*

“My father having gone for a deer-hunt, Porisāda
approached him;
He seized my father, ‘You are my prey, don’t move’.

V220 *“Tassa taṃ vacanaṃ sutvā, bhīto tasitavedhito;
Ūrukkhambho ahu tassa, disvāna porisādaṃ.*

“Having heard his words, [king was] afraid-frightened-
trembling;
His feet were frozen, having seen Porisāda.

V221 *“Migavaṃ gahetvā muñcassu, katvā āgamaṇaṃ puna;
Brāhmaṇassa dhaṇaṃ datvā, pitā āmantayī mamaṃ.*

“Having taken the deer-meat and freed, having returned
again;
Having given wealth to brāhmaṇā, father addressed me.

V222 *“ ‘Rajjaṃ putta paṭipajja, mā pamajji puram idaṃ;
Kataṃ me porisādena, mama āgamaṇaṃ puna’.*

“ ‘Start your rulership son, don’t be heedless in this fortress;
I have [told] Porisāda, I am returning again’.

V223 *“Mātāpitū ca vanditvā, nimminivāna attanā;
Nikkhipitvā dhaṇuṃ khaggaṃ, porisādaṃ upāgamiṃ.*

“Having paid homage to mother-father, having substituted
myself [for father];
Putting down the bow and sword, I approached Porisāda.

- V224 “*Sasatthahatthūpagataṃ, kadāci so tasissati;
Tena bhijjissati sīlaṃ, parittāsaṃ [paritāsaṃ (sī.)] kate mayi.*
“With sword in [my] hand, maybe he will be frightened;
That will break my virtue, if I cause anguish to him.
- V225 “*Silakhaṇḍabhayā mayhaṃ, tassa dessaṃ na byāharim;*
Mettacitto hitavādī, idaṃ vacanamabraviṃ.
“I was afraid of breaking the virtue, I didn’t utter hateful
speech to him;
With a mind of loving-friendliness and welfare, I spoke
these words.
- V226 “*‘Ujjālehi mahāaggim, papatissāmi rukkhato;
Tvaṃ pakkakālamaññāya [supakkakālamaññāya (pī.)],
bhakkhaya maṃ pitāmaha’.*
“‘Start-up a great fire, I will fall into it from the tree;
When you know I am fully-cooked, you can eat me, O
Grandfather’.
- V227 “*Iti sīlavataṃ hetu, nārakkhiṃ mama jīvitaṃ;
Pabbājesiṃ cahaṃ tassa, sadā pāṇātipātika”nti.*
“Thus for the virtue, I didn’t protect my life;
I also ordained him [Porisāda], to be always non-violent”. ⁷⁶
Alīnasattucariyaṃ navamaṃ. – Conduct of Alīnasattu Ninth.

2.10 (20) Saṅkhapālacariyā – Conduct of Saṅkhapāla ⁷⁷

- V228 “*Punāparaṃ yadā homi, saṅkhapālo mahiddhiko;
Dāḥhāvudho ghoraviso, dvijivho uragādhibhū.*
“Again when in a past life I was, Saṅkhapāla of great
supernormal powers;
With big fangs, drop-dead poison, and a forked-tongue, the
lord of snakes.

- V229 *“Catuppathe mahāmagge, nānājanasamākule;
Caturo aṅge adhiṭṭhāya, tattha vāsamakappayim.*
“At the cross-roads on the highway, populated by various people;
Strongly determined in four limbs, there I lived. ⁷⁸
- V230 *“Chaviyā cammena maṁsena, nahāruaṭṭhikehi vā;
Yassa etena karaṇīyaṁ, dinnamyeva harātu so.*
“Outer-skin, inner-skin, meat, muscles, or bones;
Whatever you can use, I give it, take it away. ⁷⁹
- V231 *“Addasaṁsu bhojaputtā, kharā luddā akāruṇā;
Upagañchum mamaṁ tattha, daṇḍamuggarapāṇino.*
“I saw the Bhojaputtā, cruel-hunter-merciless;
They approached me, with sticks and hammers in hand.
- V232 *“Nāsāya vinivijjhivā, naṅgutṭhe piṭṭhikaṇṭake;
Kāje āropayivāna, bhojaputtā harimsu maṁ.*
“Piercing me thru the nose, thru the tail and the back-bone;
Having tied me to a carrying pole, Bhojaputtā carried me away.
- V233 *“Sasāgarantaṁ pathaviṁ, sakānanaṁ sapabbataṁ;
Icchamāno cahaṁ tattha, nāsāvātena jhāpaye.*
“This earth until the shores of sea, with its gardens and its mountains;
If I wished then, I could have consumed it with my [poisonous] breath.
- V234 *“Sūlehi vinivijjhante, koṭṭayantepi sattibhi;
Bhojaputte na kuppāmi, esā me sīlapāramī”ti.*
“When pierced by darts, treated roughly by spears;
I did not get angry at Bhojaputtā, this was my perfection of virtues”.
Saṅkhapālacariyaṁ dasamaṁ. – Conduct of Saṅkhapāla Tenth.

Hatthināgavaggo dutiyo.– Hatthināga Section Second.

Tassuddānaṃ –

*Hatthināga bhūridatto, campeyyo bodhi mahiṃso;
Ruru mātaṅgo dhammo ca, atrajo ca jayaddiso.*

*Ete nava sīlabalā, parikkhārā padesikā;
Jīvitam parirakkhito, sīlāni anurakkhisaṃ.*

*Saṅkhapālassa me sato, sabbakālampi jīvitam;
Yassa kassaci niyyattaṃ, tasmā sā sīlapāramīti.*

Therefore said [contents] –

Hatthināga Bhūridatta, Campeyya Bodhi Mahiṃsa;
Ruru Mātaṅga Dhamma too, son of Jayaddisa too.

These nine with the power of virtue, were partial
fulfillment of requisites;
Having maintained the life, I protected the virtues.

I was Saṅkhapāla too, always [giving away] my life;
Giving it to whosoever, that was perfection of virtues.

Sīlapāraminiddeso niṭṭhito. – The Exposition on Perfection of
Virtues is finished.



3. YUDHAÑJAYAVAGGO – SECTION ON YUDHAÑJAYA

3.1 (21) *Yudhañjayacariyā* – Conduct of Yudhañjaya (Victor of War) ⁸⁰

V235 “*Yadāhaṃ amitayaso, rājaputto yudhañjayo;
Ussāvabindum sūriyātape, patitaṃ disvāna saṃvijim.*

“When I was of measureless reputation, a prince named
Yudhañjaya;
Seeing disappearing dew-drops in the sun, I was deeply
agitated.

V236 “*Taññevādhpatiṃ katvā, saṃvegamanubrūhayim;
Mātāpitū ca vanditvā, pabbajjamanuyācahaṃ.*

“Having mastered [the fact of impermanence], having
cultivated deep agitation;
Having paid homage to mother-father, I asked permission
to ordain. ⁸¹

V237 “*Yācanti maṃ pañjalikā, sanegamā saraṭṭhakā;
‘Ajjeva putta paṭipajja, iddhaṃ phītaṃ mahāmahiṃ’.*

“They begged of me with folded hands, with town[-
people], country[-people];
‘Practice [kingship] today itself son, [enjoy] success-
prosperity-great earth’.

V238 “*Sarājake sahorodhe, sanegame saraṭṭhake;
Karuṇaṃ paridevante, anapekkhova pariccajim.*

“While king and queens, township[-people] and country[-
people];
They were lamenting pitiablely, disinterested I left them.

V239 “*Kevalaṃ pathaviṃ rajjaṃ, nātīparijanaṃ yasaṃ;
Cajamāno na cintesiṃ, bodhiyāyeva kāraṇā.*

“The entire kingdom of earth, relatives-close ones reputation;
I didn’t think before giving them up, because it was for
enlightenment. ⁸²

V240 *“Mātāpitā na me dessā, napi me dessaṃ mahāyasaṃ;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā rajjaṃ pariccaji”nti.*

“I didn’t hate mother-father, nor did I hate great reputation;
Omniscience was dear to me, that’s why I gave-up the
kingdom”. ⁸³

Yudhañjayacariyaṃ paṭhamam. – Conduct of Yudhañjaya
First.

3.2 (22) *Somanassacariyā* – Conduct of Somanassa ⁸⁴

V241 *“Punāparaṃ yadā homi, indapatthe puruttame;
Kāmito dayito putto, somanassoti vissuto.*

“Again when in a past life I was, in Indapattha the best
fortress city;
A wished-for, beloved son, renowned as Somanassa. ⁸⁵

V242 *“Silavā guṇasampanno, kalyāṇapaṭibhānavā;
Vuddhāpacāyī hirimā, saṅgahesu ca kovido.*

“Virtuous and endowed with good characteristics,
wholesome-witty speech;
Respectful to elders, with a sense of shame, skillful in
maintaining relationships. ⁸⁶

V243 *“Tassa rañño patikaro, ahosi kuhakatāpaso;
Ārāmaṃ mālāvacchañca, ropayitvāna jīvati.*

“There the king was compliant, to a deceitful ascetic;
Monastery, garlands and calves too, having farmed he
lived. ⁸⁷

V244 *“Tamaṃ disvāna kuhakaṃ, thusarāsivva ataṇḍulaṃ;
Dumaṃva anto susiraṃ, kadaliṃva asārakaṃ.*

“Then I saw the deceitful one, like a heap of non-rice [husks];
Like a tree internally decayed, like an essence-less plantain
tree. ⁸⁸

- V245 *“Natthimassa sataṃ dhammo, sāmāññāpagato ayaṃ;
Hirīsuṃkaddhammajahito, jīvitavuttikāraṇā.*
“There is no good Dhamma in him, this one has departed
from the holy-life;
He has abandoned the bright dhamma of shame, to
maintain his life.
- V246 *“Kupito ahu [lahosi (sī.), āsi (syā.)] paccanto, aṭavīhi parantihi;
Taṃ nisedhetuṃ gacchanto, anusāsi pitā mamaṃ.*
“Then the frontiers got restless, the remote forest lands;
Going to prevent them [from rebelling], my father taught
me.⁸⁹
- V247 *“ ‘Mā pamajji tuvaṃ tāta, jaṭilaṃ uggatāpanaṃ;
Yadicchakaṃ pavattehi, sabbakāmadado hi so’.*
“ ‘Don’t you be heedless O dear, to the matted-hair mighty
ascetic;
Respect his wishes, he is the giver of all sensual pleasures’.
- V248 *“Tamaṃ gantvānupaṭṭhānaṃ, idaṃ vacanamabraviṃ;
‘Kacci te gahapati kusalaṃ, kiṃ vā te āharīyatu’.*
“Then having gone to attend on him, I spoke these words;
‘Are you well Householder, what should be brought for
you’?
- V249 *“Tena so kupito āsi, kuhako mānanissito;
‘Ghātāpemi tuvaṃ ajja, raṭṭhā pabbājayāmi vā’.*
“Then he became angry, the deceitful and conceited one;
‘I will destroy you today, or have you banished from the
country’.
- V250 *“Nisedhayitvā paccantaṃ, rājā kuhakamabravi;
‘Kacci te bhante khamāṇiyaṃ, sammāno te pavattito’.*
“Having prevented frontiers [from rebelling], king spoke to
the deceitful one;
‘Are you well Venerable Sir, were you shown respect’?⁹⁰

- V251 *“Tassa ācikkhatī pāpo, kumāro yathā nāsiyo;
Tassa taṃ vacanaṃ sutvā, āṇāpesi mahīpati.*
“There the evil one spoke, the prince should be destroyed;
Having heard his words, the Lord of Earth [King] ordered.
- V252 *“ ‘Sisaṃ tattheva chinditvā, katvāna catukhaṇḍikaṃ;
Rathiyā rathiyaṃ dassetha, sā gati jaṭilahīṭā’.*
“ ‘Cut-off his head right there, and having cut him in four
pieces;
Display him from street to street, the result of insulting a
matted-hair ascetic’.
- V253 *“Tattha kāraṇikā gantvā, caṇḍā luddā akāruṇā;
Mātuaṅke nisinnassa, ākaḍḍhitvā nayanti maṃ.*
“Then having gone the workers, fierce-hunter-merciless;
While I was sitting in my mother’s lap, having pulled out
they lead me away.
- V254 *“Tesāhaṃ evamavacaṃ, bandhataṃ gālhabandhanaṃ;
‘Rañño dassetha maṃ khippaṃ, rājakiriyāni atthi me’.*
“I spoke thus to them, while tied with extremely tight bonds;
‘I want to see the king right away, I have business with the
king’.
- V255 *“Te maṃ rañño dassayimsu, pāpassa pāpasevino;
Disvāna taṃ saññāpesiṃ, mamañca vasamānayaṃ.*
“They showed me to the king, one who was serving the evil
one;
Having seen I convinced him, and brought him back to
believe me.
- V256 *“So maṃ tattha khamāpesi, mahārajjamadāsi me;
Sohaṃ tamaṃ dālayitvā, pabbajiṃ anagāriyaṃ.*
“There he asked for my pardon, and gave me the great
kingdom;
[But] Having cut-off the darkness, I went forth in
homelessness.

V257 “*Na me dessaṃ mahārajjaṃ, kāmabhogo na dessiyo;
Sabbaññutaṃ piyaṃ mayhaṃ, tasmā rajjaṃ pariccaji*”*nti.*

“I did not hate the great kingdom, nor did I hate the partaking of sensual pleasures; Omniscience was dear to me, that’s why I gave-up the kingdom”.⁹¹

Somanassacariyaṃ dutiyaṃ. – Conduct of Somanassa Second.

3.3 (23) *Ayogharacariyā* – Conduct of Ayoghara (Iron House)⁹²

Ayoghara:

V258 “*Punāparaṃ yadā homi, kāsirājassa atrajo;
Ayoghamhi saṃvaddho, nāmenāsi ayogharo.*

“Again when in a past life I was, one born of the King of Kāsi;
Since I grew up in an iron-house, my name was Ayoghara.”⁹³

Father of Ayoghara to Ayoghara:

V259 “*Dukkheṇa jīvito laddho, saṃpīḷe patiposito;
Añjeva putta paṭipajja, kevalaṃ vasudhaṃ imaṃ.*

“You have gained life with suffering, in confinement you have been raised;
Practice [kingship] today itself son, on this entire earth [world].

Ayoghara to his Father:

V260 “*Saraṭṭhakaṃ sanigamaṃ, sajanaṃ vanditva khattiyaṃ;
Añjaliṃ paggaheṭvāna, idaṃ vacanamabraviṃ.*

“Country[-people] and township[-people], having paid homage to people including khattiyā;
Having outstretched the folded hands, I spoke these words.

- V261 “*‘Ye keci mahiyā sattā, hīnamukkaṭṭhamajjhimā;
Nirārakkhā sake gehe, vaḍḍhanti sakañātibhi.*
“ ‘Whatever beings are there on this earth, low-high-and-middling;
Unprotected in their own houses, they grow up with their relatives.
- V262 “*‘Idaṃ loke uttariyaṃ, saṃpīle mama posanaṃ;
Ayogharamhi saṃvaḍḍho, appabhe candasūriye.*
“ ‘Unique in this world, in confinement I was raised;
I grew up in an iron-house, without the light of moon and sun.
- V263 “*‘Pūtikunāpasampunṇā, muccitvā mātu kucchito;
Tato ghoratare dukkhe, puna pakkhittayoghare.*
“ ‘Completely filled with foul and loathsome, I was freed from mother’s womb;
From there in the deep dark suffering, again I was thrown into the iron-house.
- V264 “*‘Yadihaṃ tādisaṃ patvā, dukkhaṃ paramadāruṇaṃ;
Rajjesu yadi rajjāmi [rañjāmi (sī.)], pāpānaṃ uttamo siyaṃ.*
“ ‘If I were to fall into it [again], in the dreadful suffering;
If I were to be covered in dust [of lust], I will be foremost among the evil ones.
- V265 “*‘Ukkaṇṭhitomhi kāyena, rajjenamhi anattthiko;
Nibbutiṃ pariyesissaṃ, yattha maṃ maccu na maddiye’.*
“ ‘Discontent I am with my body, desireless for the kingdom;
I am searching for liberation, where death doesn’t trample me’.
- V266 “*‘Evāhaṃ cintayitvāna, viravante mahājane;
Nāgo va bandhanaṃ chetvā, pāvisiṃ kānanaṃ vanaṃ.*
“ ‘Thus having thought I, [leaving] the great assembly of people crying aloud;
Like a great elephant having broken the bonds, I entered the garden-forest.

V267 *“Mātāpitā na me dessā, napi me dessam mahāyasaṃ;
Sabbāññutaṃ piyaṃ mayhaṃ, tasmā rajjaṃ pariccaji”nti.*

“I didn’t hate my mother-father, nor did I hate great reputation;
Omniscience was dear to me, that’s why I gave-up the kingdom”.⁹⁴

Ayogharacariyaṃ tatiyaṃ. – Conduct of Ayoghara Third.

3.4 (24) *Bhisacariyā* – Conduct of Bhisā (Lotus Stalk)⁹⁵

V268 *“Punāparaṃ yadā homi, kāsīnaṃ puravaruttame;
Bhaginī ca bhātaro satta, nibbattā sotthiye kule.*

“Again when in a past life I was, in the best and highest fortress city of Kāsi;
A sister and brothers seven, we were born in a well-to-do family.

V269 *“Etesaṃ pubbajo āsiṃ, hirīsukkamupāgato;
Bhavaṃ disvāna bhayato, nekkhammābhirato ahaṃ.*

“There I was the eldest, having approached the bright dhamma of shame;
Having seen existence as fearful, I delighted in going-forth.”⁹⁶

V270 *“Mātāpitūhi pahitā, sahāyā ekamānasā;
Kāmehi maṃ nimantenti, ‘kulavaṃsaṃ dharehi’ti.*

“Sent by mother-father, friends were of the same mind;
They invited me to sensual pleasures, ‘Continue the family lineage’.

V271 *“Yaṃ tesaṃ vacanaṃ vuttaṃ, gihīdhamme sukhāvahaṃ;
Taṃ me ahosi kaṭṭhinaṃ, tatta [santatta (ka.)] phālasamaṃ viya.*

“When they said those words, [that] household life brings happiness;
Then it was hard for me, like a burning hot ploughshare.

V272 *“Te maṃ tadā ukkhipantaṃ, pucchimsu patthitaṃ mama;
‘Kiṃ tovaṃ patthayase samma, yadi kāme na bhuñjasi’.*
“They then asked me, one rejecting, what I aspired for;
‘What do you aspire for friend, if you don’t want to partake
of sensual pleasures’?

V273 *“Tesāhaṃ evamavacaṃ, atthakāmo hitesinaṃ;
‘Nāhaṃ patthemī gihībhāvaṃ, nekkhammābhirato ahaṃ’.*
“I spoke thus to them, desirous of my benefit, to my well-
wishers;
‘I don’t aspire for householder life, I delight in going-forth’.

V274 *“Te mayhaṃ vacanaṃ sutvā, pitumātu ca sāvayaṃ;
Mātāpitā evamāhu, ‘sabbeva pabbajāma bho’.*
“Having heard my words they, announced it to my father-
mother too;
Mother-father spoke thus, ‘Let all of us go forth, O good
sir’.⁹⁷

V275 *“Ubho mātāpitā mayhaṃ, bhaginī ca satta bhātaro;
Amitadhanaṃ chaḍḍayitvā, pāvisimhā mahāvana”nti.*
“Both my mother-father, sister and brothers seven;
Having left countless wealth behind, we entered the great
forest”.
Bhisacariyaṃ catutthaṃ. – Conduct of Bhisā Fourth.

3.5 (25) *Soṇapaṇḍitacariyā* – Conduct of *Soṇapaṇḍita* (Wise *Soṇa*)⁹⁸

V276 *“Punāparaṃ yadā homi, nagare brahmavaḍḍhane;
Tattha kulavare seṭṭhe, mahāsāle ajāyahaṃ.*
“Again when in a past life I was, in the city of
Brahmavaḍḍhana;
There in the highest and best family, a very rich one, I was
born.⁹⁹

V277 *“Tadāpi lokaṃ disvāna, andhībhūtaṃ tamotthaṭaṃ;
Cittaṃ bhavato patikuṭati, tuttavegahataṃ viya.*

“Then too having seen the world, become blind and
covered by darkness;
My mind turned away [from world], like pricked with a
pike.

V278 *“Disvāna vividhaṃ pāpaṃ, evaṃ cintesaṃ tadā;
‘Kadāhaṃ gehā nikkhamma, pavisissāmi kānanaṃ’.*

“Having seen various evils, thus I thought then;
‘When will I go-forth from home, and enter the gardens’?

V279 *“Tadāpi maṃ nimantesuṃ, kāmabhogehi nātayo;
Tesampi chandamācikkhiṃ, ‘mā nimantetha tehi maṃ’.*

“Then too the relatives invited me, to partake of sensual
pleasures;
Then I told them my desire, ‘Please don’t invite me to it’.

V280 *“Yo me kaniṭṭhako bhātā, nando nāmāsi paṇḍito;
Sopi maṃ anusikkhanto, pabbajjaṃ samarocayi.*

“One who was my younger brother, a wise one named
Nanda;
He too learning from me, was well-pleased with going-forth.

V281 *“Ahaṃ soṇo ca nando ca, ubho mātāpitā mama;
Tadāpi bhoge chaḍḍetoṃ, pāvisimhā mahāvana”nti.*

“I Soṇa, and Nanda too, both my mother-father;
Then too leaving behind the partaking [of pleasures], we
entered the great forest”.

Soṇapaṇḍitacariyaṃ pañcamaṃ. – Conduct of Soṇapaṇḍita
Fifth.

3.6 (26) *Temiyacariyā* – Conduct of Temiya ¹⁰⁰

V282 *“Punāparaṃ yadā homi, kāsirājassa atrajo;
Mūgapakkhoti nāmena, temiyoti vadanti maṃ.*

“Again when in a past life I was, one born of the King of Kāsi;
My name was Mūgapakkha, [but] they called me Temiya too. ¹⁰¹

V283 *“Soḷasitthisahassānaṃ, na vijjati pumo tadā [sadā (sī.)];
Ahorattānaṃ accayena, nibbatto ahamekako.*

“Among sixteen thousand women [queens], not a single male was to be seen;
After many days and nights passed, I was born, the sole one.

V284 *“Kicchā laddhaṃ piyaṃ puttaṃ, abhijātaṃ jutindharaṃ;
Setacchattaṃ dhārayitvāna, sayane poseti maṃ pitā.*

“Gained with difficulty, dear beloved son, well-born, a light bearer;
Under a white umbrella, in luxury I was nourished by father. ¹⁰²

V285 *“Niddāyamāno sayanavare, pabujjhitvānaṃ tadā;
Addasaṃ paṇḍaraṃ chattaṃ, yenāhaṃ nirayaṃ gato.*

“Overcome with sleep on the highest bed, I [suddenly] woke up then;
Having seen the white umbrella, because of which I had gone to hell. ¹⁰³

V286 *“Saha diṭṭhassa me chattaṃ, tāso uppajji bheravo;
Vinicchayaṃ samāpanno, ‘kathāhaṃ imaṃ muñcissaṃ’.*

“As I saw the umbrella, the fright arose in me;
I entered upon resolution, ‘How do I free myself from it’?

- V287 *“Pubbasālohitā mayhaṃ, devatā atthakāminī;
Sā maṃ disvāna dukkhitaṃ, tīsu t̥hānesu yojayi.*
“A relative of the past, a Devatā desirous of my well-being;
Having seen me suffering, she yoked me to the three states. ¹⁰⁴
- V288 *“ ‘Mā paṇḍiccayaṃ vibhāvaya, bālamato bhava sabbapāṇinaṃ;
Sabbo taṃ jano ocināyatu, evaṃ tava attho bhavissati’.*
“ ‘Don’t act like a wise one, act like a fool to all beings;
When all people gather [against] you, that will be in your
benefit’.
- V289 *“Evaṃ vuttāyahaṃ tassā, idaṃ vacanamabraviṃ;
‘Karomi te taṃ vacanaṃ, yaṃ tvaṃ bhaṇasi devate;
Atthakāmāsi me amma, hitakāmāsi devate’.*
“When she spoke to me thus, I spoke these words;
‘I will do your words, as you have spoken O Devatā;
O mother desirous of my benefit, O Devatā desirous of my
welfare’. ¹⁰⁵
- V290 *“Tassāhaṃ vacanaṃ sutvā, sāgareva thalaṃ labhiṃ;
Haṭṭho saṃviggaṃānaso, tayo aṅge adhiṭṭhahiṃ.*
“Having heard her words, it was as if one in the [deep] sea
found the shore;
Overjoyed and with a deeply agitated mind, I strongly
determined by all three limbs. ¹⁰⁶
- V291 *“Mūgo ahosiṃ badhiro, pakkho gativivajjito;
Ete aṅge adhiṭṭhāya, vassāni soḷasaṃ vasiṃ.*
“I became dumb and deaf, a cripple without motion;
Thus strongly determined in limbs, I lived like that for
sixteen years.
- V292 *“Tato me hatthapāde ca, jivhaṃ sotañca maddiya;
Anūnataṃ me passitvā, ‘kāḷakaṇṇī’ ti nindisuṃ.*
“There my hands and feet too, tongue and ears were
checked;
Seeing me in entirety, ‘unfortunate one’ they criticized me. ¹⁰⁷

- V293 *“Tato jānapadā sabbe, senāpatipurohitā;
Sabbe ekamanā hutvā, chaḍḍanaṃ anumodisuṃ.*
“There the entire republic, general of the army and the advisor;
All of them became of the same mind, they agreed to leave me [aside].
- V294 *“Sohaṃ tesaṃ matiṃ sutvā, haṭṭho saṃviggamānaso;
Yassatthāya tapociṇṇo, so me attho samijjhatha.*
“Having heard their thinking, overjoyed and with a deeply agitated mind;
The goal for which I had practiced, that goal was fulfilled.
- V295 *“Nhāpetvā anulimpitvā, veṭhetvā rājavēṭhanaṃ;
Chattena abhisiṅcivā, kāresuṃ puraṃ padakkhiṇaṃ.*
“I was showered and anointed, and dressed in princely clothes;
Covered by umbrella and showered upon, I was made to circumambulate the fortress city. ¹⁰⁸
- V296 *“Sattāhaṃ dhārayitvāna, uggate ravimaṇḍale;
Rathena maṃ nīharitvā, sārathī vanamupāgami.*
“Keeping me like that for seven days, when the sun arose [on the eighth];
Taking me in the chariot, charioteer approached the forest.
- V297 *“Ekoḷāse rathaṃ katvā, sajjassaṃ hatthamuccito
[hatthamuṇḍito (sī. syā.)];
Sārathī khaṇatī kāsūṃ, nikhātuṃ pathaviyā mamaṃ.*
“Parking chariot at some place, he freed the horses [from chariot];
The charioteer dug a hole, to bury me in the earth.

V298 *“Adhiṭṭhitamadhiṭṭhānaṃ, tājento vīvidhakāraṇā;
Na bhindīṃ tamadhiṭṭhānaṃ, bodhiyāyeva kāraṇā.*

“Strongly determined, fearful for various reasons [of breaking that resolution];
I did not break that strong determination, because it was for enlightenment.

V299 *“Mātāpitā na me dessā, attā me na ca dessiyo;
Sabbāññutaṃ piyaṃ mayhaṃ, tasmā vatamadhiṭṭhahīṃ.*

“I didn’t hate my mother-father, nor did I hate myself too;
Omniscience was dear to me, that’s why I was strongly determined. ¹⁰⁹

V300 *“Ete aṅge adhiṭṭhāya, vassāni solasaṃ vasiṃ;
Adhiṭṭhānena me samo natthi, esā me adhiṭṭhānapāramī”ti.*

“Thus strongly determined in limbs, I lived for sixteen years;
There was no one like me in strong determination, this was my perfection of strong determination”.

Temiyacariyaṃ chaṭṭhaṃ. – Conduct of Temiya Sixth.

3.7 (27) *Kapirājacariyā* – Conduct of Kapirāja (Monkey King) ¹¹⁰

V301 *“Yadā ahaṃ kapi āsiṃ, nadīkūle darīsaye;
Pīlito susumārena, gamanaṃ na labhāmahaṃ.*

“When I was a monkey, on the riverbank, sleeping in a [tree] cleft;
Troubled by a crocodile, I couldn’t get away [from there].

V302 *“Yamhokāse ahaṃ ṭhatvā, orā pāraṃ patāmahaṃ;
Tatthacchi sattū vadhako, kumbhīlo luddadassano.*

“On the side [where] I stood, jumping to far-shore from near-shore;
There waited the enemy-assassin, the crocodile looking like a hunter.

V303 “So maṃ asaṃsi ‘ehi’ti, ‘ahampemī’ti taṃ vatiṃ;
Tassa matthakamakkamma, parakūle patiṭṭhahiṃ.

“So he said to me ‘Come’, I said ‘I am coming’ to him;
I jumped on to his head, and reached the far-shore [from there].

V304 “Na tassa alikaṃ bhaṇitaṃ, yathā vācaṃ akāsahaṃ;
Saccena me samo natthi, esā me saccapāramī”ti.

“I didn’t tell him any untruth, I did as I said;
There was no one like me in truth, this was my perfection
of truthfulness”. ¹¹¹

Kapirājacariyaṃ sattamaṃ. – Conduct of Kapiṛāja Seventh.

3.8 (28) Saccatāpasacariyā – Conduct of Saccatāpasa (True Ascetic) ¹¹²

V305 “Punāparaṃ yadā homi, tāpaso saccasavhayo;
Saccena lokaṃ pālesim, samaggaṃ janamakāsaha”nti.

“Again when in a past life I was, an ascetic named Sacca;
I protected the world with truth, I united the people”. ¹¹³

Saccatāpasacariyaṃ aṭṭhamaṃ. – Conduct of Saccatāpasa
Eighth.

3.9 (29) Vaṭṭapotakacariyā – Conduct of Vaṭṭapotaka (Young Quail) ¹¹⁴

V306 “Punāparaṃ yadā homi, magadhe vaṭṭapotako;
Ajātapakkho taruṇo, maṃsapesi kulāvake.

“Again when in a past life I was, a young quail in Magadha;
A young one without wings, like a piece of meat in the nest.

V307 “Mukhatuṇḍakenāharitvā [mukhatuṇḍenāharitvā (sī.)], mātā
posayaṭī mamaṃ;
Tassā phassena jīvāmi, natthi me kāyikaṃ balaṃ.

“Having brought [food] in [her] beak, mother nourished me;
Because of that contact I lived, I had no bodily strength.

- V308 *“Saṃvacchare gimhasamaye, davadāho [vanadāho (ka.)]
padippati;
Upagacchati amhākaṃ, pāvako kaṇhavattanī.*
“In the summer-time of the year, a forest-fire started;
It approached us, the fire like a black-ball.
- V309 *“Dhamadhamā itievaṃ, saddāyanto mahāsikhī;
Anupubbena jhāpento, aggi mamamupāgami.*
“Like dhama-dhama, great fire was making hissing sounds;
Gradually consuming [everything], fire approached me.
- V310 *“Aggivegabhayātītā, tasitā mātāpitā mama;
Kulāvake maṃ chaḍḍetvā, attānaṃ parimocayuṃ.*
“Fearful with the speed of fire, my mother-father were
frightened;
Leaving me behind in the nest, they freed themselves [flew
away].
- V311 *“Pāde pakkhe pajahāmi, natthi me kāyikaṃ balaṃ;
Sohaṃ agatiko tattha, evaṃ cintesahaṃ tadā.*
“I had no feet or wings, I had no bodily strength;
Thus lying motionless there, then I thought like this.
- V312 *“ ‘Yesāhaṃ upadhāveyyaṃ, bhīto tasitavedhito;
Te maṃ ohāya pakkantā, kathaṃ me ajja kātave.*
“ ‘Ones to whom I would run, when I was afraid
frightened-trembling;
Leaving me they [mother-father] went away, what should I
do today?
- V313 *“ ‘Atthi loke sīlaguṇo, saccaṃ soceyyanuddayā;
Tena saccena kāhāmi, saccakiriyamuttamaṃ.*
“ ‘There are in the world virtues, truthfulness purity-
compassion;
Therefore I will truthfully do, the best act of truth.

- V314 “*‘Āvejjetvā dhammabalaṃ, saritvā pubbake jine;
Saccabalamavassāya, saccakiriyamakāsaṃ.*
“With a deep Dhamma agitation, having recollected the
past Victors;
Dependent on the strength of truth, I did an act of truth.
- V315 “*‘Santi pakkhā apatanā, santi pādā avañcanā;
Mātāpitā ca nikkhantā, jātaveda paṭikkama’.*
“I have wings but unable to fly, I have feet but unable to
walk;
Mother-father have also left, departed from the fire’. ¹¹⁵
- V316 “*Sahasacce kate mayhaṃ, mahāpajjalito sikhī;
Vajjesi soḷasakarīsāni, udakaṃ patvā yathā sikhī;
Saccena me samo natthi, esā me saccapārami’*ti.
“As I did the act of truth, the great burning fire;
Went sixteen lengths away [from me], like water sprinkled
on the fire;
There was no one like me in truth, this was my perfection
of truthfulness”. ¹¹⁶
Vaṭṭapotakacariyaṃ navamaṃ. – Conduct of Vaṭṭapotaka
Ninth.

3.10 (30) *Maccharājacariyā* – Conduct of Maccharāja (Fish King) ¹¹⁷

- V317 “*Punāparaṃ yadā homi, maccharājā mahāsare;
Uñhe sūriyasantāpe, sare udaka khīyatha.*
“Again when in a past life I was, a king of fishes in a great
lake;
In the hot season, due to sun heat, the water evaporated
from the lake.
- V318 “*Tato kākā ca gijjhā ca, kaṅkā [bakā (sī.)] kulalassenakā;
Bhakkhayanti divārattiṃ, macche upanisīdiya.*
“There crows and vultures too, herons [cranes] and falcons-
hawks;
They were devouring day and night, the fishes sitting nearby.

V319 *“Evaṃ cintesahaṃ tattha, saha ñātihi pīḷito;
‘Kena nu kho upāyena, ñātī dukkhā pamocaye’.*

“I was thinking there, with my relatives I am troubled;
‘Indeed by what means, can I free my relatives from [this] suffering’?

V320 *“Vicintayitvā dhammatthaṃ, saccaṃ addasa passayaṃ;
Sacce thatvā pamocesinī, ñātīnaṃ taṃ atikkhayaṃ.*

“Having thought established in Dhamma, I saw truth as
refuge;
Established in truthfulness I will free, [my] relatives from
this great destruction.

V321 *“Anussaritvā sataṃ dhammaṃ, paramatthaṃ vicintayaṃ;
Akāsi saccakiriyaṃ, yaṃ loke dhuvasassataṃ.*

“Having remembered the good Dhamma, having thought
about the highest goal;
I did an act of truth, certain and eternal in this world.

V322 *“ ‘Yato sarāmi attānaṃ, yato pattosmi viññutaṃ;
Nābhijānāmi sañcicca, ekapāṇampi hiṃsitaṃ.*

“ ‘As I recollect myself, since I have reached understanding;
I don’t know intentionally, doing violence to even one
being. ¹¹⁸

V323 *“ ‘Etena saccavajjena, pajjunno abhivassatu;
Abhitthanaya pajjunna, nidhiṃ kākassa nāsaya;
Kākaṃ sokāya randhehi, macche sokā pamocaya’.*

“ ‘May by these truthful words, Pajjunna the rain-god pour
down;
With the thunders of Pajjunna, may the treasure of crows
be destroyed;
May sorrow become the weak-point of crows, may the
fishes be freed from sorrow’. ¹¹⁹

V324 *“Sahakate saccavare, pajjunno abhigajjiya;
Thalaṃ ninnāṇca pūrento, khaṇena abhivassatha.*
“As I said this highest truth, Pajjunna thundered;
Filled-up the land and lowlands, just in a momentary rain.

V325 *“Evaṛūpaṃ saccavaṃ, katvā vīriyamuttamaṃ;
Vassāpesiṃ mahāmeghaṃ, saccatejabalassito;
Saccena me samo natthi, esā me saccapāraṃ”ti.*
“Thus with the highest truth, I did the best energetic
endeavor;
I made the great-cloud rain down, because of heat and
strength of truth;
There was no one like me in truth, this was my perfection
of truthfulness”. ¹²⁰
Maccharājacariyaṃ dasamaṃ. – Conduct of Maccharāja
Tenth.

3.11 (31) *Kaṇhadīpāyanacariyā* – Conduct of Kaṇhadīpāyana (Black Dīpāyana) ¹²¹

V326 *“Punāparaṃ yadā homi, kaṇhadīpāyano isi;
Paropaññāsavassāni, anabhiratocariṃ ahaṃ.*
“Again when in a past life I was, sage Kaṇhadīpāyana;
After fifty years, I was dwelling dissatisfied.

V327 *“Na koci etaṃ jānāti, anabhiratimanaṃ mama;
Ahañhi kassaci nācikkhiṃ, arati me carati mānase.*
“May no one know this, that my mind was dissatisfied;
And I didn’t tell anyone, that dissatisfaction was in my mind.

V328 *“Sabrahmacārī maṇḍabyo, sahāyo me mahāisi;
Pubbakammasamāyutto, sūlamāropanaṃ labhi.*
“My co-farer in holy-life Maṇḍabya, my helper a great sage;
Because of some past kamma, he was subjected to impaling
on a dart.

