

SECOND
EDITION

Itivuttakapāḷi

BOOK OF
THIS WAS SAID



A Contemporary Translation

BHIKKHU MAHINDA
(ANĀGĀRIKA MAHENDRA)

Khuddakanikāye
IN THE MINOR COLLECTION

Itivuttakapāḷi

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(ANĀGĀRIKA MAHENDRA)

Library of Congress Control Number: 2021918109

Second Edition 2022

ISBN: 978-0-9990781-5-0 – Paperback/Softcover

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no longer need it, please donate it to your local Buddhist Society or
local Library. Thank you.**

DEDICATION

To my parents, with deep gratitude

ભૂલો ભલે બીજું બધું, મા-બાપને ભૂલશો નહિ;
અગણિત છે ઉપકાર એના, એ કદી વિસરશો નહિ.

“Bhikkhus, there are two persons that cannot easily be repaid. What two? One’s mother and father. Even if one should carry about one’s mother on one shoulder and one’s father on the other, and [while doing so] should have a life span of a hundred years, live for a hundred years; and if one should attend to them by anointing them with balms, by massaging, bathing, and rubbing their limbs, and they even void their urine and excrement there, one still would not have done enough for one’s parents, nor would one have repaid them. Even if one were to establish one’s parents as the supreme lords and rulers over this great earth abounding in the seven treasures, one still would not have done enough for one’s parents, nor would one have repaid them. For what reason? Parents are of great help to their children; they bring them up, feed them, and show them the world”. (NDB 2.33)

“Bhikkhus, there are these three things prescribed by the wise, prescribed by good people. What three? (1) Giving is prescribed by the wise, prescribed by good people. (2) The going forth is prescribed by the wise, prescribed by good people. (3) Attending upon one’s mother and father is prescribed by the wise, prescribed by good people. These three things are prescribed by the wise, prescribed by good people”. (NDB 3.45)

*“Mother-father are brahmā, said to be the first teachers;
Worthy of gifts by children, compassionate for offspring”. (ITI 106)*

GRATITUDE

I take this opportunity to thank all the kalyāṇamittā who have introduced me to the dhammā, helped me understand it, and encouraged me all along. All the dhamma preachers and writers have helped me enormously in learning the multi-faceted dhamma thru their preachings, talks, and writings. The clearly understandable and meaningful dhammā contained herein is due to them – all errors and misunderstandings are mine alone.

Special thanks are due to Venerable Bhikkhu Bodhi who clarified the standard opening, middle, and closing statements as well as jogged me back to reality by reminding me of not having to standardize everything – truly, middle path is the way to go.

My Pāli teacher Mr. Mediwake, even while himself being in poor health, meticulously went thru the glossary and helped correct my misunderstandings. Venerable Mahawela Rathanaapala provided detailed constructive feedback that resulted in many improvements.

I would like to thank Ms. Samanthi Rambukpotha and her parents Mr. and Mrs. Tillekeratne for their kind dāna by providing their home in Ratemulla, along with all necessities, for a serene environment conducive to meditation and translation. The first draft of this book was completed while I stayed in Ratemulla, Kandy in 2017. The book as printed was finalized while I stayed at Sumathipāla Araña, Kanduboda, Sri Lanka under the tutelage of Bhante Pemāsiri.

Thanks are also due to VRI-India, and in particular to Mr. S. P. Goenka, for their gracious permission to reproduce the CST edition Pāli source text in the book. Gratitude is expressed to all the monasteries and meditation centers that have willingly taken on the task of distributing this book.

Mr. Nalin Ariyaratne has done a superlative book and cover design, and thanks are due to Ms. Pooja Gokul for the permission to use the Sanchi Torana sketch in the back cover logo.

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

Sumathipāla Araña, Kanduboda, Sri Lanka

September 2021

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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, ṇ
 - 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, ḷ, v
 - Sibillant: s
 - Aspirate: h
 - Niggahita: 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.accesstoinight.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.
- CST** Chaṭṭha 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>).
- GDB** Venerable Nyanaponika Thera and Hecker, Hellmuth; Great Disciples of the Buddha: Their Lives, Their Works, Their Legacy (Teachings of the Buddha) Wisdom Publications. 2003 Kindle Edition.
- ITI** Bhikkhu, Mahinda; Itivuttakapāli – Book of This was Said: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- ITI-I** Ireland, John D.; Udāna: Inspired Utterances of the Buddha & Itivuttaka: The Buddha’s Sayings; BPS 2007 (2-in-1 PDF Edition).
- ITI-T** Venerable Ṭhānissaro Bhikkhu; Itivuttaka: This Was Said by the Buddha (<https://www.accesstoinight.org/tipitaka/kn/iti/index.html>)

- 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.
- Sn-B** Venerable Bhikkhu Bodhi; The Suttanipāta: An Ancient Collection of the Buddha's Discourses Together with Its Commentaries (Teachings of the Buddha) Wisdom Publications. 2017 Kindle Edition.
- TB&V** Bhikkhu, Mahinda; Theravāda Buddhism and Vegetarianism: A Review and Study Guide, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- THAG** Bhikkhu, Mahinda; Theragāthāpāli – Book of Verses of Elder Bhikkhus: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- THIG** Bhikkhu, Mahinda; Therīgāthāpāli – Book of Verses of Elder Bhikkhunis: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition.
- UD** Bhikkhu, Mahinda; Udānapāli – Book of Inspired Utterances: A Contemporary Translation, Dhamma Publishers. 2022 Kindle Edition.

ONLINE DICTIONARIES

- DICT-P** (1) PTS Pāli-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

The present book, Itivuttaka, 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 given by Lord Buddha and his eminent disciples. Vinaya Piṭaka is a collection of the rules and regulations by which the Saṅghā 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.

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

In Khuddaka Nikāya, there are a number of books including Itivuttaka, the subject of this translation.

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. Evidently Itivuttaka belongs to an older stratum, likely the oldest.

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”. I prefer “this was said” instead of “quotations” or “sayings”. Thus, at least the term itivuttakam itself goes as far back as Lord Buddha, though it wasn’t defined anywhere until formally defined by the commentaries much later. However, I would argue that if the term was included in the Buddha vacana and there was also a collection named on the term at the same time, then the term needs no definitions – formally or otherwise. Therein lies the problem: until the recitals at the first council (after Lord Buddha’s mahāparinibbāna), there weren’t any authorized by the Saṅghā collections per se. But I strongly suspect that this term and this unauthorized by the Saṅghā collection came into being at the same time (i.e. during Lord Buddha’s lifetime), especially since lay teachers were teaching the Buddha vacana prefacing them with the words “itivuttaka”, otherwise there is no reason to coin this term since itivuttaka as a term is largely unknown outside of the Itivuttaka Collection (except when itivuttaka itself is quoted in other collections) and as far as we know, has no counterpart in any of the contemporaneous Indic spiritual literature. Further, Itivuttaka Collection (this book) is identical with geyyam (mixed prose and verse) and really doesn’t need a new, separate term. The term must have originated because lay teachers were using the term to inform the audience that these are the words of the Buddha, thus lending the necessary credibility and genuineness to what they were teaching.

According to the Itivuttaka Aṭṭhakathā, these suttā were preached by Lord Buddha at Kosambī. Noble lady Khujjuttarā (see “Appendix 2: Khujjuttarā”) would be in the audience. When she returned to the palace every evening, she would repeat them

to the five hundred women of King Udena's palace, chief of whom was the famous Queen Sāmāvati (see "Appendix 1: Queen Sāmāvati"). In order to emphasize to her audience the fact that she was repeating Lord Buddha's words and not her own, she prefaced each sutta with the phrase "Vuttañhetam bhagavatā, vuttamarahatāti me sutam". Because these discourses were all preached at Kosambī, there was no need to specify the place of their preaching, hence the standard formula "Ekaṃ samayaṃ Bhagavā Kosambiyaṃ viharati" was omitted (see the insightful Introduction in ITI-T).

A question that would naturally arise is even if Khujjuttarā was co-terminus with Lord Buddha, what is the certainty that these suttā were collected at that time and not compiled, modified, or added later on. The answer to this is that Itivuttaka has some of the most ancient and archaic forms of words and usages of the Pāḷi language one would encounter in the Sutta Piṭaka. Some suttā can also be found in other Nikāyā such as Saṃyutta Nikāya and Aṅguttara Nikāya. This linguistic evidence provides additional confidence that this book belongs to a very early stratum in the Sutta Piṭaka.

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, their usage, and language itself would change and we see all of this reflected in the Commentary on Itivuttaka. 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 provided in the CST source) made better sense. In most cases, such information can be gleaned from the end notes.

I have not been overly concerned with the commentarial exegesis except when the translation 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 the Venerable Ṭhānissaro Bhikkhu (ITI-T) and with John D. Ireland (ITI-I) translations. Whenever I found a similar verse or Sutta in another work, I have also checked my translation with that work such as CDB or NDB. 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, Arahant, Dhammā, Saṅghā, Nibbāna, Bhikkhu, Bhikkhuni, Brahma, Brāhmaṇā, Devā, Devatā, and Kamma (and their derivations) except as noted in glossary and/or endnotes.
 - a. While Buddha has not been translated, sammāsambuddho and derivatives are translated as “rightly self-enlightened”; and abhisambuddho and derivatives are translated as “fully awakened”.
 - b. Dhamma/Dhammā, when translated, has been translated as quality, nature, or phenomena.
 - c. Kamma/kammā, when translated, has been translated as work (sutta 79 and verse 160: kammārāmo, kammārato, kammārāmatamanuyutto).
 - d. Terms related to “yoga” which were translated as “fetters” in the first edition have been translated in this edition as “bonds”.
 - e. Terms related to “attha” have been translated in this book as follows:
 - “goal” (anuppattasadattho, attho, atthaṅgato, brahmaññatthaṃ, brahmaññatthañca, sāmaññatthaṃ, sāmaññatthañca, uttamattassa),
 - “meaning” (attho, etamatthaṃ, etamatthañca, sātthaṃ),
 - “benefit” (atthaṃ, atthāya, atthe, attho, cattho, atthābhisamayā),
 - “non-benefit” (anattāya),
 - “reason” (atthavasam, atthavasikā, etamatthañca),
 - “bringer of calamity” (anattahanano), or
 - without explicit translation (abhiññatthaṃ, abhiññatthañceva, atthassa, janakuhanatthaṃ,

janalapanattham, kaṭṭhattham, nittharaṇatthāya,
pahānattham, pariññattham, pariññatthañcā).

2. Many verses of this book also appear in Nettippakaraṇapāli, Mahāniddeśapāli, Cūḷaniddesapāli, Peṭakopadesapāli, Paṭisambhidāmaggaṇapāli, and other works but I have not provided those references. Interested reader can find such references using the inbuilt “Search -> Word” function in the CST electronic edition.
3. Sometimes I have translated ca simultaneously as both and & too in the same verse, if it made better reading sense. Sometimes I have added and. However, I must admit I have not been systematic in doing so.
4. Both Pāli text in Roman Diacritics as well as the English translation are provided in this book so it is easy for interested readers to compare them. I struggled whether I should (a) have no Pāli text, (b) provide Pāli and English on recto-verso pages, or (c) keep it as it is right now. I finally chose the arrangement as presented in this book.

Verses are translated so that the padā (parts of the verses) and translations are located in the same place, as far as possible but not always. For example:

V1 *“Yena lobhena luddhāse, sattā gacchanti duggatiṃ;
Taṃ lobhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.*

T1 *“Greedy because of greed, beings go to bad destinations;
Having fully understood that greed, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.*

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.

However, many a 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 is on the verge of becoming non-sensical, I have supplied missing or additional words in square brackets [] and in rare cases, I have placed a pronoun like I when needed. In very rare cases, I have reorganized the translation to bring out the intended meaning.