- V329 *“Tamahaṃ upaṭṭhahitvāna, ārogyamanupāpayiṃ;
Āpucchitvāna āgañchiṃ, yaṃ mayhaṃ sakamassamaṃ.*
“Then I having established [myself there], he became healthy;
Taking leave I came back, where my own ashram was.
- V330 *“Sahāyo brāhmaṇo mayhaṃ, bhariyaṃ ādāya puttakaṃ;
Tayo janā samāgantvā, āgañchuṃ pāhunāgataṃ.*
“My helper brāhmaṇa, his wife taking the son;
The three having got together, came as visitors.
- V331 *“Sammodamāno tehi saha, nisinno sakamassame;
Dārako vaṭṭamanukkipaṃ, āsīvisamakopayi.*
“Being friendly to them, I was sitting in my own ashram;
Young child playing with the ball, angered a poisonous snake.
- V332 *“Tato so vaṭṭagataṃ maggaṃ, anvesanto kumārako;
Āsīvisassa hatthena, uttamaṅgaṃ parāmasi.*
“There while the young boy was searching, which way the ball went;
With his hand he touched, the snake on the head. ¹²²
- V333 *“Tassa āmasane kuddho, sappo visabalassito;
Kupito paramakopena, aḍaṃsi dārakaṃ khaṇe.*
“Angry because of that touch, snake who had the strength of poison;
Greatly angered, he bit the young child immediately.
- V334 *“Sahadaṭṭho āsīvisena [ativisena (pī. ka.)], dārako papati [patati (ka.)] bhūmiyaṃ;
Tenāhaṃ dukkhito āsiṃ, mama vāhasi taṃ dukkhaṃ.*
“The moment he was bitten by the snake, young child fell-down on the earth;
Because of that I was unhappy, I felt responsible for their suffering too.

- V335 *“Tyāhaṃ assāsayitvāna, dukkhite sokasallite;
Paṭhamaṃ akāsiṃ kiriyaṃ, aggaṃ saccaṃ varuttamaṃ.*
“There I comforted them, the ones who were unhappy,
smeared with sorrow;
Right after that I did an action, foremost-truthful-highest
and best.
- V336 *“ ‘Sattāhamevāhaṃ pasannacitto, puññatthiko acariṃ
brahmacariyaṃ;
Athāparaṃ yaṃ caritaṃ mamedam, vassāni
paññāsasamādhikāni.*
“ ‘For [only] seven days I glad-minded, desirous of merits
fared the holy-life;
In the past I had fared here, samādhī concentration for fifty
years. ¹²³
- V337 *“ ‘Akāmaḥ vāhi ahaṃ carāmi, etena saccena suvatthi hotu;
Hataṃ viṣaṃ jīvatu yaññadatto’.*
“ ‘Unwillingly I have dwelt, may there be wellness because
of this truth;
May the poison be destroyed and may Yaññadatta live’. ¹²⁴
- V338 *“Saha sacce kate mayhaṃ, visavegena vedhito;
Abujjhito vāna vutṭhāsi, arogo cāsi māṇavo;
Saccena me samo natthi, esā me saccapāramī”ti.*
“As I did the act of truth, the one pierced with poison;
Woke up and got up, without any sickness the young
person;
There was no one like me in truth, this was my perfection
of truthfulness”. ¹²⁵
*Kaṇhadīpāyanacariyaṃ ekādasamaṃ. – Conduct of
Kaṇhadīpāyana Eleventh.*

3.12 (32) *Sutasomacariyā* – Conduct of Sutasoma (Soma who has heard) ¹²⁶

V339 *“Punāparaṃ yadā homi, sutasomo mahīpati;
Gahito porisādena, brāhmaṇe saṅgarami sarim.*

“Again when in a past life I was, Sutasoma the Lord of Earth [King];
Grabbed by Porisāda, I recollected a promise I had given to a Brāhmaṇa.

V340 *“Khattiyānaṃ ekasataṃ, āvunivā karattale;
Etesaṃ pamilāpetvā, yaññatthe upanayī mamaṃ.*

“One hundred khattiyā [kings], tied by hand and feet;
[They] Were languishing there, [where] he brought me for sacrifice.

V341 *“Apucchi maṃ porisādo, ‘kiṃ tvaṃ icchasi nissajaṃ;
Yathāmati te kāhāmi, yadi me tvaṃ punehisi’.*

“Porisāda asked me, ‘What do you wish, tell me;
If I do as you want, will you come back to me’?

V342 *“Tassa paṭissuṇivāna, paṇhe āgamaṇi mama;
Upagantvā puraṃ rammaṃ, rajjaṃ niyyādayiṃ tadā.*

“Having promised him, at dawn I will return;
Having gone to the delightful fortress, I handed-over the kingdom.

V343 *“Anussarivā sataṃ dhammaṃ, pubbakaṃ jinasevitaṃ;
Brāhmaṇassa dhanaṃ datvā, porisādaṃ upāgamiṃ.*

“Having remembered the good Dhamma, resorted to by Victor in past;
Having given wealth to brāhmaṇā, I approached Porisāda.

V344 *“Natthi me saṃsayo tattha, ghātayissati vā na vā;
Saccavācānurakkhanto, jīvitaṃ cajitumupāgamim;
Saccena me samo natthi, esā me saccapāramī”ti.*

“I had no doubts there, whether [he] will kill me or not;
Protecting the truthful speech, giving up my life I
approached [Porisāda];
There was no one like me in truth, this was my perfection
of truthfulness”. ¹²⁷

Sutasomacariyaṃ dvādasamaṃ. – Conduct of Sutasoma
Twelfth.

3.13 (33) *Suvaṇṇasāmacariyā* – Conduct of *Suvaṇṇasāma* (Golden Understanding) ¹²⁸

V345 *“Sāmo yadā vane āsiṃ, sakkena abhinimmito;
Pavane sīhabyagghe ca, mettāyamupanāmayim.*

“When I was Sāma in the forest, the one created by Sakka;
Lions-tigers of the forest, I brought them to loving-
friendliness.

V346 *“Sīhabyagghehi dīpihi, acchehi mahisehi ca;
Pasadamigavarāhehi, parivāretvā vane vasiṃ.*

“Lions-tigers and panthers, bears and wild bulls too;
Antelopes-deers-boars, attended by them I lived in the forest.

V347 *“Na maṃ koci uttasati, napi bhāyāmi kassaci;
Mettābalenupatthaddho, ramāmi pavane tadā”ti.*

“Nothing alarmed me, nor was I fearful of anything;
Supported by the strength of loving-friendliness, I
delighted in the forest then”.

Suvaṇṇasāmacariyaṃ terasamaṃ. – Conduct of
Suvaṇṇasāma Thirteenth.

3.14 (34) *Ekarājacariyā* – Conduct of Ekarāja (One King) ¹²⁹

V348 *“Punāparam yadā homi, ekarājāti vissuto;
Paramaṃ sīlaṃ adhiṭṭhāya, pasāsāmi mahāmahiṃ.*

“Again when in a past life I was, one renowned as Ekarāja;
Having strongly determined on highest virtue, I ruled the
great earth.

V349 *“Dasa kusalakammapathe, vattāmi anavasesato;
Catūhi saṅgahavatthūhi, saṅgaṇhāmi [saṅgahāmi (ka.)]
mahājanaṃ.*

“The ten wholesome courses of action, I observed them fully;
By the four sustaining things, I sustained the great
assembly of people. ¹³⁰

V350 *“Evaṃ me appamattassa, idha loke parattha ca;
Dabbaseno upagantvā, acchindanto puraṃ mama.*

“Thus I was heedful, for this world and hereafter too;
[Suddenly] Dabbasena approached, placed a siege around
my fortress.

V351 *“Rājūpajīve nīgame, sabalaṭṭhe saraṭṭhake;
Sabbam hatthagataṃ katvā, kāsuyā nikhaṇī mamaṃ.*

“Subduing the kingdom and townships, including soldiers
and country;
Having controlled everything, he buried me in a pit.

V352 *“Amaccamaṇḍalaṃ rajjaṃ, phitaṃ antepuraṃ mama;
Acchinditvāna gahitaṃ, piyaṃ puttaṃva passahaṃ;
Mettāya me samo natthi, esā me mettāpārami”ti.*

“Council of ministers and kingdom, my prosperity and
queens;
Having sieged he grabbed them all, I saw my dear son too
[grabbed];
There was no one equal to me in loving-friendliness, this
was my perfection of loving-friendliness”.

Ekarājacariyaṃ cuddasamaṃ. – Conduct of Ekarāja
Fourteenth.

3.15 (35) *Mahālomahaṃsacariyā* – Conduct of *Mahālomahaṃsa* (Great Hair Raising) ¹³¹

V353 *“Susāne seyyaṃ kappemi, chavaṭṭhikaṃ upanidhāyaṃ;
Gāmaṇḍalā [gomaṇḍalā (sī.), gāmamaṇḍalā (syā.)] upāgantvā,
rūpaṃ dassentinappakaṃ.*

“I slept in the cemetery, I became like skeleton-bones;
Having approached me the village boys, harassed me in
many ways. ¹³²

V354 *“Apare gandhamālāñca, bhojanaṃ vividhaṃ bahuṃ;
Upāyanānūpanenti, haṭṭhā saṃviggamañasā.*

“Others [brought] perfumes-garlands, various kinds of
many eatables;
Gifts-drinks too, overjoyed and with a deeply agitated
mind.

V355 *“Ye me dukkhaṃ upaharanti, ye ca denti sukhaṃ mama;
Sabbesaṃ samako homi, dayā kopo na vijjati.*

“Those who brought me suffering, and those who gave me
happiness;
Being equanimous to all these, neither compassion nor
anger was seen.

V356 *“Sukhadukkhe tulābhūto, yasesu ayasesu ca;
Sabbattha samako homi, esā me upekkhāpāramī”ti.*

“Balanced in happiness and suffering, in reputation and
disrepute too;
I was equanimous to everything, this was my perfection of
equanimity”.

Mahālomahaṃsacariyaṃ pannarasamaṃ. – Conduct of
Mahālomahaṃsa Fifteenth.

Yudhañjayavaggo tatiyo.– Yudhañjaya Section Third.

Tassuddānaṃ –

*Yudhañjaya somanasso, ayogharabhisena ca;
Soṇanando mūgapakkho, kapirājā saccasavhaya.*

Vaṭṭako maccharājā ca, kaṇhadīpāyano isi;
 Sutasomo puna āsiṃ [āsi (syā.)], sāmo ca ekarājahu;
 Upekkhāpāramī āsi, iti vutthaṃ [vuttaṃ (sabbattha) aṭṭhakathā
 oloketabbā] mahesinā.

Evam bahubbidhaṃ dukkhaṃ, sampattī ca bahubbidhā
 [sampattī ca bahuvīdhā (sī.), sampattiṃ ca bahuvīdhaṃ (ka.)];
 Bhavābhava anubhavītvā, patto sambodhimuttamaṃ.

Datvā dātabbakaṃ dānaṃ, sīlaṃ pūrevā asesato;
 Nekkhamme pāramiṃ gantvā, patto sambodhimuttamaṃ.

Paṇḍite paripucchītvā, vīriyaṃ katvāna muttamaṃ;
 Khantiyā pāramiṃ gantvā, patto sambodhimuttamaṃ.
 Katvā daḥhamadhiṭṭhānaṃ, saccavācānurakkhiya;
 Mettāya pāramiṃ gantvā, patto sambodhimuttamaṃ.

Lābhālābhe yasāyase, sammānanāvamānane;
 Sabbattha samako hutvā, patto sambodhimuttamaṃ.

Kosajjaṃ bhayato disvā, vīriyārambhaṇca khemato;
 Āraddhavīriyā hotha, esā buddhānusāsani.

Vivādaṃ bhayato disvā, avivādaṇca khemato;
 Samaggā sakhilā hotha, esā buddhānusāsani.

Pamādaṃ bhayato disvā, appamādaṇca khemato;
 Bhāvēthaṭṭhaṅgikaṃ maggaṃ, esā buddhānusāsani.

Therefore said [contents] –

Yudhañjaya Somanassa, Ayoghara-Bhisa too;
 Soṇa-Nanda Mūgapakkha, Kapiṛāja Sacca-named.

Vaṭṭaka and Maccharājā too, Kaṇhadīpāyana sage;
 Sutasoma again I was, Sāma and Ekarāja too;
 That was my **Perfection of Equanimity**, thus it was said
 by the great sage. ¹³³

Thus various sufferings, various fortunes too;
 Having experienced them in existence after existence, I
 have reached the best self-enlightenment.

Having given to those worthy of giving, having **Fulfilled
 Virtues** without remainder;

Having reached the **Perfection of Renunciation**, I have
 reached the best self-enlightenment.

Having questioned the wise ones, **I was energetic** in the best way;
 Having reached the **Perfection of Patience**, I have reached the best self-enlightenment.

Having made **Strong Determination**, I protected the **Truthful Speech**;
 Having reached the **Perfection of Loving-Friendliness**, I have reached the best self-enlightenment.

In gain and loss, reputation and disrepute, revered or non-revered;
 Having been **Equanimous** to everything, I have reached the best self-enlightenment.

Having seen fear in indolence, and being energetic as a refuge;
 Be firm and energetic, thus the Buddha taught.

Having seen fear in disputations, and non-disputations as a refuge;
 Be united and of kind speech, thus the Buddha taught.

Having seen fear in heedlessness, and heedfulness as a refuge;
 Develop the eightfold path, thus the Buddha taught.

*Itthaṃ sudaṃ bhagavā attano pubbacariyaṃ sambhāvayamāno
 buddhāpadāniyaṃ nāma dhammapariyāyaṃ abhāsittthāti.*

The Blessed One spoke about his past conduct on how he became [the Buddha], the biography of Buddha, a Dhamma teaching.

Cariyāpiṭakaṃ niṭṭhitaṃ. –
 The Book of Basket of Conduct is finished.



ENDNOTES

- ¹ Pāli text of the Cariyāpiṭakapāli and Cariyāpiṭaka-Aṭṭhakathā (Commentary) is from “Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition” © 1995 Vipassana Research Institute. Source text of only Cariyāpiṭakapāli is provided in this book. Pāli words in square brackets [] [*BLUE in the online edition*] are the alternate readings across various recensions as in the CST source. The following abbreviations are used to refer to different recensions of the Tipiṭaka:
- | | |
|--------------|---------------------|
| a. sī. | = Sri Lankan |
| b. syā. | = Thai |
| c. pī. | = Pāli Text Society |
| d. ka., Kam. | = Cambodian |

Translations in the endnotes and appendices are from the sources as indicated.

- ² The origin story of this book is after Lord Buddha preached the Buddhavaṃsapāli to the Sākyans at Kapilavatthu, Ven Sāriputta Thera arrived with 500 Bhikkhus from Rājagaha and, having thought about all the qualities of Lord Buddha, asked him “how many lives it took to cultivate the qualities to reach Buddhahood”? Lord Buddha’s answer was this book, to describe how he lived and fared to perfect the ten pārami.
- ³ DPPN: Akitti, a previous birth of the Bodhisatta, was a brahmin magnate of Bārāṇasī, who, after giving away all his wealth in charity, retired to the forest with his sister, Yasavatī. When gifts were brought to him as homage to his holiness, he sought obscurity, and, leaving his sister, dwelt in Kārādīpa, then known as Ahidīpa, eating the leaves of a Kāra-tree sprinkled with water. By virtue of his asceticism Sakka’s throne was heated, and Sakka (Anuruddha in a previous birth), having tested him, and being satisfied that worldly attainments were not his aim, granted him various boons, including one that Sakka should not visit him anymore and disturb his asceticism (CST Jātakapāli-480 Akitti Jātaka)!

His story is given to illustrate the perfection of generosity (dāna-paramitā). In the Nimi Jātaka (CST Jātakapāli-541) he is

mentioned in a list of eleven sages (the others being the seven brothers Yāmahānu, Somayāga, Manojava, Samudda, Māgha, Bharata and Kālikarakkhiya; and Angīrasa, Kassapa, and Kisavaccha), who, by their holy lives; passed the Peta world to be born in Brahmas heaven. In the Jātaka-mālā (No. 7) his name occurs as Agastya, but he should not be confused with the Vedic sage of that name. Perhaps he belonged to the Kassapagotta, because, in the conversation related in the Jātaka story, Sakka addresses him as “Kassapa”.

- ⁴ Commentary quotes CDB 15.5 The Mountain Sutta to explain an eon and NDB 4.156 Eon Sutta to explain the Four Incalculables. Commentary goes into further details to explain the Four Incalculables based on whether they are water, fire, or wind-based.

Commentary also considers V1 and V2 as “Nidānagāthā” or “Opening Verses” and starts the first Sutta proper from V3.

- ⁵ Here, I translate tidivābhibhū as Lord of the Tāvātimsa heaven, meaning Sakka. Compare this to THAG V242 & V534 where I have translated tidivaṃ as Tusitā Heaven.

- ⁶ DPPN: CST Jātakapāli-442 Saṅkha Jātaka (also called the Saṅkhabrahmaṇa Jātaka) states that the Bodhisatta was once born in Molinīnagara (Bārāṇasī) as a very rich brahmin, named Saṅkha. He spent six thousand daily on almsgiving. He had a ship built, equipped and prepared to sail for Suvāṇṇabhūmi. A Pacceka Buddha, seeing him with his divine-eye, and foreseeing the danger in store for him, appeared before him on the way to the seaport. Saṅkha paid him all honor and presented him with his shoes and umbrella.

Saṅkha’s ship sprang a leak on the seventh day. Taking with him one companion, he dived overboard and swam in the direction of Molinī. He swam thus for seven days, until Maṇimekhalā, seeing his plight, came to his rescue and offered him food. However, this he refused, as he was keeping the fast. The goddess told him that his purity in worshipping the Pacceka Buddha had been the cause of her coming to his aid and offered him a boon. He chose to be sent back to Molinī. The goddess provided him with a ship full of treasure, and he returned safely to Molinī with his attendant. The story was related by way of thanks to a pious layman of Sāvātthi, who, having entertained

the Buddha and his monks for seven days, presented shoes to the Buddha and to the members of his Order.

Ānanda is identified with Saṅkha's attendant and Uppalavaṇṇā with Maṇimekhalā.

- 7 Commentary explains sataguṇato as hundred times while CP-H translates first line as "I who was even a hundred times {more} delicate and comfortably nurtured than him ...". I think the sataguṇato refers to hundred characteristics so I translate in accordance with my understanding.
- 8 DPPN: Dhanañjaya Koravya was a King of the Kurū. He was the Bodhisatta and taught the five Kurudhammā (the five precepts). His state elephant was Añjanavasabha. Dhanañjaya was one of the births in which the Bodhisatta practiced the perfection of giving (dāna-pāramī). His story is given in the CST Jātakapāli-276 Kurudhamma Jātaka below.

The Bodhisatta was once born as the son of Dhanañjaya, king of the Kurū, and, after his father's death, reigned in Indapatta. He observed the "Kurudhamma" – that is to say, the five precepts (pañcasīla) – as did the queen-mother, his queen-consort, the viceroy, the chaplain, the king's driver, his charioteer, the treasurer, the keeper of the royal granaries, the palace porter and the courtesan of the city. The country thus became very prosperous and its people happy. In the kingdom of Kāliṅga there was a drought and consequent scarcity of food. The king, acting on the advice of his ministers, sent brahmins to beg from the Bodhisatta the loan of his state elephant, Añjanavasabha, who was reported to bring rain. The elephant was lent willingly but no rain fell. It was thereupon decided that the prosperity of the Kurū was due to the Kurudhamma observed by the king and the others, and messengers were despatched to find out which these Kurudhamma were. From the king down to the courtesan, all had rigorously kept them, but each had unwittingly done something that he or she considered a violation of the Dhamma. The messengers, therefore, had to visit each one and take down a list of the Dhamma. The incidents related by each to the messengers, explaining wherein they had transgressed the precepts, only served to emphasize how scrupulously they had conducted themselves. The Kāliṅga king practiced the Kurudhamma and rain fell in his country.

The story was told in reference to a monk who had killed a wild goose. Two monks bathed in the Aciravatī, and while standing on the bank, drying themselves, they saw two geese appear. The monks took a bet as to which should hit the goose in the eye, and one of them threw a stone, which pierced one eye and came out of the other. The monk was reported to the Buddha.

- ⁹ V20 Line 1 = V241 Line 1. Commentary explains approaching ten as endowed with the ten bases of merits, the ten wholesome courses of action - see “Appendix 2: Buddhist Path by the Numbered Lists” (“[KUSALE DASAHUPĀGATOTI](#) kusalehi dasahi samannāgato, dānādīhi dasahi puññakiriyavatthūhi, dasahi kusalakammapathehi vā yuttoti attho”).
- ¹⁰ V21 = V82.
- ¹¹ V22 = V83, except Pada d is different between them.
- ¹² V23 = V85.
- ¹³ V24 = V86.
- ¹⁴ CP-H translates the last pada as “what will your kingdom do”. This verse in Pāli is missing the single end-quote. I have added it in the translation.
- ¹⁵ DPPN: The LDB 17 Mahāsudassana Sutta (also see CST Jātakapāli-95 Mahāsudassana Jātaka) was taught between the twin Sāla trees in Upavattana, the grove of the Mallas. Ānanda asks the Buddha not to die in the “little wattle and daub” town of Kusināra, but in some important city, such as Campā, Rājagaha or Sāvattthi. The Buddha tells him that Kusināra was once Kusāvati, the royal city of King Mahāsudassana, and was surrounded by seven ramparts, a city containing all the characteristics of a great capital. Mahāsudassana possessed the seven treasures of a Cakkavatti:
1. the wheel treasure (cakka ratana),
 2. the elephant treasure (hatthi ratana) named Uposatha,
 3. the horse treasure (assa ratana), named Valāhaka,
 4. the jewel treasure (maṇi ratana),
 5. the woman treasure (iṭṭhi ratana),
 6. the household (gahapati ratana), and
 7. the councilor (parināyaka ratana).

He also possessed four powers: he was handsome, long-lived, free from disease, and beloved by all classes of people. He had lotus ponds made all over his kingdom, food and clothing being placed on their banks for any who might require them. With the money brought to the king by the people, Vissakamma, under Sakka's orders, built the Dhammapāsāda Palace, filled with all splendor and luxury. The king possessed a gabled hall called Mahāvīyūha, where he spent the hot part of the day. In front of the Dhammapāsāda was the Dhammapokkharāṇī.

Having realized that his power and glory were the result of past good deeds, Mahāsudassana practiced generosity, self-conquest and self-control, and developed the four jhānas, suffusing all quarters with thoughts of love, compassion, sympathetic-joy, and equanimity.

Mahāsudassana had eighty-four thousand cities, the chief of which was Kusāvati; eighty-four thousand palaces, the chief being Dhammapāsāda; eighty-four thousand gabled houses, the chief being Mahāvīyūha; eighty-four thousand state elephants, led by Uposatha; and eighty-four thousand horses, led by Valāhaka. He had eighty-four thousand chariots led by Vejayanta, and eighty-four thousand wives, of whom Subbaddā was the chief. One day, the king realized that his death was approaching, and, when Subhaddā visited him to try and induce him to enjoy his pleasures, he stopped her, telling her to speak to him of the impermanence of things and the need for giving up all desire. While she talked to him of these things, he died and was reborn in the Brahma world. For eighty-four thousand years he had been a prince, a viceroy and a king respectively, and later, for forty-eight thousand years, a devout layman in the Dhammapāsāda. Mahāsudassana is identified with the Buddha (LDB 17.2.14; the story is also referred to at CDB 22.96 A Lump of Cowdung).

In the time of Kassapa Buddha, Sudassana had been a forester. He met a monk in the forest and built a hut for him. He also requested the monk to receive alms every day at his house or, at least, to eat there. The monk agreed, and Sudassana made his hut comfortable in every way, constructing walks, bathing places, gardens, etc., outside. He also gave him innumerable gifts, of various kinds and descriptions.

¹⁶ DPPN: This is based upon LDB 19 Mahāgovinda Sutta. Once upon a time, Pañcasikha visits the Buddha at Gijjhakūṭa and

tells him of a meeting once held in Tāvatiṃsa. At this meeting Sakka rejoices with the devas of Tāvatiṃsa over the increase in their numbers owing to the appearance in their midst of new devas produced by the good kamma of the followers of the new view of life put forward by the Buddha. Sakka expresses his joy in a song and then utters a eulogy on the eight qualities of the Buddha. Brahmā Sanaṅkumāra appears and desires to hear the eulogy, which is, accordingly, repeated for his benefit. Sanaṅkumāra says that the Buddha has ever been thus wise, and tells the story of Disampati and his son Reṇu. Disampati has a chief priest (purohita) called Govinda and when he dies Disampati is distressed, but, at the suggestion of Reṇu, appoints Govinda's son Jotipāla in his place.

On the death of Disampati, Reṇu becomes king, and, with Jotipāla's help, divides his kingdom into seven to be shared by himself and six of his friends, the divisions of the kingdom being Dantapura, Potana, Māhissati, Roruka, Mithilā, Campā, and Bārāṇasī; and the kings, respectively, are: Sattabhū, Brahmādatta, Vessabhū, Bharata, Reṇu, and two named Dhataratṭha. Jotipāla, now called Mahāgovinda by virtue of his post, trains seven others to fill the posts of stewards to the seven kings. Mahāgovinda acquires the reputation of having seen Brahmā face to face, and, in order to justify this reputation, he takes leave of Reṇu and practises meditation for four months. During his meditation, Sanaṅkumāra appears before him and tells him that he may see Brahmā face to face and attain communion with him. Here we have the teaching regarding the ideal brahmin. Mahāgovinda decides to leave the world and carry out the teachings of Sanaṅkumāra. Having obtained the leave of his master, he enters the homeless life, where he practises the four ecstasies of love, pity, sympathy in joy and equanimity. He teaches these to his disciples, and, after death, they are all born into the Brahma world.

At the end of Pañcasikha's recital, the Buddha tells him that he himself was Mahāgovinda and therefore remembers all that life (LDB 19 and LDB 18).

In the LDB 19 Mahāgovinda Sutta, the holy life (brahmacariyā) is explained as the four illimitables (appamaññā) – unbounded love (mettā), compassion (karuṇā), sympathetic-joy (muditā), and equanimity (upekkhā).

¹⁷ CP-H translates sattarajjesu as seven kingdoms while I translate it as seven kings.

¹⁸ DPPN: The story was told by the Buddha when he visited Mithilā. He smiled when he came to the site of Makhādeva's palace, and when asked why he smiled he related the Jātaka.

Once the Bodhisatta was born as the son of the king of Mithilā, in the Videha country. He was a rebirth of Makhādeva (also known as Maghādeva), who came down among men from the Brahma world to bring the number of his family, who renounced the world, up to eighty-four thousand. And because the boy was born to round off the family, like the hoop of a chariot, he was called Nimi (nemi = hoop).

On his father's renunciation, he came to the throne and engaged himself and all his subjects in righteousness and generosity. Once, when doubt arose in his mind as to which was more fruitful – holy life or giving alms – Sakka himself appeared before him to answer and encourage him. His fame spread to Tāvatiṃsa, and when the gods desired to see him, Sakka sent his chariot, with Mātali, to fetch him. On the way to Tāvatiṃsa, Mātali showed the king various hells and heavens and the palaces of various gods and goddesses. Arriving at the Sudhammā Hall, Nimi discoursed to the assembled gods. After staying in Tāvatiṃsa for seven clays, he returned to Mithilā to tell his subjects what he had seen.

When, later, his barber told him of the appearance of the first white hair on his head, he, like all his predecessors, handed over the throne to his son and became an ascetic. His son, Kālārajanaka, was the last of the eighty-four thousand kings of Makhādeva's dynasty.

Anuruddha is identified with Sakka and Ānanda with Mātali. This story forms the basis of the MLDB 83 Makhādeva Sutta (CST Jātakapāli-541 Nimi Jātaka).

¹⁹ DPPN: Candakumāra, the son and viceroy of Ekarāja, king of Pupphavati (Bārāṇasi), was the Bodhisatta. Canda is sometimes referred to as Candaka and sometimes as Candiya.

The Candakumāra Jātaka (CST Jātakapāli-544, also known as Khaṇḍahāla Jātaka) has his story. Khaṇḍahāla was the chaplain of King Ekarāja of Pupphavati. The chaplain took bribes, and the

king's son, Candakumāra, having been told of this, once righted a wrong decision, thereby winning the applause of the people. The king appointed him judge, and Khaṇḍahāla vowed vengeance. Later the king, having dreamed of heaven, asked Khaṇḍahāla the way there; the chaplain replied that the way lay through a sacrifice in which all the king's sons, his queens, his merchant princes, and his most treasured possessions should be offered. Khaṇḍahāla hoped thereby to bring about the death of Candakumāra. Ekarājā accepted the suggestion and made all preparations for the sacrifice. Several times the king wavered in his resolve, being interceded with by his parents, Canda and his wives, and the people. Khaṇḍahāla goaded him on, but at the moment when the sword was about to descend on the neck of Candakumāra, the latter's wife, Candā, daughter of the Pañcāla king, made an "act of truth," and Sakka appeared, brandishing a thunderbolt. Canda was saved, the crowd killed Khaṇḍahāla, and would have killed the king too but for the intervention of Sakka. The king was made an outcast and banished from the city, and Candakumāra, now the crowned king, supplied all his wants.

Khaṇḍahāla is identified with Devadatta, Candā with Rāhulamātā, and Candakumāra with the Bodhisatta.

The story was told in reference to Devadatta's attempts to kill the Buddha by engaging the services of archers to shoot him. The story is referred to as an example of a husband being saved by the virtue of his wife (CST Jātakapāli-485 Candakinnarī Jātaka), and also of one instance of Devadatta having greater power than the Bodhisatta (Mil. 203).

- ²⁰ Chappañcarattiyo is explained by the Commentary as cha + p + pañca + rattiyo = six or five nights. However, in Hindi, Gujarati, Marathi, Bhojpuri, Bengali, and perhaps most other Indian languages, chappan simply means fifty-six, not six or five as explained by the Commentary, so I translate it accordingly. Pali does have a word to represent fifty-six: chappaññāsa. So, reader may read it as either fifty-six or "six or five".

- ²¹ DPPN: The Bodhisatta was once born as Sivi, king of Ariṭṭhapura, his father bearing the same name as himself (CST Jātakapāli-499 Sivi Jātaka). He ruled well, and daily gave alms to the amount of six hundred thousand. One day the desire came to him to give part of his body to any who might ask for it. Sakka read his thoughts, and, appearing before him as a blind

brahmin, asked for his eyes. The king agreed to give them, and sent for his surgeon Sivaka. Amid the protests and lamentations of his family and his subjects, Sivi had his eyes removed and given to the brahmin. It is said that the surgeon did his work in several stages, giving Sivi chances of withdrawing his offer. When the sockets healed Sivi wished to become an ascetic, and went into the park with one attendant. Sakka's throne grew hot, and appearing before Sivi, he offered him a boon. The king wished to die, but Sakka insisted on his choosing something else. He then asked that his sight might be restored. Sakka suggested an Act of Truth (saccakiriyā), as not even Sakka could restore lost sight. The eyes reappeared, but they were neither natural eyes nor divine, but eyes called "Truth, Absolute and Perfect." Sivi collected all his subjects, and, resting on a throne in a pavilion, taught them the value of gifts.

The story was related in reference to the incomparable almsgiving (asadisa-dāna) given by King Pasenadi. On the seventh day of the almsgiving the king gave all kinds of requisites and asked the Buddha to teach a thanksgiving discourse, but the Buddha left without doing so. The next day, on being questioned by the king, he explained his reasons for this (for details see Asadisa-Dāna below). The king, greatly pleased with the Buddha's explanation, gave him an outer robe of Siveyyaka cloth worth one thousand. When the monks started commenting on how tireless the king was in giving, the Buddha related to them the old story, in which Ānanda is identified with Sivaka, the physician, and Anuruddha with Sakka. The Sivrājacariyā forms the topic of one of the dilemmas of the Milindapañha.

ASADISA-DĀNA:

The celebrated almsgiving that King Pasenadi held, under the guidance and inspiration of Mallikā, in order to outdo his citizens in their generosity to the Buddha and the Order. The almsgiving was attended with unparalleled splendor, warrior (khattiya) maidens fanning monks while elephants held white parasols over them and golden boats filled with perfumes and flowers were placed in the gay pavilion where the monks were fed.

Four gifts of priceless value were given to the Buddha, a white parasol, a couch whereon to rest, a stand and a footstool. These

gifts were never after equaled by those of anyone else, each Buddha receiving these gifts only once in his lifetime.

The Aditta (CST Jātakapāli-424), the Dasabrāhmaṇa (CST Jātakapāli-495) and the Sivi Jātaka (CST Jātakapāli-499) were all taught in reference to the incomparable almsgiving.

- 22 V62 Line 2 = V136 Line 1, with minor differences.
- 23 See “Appendix 3: Vessantara”.
- 24 V69 Line 3 = CST Jātakapāli-547 Vessantara Jātaka V1656 Line 2.
- 25 V70 Line 2 = CST Jātakapāli-547 Vessantara Jātaka V1657 Line 1.
- 26 “Having conceived me” means that one of the boons of Sakka was that Phussati conceived Vessantara, who would thus also be considered a child of Sakka.
- 27 27 Commentary explains sineruvanavaṭaṃsakā as Sineru + Vana + Vaṭaṃsakā = Sineru Mountain + forest + wreath. CP-H translates it as “garlanded with Sineru’s (celestial) Groves” while APA 64 Parappasādaka-v1370 translates vanavaṭaṃsakā as “diverse wreath of forest-flowers”.
- 28 On uposatha, see “Appendix 2: Buddhist Path by the Numbered Lists”.
- 29 V21 = V82.
- 30 V22 = V83, except Pada d is different between them.
- 31 V23 = V85.
- 32 V24 = V86.
- 33 V87 Line 2 = V93 Line 2 = V114 Line 2 = V117 Line 2 = V121 Line 2 = V123 Line 2.
- 34 Vaṅka means bent or crooked. Perhaps the mountain appeared bent or crooked. But in any case, it must have been a very hard place to live in. It was as if a sentence of Kala Pani (Black Water) was imposed on Vessantara and his family, like English Colonists did in the 19th and 20th century by sentencing Indian freedom fighters to Cellular Jail in Andaman-Nicobar Islands and “transported” them for life.
- 35 V87 Line 2 = V93 Line 2 = V114 Line 2 = V117 Line 2 = V121 Line 2 = V123 Line 2.

- 36 V95 = CST Jātakapāli-547 Vessantara Jātaka V1867.
- 37 anumagge paṭṭipathe means “walking in same direction, coming from opposite direction”.
- 38 V99 = CST Jātakapāli-547 Vessantara Jātaka V1870, with minor changes. V1870 has “kalunaṃ paridevayaṃ” as pada b.
- 39 V100-V104 = CST Jātakapāli-547 Vessantara Jātaka V1871-1875.
- 40 I read sādhuḥkāraṃ (not sāhuḥkāraṃ) here and translate accordingly.
- 41 V107 and V108 are quite similar, except for minor grammatical changes.
- 42 V87 Line 2 = V93 Line 2 = V114 Line 2 = V117 Line 2 = V121 Line 2 = V123 Line 2.
- 43 V87 Line 2 = V93 Line 2 = V114 Line 2 = V117 Line 2 = V121 Line 2 = V123 Line 2.
- 44 V118 Line 2 = V239 Line 2. V118 is also in CST Milindapañhapāli-4 Meṇḍakapañho-4 Pathavicalanapañho.
- 45 V119 is also in CST Milindapañhapāli-5 Anumānapañho-3 Vessantaravaggo-1 Vessantarapañho.
- 46 V87 Line 2 = V93 Line 2 = V114 Line 2 = V117 Line 2 = V121 Line 2 = V123 Line 2.

CP-H translates Line 1 as “I approached them both with shame and fear of blame, with reverence”. I don’t think Vessantara would have any sense of shame and blame for anything. Commentary explains this verse as “[HIROTTAPPENA GARUNĀ UBHINNANTI](#) ime siviṇaṃ vacanaṃ gaheṭvā adūsakaṃ dhamme ṭhitaṃ maṃ pabbājayaṃsūti cittappakopaṃ akatvā ubhosu etesu mātāpitūsu dhammagāraṇasamussitena hirottappeneva yathārūpe [UPASANKAMI](#)” **which to me appears that Vessantara’s Father-mother had the** great sense of shame and restlessness for expelling Vessantara and his family from the kingdom, based on what the angry Sivi people said.

- 47 V87 Line 2 = V93 Line 2 = V114 Line 2 = V117 Line 2 = V121 Line 2 = V123 Line 2.
- 48 DPPN: The full story is given in the CST Jātakapāli-316 Sasapaṇḍita Jātaka. The Bodhisatta was once born as a hare. He

lived with three friends: a monkey, a jackal, and an otter. The three lived in great friendship, and the hare was their guide in the good life. One day, the hare, observing the approach of the full-moon, told his friends that the next day would be a fast day and that they must collect food and give it to any beggar who approached them. The animals all went out very early in the morning, one by one; the otter found some fish buried in the sand; the jackal a dead lizard, some meat, and a pot of curds; and the monkey some fruits; and, finding that nobody appeared to claim them, each took them to his own dwelling. The hare had only kusa grass, which he could not offer to anyone. He therefore decided to give his own body, and, because of this brave decision, Sakka's throne was heated. Disguised as a brahmin, he came to test the hare. He went first to the other animals in turn and they all offered him what they had. He then approached the hare, whom he asked for food. The hare asked him to collect faggots from the wood and make a fire. Then, telling the brahmin that he would give him his own body, without the brahmin having the necessity of killing him, he shook out any animals which might lurk in his fur, and then jumped into the fire as into a lotus-bed. By the power of Sakka, the fire remained as cool as snow, and Sakka revealed his identity. Then, so that the hare's nobility might be known to all the world, he took some essence of the Himavā and painted the form of a hare in the moon, to remain there during this whole world-cycle. Having done this, he went to the hare and talked of the Dhamma, and then, making the hare lie down on his bed of grass, Sakka went back to his heaven.

The story was related in the course of giving thanks to a landowner of Sāvatti who had entertained the Buddha and his monks for seven days. Ānanda is identified with the otter, Mahā-Moggallāna with the jackal, and Sāriputta with the monkey.

The story is included in Jātakamālā (No. 6). It is also referred to in the Jayaddisa Jātaka (CST Jātakapāli-513). This Jātaka exemplifies the perfection of charity (dāna-pāramī).