5. Another point reader should keep in mind is that in PāḲi, several times, a sentence crosses the boundary of a verse and spills over into next verse or next several verses. In such a case, please read several verses together to get the meaning.
6. Prose has been translated without regard to positional placing and common English idiom has been used.
7. I have chosen to translate ALL text, as it appears in the CST version, except for the recensions. While this might lead to some repetition, it will also allow the reader to read each sutta as and when she wants to without loss of continuity and having to refer back to some other sutta for the elided portions.
8. A full PāḲi-English glossary that provides both original and deconstructed PāḲi terms and their English translations will help the reader understand how PāḲi words are constructed and what each constituent word means.
9. As far as the numbering of the sutṭā and the verses goes, the scheme's as follows:

1.1.1 (1) *Lobhasuttam* – Greed

The bulleted list shows the <chapter>.<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 112 sutṭā and 270 verses in the Itivuttaka.

10. 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.
11. 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.

12. 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 PāḲi 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.

13. "Appendix 4: Buddhist Path by Numbered Lists" contains all the numbered lists referenced in this book. Readers are requested to consult it for any questions.
14. 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 (".").

What's New in this edition

This is a completely reworked edition, with numerous grammatical and textual changes to the entire book. Many PāḲi terms have been modified and now they have been standardized across all the translations I have authored.

All the DPPN information presented herein has been updated from the online DPPN source, which also has the diacritical marks.

A few new topics have been added, viz:

1. "Appendix 4: Buddhist Path by Numbered Lists"
2. "Epithets of Arahant"

I hope this translation is helpful for those looking to understand the teachings and how to go about practicing them. If this translation inspires even one reader to live by these ideals, then this translation would have served, indeed well-served, its purpose.

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

Khuddakanikāye – IN THE MINOR COLLECTION ¹

Itivuttakapāḷi BOOK OF THIS WAS SAID ²

1. EKAKANIPĀTO – CHAPTER OF ONES

1.1 *Paṭhamavaggo* – First Section

1.1.1 (1) *Lobhasuttaṃ* – Greed Sutta ³

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Ekadhammam, bhikkhave, pajahatha; aham vo pāṭibhogo anāgāmitāya. Katamam ekadhammam? Lobham, bhikkhave, ekadhammam pajahatha; aham vo pāṭibhogo anāgāmitāya”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V1 *“Yena lobhena luddhāse, sattā gacchanti duggatim;
Tam lobham sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imam lokam kudācana”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Abandon one nature, bhikkhus; I am [your] guarantor for the [fruit of] non-return. Which one nature? Greed, bhikkhus, abandon that one nature; I am [your] guarantor for the [fruit of] non-return”.

For this meaning Blessed One spoke. There this is what was said –

T1 “Greedy because of greed, beings go to bad destinations;
Having fully understood that greed, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.⁴

This too is the meaning of what was said by the Blessed one, thus I heard. First.

1.1.2 (2) *Dosasuttaṃ* – Hate Sutta⁵

Vuttañhettaṃ bhagavatā, vuttamarahatāti me sutaṃ –

“Ekadhammaṃ, bhikkhave, pajahatha; ahaṃ vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Dosaṃ, bhikkhave, ekadhammaṃ pajahatha; ahaṃ vo pāṭibhogo anāgāmitāyā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V2 *“Yena dosena duṭṭhāse, sattā gacchanti duggatiṃ;
Taṃ dosaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Abandon one nature, bhikkhus; I am [your] guarantor for the [fruit of] non-return. Which one nature? Hate, bhikkhus, abandon that one nature; I am [your] guarantor for the [fruit of] non-return”.

For this meaning Blessed One spoke. There this is what was said –

T2 “Hateful because of hate, beings go to bad destinations;
Having fully understood that hate, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

1.1.3 (3) *Mohasuttaṃ* – Delusion Sutta ⁶

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Ekadhammam, bhikkhave, pajahatha; aham vo pātibhogo anāgāmitāya. Katamam ekadhammam? Moham, bhikkhave, ekadhammam pajahatha; aham vo pātibhogo anāgāmitāya”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V3 *“Yena mohena mūlhāse, sattā gacchanti duggatiṃ;
Tam moham sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imam lokam kudācana”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Abandon one nature, bhikkhus; I am [your] guarantor for the [fruit of] non-return. Which one nature? Delusion, bhikkhus, abandon that one nature; I am [your] guarantor for the [fruit of] non-return”.

For this meaning Blessed One spoke. There this is what was said –

T3 *“Deluded because of delusion, beings go to bad destinations;
Having fully understood that delusion, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

1.1.4 (4) *Kodhasuttaṃ* – Anger Sutta ⁷

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Ekadhammam, bhikkhave, pajahatha; aham vo pātibhogo anāgāmitāya. Katamam ekadhammam? Kodham, bhikkhave, ekadhammam pajahatha; aham vo pātibhogo anāgāmitāya”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V4 “Yena kodhena kuddhāse, sattā gacchanti duggatiṃ;
Taṃ kodhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Abandon one nature, bhikkhus; I am [your] guarantor for the [fruit of] non-return. Which one nature? Anger, bhikkhus, abandon that one nature; I am [your] guarantor for the [fruit of] non-return”.

For this meaning Blessed One spoke. There this is what was said –

T4 “Angry because of anger, beings go to bad destinations;
Having fully understood that anger, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fourth.

1.1.5 (5) *Makkhasuttaṃ* – Mercilessness Sutta ⁸

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Ekadhammaṃ, bhikkhave, pajahatha; ahaṃ vo pāṭibhogo anāgāmitāya. Katammaṃ ekadhammaṃ? Makkhaṃ, bhikkhave, ekadhammaṃ pajahatha; ahaṃ vo pāṭibhogo anāgāmitāyā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V5 “Yena makkhena makkhāse [makkhitāse (syā.)], sattā gacchanti duggatiṃ;
Taṃ makkhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Abandon one nature, bhikkhus; I am [your] guarantor for the [fruit of] non-return. Which one nature? Mercilessness, bhikkhus, abandon that one nature; I am [your] guarantor for the [fruit of] non-return”.

For this meaning Blessed One spoke. There this is what was said –

T5 “Smeared with mercilessness, beings go to bad destinations;
Having fully understood that mercilessness, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

1.1.6 (6) *Mānasuttaṃ* – Conceit Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Ekadhammam, bhikkhave, pajahatha; aham vo pātibhogo anāgāmitāya. Katamam ekadhammam? Mānam, bhikkhave, ekadhammam pajahatha; aham vo pātibhogo anāgāmitāya”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V6 “Yena mānena mattāse, sattā gacchanti duggatiṃ;
Tam mānam sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imam lokam kudācana”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭham.

This was said by the Blessed one, said by the Arahant thus I heard –

“Abandon one nature, bhikkhus; I am [your] guarantor for the [fruit of] non-return. Which one nature? Conceit, bhikkhus, abandon that one nature; I am [your] guarantor for the [fruit of] non-return”.

For this meaning Blessed One spoke. There this is what was said –

T6 “Intoxicated because of conceit, beings go to bad destinations;
Having fully understood that conceit, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.

This too is the meaning of what was said by the Blessed one, thus I heard. Sixth.

1.1.7 (7) *Sabbapariññāsuttaṃ* – Completely Knowing All Sutta ⁹

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“*Sabbaṃ, bhikkhave, anabhijānaṃ aparijānaṃ tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Sabbañca kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāya*”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V7 “Yo sabbaṃ sabbato ñatvā, sabbatthesu na rajjati;
Sa ve sabbapariññā [*sabbaṃ pariññā (syā. pī.)*] so,
sabbadukkhāmupaccagā”ti [*sabbaṃ dukkhaṃ upaccagāti (syā.), sabbadukkhāṃ upaccagāti (pī. aṭṭha.)*].

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, not fully knowing All, not completely knowing, not fully removed from mind, unabandoned, one is incapable of ending the suffering. Indeed bhikkhus, fully knowing All, completely knowing, fully removed from mind, abandoned, one is capable of ending the suffering”.

For this meaning Blessed One spoke. There this is what was said –

T7 “Having understood All everywhere, not impassioned by anything;
Certainly having fully known All, he lets all the suffering pass by”.

This too is the meaning of what was said by the Blessed one, thus I heard. Seventh.

1.1.8 (8) *Mānapariññāsuttaṃ* – Completely Knowing Conceit Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Mānam, bhikkhave, anabhijānam aparijānam tattha cittam avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Mānañca kho, bhikkhave, abhijānam parijānam tattha cittam virājayaṃ pajahaṃ bhabbo dukkhakkhayāya” ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V8 *“Mānupetā ayaṃ pajā, mānaganthā bhava ratā;
Mānam aparijānantā, āgantāro punabbhavam.*

V9 *“Ye ca mānam pahantvāna, vimuttā mānasañkhaye;
Te mānaganthābhibhuno, sabbadukkhāmupaccagu”nti
[sabbadukkham upaccagunti (pī.), sabbam dukkham
upaccagunti (aṭṭhakathā)].*

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, not fully knowing conceit, not completely knowing, not fully removed from mind, unabandoned, one is incapable of ending the suffering. Indeed bhikkhus, fully knowing conceit, completely knowing, fully removed from mind, abandoned, one is capable of ending the suffering”.

For this meaning Blessed One spoke. There this is what was said –

T8 *“Possessed by conceit this generation, bonded by conceit, delights in becoming;
One who doesn’t completely know conceit, comes back to further becoming.*

T9 *“Those having abandoned conceit, fully-freed with full ending of conceit,
Conquering the bond of conceit, they overcome all suffering”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

1.1.9 (9) *Lobhapariññāsuttaṃ* – Completely Knowing Greed Sutta ¹⁰

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Lobham, bhikkhave, anabhijānam aparijānam tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Lobhañca kho, bhikkhave, abhijānam parijānam tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V10 *“Yena lobhena luddhāse, sattā gacchanti duggatiṃ;
Tam lobham sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Navamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, not fully knowing greed, not completely knowing, not fully removed from mind, unabandoned, one is incapable of ending the suffering. Indeed bhikkhus, fully knowing greed, completely knowing, fully removed from mind, abandoned, one is capable of ending the suffering”.

For this meaning Blessed One spoke. There this is what was said –

T10 *“Greedy because of greed, beings go to bad destinations;
Having fully understood that greed, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Ninth.

1.1.10 (10) *Dosapariññāsuttaṃ* – Completely Knowing Hatred Sutta ¹¹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Dosaṃ, bhikkhave, anabhijānam aparijānam tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Dosañca

*kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ
pajahaṃ bhabbo dukkhakkhayāya”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V11 *“Yena dosena duṭṭhāse, sattā gacchanti duggatiṃ;
Taṃ dosaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, not fully knowing hatred, not completely knowing, not fully removed from mind, unabandoned, one is incapable of ending the suffering. Indeed bhikkhus, fully knowing hatred, completely knowing, fully removed from mind, abandoned, one is capable of ending the suffering”.

For this meaning Blessed One spoke. There this is what was said –

T11 *“Hateful because of hatred, beings go to bad
destinations;
Having fully understood that hatred, insight-seers
abandon it;
Having abandoned don’t come again, to this world
ever”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Tenth.

Paṭhamo vaggo niṭṭhito. – First Section is finished.

Tassuddānaṃ – ¹²

*Rāgadosā atha moho, kodhamakkhā mānaṃ sabbaṃ;
Mānato rāgadosā puna dve, pakāsītā vaggamāhu paṭhamanti.*

Therefore said [contents] —

Lust-hate and delusion, anger-mercilessness conceit All;
Conceit and lust-hate again two, are explained in first
section. ¹³

1.2 Dutiyavaggo – Second Section

1.2.1 (11) Mohapariññāsuttaṃ – Completely Knowing Delusion Sutta ¹⁴

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Moham, bhikkhave, anabhijānam aparijānam tattha cittaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Mohañca kho, bhikkhave, abhijānam parijānam tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V12 *“Yena mohena mūlhāse, sattā gacchanti duggatiṃ;
Tam mohaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, not fully knowing delusion, not completely knowing, not fully removed from mind, unabandoned, one is incapable of ending the suffering. Indeed bhikkhus, fully knowing delusion, completely knowing, fully removed from mind, abandoned, one is capable of ending the suffering”.