- ⁴⁹ Commentary explains evil as the Ten Unwholesome Courses of Action (opposite of the Ten Wholesome Courses of Action) and wholesome as the Ten Bases Of Merits - see "Appendix 2: Buddhist Path by the Numbered Lists".

- ⁵⁰ On uposatha, see “Appendix 2: Buddhist Path by the Numbered Lists”.
- ⁵¹ Observing the Uposatha (upavassathuposatham) is explained by the Commentary as doing the Uposatha Kamma, keeping the precepts, giving while established in the Precepts is of great fruit, when beggars approach giving them your own food and then eating, etc.
- ⁵² V62 Line 2 = V136 Line 1, with minor differences.
- ⁵³ CP-H translates line 2 as if Sasapaṇḍita sat down on one-side. Commentary also explains the same way, adding that by doing so, Sasapaṇḍita was shaking off creatures that live on him. To me, more appropriate would be after collecting the sticks, Sakka shook his dusty limbs that had collected wood from here and there, and sat down on one side, waiting to see what happens next.
- ⁵⁴ DPPN: According to the CST JātakapāḲi-455 Mātuposaka Jātaka, the Bodhisatta was once born as an elephant in the Himavā and looked after his blind mother, who lived near Mount Caṇḍoraṇa. One day he met a forester who had lost his way, and, feeling sorry for him, the elephant set him on the right path, carrying him on his back. However, the forester was wicked, and, on his return to Bārāṇasī, told the king about the elephant. The king asked him to fetch the elephant, who, seeing the forester approaching, meekly followed him lest his virtue be impaired. The elephant was received in the city with great pomp and placed in the royal stables as the state elephant, but he would touch no morsel of food. The king enquired into this and learnt of the elephant’s blind mother. Thereupon the elephant was set free, and returned to the Himavā amid the applause of the people. The king built a town near the elephant’s dwelling, where he showed him great honor, and later, when, at his mother’s death, the elephant went away to the Karandaka monastery to wait on the ascetics there, the king did the same for them.

The story was related in reference to a monk who tended his mother. For details see “Appendix 7: Suvaṇṇasāma” (CST JātakapāḲi-540 Suvaṇṇasāma Jātaka). Ānanda is identified with the king, whose name is given as Vedeha, and Mahāmāyā with the mother-elephant.

The Dhammapada Commentary calls this the Mātuposaka Nāgarāja Jātaka and gives the name of the elephant as Dhanapāla. It was related to the four sons of a brahmin who waited on their aged father. The audience shed floods of tears, so greatly were they moved, and the brahmin and his sons became Stream-winners.

On the same topic, see also CDB 7.19 Mother Supporter Sutta; wherein a brahmin of Sāvatti visits the Buddha and, having told him that he supports his mother with food obtained from begging, asks if his action is worthy. The Buddha declares his action to be very good and one which will bring him birth in heaven.

- ⁵⁵ CP-H translates pada a as “There is no need of precautions for him”.
- ⁵⁶ V152 = V162 except the last word in V152 is mamāḷake while in V162 it is peḷake.
- ⁵⁷ See “Appendix 4: Bhūridatta”.
- ⁵⁸ The four limbs are described in the next verse: (1) outer and inner skin, (2) meat, (3) muscles, and (4) bones. This also matches up with NDB 2.5 Known Sutta.
- ⁵⁹ V157 = V230.
- ⁶⁰ CP-H translates pada d as “like the earth inverted”.
- ⁶¹ V152 = V162 except the last word in V152 is mamāḷake while in V162 it is peḷake.
- ⁶² DPPN: According to the CST Jātakapāli-506 Campeyya Jātaka, once the king of Magadha, at constant war with the king of Aṅga, obtaining the help of the Nāga-king who dwelt in the river Campā, defeated his rival. Thereafter he held an annual festival in honor of the Nāga-king. The Bodhisatta, a very poor man, saw Campeyya’s splendor on his way to the feast and longed for a like greatness. As a result, after death, he was born in the Nāga world where he became king under the name of Campeyya. Realizing what had happened, he felt disgust at his position as a Nāga and made many attempts to observe religious vows, hoping, in this way, to gain release. However, he was foiled in his efforts by his consort Sumanā. At last he came to the world of men, where he kept fast on certain days, lying on an ant-hill.

There he was taken captive by a snake charmer who tortured him in various ways and took him about, exhibiting him for gain. By certain tokens of which Campeyya had earlier warned her, Sumanā knew that her husband had been taken captive and, after much searching, she discovered him just as the snake charmer was about to give a performance before Uggasena, king of Bārāṇasī. The whole story was then revealed, and the snake charmer set Campeyya free. That Uggasena might be convinced of the truth of the story, he was invited to the Nāga-world, where he and his retinue were lavishly entertained.

The story was related in connection with the observance of uposatha vows. Devadatta was the snake charmer and Sāriputta was Uggasena. Rāhulamātā was Sumanā.

- ⁶³ On uposatha, see “Appendix 2: Buddhist Path by Numbered Lists”.
- ⁶⁴ DPPN: CST Jātakapāli-443 Cūḷabodhi Jātaka informs us that the Bodhisatta, under the name of Bodhi or Cūḷabodhi, was once born in a very rich family of Kāsi and studied in Takkaṣilā. His parents married him to a suitable wife but, because they had both come from the Brahma-world, they were free from passionate desire. After his parents’ death, the two distributed their wealth and became ascetics. One day they came to the king’s park, and there the king fell in love with the woman and carried her away by force to the palace. When he told the Bodhisatta of this, he showed no resentment whatever. In the palace the king found that he could not win the woman’s love, and returned to the park, curious to know whether the ascetic really meant what he said. In the course of conversation the Bodhisatta told the king that he did not give way to anger because anger, once awakened, is difficult to curb. The story was related in reference to a monk of violent temper. The king was Ānanda and the Bodhisatta’s wife was Rāhulamātā. This story is also given in the Jātakamālā as the Khuddabodhi Jātaka (No. 21).
- ⁶⁵ DPPN: According to the CST Jātakapāli-278 Mahiṃsarāja Jātaka (also known as Mahisa Jātaka), the Bodhisatta was once born as a buffalo in the Himavā. One day, as he was eating under a shady tree, a monkey came down from the tree, sat on his back, swung from his horns and tail, and dropped dung on his back, but the buffalo did nothing. When asked by the tree deity why he

was so patient, the buffalo replied that the monkey would soon do the same to one less patient, and so he would be rid of him without incurring blame. The following day, another buffalo stood in the same place, and the monkey did as before. The other buffalo trampled the monkey and gored him through the chest.

- ⁶⁶ V189 = CST JātakapāḬi-278 Mahiṃsarāja Jātaka V84 except in pada c, here we have *Teva tassa vadhissanti* while in Jātaka we have *Te naṃ tattha vadhissanti*, which doesn't have any effect on the meaning.
- ⁶⁷ DPPN: This is from CST JātakapāḬi-482 Rurumigarāja Jātaka. Once, in Bārāṇasī, there lived Mahādhanaka, the son of a rich man. His parents had taught him nothing, and after their death he squandered all their wealth and fell into debt. Unable to escape his creditors, he summoned them and took them to the banks of the Gaṅgā, promising to show them buried treasure. Arrived there, he jumped into the river. He lamented aloud as he was being carried away by the stream. The Bodhisatta was then a golden hued deer living on the banks of the river, and, hearing the man's wailing of anguish, he swam into the stream and saved him. After having ministered to him, the deer set him on the road to Bārāṇasī and asked him to tell no one of the existence of the Bodhisatta.

The day the man reached Bārāṇasī, proclamation was being made that the Queen Consort, Khemā, having dreamed of a golden deer teaching her, longed for the dream to come true. Mahādhanaka offered to take the king to such a deer and a hunt was organized. When the Bodhisatta saw the king with his retinue, he went up to the king and told him the story of Mahādhanaka. The king denounced the traitor and gave the Bodhisatta a boon that henceforth all creatures should be free from danger. Afterwards the Bodhisatta was taken to the city, where he saw the queen. Flocks of deer, now free from fear, devoured men's crops; but the king would not go against his promise and the Bodhisatta begged his herds to desist from doing damage.

The story was told in reference to Devadatta's ingratitude and wickedness. Devadatta was Mahādhanaka and Ānanda the king; the story is included in the Jātakamālā (No. 26).

- ⁶⁸ Here, I follow Commentary to mean nimminiṃ refers to the man.
- ⁶⁹ V202 = V208.
- ⁷⁰ See “Appendix 5: Mātaṅga”.
- ⁷¹ Commentary quotes DHP 125 in support for this. Here bond will be the curse.
- ⁷² V202 = V208.
- ⁷³ DPPN: The Bodhisatta once became a Kāmāvacara-god, named Dhamma, and Devadatta became Adhamma. On uposatha-days Dhamma would appear among men and urge them to lead virtuous lives, while Adhamma encouraged them in wickedness. One day, their two chariots meeting in mid-air, they each claimed the right of way. However, at the end of the argument Adhamma’s chariot fell headlong to earth, where he was swallowed up into hell. The story was related in reference to Devadatta’s being swallowed up in Avīci (CST Jātakapāli-457 Dhammadevaputta Jātaka – also known as Dhamma Jātaka).
- ⁷⁴ See “Appendix 2: Buddhist Path by the Numbered Lists” for the ten wholesome courses of action (dasa kusalakammamārga).
- ⁷⁵ DPPN: The Bodhisatta – also known as Adīnasattu, Alīnasatta, Ālīnasatta – was born as son of Jayaddisa, King of Uttara-pāṇcāla in Kampillā (see CST Jātakapāli-513 Jayaddisa Jātaka).
- When the boy grew up, fully instructed in all the arts, his father made him Viceroy. Later, Jayaddisa’s life having become forfeit to the man-eating ogre (Porisāda), Alīnasattu volunteered to offer himself in his father’s place. The ogre, impressed by the prince’s fearlessness and by the readiness with which he carried out his offer, refused to eat him and absolved him from his undertaking.
- Alīnasattu taught him the five moral laws and, having discovered that the ogre was really a human being, offered him the throne, which, however, the latter would not accept. The ogre was Aṅgulimāla and Alīnasattu the Bodhisatta.
- ⁷⁶ CP-H translate Line 2 as “And I banished forever his tendency for (making) onslaught on creatures”.
- ⁷⁷ DPPN: Saṅkha-pāla was Bodhisatta born as a Nāga king.

Saṅkhapāla is evidently a generic name for the Nāgā of that world.

CST Jātakapāli-524 Saṅkhapāla Jātaka: The Bodhisatta was born as Duyyodhana, son of the king of Rājagaha. When he came of age his father handed over the kingdom to him, became an ascetic, and lived in the royal park. There Duyyodhana frequently visited him; finding this inconvenient, the ascetic went to Mahimsaka-*raṭṭha* and lived in a hut on a bend of the Kaṇṇaveṇṇā river, which flows from the Saṅkhapāla Lake near Mount Candaka. There he was visited by the Nāga king Saṅkhapāla, to whom he taught the Dhamma. Later, Duyyodhana discovered the whereabouts of the ascetic and visited him. There he saw the Nāga-king, and, impressed by his great magnificence, desired to visit the Nāga-world. On his return to the capital, Duyyodhana engaged in works of merit, and was born after death in the Nāga world and became its king under the name of Saṅkhapāla. In the course of time, he grew weary of his magnificence, and, leaving the Nāga world, lived near the Kaṇṇaveṇṇā, on an ant-hill, keeping the holy fast. As he lay there, sixteen men, roaming in the forest, saw him and seized him. They drove stakes into his body, and made holes in the stakes and fastened ropes to them in order to drag him along. However, Saṅkhapāla showed no resentment. A landowner of Mithilā, called Āḷāra, saw him being ill-treated and had him released. Thereupon, Saṅkhapāla invited Āḷāra to the Nāga world, and Āḷāra lived there for one year. He later became an ascetic, and, in due course, visited Bārāṇasī, where he told the king the story of his visit to the Nāga world. After the rains he returned to the Himavā. The Bodhisatta's father is identified with Mahā-Kassapa, the king of Bārāṇasī with Ānanda, and Āḷāra with Sāriputta. The story was told to some laymen who kept the fast.

⁷⁸ The four limbs are described in the next verse: (1) outer and inner skin, (2) meat, (3) muscles, and (4) bones. This also matches up with NDB 2.5 Known Sutta.

⁷⁹ V157 = V230.

⁸⁰ DPPN (CST Jātakapāli-460 Yuvañjaya Jātaka): The Bodhisatta was once born as Yuvañjaya, son of Sabbadatta, king of Ramma (Bārāṇasī). He was the eldest of one thousand sons, and Yudiṭṭhila was his younger brother. After he came of age, he was

on his way early one morning to the park, and saw all around him dew. In the evening, as he returned home, the dew drops were no more to be seen. His charioteer explained that the sun had dried them up. Reflecting on this, the prince realized the impermanence of life and asked his father's leave to renounce the world. Both his parents tried to dissuade him but they failed, and he and Yudhiṭṭhila built a hermitage in the Himavā, where they became ascetics. Yudhiṭṭhila is identified with Ānanda.

This story was told in reference to the Buddha's Renunciation, to some monks who marveled at the Buddha's great sacrifice.

⁸¹ This is a difficult verse to translate and Commentary is not very helpful so I have translated in accordance with my understanding.

⁸² V118 Line 2 = V239 Line 2.

⁸³ V240 = V267 = V299 (except padā b and d in V299 are different).
Also, V240 Line 2 = V257 Line 2.

⁸⁴ DPPN (CST Jātakapāli-505 Somanassa Jātaka): Once, when Reṇu was king of Uttaraपाñcāla, an ascetic, Mahārakkhita, visited him with five hundred others from the Himavā. The king entertained them and told them of his worry because he had no sons. Sometime later, when the ascetics were returning, Mahā Rakkhita saw that the king would have a son and told his companions so. One of the ascetics, a cheat, hoping to get gain thereby, feigned illness, and, returning to the palace, told the king that a son would be born to his queen, Sudhammā. The king showed him great honor, and he came to be called Dibbacakkhuka. In due course, the Bodhisatta was born as the king's son, and was named Somanassa. When the boy was seven years old the king had to leave home to quell a border rising, and Somanassa was left in the charge of the cheating ascetic. The boy soon discovered his real nature and paid him no honor. As soon as the king returned, Dibbacakkhu complained to him that the prince had ill-treated him. Somanassa was ordered to be executed, but he exposed the cheat's knavery, and men, sent to search his hut, found bundles of money in it. Disgusted with life at court, Somanassa obtained the king's leave and became an ascetic in the Himavā, where Vissakamma, commanded by Sakka, built a hermitage for him. The cheat was stoned to death by the people.

The story was related in reference to Devadatta's attempt to kill the Buddha. He is identified with Dibbacakkhu, Sāriputta with Mahārakkhita, and Somanassa's mother with Mahāmāyā.

⁸⁵ V20 Line 1 = V241 Line 1.

⁸⁶ On skillful in maintaining relationships (catūhi saṅgahavatthūhi), see "Appendix 2: Buddhist Path by Numbered Lists".

⁸⁷ Commentary explains mālāvacchaṇa as mālāvacchaṇ + ca = flowering shrubs. But it can also be deconstructed as mālā + vacchaṇ + ca = garlands and calves. This makes better sense and I have translated it accordingly.

⁸⁸ CDB 22.95 uses the simile of an essence-less plantain tree to describe Volitional Formations.

⁸⁹ CP-H translates pada b as "neighbouring wild tribes".

⁹⁰ In CP-H, it appears that V250, V251, and V252 are organized differently than here. The first line of V251 is the last line of V251 while the second line of V251 is the first line of V252 – thus CP-H has 16 verses and not 17 like here.

⁹¹ V240 Line 2 = V257 Line 2.

⁹² DPPN (CST Jātakapāli-510 Ayoghara Jātaka): The Bodhisatta was once born as the son of the king of Bārāṇasī. Both the earlier children of the Queen Consort had been eaten up by a she-goblin. For the third child, therefore, an iron house (Ayoghara) was built, and in this the Bodhisatta was born, hence his name, Ayoghara.

Meanwhile the she-goblin had died, but yet the Bodhisatta grew up in the iron house. When he was sixteen his father, wishing to give him the kingdom, had him taken in ceremonial procession round the city. Wondering at all that he saw, he asked why he had been denied the sight of all these things before. When told the reason, he reflected that all life was a prison, that though he had escaped the goblin, there still remained old age and death. Accordingly, at the end of the procession, he announced his intention of renouncing the world. His parents and many others being converted to his views, they followed him into the forest, where a special hermitage was built for them by Vissakamma under Sakka's orders.

- ⁹³ V258 Line 1 = V282 Line 1.
- ⁹⁴ V240 = V267 = V299 (except padā b and d in V299 are different).
Also, V240 Line 2 = V257 Line 2.
- ⁹⁵ DPPN (CST Jātakapāḷi-488 Bhisā Jātaka): Once the Bodhisatta was born into a family that had a fortune of eight hundred million. He was called Mahā Kañcana and had six younger brothers (the eldest of them being Upakañcana) and a sister, Kañcanadevi. None of them would marry, and, on the death of their parents, they distributed their wealth, and, together with a servant man and maid, they went into the Himavā and became ascetics, gathering wild fruits for food. Later, they agreed that Mahā Kañcana, Kañcanadevi, and the maid should be spared the task of collecting fruit and that the others should do this in turn. Each day the fruits collected were divided into lots and the gong was sounded. The ascetics would then come one by one and take each his or her share. By the glory of their virtues, Sakka's throne trembled. In order to test them, for three days in succession he caused Mahā Kañcana's share to disappear. On the third day, Mahā Kañcana summoned the others and asked the reason for this. Each protested his innocence and swore an oath that heavy curses should attend them if any were guilty of stealing so much as a lotus stalk (bhisā). In each case punishment was to be that in their next birth they should have lands, possessions, and other encumbrances – which, from an ascetic's point of view, would be a grievous thing. At this gathering were also present the chief deity of the forest, an elephant escaped from a stake, a monkey who had once belonged to a snake charmer, and Sakka, who remained invisible. At the end of their protestations of innocence, Sakka inquired of Mahā Kañcana why they all so dreaded possessions; on hearing the explanation, he was greatly moved and asked pardon of the ascetics for his trick.
- ⁹⁶ CP-H translates pada b as "furnished with the (pure) virtue of conscientiousness".
- ⁹⁷ The references to father-mother in V274-V275 conflicts with what is reported in CST Jātakapāḷi-488 Bhisā Jātaka that he became ascetic after the death of his father-mother. Commentary also mentions this conflicting statement between Cp and Jātaka.
- ⁹⁸ DPPN (CST Jātakapāḷi-532 Soṇananda Jātaka): Once when Manoja was king of Brahmavaḍḍhana (Bārāṇasī), the Bodhisatta

was born as Soṇa, the son of a rich brahmin. He had a brother Nanda. When the boys grew up their parents wanted them to marry, but they refused, and declared their desire to become ascetics after the death of their parents. Then the parents suggested that they should all, at once, become ascetics; this they did, and lived in a pleasant grove in the Himavā. After some time, because Nanda brought unripe fruit for his parents in spite of Soṇa's warning, Soṇa dismissed him. Nanda thereupon sought Manoja, and, with his magic power, helped him to win various kingdoms in Jambudīpa, bringing into subjection one hundred and one kings in seven years, seven months and seven days. All these kings Manoja brought to Brahmavaḍḍhana, where he caroused with them. Nanda spent his time in the Suvāṇṇaguhā in the Himavā, obtaining his alms from Uttarakuru. At the end of the seventh day Manoja looked for Nanda, who, reading his thoughts, appeared before him. Manoja wished to give some token of his gratitude, and Nanda asked that he should intercede for him with Soṇa and win for him Soṇa's forgiveness. Together they went to Soṇa accompanied by a large retinue. Soṇa explained why he had forbidden Nanda, to look after their parents, and Nanda asked his forgiveness for having given his parents unripe fruit in his eagerness to wait on them. Soṇa forgave him, and they all lived together once more, while the kings returned to their countries, where they ruled wisely.

The occasion for the story is the same as that for the Suvāṇṇasāma Jātaka (CST Jātakapāli-540), regarding a monk who supported his mother. Nanda is identified with Ānanda and Manoja with Sāriputta.

⁹⁹ Brahmavaḍḍhana is an old name for the city of Bārāṇasī or Kāśī.

¹⁰⁰ DPPN (CST Jātakapāli-538 Mūgapakkha Jātaka, also called Temiya Jātaka): Candādevī, wife of the king of Kāśī, had, to her great grief, no son. Sakka's throne was heated by her piety, and he persuaded the Bodhisatta, then in Tāvatiṃsa, to be born as her son. The Bodhisatta reluctantly agreed. Great were the rejoicings over his birth. He was called Temiya because on the day of his birth there was a great shower throughout the kingdom and he was born wet. When he was one month old, he was brought to the king, and, as he lay in his lap, he heard grievous sentences passed on some robbers brought before the

king. Later, as he lay in bed, Temiya recollected his past births and remembered how he had once reigned for twenty years as king of Bārāṇasī, and, as a result, had suffered in Ussada hell (niraya) for twenty thousand years. Anguish seized him at the thought of having to be king once more, but the goddess of his parasol, who had once been his mother, consoled him by advising him to pretend to be dumb and incapable of any action. He took this advice, and for sixteen years the king and queen, in consultation with the ministers and others, tried every conceivable means of breaking his resolve, knowing him to be normal in body. However, all their attempts failed, and at last he was put in a chariot and sent with the royal charioteer, Sunanda, to the charnel ground, where he was to be clubbed to death and buried. At the queen's urgent request, however, Temiya was appointed to rule over Kāsi for one week before being put to death, but the enjoyment of royal power did not weaken his resolve. The charioteer, under the influence of Sakka, took Temiya to what he considered to be the charnel-ground and there, while Sunanda was digging the grave, Temiya stole up behind him and confided to him his purpose and his resolve to lead the ascetic life. Sunanda was so impressed by Temiya's words that he immediately wished to become an ascetic himself, but Temiya wanted him to inform his parents of what had happened. When the king and queen heard Sunanda's news, they went with all their retinue to Temiya's hermitage and there, after hearing Temiya teach, they all became ascetics. The inhabitants of the three kingdoms adjacent to Bārāṇasī followed their example, and great was the number of ascetics. Sakka and Vissakamma provided shelter for them. The crowds who thus flocked together were called the "Mūgapakkha samāgama". With the death of Malaya Mahādeva Thera came the end of those who participated in this great collection of ascetics.

Temiya's parents are identified with the parents of the Buddha, Sunanda with Sāriputta, and the goddess of the parasol with Uppalavaṇṇā. The story was told in reference to the Buddha's Renunciation. It is often referred to as giving an example of the Bodhisatta's great determination.

Note: The Dhammika Sutta (NDB 6.54) mentions Mūgapakkha in a list of six teachers of old while NDB 7.73 Sunetta Sutta also adds Araka to the list, thus making it a list of seven.

- 101 V258 Line 1 = V282 Line 1.
- 102 Sayane would be on bed but I translate it as in luxury.
- 103 Pabujjhitvānaṃ = I woke up is to be understood as both literally (woke up from sleep) and figuratively (woke up from ignorance).
- 104 Commentary explains the tīsu ṭhānesu = three states as the states of being dumb, cripple, and deaf (mūgapakkhabadhirabhāvasaṅkhātesu).
- 105 V289 Lines 2 and 3 = CST Jātakapāli-538 Mūgapakkha Jātaka V2, except Jātaka has maṃ rather than tvaṃ in pada b.
- 106 Here, the three limbs refers to body, speech, and mind. This can then translate to being cripple, dumb, and fool. Alternatively, it could also be dumb, deaf, and cripple.
- 107 The hands, feet, tongue, and ears were checked to see if he was really dumb, deaf, and cripple – a medical examination!
- 108 The showered upon here refers to showered upon by flower petals, colors, and other auspicious things by the people – an ancient custom in India.
- 109 V240 = V267 = V299 (except padā b and d in V299 are different).
- 110 I provide two Jātaka stories below from DPPN. Commentary identifies later as the source for this Conduct but they do make a series – the first one is likely the one that happened earlier.

CST JĀTAKAPĀLI-208 SUSUMĀRA JĀTAKA OR SUMSUMĀRA JĀTAKA:

The Bodhisatta was once a monkey, living on the banks of the Gaṅgā. The wife of a crocodile (sumsumāra) living in the river saw him and wished to eat his heart. Her husband, therefore, grew friendly with the monkey, whom he suggested taking across the river on his back, so that he might eat of fresh fruit on the opposite bank. The monkey trusted him and climbed on to his back, but, half way across the river, the crocodile began to sink and then confessed his intentions. The monkey thereupon laughed and told him that he never took his heart with him when he went climbing trees for food, otherwise it would get torn to pieces; but he, like all the other monkeys, hung it on a tree, and he showed it to the crocodile hanging there on the opposite bank.

The crocodile believed him and took him across, where he hoped to get the heart. However, the monkey jumped on the bank and laughed at his stupidity.

The story was related in reference to Devadatta's attempts to kill the Buddha. The crocodile is identified with Devadatta and female crocodile with Ciñcā Mānavikā.

CST JĀTAKAPĀḲI-57 VĀNARINDA JĀTAKA: The Bodhisatta was once a monkey living on a river bank. On his way from one bank to another, he used to jump off and on a rock in midstream, and a female crocodile, living in the river, longed to eat his heart and asked her husband to get it. So the crocodile lay on the rock, ready to catch the monkey as he jumped. The monkey noticing that, in spite of there being no tide, the rock was higher than usual, spoke to it and received no reply. His suspicions were then confirmed, and he said again, "O rock, why don't you talk to me today?" The crocodile then revealed both his identity and his purpose, and the monkey resolved to outwit him. So he asked him to open his mouth, knowing that when a crocodile does this, he shuts his eyes. So the crocodile did this, and the monkey jumped on to its back and from there to the other bank. The story was related in reference to Devadatta's attempt to kill the Buddha. The crocodile is identified with Devadatta and female crocodile with Ciñcā Mānavikā.

¹¹¹ V304 line 2 = V316 line 3 = V325 line 3 = V338 line 3 = V334 line 3.

¹¹² There doesn't appear to be any jātaka associated with this conduct. Sacca Tāpasa does not appear in DPPN either. CP-H mentions in footnote 1 that "BCL identifies with No. 73" where BCL = BC Law translation of CariyāpiṭakapāḲi (Collection of Ways of Conduct), Sacred Books of Buddhists, 1938. I give Jātaka 73 from DPPN below but first, here is the brief story from the Commentary:

COMMENTARIAL EXPLANATION: The Bodhisattva was born in a very rich brāhmaṇa family in Bārāṇasi and named Sacca. When he came of age, he went to Takkasila and learned all the arts in no long time. Then he returned to Bārāṇasi and to keep his parents happy lived near them. His parents, to yoke him to the householder life, invited him to partake of the householder life. But he was interested in renunciation, seeing danger in the householder life. He left the householder life like a great

elephant breaking the bonds, while his parents were crying, and went to the Himalayas where he lived in the forest on roots and fruits and attained the five meditative attainments and delighted in jhānā.

Then one day, while surveying the world with Divine Eye, he saw that people in the entire Jambudīpa were engaging in the ten unwholesome courses of action and arguing with each other. Having seen he thought 'It is not suitable for me to ignore these beings attached to evil and arguments. I should help these beings to get out of the mud of the round of existences and reach Nibbāna. Why don't I go back to the world and help them'.

Thinking thus, Bodhisatta with great compassion went from place to place using supernormal powers and gave them Dhamma discourses according to their inclinations, highlighting the dangers in evil actions and arguments and brought them in harmony with each other. He established them in the ten wholesome courses of action.

CST JĀTAKAPĀLI-73 SACCAMKIRA JĀTAKA: The king of Bārāṇasī had a son called Duṭṭhakumāra, who was hated by everyone. One day, when he was bathing in the river, a storm came on, and he ordered his servants to take him into the middle of the river and there bathe him. The servants thereupon flung him into the water and reported to the king that he was lost. As he was swept along on the stream, he caught hold of a tree trunk, and on to this tree trunk there came to cling, also, a snake, a rat, and a parrot, who had all lost their dwelling places in the storm. The Bodhisatta, who was an ascetic living on the bank of the river, rescued Duṭṭha and his companions and looked after them. When they bade him farewell, the snake said that he had four hundred million hidden in a certain spot, and the ascetic had only to ask for these and they were his. The rat had three hundred million, also at the ascetic's disposal; the parrot promised the ascetic wagon-loads of rice; and Duṭṭha promised to provide him with the four requisites. In his heart, however, he hated the ascetic for an imaginary slight, and vowed vengeance.

After Duṭṭha became king, the ascetic wished to test the faith of his former guests. He went to the snake and called out his name, and the snake at once appeared, offering his treasure. The rat and the parrot did likewise, but Duṭṭha, riding in a procession and seeing him from afar, gave orders that the ascetic should be

beaten and put to death. On his way to the place of execution the ascetic kept on repeating: “They knew the world who framed this proverb true: a log pays better salvage than some men!” When asked what these words meant, he related the whole story.

The enraged citizens, seizing Duṭṭha, put him to death and made the ascetic king. Later, he brought the snake, the rat, and the parrot to the palace and looked after them.

The story was told in reference to Devadatta’s attempts to kill the Buddha. Devadatta is identified with Duṭṭha, the snake with Sāriputta, the rat with Mahā-Moggallāna, and the parrot with Ānanda.

113 V258 Line 1 = V282 Line 1.

114 DPPN (CST Jātakapāḷi-35 Vaṭṭaka Jātaka): The Bodhisatta was once born as a quail, and before he was old enough to fly, fire broke out in the forest wherein his nest was. Seeing no means of escape, he made an Act of Truth (sacca-kiriya), calling to mind the holiness of the Buddhas and their doctrines. The fire retreated to a distance of sixteen lengths and then extinguished itself. The story was related in reference to a fire which broke out in the jungle when the Buddha was travelling in Magadha with a large company of monks. Some of the monks were frightened and suggested various methods for putting out the fire, while others said they should seek the Buddha’s protection. This they did and the Buddha took them to a certain spot, where he halted. The flames came no nearer than sixteen lengths from where they were standing, and in approaching the spot extinguished themselves. When the monks marveled at the great power of the Buddha, he told them the story of the past and said that, owing to his Act of Truth as a quail, that spot would never be harmed by flames during the whole of this world-cycle. Also see Vaṭṭa Paritta, which doesn’t appear to be part of the Mahā Pirit Potha of Sri Lanka.

115 This verse is also at CST Jātakapāḷi-35 Vaṭṭaka Jātaka.

116 V304 line 2 = V316 line 3 = V325 line 3 = V338 line 3 = V334 line 3.

117 DPPN (CST Jātakapāḷi-75 Maccha Jātaka): Once the Bodhisatta was born as a fish in a pond; there was a great drought, the crops withered, and water gave out in tanks and ponds and there was great distress. Seeing this, the Bodhisatta approached Pajjunna,

god of rain, and made an Act of Truth, begging for rain. The request succeeded, and heavy rain fell.

The story was told in reference to a great drought in Kosala. Even the pond by the gate of Jetavana was dry, and the Buddha, touched by the universal suffering, resolved to obtain rain. On his way back from his almsround, he sent Ānanda to fetch the robe in which he bathed. As he was putting this on, Sakka's throne was heated, and he ordered Pajjunna to send rain. The god filled himself with clouds, and then bending his face and mouth, deluged all Kosala with torrents of rain. The Pajjunna of the earlier story is identified with Ānanda.

- ¹¹⁸ V322 and V323 are organized differently in CP-H – first line of our V323 is the third line of V322 in CP-H.
- ¹¹⁹ V323 lines 2 and 3 = CST Jātakapāli-75 Maccha Jātaka verse, with pada d in Jātaka being “mañca sokā pamocayāti”.
- ¹²⁰ V304 line 2 = V316 line 3 = V325 line 3 = V338 line 3 = V334 line 3.
- ¹²¹ DPPN (CST Jātakapāli-444 Kaṇhadīpāyana Jātaka): During the reign of Kosambaka in Kosambī, two brahmins, Dīpāyana and Maṇḍabya (also Maṇḍavya), gave away their vast wealth and lived for fifty years as ascetics in Himavā. After that, while on a pilgrimage to Bārāṇasī, they were entertained by a householder who was also named Maṇḍabya. Dīpāyana journeyed on while the ascetic Maṇḍabya remained in a cemetery near Bārāṇasī. There some robbers left some stolen goods outside his hut, and Maṇḍabya, being charged before the king, was impaled, but by virtue of his great powers he continued to live. Dīpāyana came to see his friend, and finding him thus and learning that he bore no ill-will towards anyone, took up his abode under his impaled body. Gouts of gore fell from Maṇḍabya's wound on to Dīpāyana's golden body and there dried, forming black spots; so he came to be called Kaṇha-Dīpāyana. When the king heard of this, he had Maṇḍabya released with a piece of the stake still inside him, on account of which he came to be called Āṇi-Maṇḍabya. Dīpāyana returned to the householder Maṇḍabya, whose son Yaññadatta he helped to heal by an Act of Truth, the child having been bitten by a snake while playing ball. The lad's parents then performed acts of Truth. In this declaration of Truth it was disclosed that Dīpāyana had no desire for the ascetic life, that the father did not believe in the fruits of generosity, and

that the mother had no love for her husband. They thereupon admonished each other and agreed to mend their ways.

The Maṇḍabya of the story was Ānanda, his wife Viśākhā, the son Rāhula, Āṇi-Maṇḍabya Sāriputta, and Kaṇha-Dīpāyana the Bodhisatta.

Note: Dīpāyana means born on an island so his full name is “Black one who was born on an Island”.

¹²² Commentary explains that while searching for the ball, boy put his hand in the snake burrow and touched the snake’s head, who then bit him.

¹²³ V336 + V337 = CST JātakapāḲi-444 Kaṇhadīpāyana Jātaka V62.

¹²⁴ Yaññadatta is the name of the young child.

¹²⁵ V304 line 2 = V316 line 3 = V325 line 3 = V338 line 3 = V334 line 3.

¹²⁶ See “Appendix 6: Sutasoma and Porisāda”.

¹²⁷ V304 line 2 = V316 line 3 = V325 line 3 = V338 line 3 = V334 line 3.

¹²⁸ See “Appendix 7: Suvaṇṇasāma”.

¹²⁹ DPPN (CST JātakapāḲi-303 Ekarāja Jātaka): King of Bārāṇasi. He was the Bodhisatta. A minister, whom he expelled on the ground of misconduct in the royal harem, took service under Dabbasena, king of Kosala, and incited him to make war on Ekarāja. The latter was captured while sitting on the dais in the midst of his councilors and hanged head downwards by a cord from the lintel of a door. In this position Ekarāja cultivated thoughts of loving-kindness towards his enemy and attained a stage of complete absorption in mystic meditation. His bonds burst and he sat cross-legged in midair. Dabbasena was, meanwhile, seized with a burning pain in his body and, on the advice of his courtiers, had Ekarāja released, whereupon the pains disappeared. Realizing Ekarāja’s holiness, Dabbasena restored the kingdom to him and asked his forgiveness.

In the Ekarāja Jātaka, reference is made to the Mahāsīlava Jātaka (CST JātakapāḲi-51) for details regarding the expulsion of the minister for misconduct and of the subsequent events. However, there the king is called Siḷava and not Ekarāja. The two stories contain certain similarities but the details vary very much. See also the Seyya Jātaka (CST JātakapāḲi-282), where the king is called

Kaṃsa, and compare it with the Ghaṭa Jātaka (CST Jātakapāli-355). The Ekarāja Jātaka is given as an example of a birth in which the Bodhisatta practiced loving-kindness (metta) to perfection.

According to the Cariyāpiṭaka Commentary, Ekarāja was a title given to the king on account of his great power, in which case his real name might have been Silava, as mentioned above. The scholiast on the Ekarāja Jātaka, however, says that Ekarāja was the king's personal name.

¹³⁰ See "Appendix 2: Buddhist Path by the Numbered Lists" for the ten right views (dasa kusalakammāpatha) and the four means of sustaining others (catūhi saṅgahavatthūhi).

¹³¹ DPPN (CST Jātakapāli-94 Lomaḥaṃsa Jātaka): The Bodhisatta once became a naked-ascetic (Ājīvaka) who practiced all manner of austerities in order to test the efficiency of asceticism, enduring extremes of heat and cold. He realized his error as he lay dying, and was reborn in the deva world.

The story was told in reference to Sunakkhatta, who, having left the Order and joined Korakkhattiya, went about Vesāli, vilifying the Buddha and declaring that his doctrines did not lead to the destruction of suffering. When Sāriputta reported this to the Buddha, the Buddha declared that he had tested the efficacy of asceticism ninety world-cycles ago and had found it wanting. The story exemplifies the practice of equanimity (upekkhā).

¹³² Commentary states that village boys would spit on him, make fun of him, urinate on him, poke sticks in his ears, and other various kinds of villainous things they did to him.

¹³³ It appears that Mahālomahaṃsa is missing from the list, unless we consider the statement Upekkhāpārami āsi to refer to Mahālomahaṃsa.