For this meaning Blessed One spoke. There this is what was said –

T12 *“Deluded because of delusion, beings go to bad destinations;
Having fully understood that delusion, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.*

This too is the meaning of what was said by the Blessed one, thus I heard. First.

1.2.2 (12) *Kodhapariññāsuttaṃ* – Completely Knowing Anger Sutta ¹⁵

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –
 “Kodham, bhikkhave, anabhi jānam a pari jānam tattha cittaṃ
 avirā jayaṃ appaja haṃ abhabbo dukkhakkhayāya. Kodhañca
 kho, bhikkhave, abhi jānam a pari jānam tattha cittaṃ virā jayaṃ
 pajahaṃ bhabbo dukkhakkhayāya”ti.*

Etamattam bhagavā avoca. Tatthetam iti vuccati –

V13 *“Yena kodhena kuddhāse, sattā gacchanti duggatiṃ;
 Tam kodham sammadaññāya, pajahanti vipassino;
 Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, not fully knowing anger, not completely knowing, not fully removed from mind, unabandoned, one is incapable of ending the suffering. Indeed bhikkhus, fully knowing anger, completely knowing, fully removed from mind, abandoned, one is capable of ending the suffering”.

For this meaning Blessed One spoke. There this is what was said –

T13 *“Angry because of anger, beings go to bad destinations;
 Having fully understood that anger, insight-seers abandon it;
 Having abandoned don’t come again, to this world ever”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

1.2.3 (13) *Makkhapariññāsuttaṃ* – Completely Knowing Mercilessness Sutta ¹⁶

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Makkham, bhikkhave, anabhi jānam a pari jānam tattha cittaṃ
 avirā jayaṃ appaja haṃ abhabbo dukkhakkhayāya. Makkhañca*

kho, bhikkhave, abhijānaṃ parijānaṃ tattha cittaṃ virājayaṃ pajahaṃ bhabbo dukkhakkhayāyā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V14 *“Yena makkhena makkhāse, sattā gacchanti duggatiṃ;
Taṃ makkhaṃ sammadaññāya, pajahanti vipassino;
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, not fully knowing mercilessness, not completely knowing, not fully removed from mind, unabandoned, one is incapable of ending the suffering. Indeed bhikkhus, fully knowing mercilessness, completely knowing, fully removed from mind, abandoned, one is capable of ending the suffering”.

For this meaning Blessed One spoke. There this is what was said –

T14 *“Merciless because of mercilessness, beings go to bad destinations;
Having fully understood that mercilessness, insight-seers abandon it;
Having abandoned don’t come again, to this world ever”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

1.2.4 (14) *Avijjānīvaraṇasuttaṃ* – Hindrance of Ignorance Sutta ¹⁷

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Nāhaṃ, bhikkhave, aññaṃ ekanīvaraṇampi samanupassāmi yena [yenevaṃ (?)] nīvaraṇena nivutā pajā dīgharattaṃ sandhāvanti saṃsaranti yathayidaṃ, bhikkhave, avijjānīvaraṇaṃ [avijjānīvaraṇena (?)]. Avijjānīvaraṇena hi, bhikkhave, nivutā pajā dīgharattaṃ sandhāvanti saṃsaranti”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V15 “*Natthañño ekadhammopi, yenevaṃ [yeneva (sī. pī. ka.)] nivutā pajā; Saṃsaranti ahorattaṃ, yathā mohena āvutā.*

V16 “*Ye ca mohaṃ pahantvāna, tamokkhandhaṃ [tamokkhandhaṃ (sī. syā. pī.)] padālayuṃ; Na te puna saṃsaranti, hetu tesaṃ na vijjati”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, I don’t see any other hindrance, covered by which hindrance this generation for a long time continues running thru and wandering-on, just this, bhikkhus, the hindrance of ignorance. Bhikkhus, covered by the hindrance of ignorance, this generation for a long time continues running thru and wandering-on”.

For this meaning Blessed One spoke. There this is what was said –

T15 “There isn’t any other nature, covered with which this generation;
Wanders-on for a long time, [when] covered by delusion.

T16 “Those having abandoned delusion, shatter the aggregate of darkness;
They don’t again wander-on, cause for them [for wandering] is not seen”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fourth.

1.2.5 (15) *Taṇhāsaṃyojanasuttaṃ* – Fetter of Craving Sutta ¹⁸

Vuttañhettaṃ bhagavatā, vuttamarahatāti me sutaṃ –

“*Nāhaṃ, bhikkhave, aññaṃ ekasaṃyojanampi samanupassāmi yena [yenevaṃ (syā.)] saṃyojanena saṃyuttaṃ sattā dīgharattaṃ sandhāvanti saṃsaranti yathayidaṃ, bhikkhave, taṇhāsaṃyojanaṃ*

[*taṇhāsaṃyojanena (?)*]. *Taṇhāsaṃyojanena hi, bhikkhave, saṃyuttā sattā dīgharattaṃ sandhāvanti saṃsarantī*”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V17 “*Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ; Itthabhāvaññāthābhāvaṃ [*itthambhāvaññāthābhāvaṃ (syā.)*], saṃsāraṃ nātivattati.*

V18 “*Etamādīnavaṃ [*evamādīnavaṃ (sī. pī. ka.)*] ñatvā, taṇhaṃ [*taṇhā (sī. ka.)*] dukkhassa sambhavaṃ; Vītaṇho anādāno, sato bhikkhu paribbaje*”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, I don’t see any other fetter, yoked by which fetter beings for a long time continue running thru and wandering-on, just this, bhikkhus, the fetter of craving. Bhikkhus, yoked by the fetter of craving, beings for a long time continue running thru and wandering-on”.