APPENDIX 1: AN ANALYSIS OF CARIYĀPIṬAKA

Table 1.1

Cariyāpiṭaka Sutta	Pārami	CST Jātakapāli & Other Suttā
1. <i>Akitticariyā</i> – Conduct of Akitti	dāna (generosity)	286 Akitti Jātaka
2. <i>Sanḥacariyā</i> – Conduct of Saṅkha	dāna (generosity)	442 Saṅkha Jātaka, also called Saṅkhabrahmana Jātaka
3. <i>Kururājacariyā</i> – Conduct of Kururāja (Kuru King)	dāna (generosity)	276 Kurudhamma Jātaka
4. <i>Mahāsudassanacariyā</i> – Conduct of Mahāsudassana	dāna (generosity)	95 Mahāsudassana Jātaka & LDB 17 Mahāsudassana Sutta
5. <i>Mahāgovindacariyā</i> – Conduct of Mahāgovinda	dāna (generosity)	LDB 18 Janavasabha Sutta & LDB 19 Mahāgovinda Sutta
6. <i>Nimirājacariyā</i> – Conduct of Nimirāja (King Nimi)	dāna (generosity)	MLDB 83 Makhādeva Sutta & 541 Nimi Jātaka
7. <i>Candakumāracariyā</i> – Conduct of Candakumāra (Prince Moon)	dāna (generosity)	544 Candakumāra Jātaka, also called Khaṇḍahāla Jātaka
8. <i>Sivirājacariyā</i> – Conduct of Sivirāja (King Sivi)	dāna (generosity)	499 Sivi Jātaka
9. <i>Vessantaracariyā</i> – Conduct of Vessantara	dāna (generosity)	547 Vessantara Jātaka
10. <i>Sasapaṇḍitacariyā</i> – Conduct of Sasapaṇḍita (Wise Rabbit)	dāna (generosity)	316 Sasapaṇḍita Jātaka
11. <i>Mātuposakacariyā</i> – Conduct of Mātuposaka (Helper of Mother)	sīla (virtue)	455 Mātuposaka Jātaka (also called Mātuposaka Nāgarāja Jātaka) & 540 Suvaṇṇasāma Jātaka

12.	<i>Bhūridattacarīyā</i> – Conduct of Bhūridatta (Wise Datta)	sīla (virtue)	543 Bhūridatta Jātaka
13.	<i>Campeyyanāgacarīyā</i> – Conduct of Campeyyanāga (Snake of Campa)	sīla (virtue)	506 Campeyya Jātaka
14.	<i>Cūḷabodhicarīyā</i> – Conduct of Cūḷabodhi (Bodhi the Young)	sīla (virtue)	443 Cūḷabodhi Jātaka
15.	<i>Mahimsarājacarīyā</i> – Conduct of Mahimsarāja (Buffalo King)	sīla (virtue) *	278 Mahimsarāja Jātaka (Mahisa Jātaka)
16.	<i>Rururājacarīyā</i> – Conduct of Rururāja (King Ruru)	sīla (virtue)	482 Rurumigarāja Jātaka
17.	<i>Mātāṅgacarīyā</i> – Conduct of Mātāṅga	sīla (virtue)	497 Mātāṅga Jātaka
18.	<i>Dhammadevaputtacarīyā</i> – Conduct of Dhammadevaputta (Dhamma the Son of Deva)	sīla (virtue)	457 Dhammadevaputta Jātaka, also called Dhamma Jātaka
19.	<i>Alīnasattucarīyā</i> – Conduct of Alīnasattu	sīla (virtue)	513 Jayaddisa Jātaka
20.	<i>Saṅkhaṇḍapālacarīyā</i> – Conduct of Saṅkhaṇḍapāla	sīla (virtue)	524 Saṅkhaṇḍapāla Jātaka
21.	<i>Yuddhaṇḍajayacarīyā</i> – Conduct of Yuddhaṇḍajaya (Victor of War)	nekkhamma (renunciation)	460 Yuddhaṇḍajaya Jātaka
22.	<i>Somanassacarīyā</i> – Conduct of Somanassa	nekkhamma (renunciation)	505 Somanassa Jātaka
23.	<i>Ayogharacarīyā</i> – Conduct of Ayoghara (Iron House)	nekkhamma (renunciation)	510 Ayoghara Jātaka
24.	<i>Bhisacarīyā</i> – Conduct of Bhisā (Lotus Stalk)	nekkhamma (renunciation)	488 Bhisā Jātaka
25.	<i>Soṇapaṇḍitacarīyā</i> – Conduct of Soṇapaṇḍita (Wise Soṇa)	nekkhamma (renunciation)	532 Soṇananda Jātaka

26.	<i>Temijacariyā</i> – Conduct of Temiya	adhiṭṭhāna (strong determination)	538 Mūgapakkha Jātaka (Temiya Jātaka)
27.	<i>Kapirājacariyā</i> – Conduct of Kapiṛāja (Monkey King)	sacca (truth)	208 Susumāra or Sumsumāra Jātaka & 57 Vānarinda Jātaka
28.	<i>Saccatāpasacariyā</i> – Conduct of Saccatāpasa (True Ascetic)	sacca (truth)	73 Saccamkura Jātaka (doubtful)
29.	<i>Vaṭṭapotakacariyā</i> – Conduct of Vaṭṭapotaka (Young Quail)	sacca (truth)	35 Vaṭṭaka Jātaka
30.	<i>Maccharājacariyā</i> – Conduct of Maccharāja (Fish King)	sacca (truth)	75 Maccha Jātaka
31.	<i>Kaṇhadīpāyanacariyā</i> – Conduct of Kaṇhadīpāyana (Black Dipāyana)	sacca (truth)	444 Kaṇhadīpāyana Jātaka
32.	<i>Sutasomacariyā</i> – Conduct of Sutasoma (Soma who has heard)	sacca (truth)	537 Mahā Sutasoma Jātaka
33.	<i>Suvaṇṇasāmacariyā</i> – Conduct of Suvaṇṇasāma (Golden Understanding)	mettā (loving- friendliness)	540 Suvaṇṇasāma Jātaka
34.	<i>Ekarājacariyā</i> – Conduct of Ekarāja (One King)	mettā (loving- friendliness)	303 Ekarāja Jātaka
35.	<i>Mahālomaḥamaṇsacariyā</i> – Conduct of Mahālomaḥamsa (Great Hair Raising)	upekkhā (equanimity)	94 Lomaḥamsa Jātaka

* = This appears to be more aligned with perfection of the khaṇṭi (patience) pārami, rather than the sīla (virtue) pārami.

Table 1.2

	Pārami	Total Suttā in this book *	% Weight for the Parāmi
1.	dāna (generosity)	10	28.57%
2.	sīla (virtue)	10 or 9	28.57% or 25.71%
3.	nekkhamma (renunciation)	5	14.29%
4.	paññā (wisdom)	0	0%
5.	vīriya (energy)	0	0%
6.	khanti (patience)	0 or 1	0% or 2.86%
7.	sacca (truth)	6	17.14%
8.	adhiṭṭhāna (strong determination)	1	2.86%
9.	mettā (loving-friendliness)	2	5.71%
10.	upekkhā (equanimity)	1	2.86%

* = While Wisdom, Energy, and Patience have no stories, they are implicit in one or more of the stories.

APPENDIX 2:

BUDDHIST PATH BY NUMBERED LISTS

FOUR MEANS OF SUSTAINING AN ASSEMBLY (CATŪHI SAṄGAHAVATTHŪHI):

“Bhikkhus, there are these four means of sustaining a favorable relationship. What four? Giving, endearing speech, beneficent conduct, and impartiality. These are the four means of sustaining a favorable relationship.”

[From NDB4.32 Sustaining Sutta, Hatthaka was declared foremost in this, see NDB 1.251].

TEN BASES OF MERITS (DASAHI PUÑÑAKIRIYAVATTHŪHI):

dānaṃ	giving
sīlaṃ	virtue
bhāvanā	development
pattidānaṃ	sharing merits
veyyāvaccaṃ	service, assistance
dhammadesanā	preaching Dhamma
anumodanā	rejoicing in others merits
diṭṭhijuttaṃ	has right view
saṃsuti	listening to Dhamma
apacāyo	reverent

[From Abhidhammāvatāra-purāṇaṭīkā: Paṭhamo paricchedo-Cittaniddeso-21]

TEN RIGHT VIEWS (DASAVATTHUKĀ SAMMĀDIṬṬHI):

atthi dinnam,	‘There is what is given,
atthi yiṭṭham,	what is offered,
atthi hutam,	what is sacrificed;
atthi sukatadukkaṭṭāṇam kammāṇam phalaṇ vipāko,	there is fruit or result of good and bad actions;
atthi ayaṇ loko,	there is this world,
atthi paro loko,	there is other world;
atthi mātā,	there is mother,
atthi pitā,	there is father;
atthi sattā opapātikā,	there are beings who are reborn spontaneously;
atthi loke samaṇabrāhmaṇā sammaggaṭṭā sammāpaṭipannā ye imaṇca lokaṇ paraṇca lokaṇ sayam abhiññā sacchikatvā pavedentī’ti.	there are good and virtuous recluses and brahmins in the world who have themselves realized by direct knowledge and declare this world and the other world.’

[From MLDB 41.14 Sāleyyaka Sutta]

TEN WHOLESOME COURSES OF ACTION (DASA KUSALAKAMMAPATHĀ):

pāṇātipātā veramaṇī	not taking life
adinnādānā veramaṇī	not taking what is not given
kāmesumicchācārā veramaṇī	no sexual misconduct
musāvādā veramaṇī	no lying speech
pisuṇāya vācāya veramaṇī	no slander
pharusāya vācāya veramaṇī	no rude speech
samphappalāpā veramaṇī	no idle chatter
anabhijjhā	no greed
abyāpādo	no malevolence
sammādiṭṭhi	no wrong view

[From LDB 33.3.3(5) Sangīti Sutta]

DESTINATIONS (GATI) – TWO, THREE, FOUR, AND THIRTY-ONE:

1. **Thirty-One:** There are a total of thirty-one planes of existence. The lowest plane of existence is hell and the highest is the heaven of “Base of neither-perception-nor-non-perception”.
2. **Four:** The Four destinations are the four lower or bad destinations (apāya): the hells (niraya), the animal realm (tiracchāna), the domain of ghosts (petā), and host of Asurā (asurā).
3. **Three:** The Three destinations or becomings are the thirty-one planes of existence divided among the becomings in the sense-sphere (kāma-bhava), the form-sphere (rūpa-bhava), and the formless-sphere (arūpa-bhava).
4. **Two:** the Two destinations are simply the thirty-one planes of existence divided in bad destinations (duggati, see the four destinations above) and good destinations (sugati, human realm and upwards including all the heavenly realms). Two destinations (THIG V458) can also mean Human and Divine realms.

UPOSATHA:

Uposatha is the Buddhist day of observance when lay people observe the eightfold precepts: (1) Not to kill, (2) Not to steal, (3) Not to engage in sexual intercourse, (4) Not to speak lies, (5) Not to take intoxicants, (6) Not to eat food between noon and the following dawn, (7) Not to sing, dance or watch entertainments, not to use ornaments, cosmetics or perfumes, and (8) Not to sit or lie on a luxurious or high seat or bed – see NDB 8.41. See NDB 3.70 for comparison of Uposathas of a Cowherd, a Jain, and a Noble Disciple.

APPENDIX 3: VESSANTARA

DPPN: Vessantara (the Bodhisatta, see CST Jātakapāli-547 Vessantara Jātaka) was the son of Saṅjaya, king of Sivi, and queen Phusatī, and was so called because his mother started in labor as she passed through a street of workers (vessa) in the city of Jetuttara, and he was born in a house in the same street. He spoke as soon as he was born. On the same day was also born a white elephant named Paccaya. At the age of eight, Vessantara wished to make a great gift and the earth trembled. He married Maddī at the age of sixteen, and their children were Jāli and Kaṇhājina.

At that time there was a great drought in Kālīṅga, and eight brahmins came from there to Vessantara to beg his white elephant, which had the power of making rain to fall. He granted their request, and gave the elephant together with its priceless trappings. The citizens of Jetuttara were greatly upset that their elephant should have been given away, and demanded of Saṅjaya that Vessantara should be banished to Vaṅkagiri. The will of the people prevailed, and Vessantara was asked to take the road along which those travel who have offended. He agreed to go, but before setting out, obtained the king's leave to hold an almsgiving called the "Gift of the Seven Hundreds" (Sattasatāka), in which he gave away seven hundreds of each kind of thing. People came from all over Jambudīpa to accept his gifts, and the almsgiving lasted for a whole day.

When Vessantara took leave of his parents and prepared for his journey, Maddī insisted on accompanying him with her two children. They were conveyed in a gorgeous carriage drawn by four horses, but, outside the city, Vessantara met four brahmins who begged his horses. Four devas then drew the chariot, but another brahmin soon appeared and obtained the chariot. Thenceforth they traveled on foot, through Suvaṇṇagiritāla, across the river Kontimārā, to beyond Mount Araṇjaragiri and Dunnivīṭṭha, to his uncle's city, in the kingdom of Cetā. The devas shortened the way for them, and the trees lowered their fruit that they might eat. Sixty thousand khattiyas came out to welcome Vessantara and offered him their kingdom, which,

however, he refused. He would not even enter the city, but remained outside the gates, and, when he left early the next morning, the people of Cetā, led by Cetaputta, went with him for fifteen leagues, until they came to the entrance to the forest. Vessantara and his family then proceeded to Gandhamādana, northwards, by the foot of Mount Vepulla to the river Ketumatī, where a forester entertained them and gave them to eat. Thence they crossed the river to beyond Nālīka, along the bank of Lake Mucalinda, to its north eastern corner, then along a narrow footpath into the dense forest, to Vaṅkagiri. There Vissakamma had already built two hermitages, by order of Sakka, one for Vessantara and one for Maddī and the children, and there they took up their residence. By Vessantara's power, the wild animals to a distance of three leagues became gentle. Maddī rose daily at dawn, and, having fetched water to wash, went into the forest for yams and fruit. In the evening she returned, washed the children, and the family sat down to eat. Thus passed four months.

Then from Dunniviṭṭha there came to the hermitage an old brahmin, called Jūjaka, who had been sent by his young wife, Amittatāpanā, to find slaves for her, because when she went to the well for water the other women had laughed at her, calling her "old man's darling." She told Jūjaka that he could easily get Vessantara's children as slaves, and so he came to Vaṅkagiri. Asking the way of various people, including the hermit Accuta, Jūjaka arrived at Vaṅkagiri late in the evening and spent the night on the hilltop. That night Maddī had a dream, and, being terrified, she sought Vessantara. He knew what the dream presaged, but consoled her and sent her away the next day in search of food. During her absence, Jūjaka came and made his request. He would not await the return of Maddī, and Vessantara willingly gave him the two children. However, they ran away and hid in a pond until told by their father to go with Jūjaka. When Vessantara poured water on Jūjaka's hand as a symbol of his gift, the earth trembled with joy. Once more the children escaped and ran back to their father, but he strengthened his resolve with tears in his eyes. Jūjaka led the children away, beating them along the road until their blood flowed.

It was late in the evening when Maddī returned because devas, assuming the form of beasts of prey, delayed her coming, lest she

should stand in the way of Vessantara's gift. In answer to her questions, Vessantara spoke no word, and she spent the night searching for the children. In the morning she returned to the hermitage and fell down fainting. Vessantara restored her to consciousness and told her of what had happened, explaining why he had not told her earlier. When she had heard his story she expressed her joy, affirming that he had made a noble gift for the sake of Omniscience.

And then, lest some vile creature should come and ask for Maddī, Sakka, assuming the form of a brahmin, appeared and asked for her. Vessantara looked at Maddī, and she expressed her consent. So he gave Maddī to the brahmin, and the earth trembled. Sakka revealed his identity, gave Maddī back to Vessantara, and allowed him eight boons. Vessantara asked that:

1. he be recalled to his father's city,
2. he should condemn no man to death,
3. he should be a helpmate to all alike
4. he should not be guilty of adultery,
5. his son should have long life:
6. he should have celestial food,
7. his means of giving should never fail,
8. after death he should be reborn in heaven.

In the meantime, Jūjaka had traveled sixty leagues with the children, whom the devas cared for and protected. Guided by the devas, they arrived in fifteen days at Jetuttara, though Jūjaka had intended to go to Kālīṅga. Sañjaya bought the children from Jūjaka, paying a high price, including the gift of a seven storeyed palace. However, Jūjaka died of over-eating, and as no relation of his could be traced, his possessions came back to the king. Sañjaya ordered his army to be prepared and a road to be built from Jetuttara to Vaṅkagiri, eight furlongs (usabha) wide. Seven days later, led by Jāli, Sañjaya, and Phusati started for Vaṅkagiri.

In the army was the white elephant, which had been returned because the people of Kālīṅga could not maintain him. There was great rejoicing at the reunion of the family, and the six royal personages fell in a swoon until they were revived by rain sent by Sakka, the rain only wetting those who so wished it. Vessantara was crowned king of Sivi, with Maddī as his consort. After a month's merry making in the forest, they returned to Jetuttara.

On the day Vessantara entered the city he set free every captive, including even cats. In the evening, as he lay wondering how he would be able to satisfy his suitors the next day, Sakka's throne was heated, and he sent down a shower of the seven kinds of precious things, until the palace grounds were filled waist high. Vessantara was thus able to practice his generosity to the end of his days. After death he was born in Tusita.

The story was related on the occasion of the Buddha's first visit to Kapilavatthu. The Buddha's kinsmen escorted him to the Nigrodhārāma, but sat round him without doing any obeisance, because of their great pride. The Buddha then performed the Twin Miracle, and the Sākya, led by Suddhodana, worshipped him. There was then a shower of rain, refreshing all and falling only on those who so wished. When the people expressed their wonder, the Buddha related this story, showing that in the past, too, rain had fallen on his kinsfolk to revive them.

- Devadatta is identified with Jūjaka,
- Ciñcamāṇavikā with Amittatāpanā,
- Channa with Cetaputta,
- Sāriputta with Accuta,
- Anuruddha with Sakka,
- Suddhodana with Sañjaya,
- Mahāmāyā with Phusatī,
- Rāhulamātā with Maddī,
- Rāhula with Jāli, and
- Uppalavaṇṇā with Kaṇhājinā.

The story is often referred to as that of a birth in which the Bodhisatta's perfection of generosity (dāna-pāramī) reached its culmination. The earth shook seven times when Vessantara made his gifts, and this forms the subject of a dilemma in the Milindapañha (Mil p113).

The story of Vessantara is the first of the Jātaka stories to disappear from the world. See also Gūḷha Vessantara (wherein Commentaries mention that they think it is not the word of the Buddha [abuddhavacanāni], they were probably books belonging to sects other than the orthodox Theravādins).

APPENDIX 4: BHŪRIDATTA

DPPN: Prince Brahmadatta (see CST Jātakapāḷi-543 Bhūridatta Jātaka), son of the king of Bārāṇasī, lived on the banks of the Yamunā, exiled from his father's kingdom. He wore the garb of an ascetic, but his heart was not in the ascetic life, and, when a Nāga maiden tried to seduce him, he easily succumbed. Their children were Sāgara, Brahmadatta, and Samuddajā. When the king of Bārāṇasī died, Brahmadatta returned with his children to the kingdom and his Nāga wife returned to the Nāga world. While playing about in a lake specially prepared for them, the children of Brahmadatta discovered a turtle, Cittacūḷa, and were greatly frightened. Cittacūḷa was brought before the king and was ordered to be cast into the Yamunā, that being the direst penalty the king could envisage. Caught in a whirlpool, Cittacūḷa was carried to the realm of the Nāga king Dhataratṭha, and, when questioned, had the presence of mind to say that he had been sent from Bārāṇasī to propose a marriage between Dhataratṭha and Samuddajā. Nāga messengers were sent to the Bārāṇasī court to make arrangements, and they laid their proposal before the king. Cittacūḷa had meanwhile spirited himself away. Brahmadatta was horrified at the proposals of the messengers, and did not fail to say so, whereupon Dhataratṭha was so incensed at the insult offered to him that he laid siege to Bārāṇasī with his Nāga hosts. To avert the total destruction of the city, Samuddajā was given to Dhataratṭha, with whom she dwelt for a long time without discovering that she was in the Nāga world, everyone, at the king's orders, having assumed human form. Samuddajā had four children – Sudassana, Datta, Subhaga, and Ariṭṭha (Kānāriṭṭha) – and one step-daughter, Accimukhī. Datta, who was the Bodhisatta, used to visit Virūpakkha, the ruler of the Nāga hosts, and one day went with him to pay homage to Sakka. In the assembly a question arose which only Datta could answer, and Sakka was so pleased with him that he gave him the name of Bhūridatta (wise Datta). Anxious to be in Sakka's company, Bhūridatta took the vows and observed the fast, lying on the top of an ant hill. At the end of the fast, Nāga maidens would come and take him back.

One day a brahmin villager and his son, Somadatta, went

hunting in the forest and spent the night on a banyan tree near where Bhūridatta lay. At dawn, these two saw the Nāga maidens come for Bhūridatta and witnessed their song and dance, which Bhūridatta, having laid aside his snake form, much enjoyed. Discovering the presence of the villagers, Bhūridatta entered into conversation with them, and invited them to the Nāga world, where they passed a whole year, enjoying great luxury. Owing to lack of merit, the villagers grew discontented and wished to return to the world of men on the pretext that they wished to become ascetics. Bhūridatta offered them a wish-conferring jewel, but this they refused, saying that they had no use for it. Once in the world of men, Somadatta and his father took off their ornaments to bathe, but these divine ornaments disappeared to the Nāga world.

Sometime later, while father and son were wandering about in the forest, having returned from stalking deer, they met a brahmin called Ālambāyana, who possessed a Nāga jewel. He was a poor man of Bārāṇasī who had fled into the forest to escape his creditors. There he had met an ascetic, Kosiya, to whom a Garuḷa king had taught the Ālambāyana spell which was potent to tame Nāgā. The Garuḷa had torn up a banyan tree, which shaded the ascetic's walk. A Nāga, which the Garuḷa had seized, coiled itself round the tree, but the Garuḷa carried the tree with the Nāga on it. When he discovered that he had done the ascetic an injury in pulling up the tree, he felt repentant and taught the ascetic the Ālambāyana spell by way of atonement. The ascetic, in turn, taught it to the poor brahmin, hoping it would help him. The brahmin, now called Ālambāyana, left the ascetic and, while wandering about, came across some Nāgā, carrying Bhūridatta's jewel. They heard him recite the spell and fled in terror, leaving behind them the jewel, which he picked up.

When Somadatta and his father met the brahmin, they saw the jewel, and the father schemed to steal it. He told Ālambāyana of the difficulties connected with guarding the jewel and of how dangerous it might prove, if not duly honored. If Ālambāyana would give him the jewel, he would show him the abode of Bhūridatta, whom the brahmin might then capture, making money with his help. When Somadatta realized his father's treachery, he rebuked him and fled from him. Ālambāyana went with the

villager and captured Bhūridatta and crushed his bones. Having thus rendered the Nāga helpless. Ālambāyana put him in a basket and traveled about making him dance before large audiences. The jewel, which Ālambāyana gave to the treacherous villager, slipped from the later's hand and returned to the Nāga world.

On the day of the capture of Bhūridatta, his mother had a terrifying dream, and later, when Bhūridatta had been absent for a month, she grew very anxious and lamented piteously. A search was instituted – Kānāritṭha was sent to the deva world, Subhaga to Himavā, Sudassana and Accimukhī to the world of men. Sudassana went disguised as an ascetic, and Accimukhī, assuming the form of a frog, hid in his matted hair. They found Ālambāyana making ready to give an exhibition of Bhūridatta's dancing before the king of Bārāṇasī. Sudassana took up his stand at the edge of the crowd, and Bhūridatta, seeing him, went up to him. The crowd retreated in fear. When Bhūridatta was back in his basket, Sudassana challenged Ālambāyana to prove that his magic powers were greater than those of Sudassana. This challenge was accepted, and Sudassana called out to Accimukhī who, uttering the frog's cry, stood on his shoulder, and having spat drops of poison on to his palm, went back into his hair. Saying that the country would be destroyed if the poison fell on the earth, Sudassana had three holes dug, and filled the first with drugs, the second with cow dung, and the third with heavenly medicines. He poured the poison into the first hole; a flame instantly burst out, spread to the second, and, having traveled on to the third, consumed all the medicines and was extinguished. Ālambāyana was standing near the last hole: the heat of the poison smote him, the color of his skin changed, and he became a leper. Filled with terror, he set the Nāga free. Bhūridatta assumed a radiant form decked with all ornaments; so did Sudassana and Accimukhī. The king, on discovering that they were the children of Samuddajā, rejoiced greatly and entertained them. Bhūridatta returned to the Nāga world, the king accompanying him. The king stayed there for some days and then returned to his kingdom.

Subhaga, in the course of his wanderings, came across Somadatta's father, and, on discovering that it was he who had betrayed Bhūridatta, snatched him away into the Nāga world,

after first nearly drowning him in the whirlpools of the Yamunā. Kānāriṭṭha, who was guarding the entrance to the room where Bhūridatta lay ill and tired after his experiences, protested against Subhaga's ill-treatment of a brahmin, and described the greatness of the brahmins and the importance of holding sacrifices and of learning the Vedas. The Nāgā, who were listening, were greatly impressed, and Bhūridatta, seeing them in danger of accepting false doctrine, sent for Kānārittha, confuted his arguments, and converted the Nāgā to the right view. Sometime after, Bhūridatta, with his retinue, and followed by Dhataratṭha, Samuddajā, and their other children, visited his grandfather Brahmadatta, who had become an ascetic. There they met Sāgara Brahmadatta, now king of Bārāṇasī, and great was the rejoicing over their reunion. Samuddajā then returned with her family to the Nāga world, where they lived happily to the end of their days. The story was related in reference to some laymen of Sāvatti who kept the fast diligently.

Devadatta is identified with Ālambāyana, Ānanda with Somadatta, Uppalavaṇṇā with Accimukhī, Sāriputta with Sudassana, Mahā-Moggallāna with Subhaga, and Sunakkhatta with Kānāriṭṭha.

The story of Bhūridatta is used to illustrate the perfection of virtue (sīla-pāramī). In the fifteenth century Raṭṭhasāra, a monk of Ava, wrote a metrical version of the Bhūridatta Jātaka.

APPENDIX 5: MĀTAṄGA

MĀTAṄGA:

DPPN: Mātaṅga was a hermit. One day he arrived in Bārāṇasī and went to a potter's hall for the night. He found the place already occupied by another hermit named Jātimanta, and was told by the potter that he could only stay there with Jātimanta's permission. Jātimanta agreed to his staying, but on finding that Mātaṅga was an outcaste (caṇḍāla), he wished him to occupy a place apart. During the night Mātaṅga wished to go out, and, not knowing where Jātimanta was lying, trod on his chest. When Mātaṅga returned he took the other way with the idea of passing near Jātimanta's feet, but meanwhile Jātimanta had changed his position, and Mātaṅga again trod on his chest. Jātimanta thereupon cursed him, saying that his head would split in seven pieces at sunrise. Mātaṅga thereupon stopped the sun from rising.

The rest of the story is as in the Mātaṅga Jātaka (CST Jātakapāḷi-497). It may be a variety of the same legend.

CST JĀTAKAPĀḲI-497 MĀTAṄGA JĀTAKA:

The Bodhisatta was once born in a village of outcastes (caṇḍāla) outside Bārāṇasī and was named Mātaṅga. One day, when Diṭṭhamaṅgalikā, the daughter of a rich merchant, was on her way to the park with a group of friends, she saw Mātaṅga coming towards the city, and thinking the sight inauspicious, washed her eyes with perfumed water and turned back home. Her companions, annoyed at being deprived of their fun, beat Mātaṅga and left him senseless. On recovering consciousness, he determined to get Diṭṭhamaṅgalikā as his wife and lay down outside her father's house refusing to move. Seven days he lay thus until her relations, fearing the ignominy of having an outcaste die at their door, gave Diṭṭhamaṅgalikā to him as wife.

Knowing her pride to be quelled by this act, Mātaṅga decided to bring her great honor. He, therefore, retired into the forest and in seven days, won supernatural power. On his return he told her to proclaim abroad that her husband was not an outcaste, but

Mahābrahmā, and that seven days later, on the night of the full-moon, he would come to her, breaking through the moon's disk. She did as he said and so it happened. The people thenceforth honored her as a goddess; the water in which she washed her feet was used for the coronation of kings, and in one single day she received a hundred and eighty million from those who were allowed the privilege of saluting her. Mātaṅga touched her navel with his thumb, and, knowing that she had conceived a son, admonished her to be vigilant and returned to the moon.

The son was born in the pavilion, which the people had constructed for the use of Diṭṭhamaṅgalikā, and was therefore called Maṇḍavya. At the age of sixteen he knew all the Vedas and fed sixteen thousand brahmins daily. On a feast day Mātaṅga came to him, thinking to turn him from his wrong doctrines, but Maṇḍavya failed to recognize him and had him cast out by his servants, Bhaṇḍakucchi, Upajjhāya, and Upajotiya. The gods of the city thereupon grew angry and twisted the necks of Maṇḍavya and all the brahmins so that their eyes looked over their shoulders. When Diṭṭhamaṅgalikā heard of this she sought Mātaṅga, who had left his footsteps so that she might know where he was. He asked her to sprinkle on the brahmins water in which were dissolved the leavings of his food; to Maṇḍavya himself was given some of the food. On recovering and seeing the plight of the brahmins, he realized his error. The brahmins recovered, but were shunned by their colleagues; they left the country and went to live in the kingdom of Mejjha.

On the bank of the Vettavati lived a brahmin called Jātimanta, very proud of his birth. Mātaṅga went there to humble the pride of Jātimanta and lived higher up stream. One day he nibbled a tooth stick and threw it into the river, where, lower down, it got entangled in Jātimanta's hair. He was greatly annoyed and went up stream, where he found Mātaṅga and told him that, if he stayed there any longer, at the end of seven days his head would split into seven pieces. On the seventh day Mātaṅga stopped the sun from rising. On discovering the cause, the people dragged Jātimanta to Mātaṅga and made him ask forgiveness, falling at Mātaṅga's feet. Jātimanta's head was covered with a lump of clay, which was immersed in the water as the sun rose.

Mātaṅga then went to the kingdom of Mejjha, where the exiled

brahmins reported against him to the king, saying that he was a magician and a mountebank. The king's messengers surprised Mātaṅga as he was eating his food beside a well, and cut off his head. He was born in the Brahma world. The gods were angry and wiped out the whole kingdom of Mejjha by pouring on it torrents of hot ashes. Before his meeting with Diṭṭhamaṅgalikā the Bodhisatta was a mongoose-tamer (koṇḍadamaka). The story was told in reference to the attempt of King Udena to torture Piṇḍola-Bhāradvāja. Udena is identified with Maṇḍavya.

APPENDIX 6: SUTASOMA AND PORISĀDA

DPPN (CST Jātakapāḷi-537 Mahā Sutasoma Jātaka): Brahmadatta, king of Bārāṇasī, was greatly addicted to eating meat. One uposatha day the meat that had been prepared for him was eaten by dogs, and the cook, unable to buy any more, cut a piece from a human body recently dead and cooked it. Brahmadatta had been a yakkha in a former birth and therefore enjoyed the dish. Having discovered what the meat was, he developed a taste for human flesh, and, in due course, came to having his subjects murdered in order to supply him with food. His crime was discovered and his guilt brought home by his commander-in-chief, Kāḷahatthi, but the king refused to give up his cannibalism and was driven out of the kingdom. Kāḷahatthi relates various stories to the king, showing the folly of his behavior – e.g., the story of the fish Ānanda, of Sujāta's son, of the geese who lived in Cittakūṭa and of the Unnanābhī spider.

The king dwelt in the forests with his cook, eating all the travellers they were able to seize. The day arrived when he killed the cook himself and ate his flesh. Sometime after he fell upon a brahmin travelling through the forest with a large retinue, and they gave chase to the king. As he ran an acacia splinter pierced his foot, causing him great pain. Seeing a banyan tree, he made a vow to bathe its trunk with the blood of one hundred and one princes if his foot were healed in seven days. The foot did heal within that time, and with the assistance of a yakkha, who had been his friend in a previous birth, he managed to capture one hundred kings whom he hung on the tree by means of cords passed through their hands.

The deity of the tree was alarmed and, on the advice of Sakka, appeared before the man eater (who is called in the context Porisāda) and demanded that he should bring Sutasoma, Prince of Kuru, to complete the number of his victims. Sutasoma had been the man-eater's friend and private tutor (piṭṭhācariya) at Takkasilā. Anxious to appease the deity, the man eater went to Sutasoma's park and there waited for him hidden in the pond, when Sutasoma came to take his ceremonial bath on the festival

day of Phussa. On the way to the park, Sutasoma met a brahmin, Nanda, who offered, for four thousand pieces, to teach him four verses learnt from Kassapa Buddha. Sutasoma promised to learn them on his return from the park, but there he was caught by the Porisāda. Promising to return to the Porisāda, Sutasoma obtained leave to keep his appointment with Nanda. This promise fulfilled, Sutasoma returned to the Porisāda and went with him to the banyan tree. There he told the Porisāda of the verses he had learnt from Nanda, reciting them to him, and discoursing on the virtues of Truth. Porisāda was greatly pleased and offered Sutasoma four boons. Sutasoma chose as his first boon that the Porisāda should live for one hundred years; as his second that the captive kings should be released; as his third, that their kingdoms should be restored; and as his fourth that the Porisāda should give up his cannibalism. Only very reluctantly did the Porisāda agree to the fourth. Sutasoma then took him back to Bārāṇasī, where he restored to him his kingdom, having first assured the people that the king would never return to his former vicious habits. Sutasoma then returned to Indapatta. In gratitude for the tree sprite's intervention, a lake was dug near the banyan tree and a village founded nearby, whose inhabitants were required to make offerings to the tree. This village, built on the spot where the Porisāda was converted, came to be called Kammāsadamma.

Note: Kammāsadamma is the famous place where many suttā were preached, including LDB 22 Mahāsatipaṭṭhāna Sutta and MLDB 10 Satipaṭṭhāna Sutta. The place is in the Kuru Country, the modern Delhi area.

The story was related in reference to the Buddha's conversion of Aṅgulimāla, with whom the man eater is identified. Kālahatthi was Sāriputta, Nanda was Ānanda, the tree sprite was Kassapa, Sakka was Anuruddha, and Sutasoma the Bodhisatta (Jātakamāla 31).

APPENDIX 7: SUVAṆṆASĀMA

DPPN (CST Jātakapāḷi-540 Suvaṇṇasāma Jātaka, also known as Sāma Jātaka): Once two hunters, chiefs of villages, made a pact that if their children happened to be of different sexes, they should marry each other. One had a boy called Dukūlakumāra, because he was born in a wrapping of fine cloth; the other had a daughter called Pārikā, because she was born beyond the river. When they grew up the parents married them, but, because they had both come from the Brahma world, they agreed not to consummate the marriage. With their parents' consent they became ascetics, and lived in a hermitage provided for them by Sakka on the banks of the Migasammata. Sakka waited on them, and perceiving great danger in store for them, persuaded them to have a son. The conception took place by Dukūlakumāra touching Pārikā's navel (nābhiṃ) at the proper time (see Note at the end). When the son was born, they called him Sāma (Unity, Understanding), and, because he was of golden color, he came to be called Suvaṇṇasāma. He was the Bodhisatta.

One day, after Sāma was grown up, his parents, returning from collecting roots and fruits in the forest, took shelter under a tree on an anthill. The water that dripped from their bodies angered a snake living in the anthill, and his venomous breath blinded them both. When it grew late Sāma went in search of them and brought them home. From then onwards he looked after them.

Piḷiyakkha, the king of Bārāṇasī, while out hunting one day, leaving his mother in charge of the kingdom, saw Sāma drawing water, and, lest he should escape, shot at him with his arrow. The king took him for some supernatural being, seeing that the deer, quite fearless, drank of the water while Sāma was filling his jar.

When Piḷiyakkha heard who Sāma was and of how he was the mainstay of his parents, he was filled with grief. Sāma fell down fainting from the poisoned arrow, and the king thought him dead. A goddess, Bahusundarī, who had been Sāma's mother seven births earlier, lived in Gandhamādana and kept constant watch over him. This day she had gone to an assembly of the gods and had forgotten him for a while, but she suddenly became aware of the danger into which he had fallen. She stood in the

air near Pīḷiyakkha, unseen by him, and ordered him to go and warn Sāma's parents. He did as he was commanded, and, having revealed his identity, gradually informed them of Sāma's fate and his own part in it. However, neither Dukūlakumāra nor Pārikā spoke to him one word of resentment. They merely asked to be taken to where Sāma's body lay. Arrived there, Pārikā made a solemn Act of Truth (*saccakiriya*), and the poison left Sāma's body, making him well.

Bahusundarī did likewise in Gandhamādana, and Sāma's parents regained their sight. Then Sāma taught the marvelling king, telling him how even the gods took care of those who cherished their parents.

The story was told in reference to a young man of Sāvatti. Having heard the Buddha teach, he obtained his parents' leave with great difficulty and joined the Order. Five years he lived in the monastery, and, failing to attain insight, he returned to the forest and strove for twelve years more. His parents grew old, and as there was no one to look after them, their retainers robbed them of their goods. Their son, hearing of this from a monk who visited him in the forest, at once left his hermitage and returned to Sāvatti. There he tended his parents, giving them food and clothing which he acquired by begging, often starving himself that they might eat. Other monks blamed him for supporting lay folk, and the matter was reported to the Buddha. However, the Buddha, hearing his story, praised him and taught him the *Mātuposaka Sutta* (CDB 7.19 Mother Supporter Sutta).

Dukūlakumāra is identified with Mahā-Kassapa, Pārikā with Bhaddā Kāpilānī, Pīḷiyakkha with Ānanda, Sakka with Anuruddha, and Bahusundarī with Uppalavaṇṇā.

The *Sālikedāra Jātaka* (CST *Jātakapāli*-484) was taught in reference to the same monk.

Note: Presumably a euphemism for the vulva. The Pāli says: "Bhante, sace evaṃ na karoṭha, pārikāya tāpasīyā utunikāle nābhiṃ hatthena parāmaseyyāthā"ti"; i.e. Sakka tells Dukūlakumāra, "Venerable sir, if you cannot do that (indulge in the worldly dhamma of sexual intercourse) then touch Pārikā's vulva with your hand when she is in season". So this is probably a case of artificial insemination rather than one of divine conception (ed.)

PĀLI-ENGLISH GLOSSARY

(Pāli terms sorted in English alphabetical order – Pāli terms in **bold** are Pāli Proper Names)

(Prefixes:

1. *abhi** = well but not always.
2. *pari** = completely [except: *paritappayim*, *paritappasi* = very tormented].
3. *sam** = fully but not always.
4. *vi** = fully, very [except: *bahuviḡhātā*, *virajaṃ*, *virajjahaṃ*, *virajjantī*, *visaṃyuttaṃ*, *visaṃyuttā*].
5. *vīta** = without.
6. *du* as a prefix usually means bad, ill, not good, lacking, hard, etc. *su* as a prefix usually means opposite.
7. *Mahā* as a prefix means Great, Elder, etc. while *cūla* or *cūḷa* as a prefix denotes Little, Younger, etc.)

Pāli	English
<i>abbhantaraṃ</i> (<i>abhi</i> + <i>antaraṃ</i>)	conceived, internalized (well + inside)
<i>abbhutaṃ</i>	unparalleled, wonderful
<i>abbocchinnaṃ</i>	uninterrupted, unbroken supply
<i>abhāsītthāti</i> (<i>abhāsīttha</i> + <i>iti</i>)	spoke
<i>ābhataṃ</i>	brought
<i>abhiḡajjiya</i>	making sounds
<i>abhiḡātāṃ</i> (<i>abhi</i> + <i>jātāṃ</i>), <i>abhiḡātā</i>	well-born (well + born)
<i>abhinikkhami</i> (<i>abhi</i> + <i>nikkhami</i>), <i>abhinikkhamim</i>	went forth (fully + went forth)
<i>abhinimmito</i>	having created
<i>abhinivissatha</i>	get established, settle-down, devote to
<i>abhisapi</i>	swear, curse
<i>abhisīncitvā</i>	having sprinkled (well + irrigated)
<i>abhitthanaya</i> (<i>abhi</i> + <i>t</i> + <i>thanaya</i>)	thundered (well + thundered)
<i>abhivassatha</i> (<i>abhi</i> + <i>vassatha</i>), <i>abhivassatu</i>	pouring down (fully + rains down)
<i>abujjhivāna</i> (= <i>pabujjhivāna</i>)	woke up
<i>ācari</i>	conduct
<i>acarim</i>	dwelt

<i>Pāli</i>	<i>English</i>
<i>accayena</i>	lapse of
<i>acchādanañca</i> (<i>acchādanam + ca</i>)	clothes too (clothes + too)
<i>acchariyam, accheram</i>	marvelous
<i>acchehi</i>	bear
<i>acchindanto, acchinditvāna</i>	cut-off
<i>acetanāyam</i> (<i>a + cetanāyam</i>)	non-living (without + intention)
<i>ācikkhi, ācikkhatī, ācikkhim</i>	tell, told
<i>adam, adā, adāsi, adāsim</i>	giving, gave
<i>aḍamsi</i>	bite, bit
<i>adāsaham</i> (<i>adāsa + aham</i>), <i>adāsaha</i> , <i>dāsaham</i>	I gave (gave + I)
<i>adatvāna</i> (<i>a + datvāna</i>)	ungiven (not + having given)
<i>ādāya</i>	taken, having taken
<i>addasam, addasa, addasamsu</i>	seeing, saw
<i>addhiko, addhike</i>	traveler
<i>adeyyam</i> (<i>a + deyyam</i>)	not to be given (not + to be given)
<i>adhammo</i> (<i>a + dhammo</i>)	non-Dhamma (not + Dhamma)
<i>adhane</i> (<i>a + dhane</i>)	poor (no + wealth)
<i>adhiṭṭhānapāramī</i> (<i>adhiṭṭhāna + pāramī</i>)	perfection of strong determination (strong determination + perfection)
<i>adhiṭṭhāya, adhiṭṭhānena, adhiṭṭhahim</i>	strong determination
<i>adhiṭṭhitamadhiṭṭhānam</i> (<i>adhiṭṭhitam + adhiṭṭhānam</i>)	strongly determined (established + in strong determination)
<i>adinnaṃ</i> (<i>a + dinnaṃ</i>)	ungiven (not + given) <i>Second of the five precepts is to abstain from this.</i>
<i>adinnaṃpubbaṃ</i> (<i>a + dinna + pubbaṃ</i>)	ungiven before (not + given + before)
<i>āditto</i>	burning, on fire
<i>adutiyo</i> (<i>a + dutiyo</i>)	without a second (without + second)
<i>āgamanam, āgameyyātha, āgañchīm, āgañchum</i>	came, coming back, come back, having come, returned, having returned
<i>agamu</i>	went, came to
<i>agatiko</i> (<i>a + gatiko</i>)	motionless (no + speed)
<i>aggam, aggahi</i>	foremost
<i>aggiṃ, aggi</i>	fire
<i>aggivegabhayātītā</i> (<i>aggi + vega + bhaya + atītā</i>)	fearful by speed of fire (fire + speed + fearful + past)

Pāli	English
<i>aham, ahañca (aham + ca), ahampi (aham + pi), ahameva (aham + eva)</i>	I, I too (I + too), I myself (I + myself)
<i>ahamekako (aham + ekako)</i>	I alone (I + alone)
<i>ahampemī (aham + pi + emī)</i>	howdy (I + too + this)
<i>āharitvā, āharīyatu</i>	having brought
<i>ahitunḍiko (ahi + tunḍiko)</i>	snake charmer (snake + charmer)
<i>aho</i>	oh
<i>ahorattānaṃ (aho + rattānaṃ)</i>	long time, days and nights (day + night)
<i>ahosi, ahosiṃ</i>	have been, I was
<i>ahu</i>	was, had
<i>ajātapakkho (a + jāta + pakkho)</i>	without wings (not + born + side)
<i>ajāyahaṃ (ajāya + aham)</i>	I was born (born + I)
<i>ajja, ajjeva (ajja + eva)</i>	today, today itself (today + itself)
<i>ajjhogahetvā (adhi + ava + gahetvā), ajjhogāhetvā</i>	entered into (inside + entered)
<i>ajjuposatho (ajja + uposatho)</i>	today is Uposatha (today + uposatha)
<i>ākaddhitvā</i>	having pulled out, dragged along, upset, overthrown
<i>akāmakō (a + kāmakō)</i>	against will (no + desire)
<i>akampitamasanṭhitaṃ (a + kampitaṃ + a + sanṭhitaṃ), akampitthamasanṭhitaṃ</i>	unwavering-unestablished (not + wavering + not + established)
<i>akampito (a + kampito), akampi</i>	not angry (not + wavering)
<i>akārunā (a + kārunā)</i>	merciless (no + compassion)
<i>akāsahaṃ (akāsa + aham)</i>	I did (did + I)
<i>akāsiṃ, akāsi</i>	I did
<i>akataññunā (a + kataññunā)</i>	ingrate (no + gratitude)
<i>akiñcane (a + kiñcane)</i>	without possessions (not + anything)
<i>ākiriṃ, ākiritvā</i>	done, having done
<i>akitti (a + kitti)</i>	Akitti (no + fame), not famous
<i>akittibrāhmaṇo (akitti + brāhmaṇo)</i>	Akitti brāhmaṇa (Akitti + brāhmaṇo)
<i>akitticariyaṃ (akitti + cariyaṃ), akitticariyā</i>	conduct of Akitti (Akitti + conduct)
<i>akittivaggo (akitti + vaggo)</i>	section on Akitti (Akitti + section)
<i>akkamantā</i>	walking upon
<i>akkhobhaṃ (a + k + khobhaṃ), akkhobbhaṃ</i>	imperturbable (not + perturbable)
<i>ālakakāsuyā (ālaka + kāsuyā)</i>	stake pit (post + pit)

<i>Pāli</i>	<i>English</i>
<i>ālambaṇo, ālambaṇe</i>	support, sense-object
<i>ālampāyano, ālampāyane</i>	Ālampāyana
<i>alikaṃ</i>	false, untrue
<i>alīnasatto</i>	<i>Alīnasatta</i>
<i>alīnasattucariyaṃ (alīnasattu + cariyaṃ), alīnasattucariyā</i>	conduct of Alīnasatta (Alīnasatta + conduct)
<i>aloṇikaṃ (a + loṇikaṃ)</i>	saltless (no + salt)
<i>amaccamaṇḍalaṃ (amacca + maṇḍalaṃ)</i>	council of ministers (ministers + circle)
<i>amacco, amaccā</i>	ministers
<i>āmantayī, āmantayitvā</i>	addressed, spoke to
<i>amanussake (a + manussake)</i>	non-humans (non + humans)
<i>āmasane</i>	by that touching, by that striking
<i>amhe, amhākaṃ</i>	us, for us, of us
<i>amitadhanaṃ (a + mita + dhanam)</i>	countless wealth (not + count + wealth)
<i>amitayaso (a + mita + yaso)</i>	measureless reputation (not + measurable + reputation)
<i>amma</i>	O mother, O daughter
<i>anabhiratimanam (an + abhi + rati + manam)</i>	dissatisfied mind (not + fully + delighting + mind)
<i>anabhiratocariṃ (an + abhi + rato + cariṃ)</i>	dwelling dissatisfied (not + fully + delighting + dwelling)
<i>anagāriyaṃ (an + agāriyaṃ)</i>	homelessness (without + home)
<i>anapekkhā (an + apekkhā), anapekkhova</i>	disinterested (without + expectations)
<i>ānāpesi</i>	ordered
<i>anariyo (an + ariyo), anariyena, anāriyaṃ</i>	ignoble (not + noble)
<i>anatthiko (an + atthiko)</i>	desireless (not + aimed)
<i>anavasesato (an + avasesato)</i>	fully, wholly (no + remainder)
<i>andhā</i>	blind
<i>andhakāramhi</i>	darkness
<i>andhavaṇṇova</i>	blind
<i>andhībhūtaṃ (andhī + bhūtaṃ)</i>	blind (blind + become), unenlightened
<i>aneasataṭṭhānesu (aneka + sata + ṭṭhānesu)</i>	many hundreds of places (many + hundreds + places)
<i>aṅgāragabbhakaṃ (aṅgāra + gabbhakaṃ)</i>	embers (embers + embryo)
<i>aṅge</i>	limb
<i>añjalim</i>	with folded hands [respectfully]

<i>Pāḷi</i>	English
<i>añjanasavhayaṃ</i> (<i>añjana</i> + <i>savhayaṃ</i>)	named Añjana (Añjana + called)
<i>annam</i>	food
<i>aññamaññaṃ</i> (<i>aññaṃ</i> + <i>aññaṃ</i>)	each other (each + each)
<i>aññathā</i>	otherwise
<i>aññathattaṃ</i> (<i>aññathaṃ</i> + <i>attaṃ</i>)	is altered (altered + is), changed, different
<i>aññepevaṃ</i> (<i>aññe</i> + <i>pi</i> + <i>evaṃ</i>)	thus others too (others + too + thus)
<i>anolaggo</i> (<i>an</i> + <i>olaggo</i>), <i>anolīno</i>	not downcast (not + hanging down)
<i>antepuraṃ</i> , <i>antepure</i>	private quarters, zenana
<i>anto</i>	end, inside
<i>anubhavitvā</i>	having experienced
<i>anucchavo</i> (<i>an</i> + <i>ucchavo</i>)	suitable, proper
<i>anukampāya</i>	with compassion
<i>anukūlamhi</i>	properly, appropriately, suitably, on the banks
<i>anulimpitvā</i>	smearing, applying unguents
<i>anumagge</i>	on the path
<i>anumodisaṃ</i>	agreed, rejoiced
<i>anūnataṃ</i>	completely, in entirety
<i>anuppattaṃ</i> , <i>anuppatto</i>	reached
<i>anupubbena</i>	gradually [step by step, by and by]
<i>anurakkhaparijano</i> (<i>anurakkha</i> + <i>pari</i> + <i>jano</i>)	guarded by the close ones (protected + surrounding + people) <i>literally servants, attendants, retinue</i>
<i>anurakkhiṃ</i> , <i>anurakkhisam</i> , <i>anurakkhanto</i>	guard, protect
<i>anusāsi</i> , <i>anusāsāmi</i>	teaching, taught, governed
<i>anusikkhanto</i>	learning
<i>anussaritvā</i>	having remembered
<i>anvaddhamāse</i>	fortnightly, bimonthly
<i>anvesanto</i>	follow, followers
<i>apaccāso</i>	cooked
<i>aparādhaththi</i>	fault, failure
<i>aparājitaṃ</i> (<i>a</i> + <i>parājitaṃ</i>)	undefeated (not + defeated)
<i>apare</i>	others
<i>apatānā</i>	unable to fly
<i>api</i> , <i>pi</i> , <i>apicāhaṃ</i> (<i>api</i> + <i>ca</i> + <i>ahaṃ</i>)	and, too, even, and then, also, and I too (and + I + too)

<i>Pāli</i>	<i>English</i>
<i>appabhe</i> (a + p + pabhe)	no radiance (no + radiance)
<i>appamādañca</i> (a + p + pamādaṃ + ca), <i>appamattassa</i>	heedfulness (without + heedlessness + too), heedful
<i>appasaddaṃ</i> (appa + saddaṃ), <i>appasadde</i>	quiet (few + words)
<i>appiyā</i> (a + p + piyā)	not dear (not + dear)
<i>apucchi</i> , <i>apucchim</i> , <i>āpucchitvāna</i>	asked, having asked, taking leave
<i>āraddhavīriyā</i> (āraddha + vīriyā)	firm and energetic (firm + energy)
<i>ārādhanīyamesati</i> (ārādhanīyaṃ + esati)	wishes to obtain (obtain + wishes)
<i>arahato</i>	<i>Untranslated</i>
<i>ārāmaṃ</i>	monastery
<i>arati</i> (a + rati)	dissatisfaction (non + delight)
<i>arittasavhaye</i> (aritttha + savhaye)	named Aritthā (Aritthā + named)
<i>ārocitaṃ</i>	informed, announced
<i>arogo</i> (a + rogo)	healthy (no + disease)
<i>ārogyamanupāpayiṃ</i> (ārogyaṃ + anupāpayiṃ)	reached health (health + reached)
<i>āropayitvāna</i>	placed, planted
<i>asamsatthā</i> (a + samsatthā)	unassociated (not + mixing)
<i>asamsi</i>	spoke
<i>asaṅkhiye</i> (a + saṅkhiye)	uncountable (not + countable)
<i>asāraṇaṃ</i> (a + sāraṇaṃ)	essence-less (without + essence)
<i>āsayaṃ</i>	rabbit-warren
<i>asesato</i> (a + asesato)	without residue (without + remainder)
<i>āsiṃ</i> , <i>āsi</i>	I was
<i>āsīvisamakopayi</i> (āsīvisaṃ + akopayi)	angered the poisonous snake (poisonous snake + angered)
<i>āsīvisena</i> , <i>āsīvisassa</i>	a snake <i>literally</i> poisoned fang
<i>assādaṃ</i>	taste, enjoyment
<i>assamaddasa</i> (assamaṃ + addasa)	saw ashram (ashram + saw)
<i>assamaṃ</i> , <i>assame</i>	hermitage, ashram
<i>assāsayaṭvāna</i>	having comforted
<i>assatthakālamaññāya</i> (assattha + kālaṃ + aññāya)	understanding it was time to console (comforting + time + understanding)
<i>asse</i>	horses
<i>asuñño</i> (a + suñño)	not deprived (not + empty)
<i>ataṇḍulaṃ</i> (a + taṇḍulaṃ)	without rice (no + rice)
<i>aṭavihi</i>	forest
<i>atelañca</i> (a + telaṃ + ca)	and without oil (not + oil + too)

Pāḷi	English
<i>atha, athettha (atha + ettha)</i>	thus, and, then, rather, thus here (thus + here)
<i>athāparam (atha + aparam)</i>	then follows (then + follows)
<i>atikkhayaṃ (ati + k + khayaṃ)</i>	extreme destruction (extreme + ending)
<i>attakappe (atīta + kappe)</i>	past eon (past + eon)
<i>atītāsu</i>	past
<i>ativisena (ati + visena)</i>	by much poison (much + poison)
<i>atrajo</i>	born of him
<i>attā, attānaṃ, attano, attanā</i>	oneself, self, mine
<i>atthakathā (atthaṃ + kathā)</i>	commentary (meaning + talk)
<i>atthamaṃ</i>	eighth
<i>atthavassiko (attha + vassiko)</i>	eight-year (eight + rains)
<i>atthi</i>	yes, there is
<i>atthiṃ</i>	bones
<i>attho, atthiko, atthakāmo (attha + kāmo), atthakāmāsi, atthakāmini</i>	meaning, goal, aim, desirous of goal (goal + desirous), well-being
<i>āturo, āturo</i>	illness, distress
<i>avamānitaṃ (ava + mānitaṃ)</i>	insulted (no + respect)
<i>avañcanā (a + vañcanā)</i>	unable to go, not deceitful
<i>āvejjeto</i>	deep agitation
<i>avikampito (a + vi + kampito)</i>	not wavering (not + fully + wavering)
<i>aviññāya (a + viññāya)</i>	not known (not + known)
<i>avivādaṇca (a + vivādaṃ + ca)</i>	and no disputations (no + disputations + too)
<i>āvunitvā</i>	having tied
<i>avutthiko (a + vutthiko)</i>	rainless one (without + rain)
<i>āyāci, āyācūṃ</i>	asking, asked
<i>āyācūṃ (a + yācūṃ)</i>	unasked (not + asked)
<i>ayaṃ</i>	this
<i>ayasesu (a + yasesu)</i>	disrepute (not + reputed)
<i>ayogharabhisa (ayoghara + bhisa)</i>	Ayoghara and Bhisa (Ayoghara + Bhisa)
<i>ayogharacariyaṃ (ayo + ghara + cariyaṃ), ayogharacariyā</i>	conduct of Ayoghara (iron + house + conduct)
<i>ayogharo, ayogharamhi</i>	Ayoghara, Iron House
<i>āyu</i>	life-span
<i>āyukkhaṃ (āyu + k + khayaṃ)</i>	end of life-span (life-span + end)
<i>ayuttaṃ (a + yuttaṃ)</i>	unyoked (not + yoked)
<i>badhiro</i>	deaf
<i>bahubbidhaṃ (bahu + b + bidhaṃ), bahubbidhā, bahuvidhaṃ, bahuvidhā</i>	in many ways (many + ways)

<i>Pāli</i>	<i>English</i>
<i>bahum</i>	many, much
<i>bakā</i>	crane bird
<i>balam, balena, balavā, balasā</i>	strength, power, strong
<i>bālamato</i>	fool
<i>bandhanam, bandhatam</i>	ties, tied
<i>bārāṇasimupāgamum (bārāṇasiṃ + upāgamum)</i>	approached Bārāṇasi (Bārāṇasi + approached)
<i>bhaddakam</i>	noble, good
<i>bhagavato, bhagavā</i>	Blessed One [Lord Buddha]
<i>bhagini</i>	sister
<i>bhājanam</i>	[cooking] vessel
<i>bhakkhaya, bhakkhayanti, bhakkhayissasi, bhakkhosi</i>	devouring, feeding
<i>bhamuke</i>	on eye-brows
<i>bhaṇasi, bhaṇitam</i>	spoke
<i>bhaṇḍakam</i>	goods
<i>bhaṇḍasaṅcayam (bhaṇḍa + saṅcayam)</i>	collection of goods (goods + collection)
<i>bhante</i>	venerable sir, worthy
<i>bhariyam, bhariyā</i>	wife
<i>bhātaro, bhātā, bhātiko</i>	brother
<i>bhavābhava (bhavā + bhava)</i>	becomings, becoming or not-becoming OR become this or that (become this + become that)
<i>bhavam, bhava, bhava, bhavāmi, bhavissati, bhavato</i>	becoming, may become, will become, shall be, will be, be, become
<i>bhāvethaṭṭhaṅgikam (bhāvetha + aṭṭha + aṅgikam)</i>	having developed the eightfold (developed + eight + limbs) [Noble Eightfold Path]
<i>bhāyāmi, bhayato</i>	fear, fearful, fearfulness
<i>bheravo</i>	frightful
<i>bhesmā</i>	dreadful
<i>bhijji, bhijjissati, bhijjatuyam, bhinde, bhindim</i>	breakup, broken, breaking up
<i>bhikkhāya</i>	begging, on alms-round
<i>bhīmadassano (bhīma + dassano)</i>	dreadful (dreadful + looking)
<i>bhīṅgāre</i>	whirling around
<i>bhīṅkāre</i>	ceremonial water vessel
<i>bhisacariyam (bhisā + cariyam), bhisacariyā</i>	conduct of Bhisā (lotus-stalk + conduct)

Pāḷi	English
<i>bhisamūlaṃ</i> (<i>bhisa</i> + <i>mūlaṃ</i>), <i>bhisamulālaṃ</i>	root of the lotus-stalk (lotus-stalk + root)
<i>bhīto</i>	afraid, fearful
<i>bho</i>	o good sir
<i>bhogam</i> , <i>bhoge</i>	pleasures, partake, snake coil
<i>bhojanam</i>	eatables
<i>bhojaputtā</i> (<i>bhoja</i> + <i>puttā</i>), <i>bhojaputte</i>	Sons of Bhoja [area] (Bhoja + residents)
<i>bhūmiyam</i>	ground
<i>bhūridattacariyam</i> (<i>bhūri</i> + <i>datta</i> + <i>cariyam</i>), <i>bhūridattacariyā</i>	conduct of Bhūridatta (wise + Datta + conduct)
<i>bhūridatto</i> (<i>bhūri</i> + <i>datto</i>)	Bhūridatta (wise + Datta)
<i>bhusam</i>	chaff
<i>bhutvā</i> , <i>bhuñjāmi</i> , <i>bhuñjasi</i>	eating, having eaten
<i>bījam</i>	seed
<i>bodhi</i> , <i>bodhiyam</i> , <i>bodhiyāyeva</i> (<i>bodhiyāya</i> + <i>eva</i>)	enlightenment, for enlightenment (enlightenment + for)
<i>bodhimuttama</i> (<i>bodhiṃ</i> + <i>uttamam</i>)	best enlightenment (enlightenment + best)
<i>bodhipācanam</i> (<i>bodhi</i> + <i>pācanam</i>)	driven by enlightenment (enlightenment + goaded)
<i>brahāraññā</i> (<i>brahā</i> + <i>araññā</i>), <i>brahāraññe</i>	great jungle (great + jungle)
<i>brahmacariyam</i> (<i>brahma</i> + <i>cariyam</i>)	faring the holy-life (holy-life + faring)
<i>brāhmaṇasannibho</i> (<i>brāhmaṇa</i> + <i>sannibho</i>)	resembling brāhmaṇa (brāhmaṇa + resembling)
<i>brāhmaṇavaṇṇam</i> (<i>brāhmaṇa</i> + <i>vaṇṇam</i>), <i>brāhmaṇavaṇṇinā</i>	brāhmaṇa class (brāhmaṇa + class)
<i>brāhmaṇo</i> , <i>brāhmaṇā</i> , <i>brāhmaṇassa</i> , <i>brāhmaṇānaṃ</i> , <i>brāhmaṇe</i> , <i>brāhmaṇiṃ</i> , <i>brāhmaṇī</i>	Brāhmaṇa, highest in the Indian four-class hierarchy, also used for an Arahant
<i>brahmavaḍḍhane</i> (<i>brahma</i> + <i>vaḍḍhane</i>)	Bārāṇasī (Brahma + increaser)
<i>buddhānusāsani</i> (<i>buddha</i> + <i>anusāsani</i>)	teaching of the Buddha (Buddha + teaching)
<i>buddhāpadāniyam</i> (<i>buddha</i> + <i>apadāniyam</i>)	biography of Buddha (Buddha + tale)
<i>vyāharim</i> (same as <i>vyāharim</i>)	uttered, talked
<i>vyākāsi</i>	declared
<i>ca</i> , <i>caham</i> (<i>ca</i> + <i>aham</i>)	and, too, and I (and + I)

PāḲi	English
<i>cajantassa, cajeyyaṃ, cajitvā, cajamāno</i>	give up
<i>cajītumupāgamiṃ (cajītum + upāgamiṃ)</i>	practicing giving up (offering + practicing)
<i>cakkavattī (cakka + vattī)</i>	world emperor (wheel + turner) <i>literally one who has conquered all compass directions</i>
<i>cakkhum, cakkhū</i>	eye
<i>cali</i>	move
<i>cammaṃ, cammena</i>	inner-skin
<i>campeyyanāgacariyaṃ (campeyya + nāga + cariyaṃ), campeyyanāgacariyā</i>	conduct of Snake of Campa (Campa + snake + conduct)
campeyyo , <i>campeyyako</i>	Campeyya
<i>caṇḍā</i>	fierce, violent
<i>candakumāracarīyaṃ (canda + kumāra + cariyaṃ), candakumāracarīyā</i>	conduct of Candakumāra (Prince + Moon + conduct)
candakumāro (<i>canda + kumāro</i>)	Candakumāra (Prince + Moon)
<i>candaṃ</i>	Moon
<i>candasavhaya (canda + savhaya)</i>	named Moon (moon + named)
<i>candasūriye (canda + sūriye)</i>	Moon and Sun (moon + sun)
<i>carāmi, carati, carantā</i>	dwel, will dwel, dwelt, I dwel (dwel + I)
<i>caritaṃ</i>	conduct
<i>cariyāpiṭakaṃ (cariyā + piṭakaṃ), cariyāpiṭakapāḲi (cariyā + piṭaka + pāḲi)</i>	basket of conduct (conduct + basket), book of basket of conduct (conduct + basket + book)
<i>cāsi (ca + āsi)</i>	and is (and + is)
<i>catuddīpāna (catu + d + dīpāna)</i>	four continents (four + continents)
<i>catūhi, caturo, catutthaṃ, catutthampi</i>	four, fourth
<i>catukhaṇḍikaṃ (catu + khaṇḍikaṃ)</i>	four parts (four + parts)
<i>cātummahāpathe (cātu + m + mahāpathe)</i>	cross-roads (four + highway)
<i>catummukhaṃ (catu + m + mukhaṃ)</i>	four doors (four + face)
<i>catuppathe (catu + p + pathe)</i>	cross-roads (four + roads)
<i>catussālaṃ (catu + s + sālaṃ)</i>	four sheds (four + sheds)
<i>catuvāhiṃ (catu + vāhiṃ)</i>	four horsed (four + drawers)

Pāḷi	English
<i>cavanakālo</i> (<i>cavana</i> + <i>kālo</i>)	at the time of passing away (passing away + time)
<i>cāvesi</i>	passes away
<i>ceṭake</i> (<i>ca</i> + <i>eṭake</i>)	and this (and + this)
<i>cetaputtehi</i> (<i>ceta</i> + <i>puttehi</i>)	Cetaputta (<i>ceta</i> + sons)
<i>cetaraṭṭhamupāgamum</i> (<i>ceta</i> + <i>raṭṭham</i> + <i>upāgamum</i>)	approached Ceta country (<i>Ceta</i> + country + approached)
<i>ceteḥi</i>	Ceta people
<i>ceva</i> (<i>ca</i> + <i>eva</i>)	and so (and + so)
<i>chaddanam</i> , <i>chaddetvā</i> , <i>chaddayitvā</i>	leaving
<i>chandamācikkhiṃ</i> (<i>chandaṃ</i> + <i>ācikkhiṃ</i>)	told desire (desire + told)
<i>chappañcarattiyo</i> (<i>cha</i> + <i>p</i> + <i>pañca</i> + <i>rattiyo</i>)	six-five nights (six + five + nights)
<i>chārikam</i>	ashes
<i>chātako</i>	famine
<i>chattam</i> , <i>chattena</i>	sun-shade, umbrella
<i>chattamādeti</i> (<i>chattam</i> + <i>ādeti</i>)	takes sun-shade (sun-shade + wants)
<i>chattham</i>	sixth
<i>chattupāhanam</i> (<i>chattam</i> + <i>upāhanam</i>)	sun-shade and footwear (sun- shade + footwear)
<i>chavam</i>	vile, base, skeleton, corpse
<i>chavatthikam</i> (<i>chavam</i> + <i>aṭṭhikam</i>)	corpse-bones (skeleton + bones)
<i>chaviṃ</i> , <i>chaviyā</i>	outer-skin
<i>chekācariyam</i> (<i>cheka</i> + <i>ācariyam</i>)	skillful teacher (expert + teacher)
<i>chetvā</i> , <i>chinditvā</i>	having cut-off
<i>chinnabandhū</i> (<i>chinna</i> + <i>bandhū</i>)	no relatives (cut-off + brothers)
<i>cintayi</i> , <i>cintayitvāna</i> , <i>cintento</i> , <i>cintesim</i> , <i>cintesaham</i> , <i>cintayantassa</i>	thinking
<i>cintitasannibho</i> (<i>cintita</i> + <i>sannibho</i>)	resembling to think (thinking + resembling)
<i>citakam</i>	pyre
<i>cittam</i> , <i>citte</i> , <i>cittassa</i>	mind
<i>cittamaññāya</i> (<i>cittam</i> + <i>aññāya</i>)	understanding the mind (mind + understanding)
<i>cittānuvattanto</i> (<i>citta</i> + <i>anuvattanto</i>)	following mind (mind + following)
<i>cittavasī</i> (<i>citta</i> + <i>vasī</i>)	controlled by mind (mind + controlled)
<i>codito</i>	urged
<i>cubho</i> (<i>ca</i> + <i>ubho</i>)	and both (and + both)
<i>cuddasamam</i> (<i>cu</i> + <i>d</i> + <i>dasamam</i>)	fourteen (four + ten)

PāḲi	English
<i>cūḷabodhi</i> (cūḷa + bodhi)	Bodhi the young (young + Bodhi)
<i>cūḷabodhicariyaṃ</i> (cūḷa + bodhi + <i>cariyaṃ</i>), <i>cūḷabodhicariyā</i>	conduct of Bodhi the young (young + Bodhi + conduct)
<i>cutā</i>	fall, passing-away, dying
<i>dabbaseno</i>	Dabbasena, king of Kosala
<i>dadamāno</i> , <i>dadamānassa</i> , <i>dadantassa</i>	desirous of giving
<i>dade</i> , <i>dadāmi</i> , <i>dadāhi</i> , <i>dadeyyaṃ</i> , <i>dadāmahaṃ</i> , <i>dadātayaṃ</i> , <i>dammi</i> , <i>daditoāna</i> , <i>dajjāhaṃ</i>	give, giving, may give, having given, I will give
<i>dajjamattano</i> (<i>dajjaṃ</i> + <i>attano</i>)	gave myself (gave + myself)
<i>ḍakāsaye</i> (<i>ḍaka</i> + <i>āsaye</i>)	water (water + support)
<i>dakkhinābāhu</i> (<i>dakkhina</i> + <i>bāhu</i>)	right hand (right + hand)
<i>dakkhinaṃ</i> , <i>dakkhineyye</i> , <i>dakkhineyyaṃ</i> , <i>dakkhineyyassa</i> , <i>dakkhineyyo</i>	offering, one who receives offerings, worthy recipient
<i>dakkhinanucchavaṃ</i> (<i>dakkhinaṃ</i> + <i>anucchavaṃ</i>)	suitable offering (offering + appropriate)
<i>dālayitvā</i>	having cut-off
<i>ḍaḷḥamadhittāhānaṃ</i> (<i>ḍaḷḥaṃ</i> + <i>adhittāhānaṃ</i>)	strong determination (strong + determination)
<i>dānabalā</i>	merits of giving (giving + power)
<i>dānaṃ</i> , <i>dānāni</i> , <i>dānassa</i> , <i>dānena</i> , <i>dāne</i> , <i>dānato</i> , <i>dānenimaṃ</i> (<i>dānena</i> + <i>imaṃ</i>)	donation, giving, by this giving (giving + by this)
<i>dānamuttamaṃ</i> (<i>dānaṃ</i> + <i>uttamaṃ</i>)	best giving (giving + best)
<i>dānapāraminiddeso</i> (<i>dāna</i> + <i>pārami</i> + <i>niddeso</i>)	exposition on perfection of giving (giving + perfection + exposition)
<i>dānapāramīti</i> (<i>dāna</i> + <i>pārami</i> + <i>ti</i>)	perfection of giving (giving + perfection + is)
<i>dānaparikkhārā</i> (<i>dāna</i> + <i>parikkhārā</i>)	requisite for giving (giving + requisite)
<i>dānaratā</i> (<i>dāna</i> + <i>ratā</i>)	delighting in giving (giving + delighting)
<i>dānavaraṃ</i> (<i>dāna</i> + <i>varaṃ</i>), <i>dānavare</i>	highest giving (giving + highest)
<i>dānavīmaṃsanāya</i> (<i>dāna</i> + <i>vīmaṃsanāya</i>)	investigate giving (giving + inquiry)
<i>daṇḍamuggarapāṇino</i> (<i>daṇḍa</i> + <i>muggara</i> + <i>pāṇino</i>)	stick and hammer in hand (stick + hammer + in hand)
<i>dandhaya</i>	sluggish
<i>dārakaṃ</i> , <i>dārako</i> , <i>dārakā</i> , <i>dārake</i>	young one
<i>darathaṃ</i>	pain, suffering

<i>Pāḷi</i>	English
<i>darathapariḷāhaṃ</i> (<i>darathaṃ</i> + <i>pariḷāhaṃ</i>)	pain and burning (suffering + burning)
<i>darīsaye</i> (<i>darī</i> + <i>saye</i>)	lair in the cleft (cleft + sleeping)
<i>dasa, dasamaṃ, dasasu</i>	ten
<i>dasahupāgato</i> (<i>dasaha</i> + <i>upāgato</i>)	approached ten [<i>pārami</i>] (ten + approached)
<i>dasakusalakammaṃpathe</i> (<i>dasa</i> + <i>kusala</i> + <i>kamma</i> + <i>pathe</i>)	doing the ten wholesome kammā (ten + wholesome + kammā + on path of)
<i>dāsaṃ, dāsīṃ</i> (feminine)	servant
<i>dassāmi, dassetha</i>	give, show, display
<i>dassayīṃsu</i>	seeing, to see, sight
<i>dassentiṇappakaṃ</i> (<i>dassenti</i> + <i>na</i> + <i>appakaṃ</i>)	displays many (shows + not + few)
<i>dātappaṃ, dātappaṃ, dātupṃ, dātave, datvā, datvānaṃ</i>	givers, donors, giving, having given
<i>dāthāvudho</i> (<i>dātha</i> + <i>āvudho</i>)	big fang (fang + weapon)
<i>davaḍḍho</i>	forest fire (fire + burning)
<i>dayā</i>	compassion, sympathy
<i>dayito</i>	beloved
<i>demi, dehi, deti, denti, dentassa</i>	give
<i>dessam, dessā, dessiyo, dessiyā</i>	hated
<i>devā, deve, devī, devatā, devate</i>	Untranslated
<i>devalokamagañchahaṃ</i> (<i>deva</i> + <i>lokaṃ</i> + <i>agañcha</i> + <i>ahaṃ</i>)	I came to the devā world (devā + world + arrived + I)
<i>devamānuse</i> (<i>deva</i> + <i>mānuse</i>)	of devā and humans (of devā + humans)
<i>devānamissaro</i> (<i>devānam</i> + <i>issaro</i>)	supreme among the devā (devā + supreme)
<i>devaparisāya</i>	assembly of Devā (Devā + assembly)
<i>devindo</i> (<i>deva</i> + <i>indo</i>)	King of the devā (devā + king) literally Indra among devā
<i>dhamadhamā, dhamadhamāyati</i>	incessant hissing, blowing
<i>dhamamāyati</i> (same as <i>dhamadhamāyati</i>)	likely an error
<i>dhammabalaṃ</i> (<i>dhamma</i> + <i>balaṃ</i>)	strength of Dhamma (Dhamma + power)
<i>dhammacārīṃ</i> (<i>dhamma</i> + <i>cārīṃ</i>)	Dhamma-farer (Dhamma + farer)
<i>dhammadevaputtacariyaṃ</i> (<i>dhamma</i> + <i>deva</i> + <i>putta</i> + <i>cariyaṃ</i>), <i>dhammadevaputtacariyā</i>	conduct of Dhamma devaputta (Dhamma deva + son + conduct)
<i>dhammaṃ, dhammo</i>	Untranslated or translated as nature

<i>Pāli</i>	<i>English</i>
<i>dhammapariyāyaṃ</i> (<i>dhamma</i> + <i>pariyāyaṃ</i>)	Dhamma teaching (Dhamma + in sequence)
<i>dhammattham</i>	established in Dhamma
<i>dhammavādi</i> (<i>dhamma</i> + <i>vādi</i>)	Dhamma speaker (Dhamma + speaker)
<i>dhammiko</i> , <i>dhammika</i>	Dhamma follower
<i>dhanadhaññaṃ</i> (<i>dhanaṃ</i> + <i>dhaññaṃ</i>)	wealth and grains (wealth + grains)
<i>dhanahetuko</i> (<i>dhana</i> + <i>hetuko</i>)	desirous for wealth (wealth + desirous)
<i>dhanahetumupāgato</i> (<i>dhana</i> + <i>hetuṃ</i> + <i>upāgato</i>)	approached for wealth (wealth + reason + approaches)
<i>dhanam</i> , <i>dhana</i> , <i>dhanena</i> , <i>dhanikehi</i>	wealth, wealthy one
<i>dhanañcayo</i>	Dhanañcaya the Kuru King
<i>dhaññaṃ</i> , <i>dhañña</i>	grains, lucky, fortunate
<i>dhanuṃ</i>	bow
<i>dharaṇīruhaṃ</i> (<i>dharaṇī</i> + <i>ruhaṃ</i>)	growing on earth (earth + growing)
<i>dharehi</i> , <i>dhārento</i> , <i>dhārayitvāna</i>	bearing, wearing, having worn
<i>dhītaṃ</i>	daughter
<i>dhumadhumāyati</i>	full of smoke
<i>dhuraṃ</i> , <i>dhure</i>	yoke, yoke-pole
<i>dhuvasassataṃ</i> (<i>dhuvaṃ</i> + <i>sassataṃ</i>)	certain and eternal (certain + eternal)
<i>dinnadānassa</i> (<i>dinna</i> + <i>dānassa</i>)	given donation (given + donation)
<i>dinnaṃ</i> , <i>dinne</i> , <i>dinnamyeva</i>	given
<i>dinnavarā</i> (<i>dinna</i> + <i>varā</i>)	highest giving (highest + giving)
<i>dīpento</i>	illuminating, lighting up, explaining
<i>dīpihi</i>	panther
<i>dissare</i> , <i>disvā</i> , <i>disvāna</i> , <i>diṭṭhassa</i>	looks, seen, having seen
<i>divaṃ</i> , <i>divā</i> , <i>divasaṃ</i> , <i>divaso</i> , <i>divase</i>	day, daytime
<i>divārattiṃ</i> (<i>divaṃ</i> + <i>rattiṃ</i>)	day and night (day + night)
<i>diyatū</i> , <i>diyamānāya</i>	giving, gave, having given
<i>dubbhikkho</i> (<i>du</i> + <i>b</i> + <i>bhikkho</i>)	without requisites (without + requisites)
<i>dukhaṃ</i> , <i>dukkhaṃ</i> , <i>dukkhā</i> , <i>dukkhe</i> , <i>dukkhena</i> , <i>dukkhitaṃ</i> , <i>dukkhito</i> , <i>dukkhite</i>	suffering, unhappy
<i>dumā</i> , <i>dume</i> , <i>dumaṃva</i> (<i>dumaṃ</i> + <i>va</i>)	trees, trees too (trees + too)
<i>dūre</i>	far