For this meaning Blessed One spoke. There this is what was said –

T17 “With craving as the shadow, a man has round of existences for long-time; Becoming here, becoming there, doesn’t go beyond round of existences.

T18 “Having understood this danger, [that] craving originates suffering; Craving-less, unclinging, mindful bhikkhu should live gone-forth life”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

1.2.6 (16) *Paṭhamasekhasuttaṃ* – First [on] Training Sutta ¹⁹

Vuttañhetaṃ bhagavatā, vuttamarahatāti me sutam –

“Sekhassa, bhikkhave, bhikkhuno appattamānasassa anuttaraṃ yogakkhemaṃ patthayamānassa viharato ajjhattikaṃ aṅganti

*karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ
bahūpakāraṃ yathayidaṃ, bhikkhave, yoniso manasikāro.
Yoniso, bhikkhave, bhikkhu manasi karonto akusalaṃ pajahati,
kusalaṃ bhāveti”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V19 *“Yoniso manasikāro, dhammo sekhassa bhikkhuno;
Natthañño evaṃ bahukāro, uttamatthassa pattiya;
Yoniso padahaṃ bhikkhu, khayaṃ dukkhassa pāpuṇe”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, for a trainee bhikkhu, mentally unreached [Nibbāna], dwelling with an aspiring mind for unsurpassed refuge from bonds [Nibbāna], among internal factors I don’t see any other factor as helpful as this bhikkhus: appropriately attending mentally. Bhikkhus, appropriately attending mentally, bhikkhu abandons unwholesome and develops wholesome”.

For this meaning Blessed One spoke. There this is what was said –

T19 *“Appropriately mentally attending the phenomena, for a trainee bhikkhu;
Nothing else is very helpful thus, to reach the highest goal;
Appropriately energetic bhikkhu, reaches the end of suffering”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Sixth.

1.2.7 (17) *Dutiyasekhasuttaṃ* – Second [on] Training Sutta ²⁰

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

*“Sekhassa, bhikkhave, bhikkhuno appattamānasassa anuttaraṃ
yogakkhemaṃ patthayamānassa viharato bāhiraṃ aṅganti karitvā
nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ bahūpakāraṃ*

yathayidaṃ, bhikkhave, kalyāṇamittatā. Kalyāṇamitto, bhikkhave, bhikkhu akusalaṃ pajahati, kusalaṃ bhāveti”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V20 *“Kalyāṇamitto yo bhikkhu, sappatisso sagāravo;
Karaṃ mittānaṃ vacanaṃ, sampajāno patissato;
Pāpuṇe anupubbena, sabbasaṃyojanakkhaya”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, for a trainee bhikkhu, mentally unreached [Nibbāna], dwelling with an aspiring mind for unsurpassed refuge from bonds [Nibbāna], among external factors I don’t see any other factor as helpful as this bhikkhu: good friendship. Bhikkhus, having a good friend, bhikkhu abandons unwholesome and develops wholesome”.

For this meaning Blessed One spoke. There this is what was said –

T20 *“Having a good friend, a bhikkhu, reverential and respectful to him;
Doing friend’s words, clearly knowing, fully mindful;
Reaches gradually, the ending of all fetters”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Seventh.

1.2.8 (18) *Saṅghabhedasuttaṃ* – Division of the Saṅgha Sutta ²¹

Vuttañhetaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Ekadhammo, bhikkhave, loke uppajjamāno uppajjati bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ. Katamo ekadhammo? Saṅghabhedo. Saṅghe kho pana, bhikkhave, bhinne aññamaññaṃ bhaṇḍanāni ceva honti, aññamaññaṃ paribhāsā ca honti, aññamaññaṃ parikkhepā ca honti, aññamaññaṃ pariccajanā ca honti. Tattha appasannā ceva nappasidanti, pasannānañca ekaccānaṃ aññathattaṃ hoti”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V21 “*Āpāyiko nerayiko, kappatṭho saṅghabhedako;
Vaggārāmo adhammatṭho, yogakkhemā padhamṣati*
[yogakkhemato dhamṣati (syā. pī.), yogakkhemā vimamṣati
(sī. ka.)];
Saṅghaṃ samaggaṃ bhetvāna [bhitvāna (sī. ka.), bhinditvā
(cūḷava. 354; a. ni. 10.39)], kammaṃ nirayamhi paccatī”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, one phenomenon arising in the world, arises for the non-welfare of many, non-happiness of many, non-benefit of many people, for the non-welfare and suffering of devā and humans. Which one phenomenon? Division of the Saṅgha. Indeed in the divided Saṅgha, bhikkhus, there are mutual quarrels, mutually abusive language is used, mutual cliques get created, and mutual giving-up on each other happens too. Therein non-glad ones are non-reconciled, and for some glad ones gladness is altered [to non-gladness]”.

For this meaning Blessed One spoke. There this is what was said –

T21 “Destined for state of woe, hell, for an eon, divider of the Saṅgha;
Fond of division, unestablished in Dhamma, fully demolishes the refuge from bonds [Nibbāna];
Having divided unity of the Saṅgha, he is cooked in the hell for an eon”.

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

1.2.9 (19) *Saṅghasāmaggīsuttaṃ* – Union of the Saṅgha Sutta ²²

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Ekadhammo, bhikkhave, loke uppajjamāno uppajjati
bahujanahitāya bahunasukhāya bahuno janassa atthāya
hitāya sukhāya devamanussānaṃ. Katamo ekadhammo?
Saṅghasāmaggī. Saṅhe kho pana, bhikkhave, samagge na ceva
aññamaññaṃ bhaṇḍanāni honti, na ca aññamaññaṃ paribhāsā

honti, na ca aññamaññaṃ parikkhepā honti, na ca aññamaññaṃ pariccajanā honti. Tattha appasannā ceva pasidanti, pasannānañca bhīyyobhāvo hotī”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V22 *“Sukhā saṅghassa sāmaggī, samaggānañcanuggaho;
Samaggarato dhammaṭṭho, yogakkhemā na dhamṣati;
Saṅghaṃ samaggaṃ katvāna, kammaṃ saggaṃhi modatī”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, one phenomenon arising in the world, arises for the welfare of many, happiness of many, benefit of many people, welfare, and happiness of devā and humans. Which one phenomenon? Union of the Saṅgha. Indeed in the united Saṅgha, bhikkhus, there are no mutual quarrels, no mutually abusive language is used, no mutual cliques get created, and no mutual giving-up on each other happens too. Therein non-glad ones are reconciled, and for glad ones gladness is much multiplied”.