Pāli	English
<i>dūseti</i>	hateful, pollution, hatred
<i>dutiyaṃ, dutiyo, dutiyaṃpi</i>	second
<i>dutiyaikā</i>	second one, usually wife
<i>duṭṭhamānaso (duṭṭha + mānaso)</i>	hateful mind (hateful + mind)
<i>dvādasamaṃ (dvā + dasamaṃ)</i>	twelve (two + ten)
<i>dvāre</i>	door
<i>dvemāsaṃ (dve + māsaṃ)</i>	two months (two + months)
<i>dvijivho (dvi + jivho)</i>	two tongued (forked + tongued)
<i>ehi, ehi</i>	come
<i>ekādasamaṃ (ekā + dasamaṃ)</i>	eleventh (one + tenth)
<i>ekaṃ, eko, ekena, ekākiyo</i>	one, of one, alone, solitary
<i>ekamanā (eka + manā), ekamānasā</i>	concentrated mind (one + mind)
<i>ekamantaṃ (ekaṃ + antaṃ)</i>	on one side (one + side)
<i>ekantaṃ</i>	completely
<i>ekapāṇampi (eka + pāṇaṃ + pi)</i>	any living being (even one + being + too)
<i>ekarājacariyaṃ (eka + rāja + cariyaṃ), ekarājacariyā</i>	conduct of Ekarāja (one + king + conduct)
<i>ekarājahu (eka + rājahu),</i>	Ekarāja (one + king)
<i>ekarājāti, ekarājassa</i>	
<i>ekasāmanta (eka + sāmanta)</i>	same neighborhood (one + neighborhood)
<i>ekasāsanī (eka + sāsani)</i>	in the same teaching (one + teaching)
<i>ekasataṃ (eka + sataṃ)</i>	one hundred (one + hundred), wearing one cloth (one + clothed)
<i>ekokāse (eka + okāse OR eka + avakāse)</i>	some space (one + space)
<i>enti</i>	this, it
<i>esā (feminine)</i>	there, this, that person, her
<i>etadabravi (etad + abravi),</i>	spoke this (this + spoke)
<i>etadabravum</i>	
<i>etaṃ</i>	this
<i>etamatthavasamaṃ (etaṃ + attha + vasaṃ)</i>	this reason (this + meaning + controlled)
<i>ete, etena, etesaṃ</i>	these
<i>eti</i>	come, go, attain, undergo
<i>ettakaṃyeva (ettakaṃ + yeva)</i>	thus, so great, so much (this much + only)
<i>etthantare (ettha + antare)</i>	here in-between (here + in-between)
<i>evaṃ, evāhaṃ (evaṃ + ahaṃ)</i>	thus, thus I (thus + I)
<i>evamāhu (evaṃ + āhu)</i>	spoke thus (thus + spoke)

Pāli	English
<i>evamavacam</i> (<i>evam</i> + <i>avacam</i>)	spoke thus (thus + spoke)
<i>evamevāham</i> (<i>evam</i> + <i>evam</i> + <i>aham</i>)	just so I (just + so)
<i>evamevamadāsaham</i> (<i>evam</i> + <i>evam</i> + <i>adāsa</i> + <i>aham</i>)	thus and thus I gave (thus + thus + I + gave)
<i>evarūpaṃ</i> (<i>evam</i> + <i>rūpam</i>)	like this (this + form)
<i>gacchāma</i> , <i>gacchati</i> , <i>gacchatu</i> , <i>gacchanto</i> , <i>gamanam</i> , <i>gamissati</i> , <i>gato</i> , <i>gantvā</i> , <i>gantvāna</i>	goes, go, will go, I go, going, may go, was going, go away, gone, went, having gone, like gone
<i>gagane</i>	in the sky
<i>gahaṇāya</i> , <i>gahitam</i> , <i>gahito</i> , <i>gahite</i> , <i>gahessāmi</i> , <i>gahetvā</i> , <i>gahetvāna</i> , <i>ganhāhi</i> , <i>gāhāpetvāna</i>	caught, hold, holding, having held, possessed, take, carry
<i>gahapati</i>	house-holders
<i>gajam</i> , <i>gajo</i>	elephant
<i>gajuttamam</i> (<i>gajam</i> + <i>uttamam</i>)	best elephant (elephant + best)
<i>gāḷhabandhanam</i> (<i>gāḷha</i> + <i>bandhanam</i>)	tightly tied (tight + ties)
<i>gāmamaṇḍalā</i> (<i>gāma</i> + <i>maṇḍalā</i>)	circle of villages (village + round)
<i>gāmaṇḍalā</i> (<i>gā</i> + <i>maṇḍalā</i>)	ox-round (ox + round), Cp Commentary calls them <i>gāmadārakā</i> = village boys, MLDB 12.51 Mahāsīhanāda Sutta translates as cowherd boys, <i>literally like an ox driven oil-mill</i>
<i>gāmanigamam</i> (<i>gāmam</i> + <i>nigamam</i>)	villages and townships (villages + townships)
<i>gandhamālaṇca</i> (<i>gandha</i> + <i>mālam</i> + <i>ca</i>)	perfumes and garlands (fragrance + garlands + too)
<i>gane</i>	Assembly, country
<i>gaṅgākūle</i> (<i>gaṅgā</i> + <i>kūle</i>)	on the banks of River Gaṅgā (Gaṅgā + banks)
<i>gaṅgāya</i>	Gaṅgā river
<i>gantvānupaṭṭhānam</i> (<i>gantvānā</i> + <i>upaṭṭhānam</i>)	having gone to the attend (having gone + to attend)
<i>garaheyyu</i>	reproach
<i>garuko</i> , <i>garunā</i> , <i>garunam</i>	elder, big, respected, revered
<i>gati</i>	destination, speed, result
<i>gativivajjito</i> (<i>gati</i> + <i>vivajjito</i>)	motionless (speed + forsaken)
<i>gatte</i>	limbs
<i>gavam</i>	cows
<i>gavesayyum</i> , <i>gavesisum</i>	sought, searching, seeking
<i>gehā</i> , <i>gehe</i>	house

<i>Pāḷi</i>	English
<i>ghāsaḥetu</i> (<i>ghāsa</i> + <i>hetu</i>)	for food (grass + reason)
<i>ghataṃ</i>	ghee
<i>ghātayissāmi</i> , <i>ghātāpemi</i>	destroy, kill
<i>ghaṭṭayantā</i>	conflicting, clashing
<i>ghoratare</i> (<i>ghora</i> + <i>tare</i>)	very deep dark (deep dark + very)
<i>ghoraviso</i> (<i>ghora</i> + <i>viso</i>)	drop-dead poison (deep + poison)
<i>ghosāpemi</i>	sounded forth, declare
<i>gihībhāvaṃ</i>	as a householder
<i>gihīdhamme</i> (<i>gihī</i> + <i>dhamme</i>)	householder (householder + Dhamma)
<i>giḷḷhā</i>	vultures
<i>gimhasamaye</i> (<i>gimha</i> + <i>samaye</i>)	summer time (summer + time)
<i>giramudīrayuṃ</i> (<i>giraṃ</i> + <i>udīrayuṃ</i>)	talk took place (talk + uttered)
<i>giriḍugge</i> (<i>giri</i> + <i>dugge</i>)	hill fort (hill + fort)
<i>gomaṇḍalā</i> (<i>go</i> + <i>maṇḍalā</i>)	herd of cows (cows + round), earth
<i>gopaye</i>	guarded, protected
<i>guṇasampanno</i> (<i>guṇa</i> + <i>sampanno</i>)	endowed with excellent characteristics (excellent characteristics + endowed)
<i>guṇavā</i> , <i>guṇena</i>	virtuous, with excellent characteristics
<i>hadayaabandhanaṃ</i> (<i>hadaya</i> + <i>bandhanaṃ</i>)	heart ties (heart + ties)
<i>hadayaṃ</i>	heart
<i>handā</i>	alas!
<i>harati</i> , <i>harātu</i> , <i>harimsu</i>	taking
<i>hāso</i>	lustrous
<i>hataṃ</i>	destroyed
<i>hatthagataṃ</i> (<i>hattha</i> + <i>gataṃ</i>)	in power, controlled (hands + gone to)
<i>hatṭhamano</i> (<i>hatṭha</i> + <i>mano</i>)	overjoyed (astonished + minded)
<i>hatthamuccito</i> , <i>hatthamuñcito</i>	releasing from hand (hand + releasing)
<i>hatthapāde</i> (<i>hattha</i> + <i>pāde</i>)	hands and feet (hands + feet)
<i>hatthe</i> , <i>hatthena</i>	by hands
<i>hatthidamakaṃ</i> (<i>hatthi</i> + <i>damakaṃ</i>), <i>hatthidamako</i>	mahout (elephant + tamer)
<i>hatthiṃ</i>	elephant
<i>hatthināgaṃ</i> (<i>hatthi</i> + <i>nāgaṃ</i>), <i>hatthināgo</i>	great elephant (elephant + nāga)

Pāli	English
<i>hatthināgavaggo</i> (<i>hatthi</i> + <i>nāga</i> + <i>vaggo</i>)	section on Hatthināga (elephant + nāga + section)
<i>haṭṭho</i> , <i>haṭṭhā</i>	overjoyed
<i>hessam</i>	lie down
<i>hetṭhā</i>	further down
<i>hetu</i> , <i>hetumhi</i> , <i>hetupi</i>	cause, reason, sake of
<i>hi</i>	emphatic particle (is, were) <i>not always directly translated</i>
<i>hīlitā</i>	ashamed
<i>himsitam</i>	done violence
<i>hinamajjhimaukkaṭṭhe</i> (<i>hīnaṃ</i> + <i>majjhima</i> + <i>ukkaṭṭhe</i>), <i>hīnamukkaṭṭhamajjhimā</i> (<i>hīnaṃ</i> + <i>ukkaṭṭha</i> + <i>majjhimā</i>)	low-middling-high (low + middling + high), low-high-middling (low + high + middling)
<i>hīnataro</i>	lowest
<i>hirīmā</i>	with a sense of shame
<i>hirīsukkadhammajahito</i> (<i>hirī</i> + <i>sukka</i> + <i>dhamma</i> + <i>jahito</i>)	abandoning the bright dhamma of shame (shame + bright + dhamma + abandoning)
<i>hirīsukkamupāgato</i> (<i>hirī</i> + <i>sukkaṃ</i> + <i>upāgato</i>)	approached the bright [dhamma] of shame (shame + bright [dhamma] + approached)
<i>hirottappena</i> (<i>hiri</i> + <i>ottappena</i>)	shame-concern (shame + concern)
<i>hitakāmāsi</i> (<i>hita</i> + <i>kāmāsi</i>)	desirous of welfare (welfare + desirous)
<i>hitavādī</i> (<i>hita</i> + <i>vādī</i>)	speaker of welfare (welfare + speaker)
<i>hitesinaṃ</i>	well-wisher
<i>homi</i> , <i>hoti</i> , <i>hotu</i> , <i>hotha</i> , <i>hotettha</i> , <i>huvō</i> , <i>huvāna</i>	am, is, does, happens
<i>icchāmi</i> , <i>icchasi</i> , <i>icchatī</i> , <i>icchamāno</i> <i>idaṃ</i> , <i>imaṃ</i> , <i>imamhi</i>	wish, wishes, I wish, wishful this, these
<i>idamabravi</i> (<i>idaṃ</i> + <i>abravi</i>), <i>idamabravim</i>	spoke thus (thus + spoke)
<i>idānāhaṃ</i> (<i>idāni</i> + <i>ahaṃ</i>)	here I (here + I)
<i>iddhaṃ</i>	successful
<i>idha</i> , <i>idhehi</i> , <i>idhameva</i> (<i>idha</i> + <i>eva</i>)	here, here I, here itself (here + itself)
<i>idhāgato</i> (<i>idha</i> + <i>āgato</i>)	came here (here + arrived)
<i>imamatthaṃ</i> (<i>imaṃ</i> + <i>atthaṃ</i>)	for this reason (for this + meaning)
<i>indapatte</i> , <i>indapatthe</i>	In Indapatta, likely Indraprastha of Mahābhārata fame
<i>isī</i>	sage

<i>Pāḷi</i>	English
<i>iti, itievam (iti + evam)</i>	thus
<i>ittham</i>	in this way, appealing
<i>jahitoāna</i>	having abandon
<i>jalam, jalam</i>	blazing, burning
<i>jālasikhantare (jāla + sikha + antare)</i>	crest of the flame (flame + crest + between)
<i>jālim, jāli</i>	Jāli was the older son of Prince Vessantara and Maddidevi
<i>janamakāsaha (janam + akāsaha)</i>	did to people (people + did to)
<i>jānāmi, jānāti, jānamāno</i>	knows, knower
<i>janapado, jānapadā</i>	republic
<i>janayitvāna</i>	having born
<i>janenokkamitvā (janena + okkamitvā)</i>	having entered with people (people + having entered)
<i>janikā</i>	mother
<i>jano, janā, jane, janesi</i>	person, persons
<i>jantuno</i>	being, creature
<i>jarāturo (jarā + āturo)</i>	distressed by aging (aging + distressed)
<i>jātaveda</i>	fire
<i>jātettha (jāta + ettha)</i>	born here (born + here)
<i>jaṭilahīlita (jaṭila + hīlita)</i>	insulting matted-hair ascetic (matted-hair ascetic + despising)
<i>jaṭilam, jaṭilo</i>	matted-hair ascetic
<i>jātisatam (jāti + satam)</i>	hundred births (births + hundred)
<i>jātiyā, jātisu</i>	born, birth
<i>jayaddiso</i>	Jayaddisa, King of Pañcāla Janapada
<i>jetuttaram, jetuttaramhi</i>	Jetuttara
<i>jhāpaye, jhāpento</i>	consumed, burnt
<i>jinasevitam (jina + sevitam)</i>	resorted to victor (victor + resorted to)
<i>jine</i>	Victor
<i>jinne</i>	decaying, decayed
<i>jivham</i>	tongue
<i>jīvītahetūpi (jīvita + hetū + pi)</i>	to live (life + maintainance + too)
<i>jīvītam, jīvito, jīvītā, jīvāmi, jīvati, jīvatu</i>	lifespan, life, I will live
<i>jīvītavuttikāraṇā (jīvita + vutti + kāraṇā)</i>	for living (livelihood + maintenance + reason)

Pāli	English
<i>jūjake</i>	Jūjaka the brāhmaṇa, to whom Prince Vessantara gave his children, and Kaṇhājina
<i>jutindharaṃ</i> (<i>jutiṃ + dharaṃ</i>)	light bearer (light + bearer)
<i>kā</i> (feminine)	who, what, which
<i>kacci</i>	interrogative, expressing doubt, perhaps, surely
<i>kadāci, kadāhaṃ</i> (<i>kadā + ahaṃ</i>)	sometimes, never, when, what time, at times, perhaps, from time to time, when will I
<i>kadaliṃva</i> (<i>kadaliṃ + va</i>)	like the plantain tree (plantain tree + like)
<i>kadariyo</i>	stinginess
<i>kāhāmiṃ, kāhāmi</i>	do
<i>kāje</i>	tied to a carrying pole
<i>kākam, kākā, kākassa</i>	crow
<i>kalaho</i>	quarrell
<i>kālakaṇṇī</i> (<i>kāla + kaṇṇī</i>)	passed away (time + done)
<i>kaliṅgaratṭhavisayā</i> (<i>kaliṅga + ratṭha + visayā</i>)	Kaliṅga country (Kaliṅga + country + region). Cūḷaniddesapāli lists it as one of the sixteen Janapadā (Republics) but other sources don't.
<i>kalyāṇapāpake</i> (<i>kalyāṇe + pāpake</i>), <i>kalyāṇapāpakassa</i>	in wholesome or evil (wholesome + evil)
<i>kalyāṇapaṭibhānavā</i> (<i>kalyāṇa + paṭibhānavā</i>)	illuminate wholesome (wholesome + witty speech)
<i>kalyāṇe</i>	good
<i>kāmabhogo, kāmabhogehi</i>	partaking of sensual pleasures (sensual pleasures + partaking)
<i>kāmakāro</i> (<i>kāma + kāro</i>)	doer, servant (work + doer)
<i>kāmaṃ, kāme, kāmehi</i>	sensual pleasure(s), willingly
<i>kāmito</i>	Wished for
<i>kammāni</i> (plural)	Untranslated
<i>kampi</i>	shook, wavering
<i>kampilāyaṃ, kapilāyaṃ, kappilāyaṃ</i>	Kapilā City, capital of Pañcāla Janapada
<i>kanakasannibhā</i> (<i>kanaka + sannibhā</i>)	resembling gold (gold + resembling)
<i>kānanaṃ, kānane</i>	garden, in garden
<i>kaṇhadīpāyanacariyaṃ</i> (<i>kaṇha + dīpāyana + cariyaṃ</i>), <i>kaṇhadīpāyanacariyā</i>	conduct of Kaṇha Dīpāyana (Black + Dīpāyana + conduct)

Pāli	English
kaṇhadīpāyano (kaṇha + dīpāyano)	Kaṇha Dīpāyana (Black + Dīpāyana)
kaṇhājinaḡgaḥī (kaṇhājina + aḡgaḥī)	carried Kaṇhājina (Kaṇhājina + carried),
kaṇhājinaṃ (kaṇhā + jinaṃ), kaṇhājina, kaṇhaṃ	Kaṇhājina (Black + Jina), Kaṇhājina was the younger daughter of Prince Vessantara and Maddidevi
kaṇhavattanī (kaṇha + vattanī)	fire (black + ball)
kaniṭṭhako, kaniṭṭhikā (feminine)	younger
kaṇkā	Heron
kaṇṇabheriṃ (kaṇṇa + bheriṃ)	kettle drum
kantāraddhānaṃ (kantāra + addhānaṃ)	difficult road (difficult + road)
kantāraddhānapaṭipannaṃ (kantāra + addhāna + paṭipannaṃ)	walking on a difficult road (difficult + road + walking)
kapi	monkey
kapimāgantvā (kapim + āgantvā)	monkey came (monkey + came)
kapirāja (kapi + rāja)	Kapirāja (monkey + king)
kapirājacariyaṃ (kapi + rāja + cariyaṃ), kapirājacariyā	conduct of Kapirāja (monkey + king + conduct)
kappe, kappemi	eon
kāraṃ	deed, what had to be done
karaṇaṃ, kāraṇā, kāraṇikā	cause
karattale (kara + t + tale)	wrist and feet (hand + bottom)
kareyyamudakaṃ (kareyyaṃ + udakaṃ)	makes into water (makes + water)
karo, kare, karomi, karissati, kareyyaṃ, karonte, karitoāna, karaṇīyaṃ, kāresuṃ, kareyyahaṃ	doing [attending], do, follow, I do, having done, done, will make, will do, should do, to be done, to do, doer, was made to
karuṇaṃ, kāruṇṇaṃ	compassionate, pititably
kāsīnaṃ	from Kāsi, one of the Sixteen Janapadā (Republics)
kāsirājassa	King of Kāsi
kassa, kassaci	whoever, whatever, whichever
kassako	farmer
kāsuṃ, kāsuyā	pit
kataṃ, kate, katvā, katvāna, kātave	done, having done
katañjalī (kata + añjalī)	with folded hands (doing + respect)
kathāhaṃ (kathaṃ + ahaṃ)	how do I (how do + I)
kathaṃ	talk, speech

<i>Pāli</i>	English
<i>kaṭṭhinabhūmiyā</i> (<i>kaṭṭhina</i> + <i>bhūmiyā</i>)	hard ground (hard + ground)
<i>kaṭṭhinam</i>	monk robes given at the end of rains, rough, hard
<i>kāyam, kāyo, kāyena, kāyikaṃ</i>	body, in body, body too
<i>keci</i>	whatever, whoever, whichever
<i>kena</i>	why
<i>kevalam</i>	entire, only, perfected
<i>khādāmi</i>	eat
<i>khaggaṃ</i>	sword
<i>khamanīyaṃ</i>	bearable
<i>khamāpesi</i>	asked for pardon
<i>khaṇatī</i>	digging
<i>khandhe</i>	aggregates
<i>khaṇe, khaṇena</i>	moment
<i>khantiyā</i>	diligently
<i>kharā</i>	severe
<i>khattiyaṃ, khattiyo, khattiya, khattiye, khattiyānaṃ</i>	Khattiya, the second in the Indian four-class hierarchy
<i>khattiyamaggahiṃ</i>	carried the khattiya (khattiya + carried)
<i>khemato</i>	refuge
<i>khettaṃ</i>	field
<i>khettavaruttamaṃ</i> (<i>khetta</i> + <i>vara</i> + <i>uttamaṃ</i>)	highest and best field (field + highest + best)
<i>khīṇe, khīyatha</i>	Ended, evaporated
<i>khippaṃ</i>	quickly
<i>kho, khosi</i>	indeed
<i>khuddakanikāye</i> (<i>khuddaka</i> + <i>nikāye</i>)	in Khuddaka Nikāya (Khuddaka + in Nikāya)
<i>khurehi</i>	razor, sharp blade
<i>kicchā</i>	difficult
<i>kīlati, kīleti</i>	playing
<i>kiṃ</i>	what, why
<i>kiñci</i>	any
<i>kiriyaṃ, kiriye</i>	said, done, action
<i>kitti</i>	fame
<i>ko</i>	what
<i>koci</i>	someone, whoever
<i>kopāhanā</i> (<i>ko</i> + <i>pāhanā</i>)	who needs footwear (who + footwear)
<i>kopaṃ, kopo, kope</i>	anger, angry, shaken
<i>kosajjaṃ</i>	idleness, indolence
<i>kosi</i>	who is

Pāḷi	English
<i>kotteyya, kotteyyum, kottayantepi</i>	roughly, pound, grind, smash
<i>koviḍo</i>	skillful
<i>kucchiṃ, kucchito</i>	womb, belly
<i>kuddho, kuddhā</i>	angry
<i>kuhakaṃ, kuhako</i>	deceit, deceitful, deceiving
<i>kuhakamabravi (kuhakaṃ + abravi)</i>	spoke to deceitful one (deceitful + spoke)
<i>kuhakatāpaso (kuhakaṃ + tāpaso)</i>	deceitful ascetic (deceitful + ascetic)
<i>kuhiṃ</i>	where, whither
<i>kulalasenakā (kulala + senakā)</i>	falcons and hawks (falcons + hawks)
<i>kulāvake</i>	in the nest
<i>kulavaṃsaṃ (kula + vaṃsaṃ)</i>	family lineage (family + lineage)
<i>kulavare</i>	in highest family
<i>kule</i>	in family
<i>kumāro, kumārako</i>	young boy, prince
<i>kumbhīlo</i>	crocodile
<i>kuṇapena</i>	corpse, loathsome
<i>kuñjaro</i>	elephant
<i>kupito, kuppāmi, kuppeyyaṃ</i>	angry, shaken
<i>kururājā (kururājā)</i>	Kuru King (Kuru + king)
<i>kururājacariyaṃ (kuru + rāja + cariyaṃ), kururājacariyā</i>	conduct of Kuru King (Kuru + king + conduct)
<i>kusalakammapathe</i>	skillful, wholesome, right views
<i>kusalaṃ, kusale</i>	skillful, wholesome
<i>kusalatthiko (kusala + atthiko)</i>	desirous of wholesome (wholesome + wholesome)
<i>kusāvattimhi</i>	kusa [grass] too (kusa + too)
<i>kyāhaṃ (kva + ahaṃ) (ke + ahaṃ)</i>	why would I (what + I)
<i>lābhālābhe (lābha + alābhe)</i>	by gains and non-gains (gains + non-gains)
<i>labhati, labhe, labhiṃ, labhi, labhāmahaṃ, lābho, lābhañca, laddhaṃ, laddho, laddhā</i>	gain, gains, gained, having gained, subjected to
<i>lahu, lahuko, lahukā</i>	light, swift
<i>lakkhaṇaṃ</i>	marks, signs
<i>lokaṃ, loke, lokasmiṃ</i>	world, in world
<i>lomahaṃsaṇaṃ (loma + haṃsaṇaṃ)</i>	hair-raising, terrified (body-hair + standing on end)
<i>luddā</i>	hunter
<i>luddadassano (ludda + dassano)</i>	looking like a hunter (hunter + looking like)

Pāli	English
<i>mā</i>	don't, no
<i>maccharājā</i> (maccha + rājā)	Maccharāja (fish + king)
<i>maccharājacariyaṃ</i> (maccha + rāja + cariyaṃ), <i>maccharājacariyā</i>	conduct of Maccharāja (fish + king + conduct)
<i>macche</i>	fishes
<i>maccu</i>	death
<i>maddideviṃ</i> , <i>maddidevī</i> , <i>maddiṃ</i> , <i>maddi</i> , <i>maddī</i> , <i>maddiyā</i>	Maddidevi, wife of Prince Vessantara, mother of Jāli and Kaṇhājina
<i>maddiya</i> , <i>maddiye</i>	trampled, subjugated, checked
<i>magadhe</i>	in Magadha, one of the Sixteen Janapadā (Republics)
<i>maggam</i> , <i>maggā</i>	path
<i>maggante</i> (maggā + ante)	end of path (path + end)
<i>mahā</i>	great
<i>mahāaggim</i> (mahā + aggim)	great fire (great + fire)
<i>mahābalo</i> (mahā + b + balo)	powerful (great + strength)
<i>mahādānaṃ</i> (mahā + dānaṃ)	great giving (great + giving)
<i>mahāgamaṃ</i> (mahā + gamaṃ)	great field (great + field)
<i>mahāgovindabrāhmaṇo</i> (mahā + govinda + brāhmaṇo)	Great Govinda Brāhmaṇa (Great + Govinda + brāhmaṇa) <i>Literally Govinda means Indra among cows or lord of cows</i>
<i>mahāgovindacariyaṃ</i> (mahā + govinda + cariyaṃ), <i>mahāgovindacariyā</i>	conduct of great Govinda (great + Govinda + conduct)
<i>mahāisi</i> (mahā + isi)	great sage (great + sage)
<i>mahājanaṃ</i> (mahā + janaṃ), <i>mahājane</i>	high-class people (great + people), great assembly of people
<i>mahākaṭṭhapuṇṇjo</i> (mahā + kaṭṭha + puṇṇjo)	great heap of wood (great + wood + mound)
<i>mahālomahaṃsacariyaṃ</i> (mahā + loma + haṃsa + cariyaṃ), <i>mahālomahaṃsacariyā</i>	conduct of Mahālomahaṃsa (great + hair + raising + conduct)
<i>mahāmagge</i> (mahā + magge)	on highway (great + on path)
<i>mahāmaḥiṃ</i> (mahā + maḥiṃ)	great king (great + earth)
<i>mahāmeghaṃ</i> (mahā + meghaṃ), <i>mahāmegho</i>	great cloud (great + rain)
<i>mahānadīṃ</i> (mahā + nadīṃ)	great river (great + river)
<i>mahantaṃ</i> , <i>mahanto</i>	great [being], huge
<i>mahāpajjalito</i> (mahā + pajjalito)	great burning (great + burning)
<i>mahāpakkho</i>	with a large retinue

Pāli	English
<i>mahapphalam</i> (<i>maha</i> + <i>p</i> + <i>phalam</i>)	great fruit (great + fruit)
<i>mahārāja</i> (<i>mahā</i> + <i>rāja</i>), <i>mahārājā</i> , <i>mahārāññā</i>	great kingdom (great + king)
<i>mahārājjam</i> (<i>mahā</i> + <i>rajjam</i>)	great kingdom (great + kingdom)
<i>mahārājjamadāsi</i> (<i>mahā</i> + <i>rajjam</i> + <i>adāsi</i>)	gave great kingdom (great + kingdom + gave)
<i>mahāsāle</i>	very rich
<i>mahāsamuddam</i> (<i>mahā</i> + <i>samuddam</i>)	ocean (great + sea)
<i>mahāsare</i> (<i>mahā</i> + <i>sare</i>)	in great lake (great + lake)
<i>mahāsikhī</i> (<i>mahā</i> + <i>sikhī</i>)	great fire (great + peacock)
<i>mahāsudassanacariyaṃ</i> (<i>mahā</i> + <i>sudassana</i> + <i>cariyaṃ</i>), <i>mahāsudassanacariyā</i>	conduct of great Sudassana (great + Good Looking + conduct)
<i>mahāsudassano</i> (<i>mahā</i> + <i>sudassano</i>)	great Sudassana (great + Good Looking)
<i>mahāvana</i> (<i>mahā</i> + <i>vana</i>)	great forest (great + forest)
<i>mahāyakkho</i> (<i>mahā</i> + <i>yakkho</i>)	great yakkha (great + yakkha)
<i>mahāyasaṃ</i> (<i>mahā</i> + <i>yasaṃ</i>)	great reputation (great + reputation)
<i>mahāyuddho</i> (<i>mahā</i> + <i>yuddho</i>)	great war (great + war)
<i>maheśī</i>	queen
<i>mahesinā</i> (<i>mahā</i> + <i>isinā</i>)	great sage (great + sage)
<i>mahiddhikaṃ</i> (<i>mahā</i> + <i>iddhikaṃ</i>), <i>mahiddhiko</i>	of great supernormal power (great + magical power)
<i>mahiṃsarājacariyaṃ</i> (<i>mahiṃsa</i> + <i>rāja</i> + <i>cariyaṃ</i>), <i>mahiṃsarājacariyā</i>	conduct of King Mahiṃsa (Mahiṃsa + king + conduct)
<i>mahiṃso</i> , <i>mahiṃsānaṃ</i>	Buffalo
<i>mahīpati</i> (<i>mahī</i> + <i>pati</i>)	master of earth (earth + husband)
<i>mahisehi</i>	buffalo
<i>mahiya</i>	on the earth
<i>mahodake</i> (<i>mahā</i> + <i>odake</i>)	in great water (great + water)
<i>majjhe</i>	in the middle
<i>makkaṭo</i>	monkey
<i>makkhesi</i>	painted, smeared
<i>mālam</i>	garlands
<i>mālāvacchaṇca</i> (<i>mālā</i> + <i>vacchaṃ</i> + <i>ca</i>)	garlands and calves (garlands + calves)
<i>maṃ</i> , <i>mamaṃ</i> , <i>mama</i> , <i>mamañca</i> , <i>mamā</i>	me, my, mine
<i>mamaggahi</i> (<i>mama</i> + <i>g</i> + <i>gahi</i>)	carried me (me + carried)
<i>mamālake</i> (<i>mama</i> + <i>ālake</i>)	I in vain (I + for nothing)

Pāli	English
<i>mamamupāgami (mamaṃ + upāgami)</i>	approached me (me + approached)
<i>mamantikaṃ (mama + santikaṃ), mamantike</i>	near me (me + near)
<i>mamedam (mama + idam)</i>	I here (I + here)
<i>mamevāyaṃ (mama + evāyaṃ)</i>	thus to me (me + thus)
<i>maṃsaṃ, maṃsena, maṃsampi, maṃsapesi</i>	flesh, meat
<i>manaṃ, mano, manasā, mānasaṃ, mānase</i>	mind, mentally
<i>mānanissito (māna + nissito)</i>	dependent on conceit (conceit + dependent)
<i>māṇavo</i>	young person, humans, people
maṇḍabyo	Maṇḍabyo, also Maṇḍavya, co-resident with Kaṇhadīpāyana
<i>maṅgalasammataṃ (maṅgala + sammataṃ)</i>	renowned as auspicious (auspicious + renowned)
<i>maṅgalasampannaṃ (maṅgala + sampannaṃ)</i>	accomplished auspicious (auspicious + accomplished)
<i>maññaṃ māno</i>	doing thus, believe, think
<i>manorame (mano + rame)</i>	delightful (mentally + delightful)
<i>manujā, mānusaṃ</i>	humans, people
<i>marāmi</i>	I will die
<i>māsā</i>	beans
<i>māse, māsampi</i>	month
<i>matam</i>	dead
<i>mātaṅgacariyaṃ (mātaṅga + cariyaṃ), mātaṅgacariyā</i>	conduct of Mātaṅga (Mātaṅga + conduct)
mātaṅgo	Mātaṅga
<i>mātāpitā (mātā + pitā), mātāpitū, mātāpitūhi</i>	mother-father (mother + father)
<i>mātāpitusamāgame (mātā + pitu + samāgame)</i>	union of mother and father (mother + father + union)
<i>matiṃ</i>	intelligence, thinking
<i>matthakamakkamma (matthakaṃ + akkamma)</i>	step on head (head + jump on)
<i>matthake</i>	on the head
<i>mātu, mātā, mātuyā, mattikaṃ</i>	mother, mother's
<i>mātuaṅke (mātu + aṅke)</i>	in mother's lap (mother + in lap)
<i>mātule</i>	mother's brother
<i>mātuposakacariyaṃ (mātu + posaka + cariyaṃ), mātuposakacariyā</i>	conduct of Mātuposaka (mother + nourisher + conduct)

<i>Pāḷi</i>	English
<i>mātuposako</i>	Mātuposaka (mother + nourisher / helper)
<i>mayam, mayā</i>	we, us, I
<i>mayham, mayi</i>	my, me, mine
<i>me</i>	I, mine, my
<i>mesā (me + sā)</i>	I she (I + she)
<i>mettābalenupatthaddho (mettā + balena + upatthaddho)</i>	supported by the strength of loving-friendliness (loving-friendliness + strength + supported)
<i>mettacitto (metta + citto)</i>	mind of loving-friendliness (loving-friendliness + mind)
<i>mettāpāramī (mettā + pāramī)</i>	perfection of loving-friendliness (loving-friendliness + perfection)
<i>mettāya</i>	loving-friendliness
<i>mettāyamupanāmayim (mettāyam + upanāmayim)</i>	brought loving-friendliness (loving-friendliness + offered)
<i>miḡapakkhinarādinam (miḡam + pakkhim + naram + ādinam)</i>	animals-birds-men etc. (deer + birds + men + etc.)
<i>miḡarāja (miḡa + rāja)</i>	king of deer (deer + king)
<i>miḡavam</i>	deer-hunt, deer-meat
<i>mithilāyam</i>	Mithilā city
<i>mittadubbhim (mitta + dubbhim), mittadūbbhim</i>	offending friends (friend + unhappy maker)
<i>muddhaphālanam (muddha + phālanam)</i>	head will split (head + split)
<i>muddikāmo, muddito</i>	desirous of authority, desirous of signet ring
<i>mudū</i>	soft
<i>Mūgapakkho (mūga + pakkho), mūgapakkhoti</i>	Official name of Temiya (dumb + cripple)
<i>muggā</i>	Mung bean
<i>mūgo</i>	dumb
<i>muḡuttam</i>	auspicious time, moment
<i>mukhatuṇḍakenāharitvā (mukha + tuṇḍakena + āharitvā), mukhatuṇḍenāharitvā</i>	having brought by beak (mouth + beak + having brought)
<i>muñcassu, muñcissam, mucchitvā</i>	let go of literally free
<i>muttamam</i>	best
<i>mutti, mutto, mutteti</i>	freedom, free
<i>na</i>	no, not
<i>nābhijānāmi (na + abhi + jānāmi)</i>	I do not know (not + fully + know)

<i>Pāli</i>	<i>English</i>
<i>nācikkhiṃ</i> (<i>na</i> + <i>ācikkhiṃ</i>)	did not tell (not + tell)
<i>nādāsim</i> (<i>na</i> + <i>ādāsim</i>)	did not give in (not + give)
<i>nadīkūle</i> (<i>nadī</i> + <i>kūle</i>)	river family (river + family)
<i>nāgaṃ</i> , <i>nāge</i> , <i>nāgoṇa</i> , <i>nāgassa</i>	great elephant, snake
<i>nāgamāruyha</i> (<i>nāgam</i> + <i>āruyha</i>)	climbing the great elephant (climbing + great elephant)
<i>nagaraṃ</i> , <i>nagarā</i> , <i>nagare</i>	city
<i>nagaravare</i> (<i>nagara</i> + <i>vare</i>)	in the highest city (city + highest)
<i>nāgasahassānaṃ</i> (<i>nāga</i> + <i>sahassānaṃ</i>)	thousand nāgā (nāgā + thousand)
<i>naggo</i>	naked
<i>nāhaṃ</i> (<i>na</i> + <i>ahaṃ</i>)	I don't (not + I)
<i>nahāruaṭṭhikehi</i> (<i>nahāru</i> + <i>aṭṭhikehi</i>)	muscles and bones (muscles + bones)
<i>nalāṭe</i>	forehead
<i>naṃ</i>	that, him
<i>nāmaṃ</i> , <i>nāma</i> , <i>nāmena</i> , <i>nāmāsi</i> , <i>nāmenāsi</i>	name, by name
<i>namo</i>	veneration, venerating, bending
<i>nānājanasamākule</i> (<i>nānā</i> + <i>jana</i> + <i>samākule</i>)	populated by various people (various + people + covered by)
<i>nānākatṭhe</i> (<i>nānā</i> + <i>katṭhe</i>)	various wood (various + wood)
<i>nānārattāni</i> (<i>nānā</i> + <i>rattāni</i>)	various colored (various + dyed)
nando	Nanda, younger brother of Soṇa Paṇḍita
<i>naṅgutṭhe</i>	tail
<i>napāhaṃ</i> (<i>na</i> + <i>pi</i> + <i>ahaṃ</i>)	I did not (not + too + I)
<i>napi</i> (<i>na</i> + <i>pi</i>)	is not (not + is)
<i>nappatigūhāmi</i> (<i>na</i> + <i>p</i> + <i>patigūhāmi</i>), <i>nappatiguyhāmi</i>	did not conceal (not + hide)
<i>naradevehi</i> (<i>nara</i> + <i>devehi</i>)	by devā among men (men + devā)
<i>nārakkhiṃ</i> (<i>nā</i> + <i>rakkhiṃ</i>)	not protect (not + protect)
<i>naro</i>	man
<i>nāsāvātena</i>	by nose breath (nostrils + breathing)
<i>nāsāya</i>	nose, nostril
<i>nāsaya</i> , <i>nāsiyo</i>	perish, destroy
<i>nāsehetam</i> (<i>nāsehi</i> + <i>etam</i>)	destroy him (perish + him)
<i>ñāti</i> , <i>ñātihi</i> , <i>ñātayo</i> , <i>ñātinam</i>	relatives
<i>ñātiparijanaṃ</i> (<i>ñāti</i> + <i>pari</i> + <i>janam</i>)	relatives and close ones (relatives + surrounding + people)
	<i>literally servants, attendants, retainue</i>
<i>natthi</i> (<i>na</i> + <i>atthi</i>)	no, isn't (not + is)

Pāḷi	English
<i>natthimassa</i> (<i>natthim</i> + <i>assa</i>)	there isn't (isn't + there)
<i>ñatvā</i>	knowing
<i>nava</i> , <i>navamaṃ</i>	nine, ninth
<i>nayanaṃ</i> , <i>nayanā</i>	eyes
<i>nayanti</i> , <i>nayantiyā</i>	leading, directing
<i>nekkhammaṃ</i> , <i>nekkhammābhirato</i> (<i>nekkhammā</i> + <i>abhirato</i>)	delighting in going-forth (going-forth + well-delighting)
<i>netam</i> (<i>na</i> + <i>etaṃ</i>)	not this (not + this)
<i>nettaṃ</i> , <i>nettā</i>	eyes
<i>neva</i> (<i>na</i> + <i>eva</i>)	not [so, even, just, like] (not + so, even, just, like)
<i>nhāpetvā</i>	purified <i>literally one who has taken a bath</i>
<i>nhāruṃ</i>	muscles
<i>nibbatto</i> , <i>nibbattā</i> ,	born, arise
<i>nibbutiṃ</i> , <i>nibbāpetvāna</i>	liberated, having been liberated
<i>nicayo</i>	store, accumulation
<i>nicchubhamānānaṃ</i> (<i>nicchubha</i> + <i>mānānaṃ</i>)	throwing out conceit (uprooting + conceit)
<i>niddāyamāno</i>	sleepy
<i>nidhiṃ</i>	treasure
<i>nigame</i>	townships
<i>niggaṇhiṃ</i>	censured
<i>nīharanti</i> , <i>nīhariṃ</i> , <i>nīharitvā</i>	removed, driven out
<i>nikhaṇī</i> , <i>nikhātuṃ</i>	bury, to bury
<i>nikkhamma</i> , <i>nikkhanto</i> , <i>nikkhantā</i> , <i>nikkhamiṃ</i> , <i>nikkhamitvā</i> , <i>nikkhamitvāna</i>	having left, going forth, went
<i>nikkhantadivaseveva</i> (<i>nikkhanta</i> + <i>divasena</i> + <i>eva</i>), <i>nikkhantadivaseyeva</i>	on the day they left itself (having left + day + itself)
<i>nikkhipitvā</i>	putting down, having put down
<i>nikkujjītvāna</i>	having turned upside-down, having overturned
<i>nīlaṃ</i> , <i>nīlaṃva</i>	black, dark blue
<i>nimantenti</i> , <i>nimantetha</i> , <i>nimantesuṃ</i>	invited
nimi	Nimi
<i>nimirājacariyaṃ</i> (<i>nimi</i> + <i>rāja</i> + <i>cariyaṃ</i>), <i>nimirājacariyā</i>	conduct of King Nimi (Nimi + king + conduct)
<i>nimminiṃ</i> , <i>nimminītvāna</i>	substituting
<i>nindisuṃ</i>	criticized
<i>ninnaṇca</i> (<i>ninnaṃ</i> + <i>ca</i>)	low[land] too (low[land] + too)

<i>Pāli</i>	English
<i>nipakā</i>	prudent [clever, wise]
<i>nipati</i>	fall down
<i>nippīlayanto</i>	pushing
<i>nirākulaṃ (ni + r + ākulaṃ), nirākule</i>	stress-free, untroubled (not + distressed)
<i>nirālayo (ni + r + ālayo), nirālayā</i>	homeless (no + home)
<i>nirantaraṃ (ni + r + antaraṃ)</i>	continuously, endlessly, always (no + end)
<i>nirārakkhā (ni + r + ārakkhā)</i>	unprotected (not + protected)
<i>nirayaṃ</i>	hell
<i>nisedhetuṃ, nisedhayitvā</i>	prevent, having prevented
<i>nisinno, nisinnassa, nisajja</i>	sitting down
<i>nissajaṃ</i>	tell me
<i>niṭṭhitaṃ, niṭṭhito</i>	finished
<i>nivattitvā</i>	stop
<i>niyyādayiṃ</i>	return, hand over
<i>niyyattaṃ</i>	giving away
<i>nu</i>	whether, is, was
<i>ocināyatu</i>	debriefed, interrogated
<i>odapattakiyā (oda + pattakiyā)</i>	wife (water + bringer)
<i>ohanetitaṃ</i>	empty bowels, make dung
<i>ohāya</i>	leaving
<i>okkamanatthāya (okkamana + atthāya)</i>	to enter (to pass + reason)
<i>okkanto, okkante</i>	entered, inside, gotten off
<i>oloketabbā, oloketvānahaṃ (oloketvāna + ahaṃ)</i>	checks, checked, seen, should see, looked, having checked I (having checked + I)
<i>orā</i>	near
<i>oruyha, orohitvā</i>	descended, taken off
<i>pabbajjaṃ, pabbajāma, pabbājayāmi, pabbajiṃ, pabbājesiṃ, pabbājesuṃ, pabhiṃjeyya</i>	to ordain, ordained, ordination, having ordained, leave, banish
<i>pabbajjamanuyācahaṃ (pabbajjaṃ + anuyāca + ahaṃ)</i>	I asked for ordination (ordination + asked + I)
<i>pabbataṃ, pabbato</i>	mountain
<i>pabbatantare (pabbata + antare)</i>	in mountains (mountains + in)
<i>pabbhāre</i>	mountain-shelter
<i>pabbhindeyyaṃ</i>	break-up
<i>pabujjhitaṃ (pabujjhitaṃ + ahaṃ)</i>	woke up I (waking up + I)
<i>paccanikā</i>	enemies, opponents

<i>Pāli</i>	English
<i>paccantaṃ, paccanto</i>	frontiers, border-lands
<i>paccayaṃ</i>	Paccaya the elephant of Vessantara
<i>pacissamattānaṃ</i> (<i>pacissaṃ + attānaṃ</i>)	cook myself (cook + myself)
<i>pādā, pādāni, pāde</i>	leg, feet
<i>padakkhināṃ</i>	seeing, circumambulating
<i>pādāsi</i>	gave
<i>padassasi, padinnamhi</i>	gave
<i>padese</i>	area, province
<i>padesikā</i> (= <i>upadesikā</i>)	provincial, instruction, preaching
<i>padīpehi, padīpesi, padippati</i>	lamp, lighted
<i>padissare</i>	looks, seen
<i>padumaṃ</i>	lotus, usually Red lotus
<i>padumassare</i> (<i>paduma + s + sare</i>)	lotus lake (lotus + lake)
<i>paggahetoāna</i>	having outstretched, having extended
<i>pahitā</i>	sent
<i>pāhunāgataṃ</i> (<i>pāhuna + āgataṃ</i>)	came visitors (visitors + came)
<i>pajahāmi</i>	abandoned
<i>pajjunna, pajjunno</i>	Pajjuna the rain deva, eighth of the ten Andhakavenhudasaputta, sons of Devagabha
<i>pakampathā</i>	wavering
<i>pakappayi</i> (<i>api + akappayi</i>)	fitted [arrow on bow]
<i>pākatikaṃ</i>	done, overcome, freed
<i>pakkakālamaññāya</i> (<i>pakka + kālaṃ + aññāya</i>)	when you know I am cooked (cooked + time + knowing)
<i>pakkaṃ, pakkantā</i>	leave, left, went
<i>pakkhandohaṃ</i> (<i>pakkhando + ahaṃ</i>)	I rush forward (rush forward + I)
<i>pakkipantaṃ, pakkipantampi, pakkipantepi, pakkipitoāna</i>	placed, locked, dropped
<i>pakkhittayoghare</i> (<i>pakkhitta + ayoghare</i>)	thrown in iron-house (thrown in + iron-house)
<i>pakkho, pakkhā, pakkhe</i>	cripple, wingless, wing
<i>pakuppeyyaṃ</i>	angry, shaken
<i>pālesim</i>	protects
<i>palitasiro</i>	grey-haired (grey-hair + head)
<i>pamādaṃ</i>	heedlessness
<i>pamajji</i>	heedless
<i>pamilāpetvā</i>	having wilted, languished
<i>pamocaya, pamocaye, pamocayim, pamocesim</i>	completely free, completely freed

<i>Pāli</i>	<i>English</i>
<i>pamoditā</i>	much rejoices
<i>pānañca</i> (<i>pānaṃ + ca</i>)	drink too (drink + too)
<i>pāṇātipātika</i> (<i>pāṇāti + pātika</i>)	killer of living beings (living beings + killer) <i>First of the five precepts is to abstain from this.</i>
<i>pañcālaraṭṭhe</i> (<i>pañcāla + raṭṭhe</i>)	in Pañcāla Republic, one of the sixteen Janapadā (Republics)
<i>pañcamam</i>	fifth
<i>paṇḍaram</i>	pale-white
<i>pañḍiccam</i>	learning, erudition
<i>pañḍito, paṇḍite</i>	wise
<i>pañhe</i> (<i>api + añhe</i>)	dawn
<i>pāṇinā</i>	beings
<i>pañjalikā</i>	with folded hands (doing + respect)
<i>pannam</i>	leaves
<i>pannarase, pannarasamam</i>	fifteenth
<i>paññasālam</i> (<i>pañña + sālam</i>), <i>paññasālakam</i>	leaf hut (leaf + shed)
<i>paññāsasamādhikāni</i> (<i>paññāsa + samādhikāni</i>)	fifty years concentration (fifty years + concentration)
<i>pāpam, pāpo, pāpāni, pāpake, pāpena, pāpassa, pāpānam</i>	evil [kamma], evil-doer
<i>pāpasevino</i> (<i>pāpa + sevino</i>)	resorting to evil-doers (evil-doers + resorter)
<i>papati, papatissāmi, papatiṃ</i>	precipice, falling down
<i>pāpayakkhassa</i> (<i>pāpa + yakkhassa</i>)	evil Yakkha (evil + by Yakkha)
<i>paraheṭhanam</i> (<i>para + heṭhanam</i>)	injuring others (others + injuring)
<i>paraheṭhanavivajjito</i> (<i>para + heṭhanam + vivajjito</i>)	forsaking injuring others (others + injuring + forsaking)
<i>parakūle</i> (<i>para + kūle</i>)	in other family (other + in family)
<i>pāram</i>	far-shore
<i>paramadāruṇam</i> (<i>parama + dāruṇam</i>)	very dreadful (most + dreadful)
<i>paramakopena</i> (<i>parama + kopena</i>)	very angry (very + angry)
<i>paramam</i>	highest
<i>parāmasi</i>	touched, bite
<i>paramasīlasamāhito</i> (<i>parama + sīla + samāhito</i>)	restrained by the highest virtue (highest + virtue + restrained)
<i>paramattham</i> (<i>param + attham</i>)	highest goal (highest + aim)

<i>Pāli</i>	English
<i>pāramiṃ, pārami, pāramī</i>	merits, perfections when applied to Lord Buddha's practice and conduct
<i>parantihi</i>	remote, outward
<i>parattha (para + attha)</i>	hereafter (other + goal)
<i>pare, parassa</i>	others
<i>paribhāsetvā (pari + bhāsetvā)</i>	having used abusive language (abusive + language)
<i>pariccaji, pariccajiṃ</i>	give-up, left
<i>paridahissati</i>	dresses, puts on
<i>paridevato, paridevante</i>	lamentation
<i>parihāyati, parihāyissāmi</i>	completely perished (complete + decay)
<i>parihīnassa (pari + hīnassa)</i>	devoid (completely + devoid)
<i>parikkhārā</i>	requisites
<i>parikkhāyattho (parikkhāya + attho)</i>	need a trench (moat + goal)
<i>parimuccati (pari + muccati), parimocayum, parimuttiyā</i>	completely freed (completely + freed)
<i>paripīlito (pari + pīlito)</i>	completely troubled (completely + troubled)
<i>paripucchitvā (pari + pucchitvā), paṭipucchāma</i>	having questioned (completely + questioning)
<i>paripūretumasesato (pari + pūretum + asesato)</i>	completely fulfills without remainder (completely + fulfills + without remainder)
<i>paripūrito (pari + pūrito), paripūrento</i>	completely fulfilled (completely + fulfilled)
<i>parirakkhitvā</i>	maintain (fully + protected)
<i>parisuddhena (pari + suddhena)</i>	completely clean (completely + clean)
<i>paritāsaṃ, parittāsaṃ</i>	anguish, anxiety, turmoil
<i>parivajjetha (pari + vajjetha)</i>	completely forsake (completely + forsake)
<i>parivāretvā</i>	attended, retinue
<i>pariyesissaṃ, pariyesissāmi</i>	searching for
<i>paropaññāsavassāni (paro + paññāsa + vassāni)</i>	after fifty years (after + fifty + rains)
<i>pasadamigavarāhehi (pasada + miga + varāhehi)</i>	antelope-deer-boar (antelope + deer + boar)
<i>pāsāde, pāsādato, pāsādavare (pāsāda + vare)</i>	mansion, top floor of the mansion (mansion + best)
<i>pasannacitto</i>	glad mind (glad + mind)

Pāli	English
<i>pasannamanasaṅkappo</i> (<i>pasanna</i> + <i>mana</i> + <i>saṅkappo</i>)	with glad mind & intention (glad + mental + intention)
<i>pasāsāmi</i>	ruled
<i>passati</i> , <i>passanti</i> , <i>passaḥaṃ</i> , <i>passitvā</i> , see, having seen	
<i>passitvāhaṃ</i>	
<i>passayaṃ</i>	refuge
<i>patāmaḥaṃ</i> (<i>patāmi</i> + <i>aḥaṃ</i>)	I jumped (jumping + I)
<i>patati</i>	fall, fell, fallen
<i>pathaṃ</i> , <i>pathe</i> , <i>pathike</i> , <i>pathato</i>	path, path-farer, traveler
<i>paṭhamam</i>	first
<i>pathaviṃ</i> , <i>pathavī</i> , <i>pathaviyā</i>	earth
<i>pathaviṃsuppatanaṃ</i> (<i>pathavī</i> + <i>uppatanaṃ</i>)	like earth shaking (earth + rising up)
<i>paṭibalo</i>	competent, capable
<i>patibbatam</i>	faithful wife
<i>paṭiggaṇha</i>	received
<i>patikaro</i>	compliant
<i>paṭikkama</i> , <i>paṭikkamāmi</i>	departed, returned
<i>paṭikkhepo</i>	refusing
<i>patikuṭṭati</i>	turned away
<i>paṭipannaṃ</i> , <i>paṭipajja</i>	walking, practice, practicing <i>literally walking on the path</i>
<i>paṭipathe</i> , <i>paṭippathe</i>	on the other side of road
<i>patiposito</i> (<i>pati</i> + <i>posito</i>)	nourished, fed
<i>paṭissunitvāna</i> (<i>paṭi</i> + <i>s</i> + <i>sunītvāna</i>)	promised (back + hearing)
<i>patitaṃ</i>	fallen down, disappearing
<i>paṭiṭṭhahim</i>	established
<i>paṭivedayi</i> , <i>paṭivedenti</i>	reports, announces, makes known
<i>paṭiyattaṃ</i> , <i>paṭiyādettha</i> , <i>paṭiyādetvā</i>	having prepared
<i>pāto</i>	morning
<i>paṭṭanaṃ</i>	port, port town
<i>patthitaṃ</i> , <i>patthita</i> , <i>patthemi</i> , <i>pattheti</i> , <i>patthayase</i> , <i>patthayim</i> , <i>patthayāno</i>	aspiring, aspire, aspired, aspires, attains
<i>patto</i> , <i>pattosmi</i> , <i>patvā</i> , <i>patvāna</i>	reach, reached, having reached
<i>pāvada</i>	tell, talk about
<i>pavaddhakāyo</i> (<i>pavaddha</i> + <i>kāyo</i>)	large bodied (grown + body)
<i>pavakkhissam</i>	recite
<i>pāvako</i>	fire
<i>pavanā</i> , <i>pavane</i> , <i>pavanaṃ</i>	forest
<i>pavanacārako</i> (<i>pavana</i> + <i>cārako</i>)	forest dweller (forest + dweller)
<i>pavaram</i>	excellent

<i>Pāli</i>	<i>English</i>
<i>pavassatha</i>	rains, pours down
<i>pavattito, pavattehi, pavattesi, pavattesiṃ, pavattayim, pavattetum pavedhayi, pavedhamāno</i>	expounder, spreader, turned, shown, do respect
<i>pavisāmi, pavesayi, pavisissāmi, pavisitvā, pāvisimhā, pāvisim, pavittṭhaṃ, pavittṭhassa</i>	trembling
<i>pelāya, pelake</i>	entering, entered, having entered
<i>pesesi</i>	basket
<i>pettikasambhavaṃ (pettika + sambhavaṃ)</i>	send
<i>phalaṃ, phalānaṃ, phaline</i>	named after father (ancestral + becoming)
<i>phālasamaṃ (phāla + samaṃ)</i>	fruit, fruiting
<i>pharasūhi</i>	like ploughshare (ploughshare + like)
<i>phassena, phussatiyā, phoṭetvā</i>	axe, hatchet
<i>phitaṃ</i>	contacted, touched, having touched, shaken
<i>phusati, phussati</i>	prosperity
<i>pīlito</i>	Phusa, Mother of Prince Vessantara
<i>pitā</i>	troubled
<i>pītaloḥitaṃ (pītaṃ + loḥitaṃ)</i>	father
<i>pītāmaha</i>	yellow and red (yellow + red)
<i>pīti</i>	paternal grandfather
<i>pītisukhena (pīti + sukhena)</i>	joy, rapture
<i>piṭṭhikaṇṭake</i>	rapture and happiness (rapture + happiness)
<i>pitumaggahesi (pitum + aggahesi)</i>	back-bone, spinal column
<i>pitumātu (pitu + mātu)</i>	seized father (father + seized)
<i>pivāmi</i>	father-mother (father + mother)
<i>piyaṃ, piyā, piye</i>	drinking
<i>piyamātuyā (piya + mātuyā)</i>	dear
<i>porisādo, porisādaṃ, porisādena, porisādakaṃ</i>	dear of mother (dear + of mother)
<i>posanaṃ, poseti, posayati</i>	Porisāda
<i>pubbacariyaṃ (pubba + cariyaṃ)</i>	nourished, bread-winner <i>literally nourisher</i>
<i>pubbajo</i>	past conduct (past + conduct)
<i>pubbakam, pubbake</i>	eldest, first-born
<i>pubbakammasamāyutto (pubba + kamma + samāyutto)</i>	in the past
	because of past kamma (past + kamma + fully yoked to)

<i>Pāli</i>	<i>English</i>
<i>pubbasālohitā</i> (<i>pubba</i> + <i>sālohitā</i>)	past kinsman (past + kinsman)
<i>pucchi</i> , <i>pucchimsu</i> , <i>pucchito</i>	asked
<i>pūjito</i>	worshipped
<i>pumo</i>	man
<i>puna</i>	again
<i>punadeva</i> (<i>puna</i> + <i>deva</i>)	again deva (again + deva)
<i>punāparam</i> (<i>puna</i> + <i>aparam</i>)	again in another (again + other)
<i>pundarikamva</i>	like White Lotus
<i>punehisi</i>	comes again
<i>punesanam</i> (<i>puna</i> + <i>esanam</i>)	wishes again (again + seeks)
<i>punidamabravi</i> (<i>puna</i> + <i>idaṃ</i> + <i>abravi</i>)	again spoke thus (again + thus + spoke)
<i>puññakāmo</i> (<i>puñña</i> + <i>kāmo</i>), <i>puññakāmassa</i> , <i>puññato</i>	desirous of merits (merits + desirous)
<i>puṇṇamāse</i>	full-moon day
<i>puññatthiko</i> (<i>puñña</i> + <i>atthiko</i>)	desirous of merits (merits + desirous)
<i>puññena</i>	merits
<i>pupphavatiyā</i>	Pupphavati City
<i>pūrahathova</i> (<i>pūra</i> + <i>hattho</i> + <i>va</i>)	with full hands (full + hands + like)
<i>puram</i>	fortress city
<i>puravaruttame</i> (<i>pura</i> + <i>vara</i> + <i>uttame</i>)	best fortress city (fortress city + best)
<i>pūrayitum</i>	fulfill
<i>puriso</i>	man
<i>pūritam</i> , <i>pūriya</i> , <i>pūrayiṃ</i> , <i>pūrento</i> , <i>pūreto</i>	filled
<i>puruttamam</i> (<i>puram</i> + <i>uttamam</i>), <i>puruttame</i>	best fortress city (fortress city + best)
<i>pūtikunāpasampunṇā</i>	completely filled with foul and loathsome (foul + corpse + completely filled)
<i>puttam</i> , <i>puttamva</i> , <i>putta</i> , <i>putto</i> , <i>puttā</i> , <i>putte</i> , <i>puttake</i> , <i>puttakam</i>	son
<i>puttho</i>	questioned
<i>rājā</i> , <i>rājāpi</i> , <i>rājānam</i>	king
<i>rajabhūtam</i> (<i>raja</i> + <i>bhūtam</i>)	becoming dust (dust + becoming)
<i>rājadvāramhi</i> (<i>rāja</i> + <i>dvāramhi</i>)	palace doors (king + doors)
<i>rajagate</i>	dusty
<i>rājakiriyāni</i> (<i>rāja</i> + <i>kiriyāni</i>)	I have business with the king (kingly + business)
<i>rājaputto</i> (<i>rāja</i> + <i>putto</i>)	prince (royal + son)

Pāli	English
<i>rājavethanaṃ</i> (<i>rāja + vethanaṃ</i>)	kingly dress (kingly + clothes)
<i>rajjam, rajjampi, rajjesu, rajjenamhi, rajjāmi, rañjāmi</i>	kingdom, kingship
<i>rājūpajīve</i> (<i>rāja + ūpajīve</i>)	subduing the kingdom (kingdom + subduing)
<i>rājuyyāne</i> (<i>rāja + uyyāne</i>)	royal garden (king + garden)
<i>rammaṃ, rammā, ramme, ramāmi, ramate, ramanīye</i>	delighting, delightful, indulge
<i>randhehi</i>	weak-spot, flaw
<i>rañño</i>	king
<i>ratanāmaye</i>	made of jewels
<i>ratanāni</i>	jewels
<i>rathaṃ, rathe, rathena</i>	chariot
<i>rathiyam, rathiyā</i>	road, highway, street
<i>ratiyā</i>	delight
<i>raṭṭhā</i>	country
<i>raṭṭhavaḍḍhana</i> (<i>raṭṭha + vaḍḍhana</i>)	increasing the country (country + increasing)
<i>rattim, rattiya</i>	night
<i>rattindivaṃ</i> (<i>rattim + divaṃ</i>)	night and day (night + day)
<i>ravanto, ravaṃ</i>	shouting
<i>raviṃḍale</i> (<i>ravi + maṇḍale</i>)	sun (sun + sphere)
<i>rodante, rodamaṇā</i>	crying, cries
<i>rogato</i>	disease
<i>ropeti, ropayitvāna</i>	cultivated, planted
<i>rudhirampi</i>	blood
<i>rukhamūle</i> (<i>rukha + mūle</i>)	at tree root (tree + root)
<i>rukkhato</i>	tree
<i>rūpaṃ</i>	form [beauty], harassed
ruru , <i>rurunāma</i> (<i>ruru + nāma</i>)	Ruru (Ruru + named)
<i>rururājacariyaṃ</i> (<i>ruru + rāja + cariyaṃ</i>), <i>rururājacariyā</i>	conduct of King Ruru (Ruru + king + conduct)
<i>sabalaṭṭhe</i> (<i>sa + balatṭhe</i>)	with soldiers (with + army / soldier)
<i>sabbabhava</i> (<i>sabba + bhava</i>)	all becomings (all + becomings)
<i>sabbakālaṃ</i> (<i>sabba + kālaṃ</i>), <i>sabbakālampi</i>	always (all + time)
<i>sabbakāmadado</i> (<i>sabba + kāma + dado</i>)	giver of all sensual pleasures (all + sensual pleasures + giver)
<i>sabbalokānukampako</i> (<i>sabba + loka + anukampako</i>)	compassionate for all worlds (all + worlds + compassionate)

<i>Pāli</i>	<i>English</i>
<i>sabbaṃ, sabbo, sabbe, sabbesaṃ, sabbeva, sabbattha</i>	all, everywhere, in every way, by all here, everything
<i>sabbaṅgasobhanā (sabba + aṅga + sobhanā)</i>	all limbs adorned (all + limbs + adorned)
<i>sabbaññutaṃ (sabba + aññutaṃ)</i>	omni-scient (all + understand)
<i>sabbapāṇinaṃ (sabba + pāṇinaṃ)</i>	all beings (all + beings)
<i>sabbasetaṃ (sabba + setaṃ)</i>	all-white (all + white)
<i>sabhāvaṃ (sva + bhāvaṃ)</i>	sincerely (self + nature)
<i>sabrahmacārī (sa + brahmacārī)</i>	co-farer of holy-life (co + farer of holy-life)
<i>saccabalamavassāya (sacca + balaṃ + avassāya)</i>	dependent on strength of truth (truth + strength + dependent)
<i>saccakiriyaṃ (sacca + kiriyaṃ)</i>	act of truth (truth + act)
<i>saccakiriyaṃakāsaṃ (sacca + kiriyaṃ + akāsi + ahaṃ)</i>	I did act of truth (truth + act + did + I)
<i>saccakiriyaṃuttamaṃ (sacca + kiriyaṃ + uttamaṃ)</i>	best act of truth (truth + act + best)
<i>saccaṃ, sacce, saccena</i>	truth
<i>saccapāramī (sacca + pāramī)</i>	perfection of truth (truth + perfection)
<i>saccasavhaya (sacca + savhaya)</i>	named Sacca (true + named)
<i>saccatāpasacariyaṃ (sacca + tāpasa + cariyaṃ), saccatāpasacariyā</i>	conduct of Ascetic Sacca (Sacca + ascetic + conduct)
<i>saccatejabalassito (sacca + teja + bala + assito)</i>	dependent on the heat and strength of truth (truth + heat + strength + dependent)
<i>saccavācānurakkhiya (sacca + vācā + anurakkhiya), saccavācānurakkhanto</i>	guarding the truthful words (truth + words + protecting)
<i>saccavajjena (sacca + vajjena)</i>	by truthful words (truthful + words)
<i>saccavaraṃ (sacca + varaṃ), saccavare</i>	highest truth (truth + highest)
<i>sadā</i>	always
<i>saddaṃ, saddo, saddāyanta</i>	words, sounds
<i>sādhū, sādhu, sādhuṭṭi, sādhuṭṭhāraṃ (sādhuṭṭhāraṃ)</i>	Good, good deed (good + deed)
<i>sādiso</i>	like
<i>sāgareva (sāgara + eva)</i>	like one in sea (sea + like)
<i>sāgarūpamaṃ (sāgara + ūpamaṃ)</i>	simile of sea (sea + simile)
<i>saggagamanatthāya (sagga + gamana + atthāya)</i>	to go to heaven (heaven + going + reason)
<i>saha</i>	together

<i>Pāli</i>	<i>English</i>
<i>sahadattho</i> (<i>saha + dattho</i>)	bitten by (by + bitten)
<i>sahadhammā</i> (<i>saha + dhammā</i>)	co-farer in Dhamma (with + Dhamma)
<i>sahajā</i>	born together with me, easy
<i>sahakate</i> (<i>saha + kate</i>)	done together (together + done)
<i>sahanto</i>	bear, tolerate
<i>sahaparijanaṃ</i> (<i>saha + pari + janaṃ</i>)	with close ones (with + surrounding + people) <i>literally servants, attendants, retinue</i>
<i>sahasacce</i> (<i>saha + sacce</i>)	with truth (with + truth)
<i>sahāyo, sahāyā</i>	companion
<i>sahorodhe</i> (<i>saha + orodhe</i>)	with queens (with + harem-women)
<i>sāhukāraṃ</i>	wealthy person
<i>sajanaṃ</i> (<i>sa + janaṃ</i>)	with people (with + people)
<i>sajjassaṃ</i> (<i>sajja + assaṃ</i>)	chariot & horses (chariot + horses)
<i>sakā</i>	own, self
<i>sakabhuttāpi</i> (<i>saka + bhuttā + api</i>)	what you have used (self + used + too)
<i>sakajīvitapariccāgo</i> (<i>saka + jīvita + pari + c + cāgo</i>)	renouncing own life (own + life + completely + giving away)
<i>sakalaṃ</i>	entire, complete
<i>sakamassame</i> (<i>sakam + assame</i>), <i>sakamassamaṃ</i>	in my own ashram (own + hermitage)
<i>sakamattānaṃ</i> (<i>sakaṃ + attānaṃ</i>), <i>sakattānaṃ</i>	myself (with + self)
<i>sakānanaṃ</i> (<i>sa + kānanaṃ</i>)	with gardens (with + gardens)
<i>sakañātibhi</i> (<i>saka + ñātibhi</i>), <i>sañātibhi</i>	with relatives (with + relatives)
<i>sakaṭāhena</i> (<i>sa + kaṭāhena</i>)	in his pot (his + receptacle)
<i>sake</i>	own
<i>sakhilā</i>	of kind speech
<i>sakimpī</i>	once, again, repeatedly
<i>sakkā</i>	Sākyans, possible
<i>sakkaṃ, sakko, sakkassa, sakkena</i>	Sakka, Deva, Lord of Heaven of Thirty-Three, another name for Indra
<i>sallāpaṃ, sallapante</i>	conversation, discussion
<i>samāḍānaṃ</i> (<i>saṃ + āḍānaṃ</i>), <i>samāḍiyyiṃ</i>	fully undertake (fully + undertake)
<i>samādapento</i>	roused, caused

Pāli	English
<i>samāgatā</i> (<i>saṃ + āgatā</i>), <i>samāgami</i> , <i>samāgantvā</i>	associate, partner (got + together)
<i>samaggaṃ</i> , <i>samaggā</i>	unity, united
<i>samako</i> , <i>samo</i>	equal, equanimous
<i>samaṃ</i>	even, uprightness, tranquility, peace
<i>samānaya</i> , <i>samānayaṃ</i>	brought
<i>samaṇe</i>	renunciates
<i>sāmaññāpagato</i> (<i>sāmañña + apagato</i>)	departed from renunciate life (renunciate + departed from)
<i>samāpanno</i>	entered upon
<i>samarocayaṃ</i>	well-pleased
<i>samasādisaṃ</i> (<i>sama + sādisaṃ</i>)	equal (equal + equal)
<i>sambhāvayamāno</i> (<i>saṃ + bhāvayamāno</i>)	origination, becoming (full + becoming)
<i>sambodhimanupattiyaṃ</i> (<i>saṃ + bodhiṃ + anupattiyaṃ</i>)	reached self-enlightenment (self + enlightenment + reached)
<i>sambodhimuttamaṃ</i> (<i>saṃ + bodhiṃ + uttamaṃ</i>)	best self-enlightenment (self + enlightenment + best)
<i>sameti</i>	subside, agrees, appeases, get together
<i>samijjhatha</i>	fulfilled
<i>sāmiṃ</i>	husband
<i>samimhā</i>	get together
<i>samitto</i> (<i>sa + mitto</i>)	with friend (with + friend)
<i>samma</i>	good sir <i>literally equal</i>
<i>sammaddantepi</i>	fully tamed (fully + tamed), trample upon, tread under foot
<i>sammānanāvamānane</i> (<i>sa + m + māna + nā + va + mānane</i>)	revered or unrevered (with + reverence + no + or + reverence)
<i>sammāno</i> (<i>sa + m + māno</i>)	revered (with + reverence)
<i>sammāsambuddhassa</i>	rightly self-enlightened
<i>(sammā + saṃ + buddhassa)</i>	(rightly + self + enlightened)
<i>sammodamāno</i> (<i>sammoda + māno</i>)	friendly (friendship + desirous)
sāmo	Suvaṇṇasāma
<i>sampattiṃ</i> , <i>sampatti</i> , <i>sampattī</i>	fortune
<i>sampīle</i> (<i>saṃ + pīle</i>)	in confinement (with + trouble)
<i>samsayo</i>	doubt
<i>saṃsito</i>	associated with
<i>samuppanne</i> (<i>saṃ + uppanne</i>)	arisen (fully + arisen)
<i>saṃvacchare</i>	year
<i>saṃvaddho</i>	grew up
<i>saṃvegamaṃ</i> , <i>saṃvijjimaṃ</i> (<i>saṃ + vijjimaṃ</i>)	deep agitation (full + agitation)

<i>Pāḷi</i>	English
<i>saṃvegamanubrūhayiṃ</i> (<i>saṃ</i> + <i>vegamaṃ</i> + <i>anubrūhayiṃ</i>)	having cultivated deep agitation (full + agitation + having cultivated)
<i>saṃviggaṃmānaso</i> (<i>saṃ</i> + <i>vigga</i> + <i>mānaso</i>), <i>saṃviggaṃmānasā</i>	with deeply agitated mind (fully + agitated + mind)
<i>sañcicca</i>	purposely, intentionally
<i>sanegamā</i> (<i>sa</i> + <i>negamā</i>), <i>sanegame</i> , <i>sanigamaṃ</i> (<i>sa</i> + <i>nigamaṃ</i>)	with townships (with + townships)
<i>saṅgahāmi</i> (<i>saṃ</i> + <i>gahāmi</i>), <i>saṅgahesu</i> , <i>saṅgaṇhāmi</i>	I collect (fully + grab), friendship, relationships
<i>saṅgahavattūhi</i> (<i>saṅgaha</i> + <i>vattūhi</i>)	sustaining things (collecting + things)
<i>saṅgāmaṃvijayuttamaṃ</i> (<i>saṅgāma</i> + <i>vijaya</i> + <i>uttamaṃ</i>)	best winning the battle (battle + winning + best)
<i>saṅgaram</i>	promise
<i>sañjayena</i>	Sañjaya
<i>saṅkappamaññāya</i> (<i>saṅkappaṃ</i> + <i>aññāya</i>)	understanding the intention (intention + understanding)
<i>saṅkappo</i>	intention
<i>saṅkhacariyaṃ</i> (<i>saṅkha</i> + <i>cariyaṃ</i>), <i>saṅkhacariyā</i>	conduct of Saṅkha (Saṅkha + conduct)
<i>saṅkhapālacariyaṃ</i> (<i>saṅkhapāla</i> + <i>cariyaṃ</i>), <i>saṅkhapālacariyā</i>	conduct of Saṅkhapāla (Saṅkhapāla + conduct)
<i>saṅkhapālo</i> , <i>saṅkhapālassa</i>	Saṅkhapāla
<i>saṅkhipiṃsu</i>	shortened
<i>saṅkha</i> , <i>saṅkhasavhaya</i> (<i>saṅkha</i> + <i>savhaya</i>)	named Saṅkha (Saṅkha + named)
<i>saññāpesiṃ</i>	convince
<i>santaṃ</i> , <i>santi</i> , <i>santike</i>	peaceful, have, am
<i>santatta</i> , <i>santatto</i>	heated, burning up, scorching hot
<i>santuttho</i>	satisfied
<i>sapabbataṃ</i> (<i>sa</i> + <i>pabbataṃ</i>)	with mountains (with + mountains)
<i>saparijjano</i> (<i>sa</i> + <i>pari</i> + <i>j</i> + <i>jano</i>)	with close ones (with + surrounding + people) <i>literally servants, attendants, retinue</i>
<i>sappañño</i> (<i>sa</i> + <i>p</i> + <i>pañño</i>)	wise ones (with + wisdom) [Arahant]
<i>sappo</i>	snake
<i>sarājake</i> (<i>sa</i> + <i>rājake</i>)	including king (including + king)
<i>sarāmi</i> , <i>sarivā</i>	recollecting, having recollected
<i>sārathī</i>	charioteer