For this meaning Blessed One spoke. There this is what was said –

T22 *“Pleasant is the unity of the Saṅgha, and assistance of those living in unity;
Delighting in unity, established in Dhamma, does not demolish the refuge from bonds [Nibbāna];
Having united the Saṅgha, rejoices in the heaven for an eon”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Ninth.

1.2.10 (20) *Paduṭṭhacittasuttaṃ* – Polluted Mind Sutta ²³

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ paduṭṭhacittaṃ evaṃ cetasā ceto paricca pajānāmi – ‘imamhi cāyaṃ samaye puggalo kālaṅkareyya yathābhataṃ nikkhitto evaṃ niraye’. Taṃ kissa hetu? Cittaṃ hissa, bhikkhave, paduṭṭhaṃ. Cetopadosahetu

kho pana, bhikkhave, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti"ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V23 *"Paduṭṭhacittaṃ ñatvāna, ekaccaṃ idha puggalaṃ;
Etamatthañca byākāsi, buddho bhikkhūna santike.*

V24 *"Imamhi cāyaṃ samaye, kālaṃ kayirātha puggalo;
Nirayaṃ upapajjeyya, cittaṃ hissa padūsitaṃ.*

V25 *"Yathā haritvā nikkhipeyya, evameva tathāvidho;
Cetopadosahetu hi, sattā gacchanti duggati"*nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

"Here, bhikkhus, for some person with polluted mind, having completely understood his mind with my mind, I know – 'If this person dies at this time, he will be placed in hell as if carried there'. For what cause? Because his mind is polluted bhikkhus. Indeed because of the polluted mind, some beings here after the breakup of body and death, arise in a state of woe, bad destination, lower realm, hell".

For this meaning Blessed One spoke. There this is what was said –

T23 *"Having understood the polluted mind, of some person here;
For this reason it was declared, by Lord Buddha near the bhikkhus.* ²⁴

T24 *"At this time, if this person dies;
Arises in hell, one whose mind is polluted.*

T25 *"As if having taken and placed [there], just so that way;
Because of polluted mind, beings go to bad destinations"*.

This too is the meaning of what was said by the Blessed one, thus I heard. Tenth.

Dutiyo vaggo niṭṭhito. – Second Section is finished.

Tassuddānaṃ –

*Moho kodho atha makkho, vijjā taṇhā sekkhaduve ca;
Bhedo sāmaggipuggalo [mohakodha atha makkhāgato, mūhā
kāmassekkhaduve; bhedasāmaggapuggalo ca (sī. ka.) mohakodhā
atha makkho mohakāmā sekkhā duve; bhedamodā puggalo ca (syā.
pī.)], vaggamāhu dutiyanti vuccatīti.*

Therefore said [contents] —

Delusion anger and mercilessness, knowledge craving two of
trainings too;

Division-Union-Person, is called the second section.

1.3 Tatiyavaggo – Third Section

1.3.1 (21) Pasannacittasuttaṃ – Glad Mind Sutta ²⁵

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ pasannacittam evaṃ
cetasā ceto paricca pajānāmi – ‘imamhi cāyaṃ samaye puggalo
kālaṃ kareyya yathābhataṃ nikkhitto evaṃ sagge’. Tam kissa
hetu? Cittaṃ hissa, bhikkhave, pasannaṃ. Cetopasādahetu kho
pana, bhikkhave, evamidhekacce sattā kāyassa bhedaṃ param
maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti”ti.*

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V26 *“Pasannacittam ñatvāna, ekaccaṃ idha puggalaṃ;
Etamatthañca byākāsi, buddho bhikkhūna santike.*

V27 *“Imamhi cāyaṃ samaye, kālaṃ kayirātha puggalo;
Sugatiṃ upapajjeyya, cittaṃ hissa pasāditaṃ.*

V28 *“Yathā haritvā nikkhipeyya, evameva tathāvidho;
Cetopasādahetu hi, sattā gacchanti sugati”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

This was said by the Blessed one, said by the Arahant thus I
heard –

“Here, bhikkhus, for some person with glad mind, having
completely understood his mind with my mind, I know – ‘If
this person dies at this time, he will be placed in heaven as
if carried there’. For what cause? Because his mind is glad

bhikkhus. Indeed because of the glad mind, some beings here after the breakup of body and death, arise in good destination, heaven world”.

For this meaning Blessed One spoke. There this is what was said –

T26 “Having understood the glad mind, of some person here;
For this reason it was declared, by Lord Buddha near the bhikkhus. ²⁶

T27 “At this time, if this person dies;
Arises in good destination, one whose mind is glad.

T28 “As if having taken and placed [there], just so that way;
Because of glad mind, beings go to good destinations”.

This too is the meaning of what was said by the Blessed one, thus I heard. First.

1.3.2 (22) *Mettasuttaṃ* – Loving-Friendliness Sutta ²⁷

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Mā, bhikkhave, puññānam bhāyittha. Sukhassetam, bhikkhave, adhiṇṇaṇam iṭṭhassa kantassa piyassa manāpassa yadidaṃ puññāni [*puññānanti*, (a. ni. 7.62)]. Abhijānāmi kho panāham, bhikkhave, dīgharattam katānam puññānam iṭṭham kantaṃ piyam manāpaṃ vipākaṃ paccanubhūtam. Satta vassāni mettacittam bhāvetvā satta saṃvaṭṭavivaṭṭakappe nayimaṃ lokam punarāgamāsiṃ. Saṃvaṭṭamāne sudaṃ, bhikkhave, kappe ābhassarūpago homi; vivaṭṭamāne kappe suññaṃ brahmavimānaṃ upapajjāmi.