Pāli	English
<i>sārattagadhito</i> (<i>sāratta + gadhito</i>)	impassioned with lust (impassioned + bonded)
<i>saraṭṭhakā</i> (<i>sa + raṭṭhakā</i>), <i>saraṭṭhake</i> , <i>saraṭṭhakam</i>	entire country (with + country)
<i>sare</i>	reed, arrow
<i>sariṃ</i>	to hear, recollect
<i>sarīrakiccaṃ</i> (<i>sarīra + kiccaṃ</i>)	bodily necessary (bodily + what needs to be done)
<i>sarīraṃ</i> , <i>sarīrasmiṃ</i>	body, bodily
<i>sarīrānugataṃ</i> (<i>sarīra + anugataṃ</i>)	concerning body (body + related to)
<i>sasāgarantaṃ</i> (<i>sa + sāgara + antaṃ</i>)	until shores of sea (with + sea + end)
<i>sasako</i>, <i>saso</i>	Rabbit
<i>sasapaṇḍitacariyaṃ</i> (<i>sasa + paṇḍita + cariyaṃ</i>), <i>sasapaṇḍitacariyā</i>	conduct of Sasapaṇḍita (rabbit + wise + conduct)
<i>sasatthahatthūpagataṃ</i> (<i>sa + sattha + hattha + ūpagataṃ</i>)	approached with sword in hand (with + sword + in hand + approached)
<i>satabhāgo</i> (<i>sata + bhāgo</i>)	hundred times (hundred + parts)
<i>sataguṇato</i> (<i>sata + guṇato</i>)	hundred virtues (hundred + characteristics)
<i>sataṃ</i>	one hundred, good
<i>satasahassee</i> (<i>sata + sahassee</i>)	hundred thousand (hundred + thousand)
<i>sato</i> [<i>santo</i>]	being, existing, was
<i>satta</i> , <i>sattā</i> , <i>satte</i> , <i>sattamaṃ</i>	Seven, beings
<i>sattāhaṃ</i> (<i>satta + ahaṃ</i>), <i>sattāhamevāhaṃ</i>	for seven days I (seven days + I)
<i>sattakkhattuṃ</i> (<i>satta + k + khattuṃ</i>)	seven lives [seven times]
<i>sattarājapurohito</i> (<i>satta + rāja + purohito</i>)	religious advisor to seven kings (seven + kings + religious advisor)
<i>sattarājjesu</i> (<i>satta + rājjesu</i>)	by seven kings (seven + kings)
<i>saṭṭhirājasahassāni</i> (<i>saṭṭhi + rāja + sahassāni</i>)	sixty-thousand kings (sixty + kings + thousand)
<i>sattibhi</i>	by spears
<i>sattu</i>	enemy
<i>sāvayaṃ</i> , <i>sāvetvā</i> , <i>sāvayaivā</i>	announced, having announced, having sounded, listeners
<i>sāyaṃ</i> (<i>sā + ayaṃ</i>)	evening or she
<i>sayambhuṃ</i>	Pacceka Buddha, self-created, self-made

<i>Pāḷi</i>	English
<i>sayameva</i> (<i>sayam</i> + <i>eva</i>)	self, myself, itself
<i>sayamevonaṭā</i> (<i>sayam</i> + <i>eva</i> + <i>onaṭā</i>), <i>sayamevonaṃitvāna</i> (<i>sayam</i> + <i>eva</i> + <i>onaṃitvāna</i>)	themselves bending down (itself + stooping)
<i>sayanam</i> , <i>sayane</i> , <i>sayāmi</i> , <i>seyyam</i>	bed, I sleep
<i>sayanavare</i> (<i>sayana</i> + <i>vare</i>)	highest bed (bed + highest)
<i>sāyañca</i> (<i>sāyam</i> + <i>ca</i>)	evening too (evening + too)
<i>semi</i>	sleep, lie-down
<i>senāpatipurohitā</i> (<i>senā</i> + <i>pati</i> + <i>purohitā</i>)	general-advisor (army + lord + advisor)
<i>setacchattam</i> (<i>seta</i> + <i>c</i> + <i>chattam</i>)	white parasol (white + umbrella)
<i>seṭṭhe</i>	best
<i>sevako</i>	servant
<i>siddham</i> , <i>sijjhati</i>	accomplished, mastered
<i>sīhabyagghe</i> (<i>sīha</i> + <i>byagghe</i>), <i>sīhabyagghehi</i>	lions-tigers (lions + tigers)
<i>sikhī</i>	fire, peacock
<i>sīlabalā</i> (<i>sīla</i> + <i>balā</i>)	strength of virtue (virtue + strength)
<i>sīlabbatam</i> (<i>sīla</i> + <i>v</i> + <i>vattam</i>)	precepts (virtue + rituals)
<i>sīlabbatamanussarim</i> (<i>sīla</i> + <i>v</i> + <i>vattam</i> + <i>anussarim</i>)	recollecting precepts (virtue + rituals + recollecting)
<i>sīlabbatasamappito</i> (<i>sīla</i> + <i>v</i> + <i>vattam</i> + <i>samappito</i>)	fully given to precepts (virtue + rituals + fully given to)
<i>sīlaguṇam</i> (<i>sīla</i> + <i>guṇam</i>), <i>sīlaguṇo</i>	characteristics of virtue (virtue + characteristics)
<i>sīlaguṇamupāgato</i> (<i>sīla</i> + <i>guṇam</i> + <i>upāgato</i>)	approached characteristics of virtue (virtue + characteristics + approached)
<i>sīlaguṇūpeto</i> (<i>sīla</i> + <i>guṇam</i> + <i>ūpeto</i>)	characteristics of virtue arisen (virtue + characteristics + arisen)
<i>sīlakhāṇḍabhayā</i> (<i>sīla</i> + <i>khaṇḍa</i> + <i>bhayā</i>)	fear of breaking of virtues (virtues + breakage + fear)
<i>sīlam</i> , <i>sīlañca</i> , <i>sīlāni</i> , <i>sīlena</i>	virtues, precepts, morality
<i>sīlānurakkhisa</i> (<i>sīlam</i> + <i>anurakkhisa</i>)	protects virtues (virtues + protects)
<i>sīlapāramī</i> (<i>sīla</i> + <i>pāramī</i>), <i>sīlapāramīti</i>	perfection of virtues (virtues + perfection)
<i>sīlapāraminiddeso</i> (<i>sīla</i> + <i>pāramī</i> + <i>niddeso</i>)	exposition on perfection of virtues (virtues + perfection + exposition)

<i>Pāli</i>	<i>English</i>
<i>sīlapāramipūriyā</i> (<i>sīla</i> + <i>pāramī</i> + <i>pūriyā</i>)	fulfilled the perfection of virtues (virtues + perfection + fulfilled)
<i>sīlarakkhāya</i> (<i>sīla</i> + <i>rakkhāya</i>)	protecting virtues (virtues + protecting)
<i>sīlavataṃ</i> , <i>sīlavantiṃ</i> (<i>sīla</i> + <i>vantiṃ</i>), <i>sīlato</i> , <i>sīlavā</i>	virtuous (virtues + having)
<i>sīlavītikkamo</i> (<i>sīla</i> + <i>vitikkamo</i>)	transgressing virtues (virtue + transgression)
<i>sineruvanaṇṇasakā</i> (<i>sineru</i> + <i>vana</i> + <i>ṇṇasakā</i>)	Meru mountain-and-forests (Sineru Mountain + forests)
<i>siṅgālo</i>	jackal
<i>siṅgehi</i>	by horns
<i>sīsam</i> , <i>sirasmiṃ</i>	head, by head
<i>sītodakam</i> (<i>sīta</i> + <i>odakam</i>)	cool water (cool + water)
<i>sivaka</i> , <i>sivako</i>	Sivaka, surgeon of King Sivi
<i>sivayo</i>	Sivī people
<i>sivi</i> , <i>sivirājā</i> (<i>sivi</i> + <i>rājā</i>), <i>sivināmāsi</i> (<i>sivi</i> + <i>nāmāsi</i>)	Sivi, Sivirāja (Sivi + King), named Sivi (Sivi + named)
<i>sivirājacariyaṃ</i> (<i>sivi</i> + <i>rāja</i> + <i>cariyaṃ</i>), <i>sivirājacariyā</i>	conduct of Sivirāja (Sivi + King + conduct)
<i>siyaṃ</i>	be, exist, am
<i>so</i> , <i>sopi</i> (<i>so</i> + <i>api</i>), <i>sopettha</i> (<i>so</i> + <i>api</i> + <i>ettha</i>), <i>sohaṃ</i> (<i>so</i> + <i>ahaṃ</i>), <i>sā</i> (feminine), <i>sāpi</i> (<i>sā</i> + <i>pi</i>)	he, he too (he + too), he too here (he + too + here), [that he] I, she, she too (she + too)
<i>soceyyanuddayā</i> (<i>soceyya</i> + <i>anuddayā</i>)	purity and compassion (purity + compassion)
<i>sokā</i> , <i>sokāya</i>	sorrows
<i>sokanudā</i> (<i>soka</i> + <i>nudā</i>)	dispeller of sorrows (sorrows + dispeller)
<i>sokasallite</i> (<i>soka</i> + <i>sallite</i>)	smeared with sorrows (sorrows + smeared)
<i>soḷasakarīsāni</i> (<i>soḷasa</i> + <i>karīsāni</i>)	sixteen lengths (sixteen + lengths)
<i>soḷasaṃ</i>	sixteen
<i>soḷasitthisahassānaṃ</i> (<i>soḷasa</i> + <i>itthi</i> + <i>sahassānaṃ</i>)	sixteen thousand women (sixteen + women + thousand)
<i>somanassacariyaṃ</i> (<i>somanassa</i> + <i>cariyaṃ</i>), <i>somanassacariyā</i>	conduct of Somanassa (Somanassa + conduct)
<i>somanasso</i> , <i>somanassoti</i>	Somanassa
<i>soṇanando</i> (<i>soṇo</i> + <i>nando</i>)	Sona and Nanda
<i>soṇapaṇḍitacariyaṃ</i> (<i>soṇa</i> + <i>paṇḍita</i> + <i>cariyaṃ</i>), <i>soṇapaṇḍitacariyā</i>	conduct of Soṇapaṇḍita (golden + wise + conduct)
<i>soṇḍāya</i>	elephant trunk

Pāḷi	English
soṇo	Soṇa, also known as Soṇa Paṇḍita, elder brother of Nanda
<i>sotañca</i> (<i>sotaṃ</i> + <i>ca</i>)	ear too (ear + too)
<i>sotthiye</i>	be well
<i>subhā</i>	beautiful
<i>sudaṃ</i>	pleonastic particle [in this way, just, is, was, has been]
<i>sukataṃ</i> (<i>su</i> + <i>kataṃ</i>)	well-built (well + made)
<i>sukhadukkhe</i> (<i>sukha</i> + <i>dukkhe</i>)	in happiness-suffering (happiness + suffering)
<i>sukhaṃ</i>	happiness
<i>sukhasamappite</i> (<i>sukha</i> + <i>samappite</i>)	fully given to happiness (happiness + fully given to)
<i>sukhāvahaṃ</i> (<i>sukhaṃ</i> + <i>āvahaṃ</i>)	bringing happiness (happiness + inviting)
<i>sukhedhito</i>	delicately nurtured
<i>sukhumālo</i> , <i>sukhumālā</i>	delicate ones
<i>sūlamāropanaṃ</i> (<i>sūlaṃ</i> + <i>āropanaṃ</i>)	impaled on dart (dart + impaled)
<i>sūlehi</i>	dart
<i>sumāpaya</i> (<i>su</i> + <i>māpaya</i>), <i>sumāpayi</i>	well proportioned (well + measured)
<i>suññe</i>	empty, emptiness
<i>suṇohi</i>	listen
<i>supakkakālamaññāya</i> (<i>su</i> + <i>pakka</i> + <i>kālaṃ</i> + <i>aññāya</i>)	when you know I am well-cooked (well + cooked + time + knowing)
<i>sūriyātape</i> (<i>sūriyaṃ</i> + <i>tape</i>), <i>sūriyasantāpe</i> (<i>sūriyasam</i> + <i>tāpe</i>)	sun heat (sun + heat)
<i>susamāhito</i> (<i>su</i> + <i>samāhito</i>)	well-restrained (well + restrained)
<i>susāne</i>	in cemetery
<i>susikkhitaṃ</i> (<i>su</i> + <i>sikkhitaṃ</i>)	well-trained (well + learned)
<i>suṣilavā</i> (<i>su</i> + <i>ṣilavā</i>)	virtuous (good + virtues)
<i>susiraṃ</i>	decayed, full of holes, perforated
<i>susumārena</i>	by crocodiles
<i>sutadhammo</i> (<i>suta</i> + <i>dhammo</i>)	the Dhamma heard (heard + Dhamma)
<i>sutasomacariyaṃ</i> (<i>suta</i> + <i>soma</i> + <i>cariyaṃ</i>), <i>sutasomacariyā</i>	conduct of Sutasoma (heard + Soma + conduct)
sutasomo (<i>suta</i> + <i>somo</i>)	Sutasoma (heard + Soma)
<i>sutattakanakasannibho</i> (<i>sutatta</i> + <i>kanaka</i> + <i>sannibho</i>)	resembling blazing-hot gold (blazing-hot + gold + resembling)
suttapoto	otter
<i>sutvā</i> , <i>sutvāna</i>	having heard

Pāli	English
<i>suvaṇṇabimbaṃva</i> (<i>suvaṇṇa + bimbaṃ + va</i>)	like golden image (golden + image + like)
<i>suvaṇṇasāmacariyaṃ</i> (<i>suvaṇṇa + sāma + cariyaṃ</i>), <i>suvaṇṇasāmacariyā</i>	conduct of Suvaṇṇasāma (golden + understanding + conduct)
<i>suvaṭṭhi</i>	be well
<i>tadā, tadāpi, tadāhaṃ</i> (<i>tadā + ahaṃ</i>)	then, at that time, then I (then + I)
<i>tādisaṃ</i>	thus ones
<i>taduppatitvā</i> (<i>tada + uppatitvā</i>)	having jumped up (thus + having arisen)
<i>tahim</i>	here
<i>tajjento</i>	reviling, blaming
<i>tālaminaṃva</i> (<i>tālaṃ + inṇaṃ + va</i>)	shaking like palm tree (palm tree + shaking + like)
<i>taṃ</i>	you, that, him
<i>taṃ, tamaṃ</i> (<i>taṃ + ahaṃ</i>)	you, them (them + I)
<i>tamadhiṭṭhānaṃ</i> (<i>taṃ + adhiṭṭhānaṃ</i>)	thus strongly determined (thus + strongly determined)
<i>tamaṃ</i>	darkness
<i>tamothaṭaṃ</i> (<i>tamaṃ + otthaṭaṃ</i>)	covered by darkness (darkness + covered)
<i>taṇḍulā</i>	puffed rice
<i>tāni</i>	these, them, those
<i>taññevādhīpatiṃ</i> (<i>taṃ + eva + adhipatiṃ</i>)	mastering that (that + itself + mastering)
<i>tāpaso</i>	ascetic
<i>tapatejēna</i> (<i>tapa + tejeṇa</i>)	ascetic powers (practice of morality + by power)
<i>tapociṇṇo</i>	practice of morality
<i>tapogūṇaṃ</i> (<i>tapo + gūṇaṃ</i>)	characteristics of practice of morality (practice of morality + characteristics)
<i>tappaccayā</i> (<i>tad + p + paccayā</i>)	because of that (that + because of)
<i>tappetvā</i>	having satisfied
<i>taritukāmo</i> (<i>taritu + kāmo</i>)	desirous of crossing-over (crossing-over + desirous)
<i>taruṇo</i>	young boy
<i>tasitavedhito</i>	frightened-trembled (frightened + trembled)
<i>tasito, tasitā, tasissati</i>	frightened, thirsty
<i>tasmiṃ, tasmā</i>	that
<i>tāso</i> (<i>tā + so</i>)	there he (there + he)

Pāli	English
<i>tassa, tassā</i> (feminine), <i>tasseva</i> (<i>tassa</i> + <i>eva</i>), <i>tassāhaṃ</i> (<i>tassa</i> + <i>ahaṃ</i>) (<i>tassā</i> + <i>ahaṃ</i>)	his, her, like him (like + him), his/her I (his + I) (her + I) <i>Note: I is not always translated</i>
<i>tassidamabravi</i> (<i>tassa</i> + <i>idaṃ</i> + <i>abravi</i>)	spoke to her thus (her + thus + spoke)
<i>tassuddānaṃ</i> (<i>tassa</i> + <i>uddānaṃ</i>)	therefore said [contents]
<i>tāta</i>	father, dear
<i>tathaṃ, tatheva, tathevāhaṃ</i>	so, thus, like, thusness, true, real
<i>tatiyaṃ, tatiyo, tatiyampi</i>	third
<i>tato</i>	thereupon, from there, then
<i>tatta, tattāya</i>	burning
<i>tattha, tatthāhaṃ</i> (<i>tatthā</i> + <i>ahaṃ</i>)	there, thus, thus I (thus + I)
<i>tatthacchi</i> (<i>tattha</i> + <i>acchi</i>)	there waited (there + stayed)
<i>tatthaddasaṃ</i> (<i>tattha</i> + <i>d</i> + <i>dasam</i>)	seeing there (there + seeing)
<i>tattheva</i>	there and then, similar
<i>tava</i>	your [him or her], you
<i>tāvade</i>	immediately
<i>tavānucchavo</i> (<i>tava</i> + <i>anucchavo</i>)	proper for you (you + suitable)
<i>tayo</i>	three, third
<i>te, tehi</i>	they, them, those
<i>tejena</i>	power, light, fire, by the arrow shaft
<i>temiyacariyaṃ</i> (<i>temiya</i> + <i>cariyaṃ</i>), <i>temiyacariyā</i>	conduct of Temiya (Temiya + conduct)
temiyoti	Temiya, also called Mūgapakkha
<i>tena, tenāhaṃ</i> (<i>tena</i> + <i>ahaṃ</i>)	therefore, at that time, because of that, therefore I (therefore + I)
<i>tenevāhaṃ</i> (<i>tena</i> + <i>eva</i> + <i>ahaṃ</i>)	therefore I (therefore + I)
<i>terasamaṃ</i>	thirteen
<i>tesaṃ, tesampi, tesāhaṃ</i> (<i>tesaṃ</i> + <i>ahaṃ</i>)	theirs, for them, to them (to them + I)
<i>teva</i>	thus, that, such
<i>thalaṃ</i>	land
<i>thānaṃ, thānā, thānesu</i>	state, place
<i>thānasatesu</i> (<i>thāna</i> + <i>satesu</i>)	in hundred places (places + hundred)
<i>thapayitvā</i>	having established, keeping them aside
<i>thitaṃ, thatvā, thatvāna</i>	standing, stood
<i>thusarāsiṃva</i> (<i>thusa</i> + <i>rāsiṃ</i> + <i>va</i>)	like a heap (like + heap)
<i>ti</i>	so, it is
<i>tidivābhibhū</i> (<i>tidivaṃ</i> + <i>abhibhū</i>)	Lord of Tāvatiṃsa Heaven, Sakka

Pāli	English
<i>tikkhattuṃ</i> (<i>ti + k + khattuṃ</i>)	three times (three + times)
<i>tilā</i>	sesame seeds
<i>tiṇa, tinato, tiṇena</i>	grass
<i>tiṇapaṇṇasākaphalabhakkho</i> (<i>tiṇa + paṇṇa + sāka + phala + bhakkho</i>)	grass-leaves-vegetables-fruits eater (grass + leaves + vegetables + fruits + eater)
<i>tiṇhasattiyā</i> (<i>tiṇha + sattiyā</i>)	sharp spears (sharp + by spears)
<i>tīre</i>	[river]bank
<i>tissā</i>	third-born
<i>tīsu</i>	three
<i>tiṭṭhāmi, tiṭṭhateso</i> (<i>tiṭṭhata + eso</i>)	I stand, there he stood (stood + there he)
<i>tomarehi</i>	lancing
<i>tuccho</i>	empty, void
<i>tulābhūto</i> (<i>tulā + bhūto</i>)	become balanced (balance + become)
<i>tumulo</i>	loud, pandemonium
<i>tuttavegahataṃ</i> (<i>tutta + vegaṃ + hataṃ</i>)	pricked by a pike (spear + force + pricked)
<i>tuṭṭhahaṭṭhā</i> (<i>tuṭṭha + haṭṭhā</i>)	satisfied-overjoyed (satisfied + overjoyed)
<i>tuṭṭhamānaso</i>	mentally satisfied (satisfied + minded)
<i>tuvaṃ, tuyhaṃ, tuyhesā, tvaṃ, tvampi, tvamsi</i>	you, your
<i>tyāhaṃ</i> (<i>te + ahaṃ</i>)	we, us (they + I)
<i>ubbiggā</i> (<i>ubbiddhā</i> likely an error)	anxiously
<i>ubhinnaṃ, ubho, ubhopi</i> (<i>ubho + pi</i>)	both, and both (both + and)
<i>udakaṃ, udaka, udakampi</i> (<i>udakaṃ + pi</i>)	water, water too (water + too)
<i>udakañjali</i> (<i>udaka + añjali</i>)	water in hand (water + in hand)
<i>uddhaṃ</i>	head, upwards, high
<i>uddharantaṃ, uddharitvāna</i>	having taken, having drawn-out
<i>uggatā, uggate</i>	risen-up, lofty
<i>uggatāpano</i> (<i>ugga + tāpano</i>), <i>uggatāpanaṃ</i>	mighty ascetic (fierce + ascetic)
<i>ujjālehi</i>	lighted-up
<i>ukkaṇṭhitomhi</i> (<i>ukkaṇṭhito + amhi</i>)	I am discontent (discontent + I am)
<i>ukkipantaṃ</i>	rejecting, raising up
<i>ūnanaṃ</i>	deficiency
<i>uṇhe</i>	hot
<i>upaddutaṃ, upadduto</i>	troubled, tyrannized

<i>Pāḷi</i>	English
<i>upadhārayi</i>	consider
<i>upadhāveyyam</i>	racing, keep coming
<i>upagacchāmi, upagacchati, upagacchanti, upagantvā, upagantvāna, upagataṃ, upagamma</i>	approached
<i>upāgamiṃ, upāgami, upāgacchi, upāgamuṃ, upāgantoṃ, upagañchiṃ, upagañchi, upagañchu, upagañchum</i>	practicing, approached
<i>upāhanā</i>	footwear
<i>upaharanti</i>	brings, gives
<i>upahatā</i>	injuring
<i>upanayī</i>	serving
<i>upanidhāyahaṃ (upanidhāya + ahaṃ)</i>	comparable to (comparable to + I)
<i>upanisīdiya</i>	sitting near
<i>upapajjatha</i>	arose, born
<i>upari</i>	above, upon
<i>uparodanti</i>	whining
<i>upasaṅkami</i>	approaching
<i>upatthito, upatthahitoṃ</i>	present, established, started
<i>upavassathuposathaṃ (upavassatha + uposathaṃ)</i>	observed uposatha
<i>upāvisiṃ</i>	sat down
<i>upavuttham</i>	observed, sat down
<i>upāyanānūpanenti (upāyana + anūpanenti)</i>	gifts and drinks (presents + drinks)
<i>upāyena, upāyanam</i>	mean, stratagem
<i>upekkhāpāramī (upekkhā + pāramī)</i>	perfection of equanimity (equanimity + perfection)
<i>upetānam</i>	approached, arrives, arises
<i>uposathaṃ, uposathamhi, uposathe</i>	Uposatha is the Buddhist day for practice and meditation
<i>uppajji</i>	arise, arisen
<i>uppāfetvā</i>	to remove, tear out
<i>uragādhibhū (uraga + adhibhū)</i>	lord of snakes (snakes + lord)
<i>ūrukkhambho (ūru + k + khambho)</i>	thighs like pole (thighs + pole)
<i>ussāvabindum (ussāva + bindum)</i>	dew drop (dew drop)
<i>usum</i>	arrow
<i>uttamaṅgam (uttama + aṅgam)</i>	head (best + body part)
<i>uttamattho (uttama + attho)</i>	for highest goal (highest + for goal), best aim (best + aim)
<i>uttamo</i>	best

<i>Pāli</i>	English
<i>uttariyaṃ</i>	unique
<i>uttasati</i>	alarmed
<i>utṭhehi</i>	rise, rising up, rose, rising [early]
<i>uyyānadassanaṃ (uyyāna + dassanaṃ)</i>	to see garden (garden + to see)
<i>vā</i>	or
<i>vācaṃ, vācā, vacanaṃ</i>	word, verbally, words
<i>vacanamabravi (vacanaṃ + abravi), vacanamabraviṃ</i>	spoke words (words + spoke)
<i>vadanti</i>	speaks
<i>vaddhanti</i>	increase, growth
<i>vaddhitūpari (vaddhita + ūpari)</i>	grow beyond (grow + beyond)
<i>vadhako, vadhissanti</i>	assassin, assassinated by, struck-off
<i>vāhasi</i>	felt responsible, carried away
<i>vāhi</i>	like
<i>vajjesi</i>	in blamable
<i>valigatto (vali + gatto), valitagatto</i>	wrinkled limbs (wrinkled + limbs)
<i>vāmaṃ</i>	left
<i>vammikamuddhani (vammika + muddhani)</i>	top of ant hill (ant hill + top)
<i>vanacaro (vana + caro)</i>	forest dweller (forest + dweller)
<i>vanadāho (vana + dāho)</i>	forest fire (forest + fire)
<i>vanadugge (vana + dugge)</i>	forest fort (forest + fort)
<i>vanaṃ, vane</i>	forest
<i>vanamupāgami (vanaṃ + upāgami)</i>	approached forest (forest + approached)
<i>vanditva, vanditvā</i>	having paid homage
<i>vanibbako, vanibbake, vaṇibbake, vāṇijo</i>	those in need (travelling salesmen)
<i>vaṅkaṃ, vaṅkanta, vaṅkata, vaṅkantapabbato</i>	Vaṅka mountain
<i>vaṇṇaṃ</i>	respect, color, beauty, class
<i>vāpi (va + api) (vā + api)</i>	or else (or + else), is like (like + is)
<i>varabhadde (vara + bhadde)</i>	Boon, O good one (boon + good)
<i>varam, vare</i>	better, highest, boon
<i>varamadaṃsu (varam + adaṃsu)</i>	gave boon (highest + gave)
<i>varamayācisaṃ (varam + ayācisaṃ)</i>	asked for boon (boon + asked)
<i>vari</i>	one who has boons
<i>varuttamaṃ (varam + uttamaṃ), varuttame</i>	highest and best (boon + best)

<i>Pāḷi</i>	English
<i>vasaṃ, vasāmi, vasāma, vasati, vasanti, vaṣim</i>	control, living
<i>vāsamakappayim (vāsaṃ + akappayim), vasamānassa</i>	lived there (dwelt + there)
<i>vasamānayim (vasaṃ + ānayim)</i>	bring back to believe me (control + bring back)
<i>vasāmubho (vasāma + ubho)</i>	we both lived (we dwelt + both)
<i>vassāni</i>	years <i>literally</i> rains
<i>vassimsu, vassāpesim</i>	rained, had rained
<i>vasudhaṃ</i>	earth
<i>vata</i>	verily, surely
<i>vatamadhiṭṭhahim (vataṃ + adhiṭṭhahim)</i>	strongly determined on observance (observance + strongly determined)
<i>vatiṃ</i>	fence
<i>vātova</i>	like wind <i>translated</i> stinking in THIG 23 & 83
<i>vattako, vattagataṃ</i>	whirling, turning
<i>vattamanukkipaṃ (vattaṃ + anukkipaṃ)</i>	throwing ball (round + throwing)
<i>vattāmi</i>	observed
<i>vattapotakacariyaṃ (vattapotaka + cariyaṃ), vattapotakacariyā</i>	conduct of Young Quail (young quail + conduct)
<i>vattapotako</i>	Vattapotaka, Young Quail
<i>vattatī, vattetvā</i>	spread, exist, having existed, ensued
<i>vaṭṭe</i>	in the whirling, in the round of existences, world
<i>vatthāni</i>	clothes, clothing
<i>vatvāna</i>	having said
<i>vedajāto (veda + jāto)</i>	happy (feelings + born)
<i>vedhito</i>	pierced
<i>vejjaṃ</i>	doctor
<i>vessānaṃ</i>	merchant
<i>vessantaracariyaṃ (vessantara + cariyaṃ), vessantaracariyā</i>	conduct of Vessantara (Vessantara + conduct)
<i>vessantaro, vessantarassa</i>	Vessantara
<i>vessavithiyā (vessa + vithiyā)</i>	merchant street (merchant + street)
<i>vetthetvā</i>	having dressed, put on clothes
<i>vibhāvaya (vi + bhāvaya)</i>	understand clearly
<i>vicaranto</i>	walking, wandering
<i>vicintayaṃ, vicintayim, vicintayitvā</i>	thinking

<i>Pāli</i>	English
<i>viharāmi</i>	I dwell
<i>vijjati</i>	seen
<i>vikampāmi</i> (<i>vi</i> + <i>kampāmi</i>)	wavering (fully + wavering)
<i>vikirante, vikirīyatu</i>	scattering, dispersing
<i>vilepanaṃ</i>	smearing, cream
<i>vilokite</i>	look back, inspect [desirous]
<i>vimamsayāmi</i>	I investigate, I consider
<i>vinicchayaṃ</i>	resolution
<i>vinivijjhante, vinivijjhitvā</i>	pierce through, having pierced through
<i>viññāya</i>	knowing, known
<i>viññū, viññutaṃ</i>	wise, intelligent, understanding
<i>vipinakānane</i>	woods and gardens (woods + gardens)
<i>vipulaṃ, vipulā</i>	much, vast, giant
<i>viravante</i>	crying aloud, shouting out
<i>vīriyaṃ</i>	energy
<i>vīriyamuttamaṃ</i> (<i>vīriyaṃ</i> + <i>uttamaṃ</i>)	best energy (energy + best)
<i>vīriyārambhañca</i> (<i>vīriya</i> + <i>ārambhaṃ</i> + <i>ca</i>)	energetic (energy + beginning + too)
<i>virūpakkhena</i>	Virūpakkha, one of the Four Heavenly Kings
<i>visabalassito</i> (<i>visa</i> + <i>bala</i> + <i>assito</i>)	dependent on the strength of poison (poison + strength + dependent)
<i>visaṃ</i>	poison
<i>visaṃ</i>	uneven, danger
<i>visavegena</i> (<i>visa</i> + <i>vegena</i>)	fast like poison (poison + speed)
<i>vissakammaṃ</i> , <i>vissakammo</i> , <i>visukammaṃ</i>	Vissakamma, a deva of Tāvatiṃsa, the chief architect, designer, and decorator of the devā
<i>vissuto</i>	renowned
<i>vitathaṃ</i> (<i>vi</i> + <i>tathaṃ</i>)	not thus (not + thus), false, unreal
<i>vīthiyā</i>	street
<i>vītināmemi</i>	spending the time
<i>vivādaṃ</i>	disputes
<i>vivaṇṇiyaṃ</i> (<i>vi</i> + <i>vaṇṇiyaṃ</i>)	discolored (dis + colored)
<i>vivaraṃ</i>	cleft, uncover, open up
<i>vividhakāraṇā</i> (<i>vividha</i> + <i>kāraṇā</i>)	various reasons (various + reasons)
<i>vividhaṃ</i>	various

<i>Pāḷi</i>	English
<i>viṇitte</i>	retired
<i>viya, viyā</i>	like, as
<i>vuḍḍhāpacāyī (vuḍḍhā + pacāyī)</i>	respectful to elders (elders + respectful)
<i>vuttaṃ, vutto, vuttā, vutte, vuttāyahaṃ</i>	said
<i>vutthaṃ, vutṭhāsi</i>	emerged, arisen, recovered, having arisen
<i>vuḷḷhamāno</i>	carried away
<i>yā</i>	whatever
<i>yācakaṃ, yācake, yācakānaṃ, yācitā, yācaye, yācāmi, yācanti, yāceyya</i>	asking, asked, beggars
<i>yācakamanuppatte (yācakaṃ + anuppatte)</i>	beggars reach (beggars + reached)
<i>yācitumāgato (yācitum + āgato)</i>	beggar came (beggar + came)
<i>yadā, yadāhaṃ (yadā + ahaṃ)</i>	when, when I (when + I)
<i>yadi</i>	if
<i>yadicchasi (yada + icchasi), yadicchakaṃ</i>	as you wish (as + you wish)
<i>yadihaṃ (yad + ihaṃ)</i>	namely
<i>yajana</i>	sacrificed
<i>yakkho, yakkhā, yakkhe</i>	Untranslated
<i>yam</i>	this, whatever
<i>yamhokāse (yamhi + okāse)</i>	on this side (this + space)
<i>yaññadatto (yañña + datto)</i>	given by sacrificial altar (sacrificial altar + given), gained with difficulty
<i>yaññatthe (yañña + atthe)</i>	for sacrifice (sacrifice + goal)
<i>yaññavāṭato (yañña + vāṭato)</i>	from the sacrifice place (sacrifice + place)
<i>yāpanamattakaṃ (yāpana + mattakaṃ)</i>	as much needed for maintenance (maintenance + needed)
<i>yāpanatthāya (yāpana + atthāya)</i>	for maintenance (maintenance + goal)
<i>yāpaya, yāpemi</i>	keep going, depend, maintenance
<i>yasaṃ</i>	reputation
<i>yasāyase (yasa + ayase)</i>	reputation and disrepute (reputation + non-reputation)
<i>yasesu</i>	by reputation
<i>yassa (masculine)</i>	whose [who]
<i>yassatthāya (yassa + atthāya)</i>	reason for which (for what + goal)

<i>Pāli</i>	English
<i>yathā, yathāpi</i>	as, as if, like
<i>yathābalaṃ (yathā + balaṃ)</i>	according to strength (as + strength)
<i>yathāmati (yathā + mati)</i>	according to think (as + intelligence)
<i>yathāsatti (yathā + satti)</i>	according to ability (as + ability)
<i>yato</i>	from what, from whom, inasmuch as, since, because, from the time when
<i>yattha</i>	where, wherever
<i>yāva</i>	until, while, in, up to
<i>yāvajīvaṃ (yāva + jīvikam)</i>	as long as life lasts (as long as + life lasts)
<i>yāvata</i>	as far as, like as, in comparison with, regarding, because
<i>ye</i>	whether, those
<i>yenāhaṃ (yena + ahaṃ)</i>	because of which I
<i>yesāhaṃ (yesam + āhaṃ)</i>	to/of [who, what, which]
<i>yo</i>	he, one who
<i>yogena</i>	effort
<i>yojayi</i>	yoked, prepared, made
<i>yopi</i>	whoever
<i>yudhañjayacariyaṃ (yudham + jaya + cariyaṃ), yudhañjayacariyā</i>	conduct of Yudhañjaya (war + victor + conduct)
<i>yudhañjayavaggo (yudham + jaya + vaggo)</i>	section on Yudhañjaya (war + victor + section)
<i>yudhañjayo (yudham + jayo)</i>	Yudhañjaya (war + victor)

LIST OF BOOKS BY BHIKKHU MAHINDA (ANĀGĀRIKA MAHENDRA)

1. Udānapāḷi – Book of Inspired Utterances
2. Itivuttakapāḷi – Book of This Was Said
3. Theragāthāpāḷi – Book of Verses of Elder Bhikkhus
4. Therīgāthāpāḷi – Book of Verses of Elder Bhikkhunis
5. Cariyāpiṭakapāḷi – Book of Basket of Conduct
6. Theravāda Buddhism and Vegetarianism: A Review and Study Guide

All these books are available in various formats on Learnbuddhism.org as well as Learn Buddhism App (see next page).

LEARN BUDDHISM APP

We have released the completely free APP “Learn Buddhism” on various platforms. Please visit our website LearnBuddhism.org to download the App for Android and iOS or to use the Web App. You can also visit our Social Pages from the LearnBuddhism.org and follow us to keep abreast of the latest updates.

Here are some highlights of the Learn Buddhism App:

1. App has multiple User Interface Languages: currently English, Hindi, Sinhala, and Spanish.
2. The teachings are accessible as both (a) mapped to the Theravāda Tipiṭaka (e.g. Translations of Therīgāthā, Vimānavatthu, and so on) and (b) as Free-form Teachings (e.g. Poya Talks, Dhamma Talks, etc.) organized by Authors, Keywords, and Publisher. Both formats are available simultaneously and are exclusive of each other.
3. As of now, the App contains Teachings/Translations in 61 languages (from Afrikaans to Vietnamese) and 21 file formats (AZW3 to ZIP).
4. There are more than 35,000 teachings by over 2500 Authors and Translators. The teachings cover every aspect of Buddhism: whether Theravāda, Mahāyāna, or Vajrayāna.
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7. For the registered users, there is also the facility to Bookmark the Teachings and save them in their profile, to easily locate and read or share the teachings.
8. Learn Buddhism App is completely FREE and will always be FREE - and it's also free from the clutter of Ads and In-App Marketing & Sales.

Cariyāpiṭakapāḷi

BOOK OF BASKET OF CONDUCT

The present book, *Cariyāpiṭaka*, belongs to the Pāḷi Tipiṭaka, the authorized recension for the Theravāda Buddhism. Keeping in line with the Indian inclinations, *Cariyāpiṭaka* was the first attempt at creating a biography of Lord Buddha – not a biography dealing with physical and mundane matters of this life but a biography stretching in to time immemorial to understand and enumerate the qualities that Lord Buddha developed over a period of 100,000 eons and four incalculables – a period beyond reckoning. *Cariyāpiṭaka* was meant as a guide for those interested in developing their character and their pāramī, so they can get on the path to liberation. The teachings herein are exclusively focused on Lord Buddha's practice and perfection of pāramis, hence the name "Basket of Conduct".

In this book, both Pāḷi originals and English translations are provided so it's easier for those who want to learn Pāḷi or just read the translations. Most of the Pāḷi terms now have been standardized across all the books I have authored. A full Pāḷi-English Glossary and detailed Endnotes will help the interested reader to explore further.



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