“Tatra sudaṃ, bhikkhave, brahmā homi mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī. Chattimsakkhattuṃ kho panāham, bhikkhave, sakko ahosiṃ devānamindo; anekasatakkhattuṃ rājā ahosiṃ cakkavattī dhammiko dhammarājā caturanto vijitāvī janapadatthāvareyappatto sattaratanasamannāgato. Ko pana vādo padesarajjassa!

“Tassa mayham, bhikkhave, etadahosi – ‘kissa nu kho me idaṃ kammassa phalaṃ, kissa kammassa vipāka, yenāham etarahi evaṃmahiddhiko evaṃmahānubhāvo’ ti? Tassa mayham,

bhikkhave, etadahosi – ‘tiṇṇaṃ kho me idaṃ kammānaṃ phalaṃ, tiṇṇaṃ kammānaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvoti, seyyathidaṃ [seyyathīdaṃ (sī. syā. kaṃ. pī.)] – dānassa, damassa, saññaṃassā’’ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V29 *“Puññaṃeva so sikkheyya, āyataggaṃ sukhudrayaṃ; Dānañca samacariyañca, mettacittañca bhāvaye.*

V30 *“Ete dhamme bhāvayitvā, tayo sukhasamuddaye [sukhasamudraye (sī. aṭṭha.)]; Abyāpajjaṃ [abyāpajjaṃ (syā. ka.), abyābajjaṃ (?)] sukhaṃ lokaṃ, paṇḍito upapajjati’’ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, do not be fearful of merits. It is a designation for happiness, bhikkhus, appealing, agreeable, dear, charming, namely merits. Indeed knowing this fully bhikkhus, I experienced the result of [previously] done merits for a long time, appealing, agreeable, dear, charming. Having developed a mind of loving-friendliness for seven years, for seven evolving and dissolving eons, I did not come again to this world. During evolving eon I went to the ābhassara heaven; during dissolving eon I arose in the empty brahma mansion.

“There bhikkhus, I was brahmā, mahābrahmā, conqueror, unconquered, all seeing, wielding control. Indeed for thirty-six times too, I was Sakka, King of the devā, bhikkhus; many hundreds of times I was the Dhamma world emperor, a Dhamma follower, winner of the four corners, immovable from the republic, possessing seven jewels. What to say of [being] a provincial king! ²⁸

“Then bhikkhus it occurred to me – ‘Indeed of what kamma is this the fruit, the result, because of which at present I am of great magical power thus, of great power thus’? Then bhikkhus it occurred to me – ‘Indeed this is the fruit of the three kammā, result of the three kammā, because of which at

present I am of great magical power thus, great power thus, namely this – of donating, of [self-] taming, of restraint’ ”.

For this meaning Blessed One spoke. There this is what was said –

T29 “Train in [doing] merits, for bringing future happiness; Donating and virtuous conduct, and develop mind of loving-friendliness too.

T30 “Having developed these three qualities, happiness will arise;
In the happy world without ill-will, the wise one will arise”.

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

1.3.3 (23) *Ubhayatthasuttaṃ* – Both Benefits Sutta ²⁹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Ekadhammo, bhikkhave, bhāvito bahulīkato ubho atthe samadhigayha tiṭṭhati – diṭṭhadhammikañceva attham samparāyikañca. Katamo ekadhammo? Appamādo kusalesu dhammesu. Ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ubho atthe samadhigayha tiṭṭhati – diṭṭhadhammikañceva attham samparāyikañcā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V31 “Appamādam pasaṃsanti, puñṇakiriyaṃ paṇḍitā;
Appamatto ubho atthe, adhigaṇhāti paṇḍito.

V32 “Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;
Atthābhisamayā dhīro, paṇḍitoti pavuccati”ti.

Ayaṃpi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, having developed and practiced one quality, one stands concentrated in both benefits – for this world and for here-after too. Which one quality? Heedfulness in the wholesome Dhammā. Indeed bhikkhus, this is the

one quality having developed and practiced, one stands concentrated in both benefits – for this world and for here-after too”.

For this meaning Blessed One spoke. There this is what was said –

- T31** “Heedfulness is praised, in doing meritorious deeds by wise ones;
Heedful for both benefits, the wise one fully possesses [both benefits].
- T32** “For the benefit of this world, and for benefit of here-after too;
Understanding the benefit, the patient one, is said to be a wise one”.

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

1.3.4 (24) *Aṭṭhipuṇṇasuttaṃ* – Mass of Bones Sutta ³⁰

Vuttaṇṇhetamaṃ bhagavatā, vuttamarahatāti me sutamaṃ –

“Ekapuggalassa, bhikkhave, kappamaṃ sandhāvato saṃsarato siyā evamaṃ mahā aṭṭhikaṇkalo aṭṭhipuṇṇo aṭṭhirāsi yathāyaṃ vepullo pabbato sace saṃhārako assa, sambhataṇca na vinasseyyā”ti.

Etamatthamaṃ bhagavā avoca. Tatthetamaṃ iti vuccati –

- V33** “*Ekassekkena kappena, puggalassaṭṭhisaṇcayo; Siyā pabbatasamo rāsi, iti vuttamaṃ mahesinā.*
- V34** “*So kho paṇāyaṃ akkhāto, vepullo pabbato mahā; Uttaro giṃjhakūṭassa, magadhānaṃ giribbaje.*
- V35** “*Yato ca ariyasaccāni, sammappaṇṇāya passati; Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ; Ariyaṇcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminamaṃ.*
- V36** “*Sa sattakkhattuṃ paramaṃ, sandhāvitvāna puggalo; Dukkhasantakaro hoti, sabbasaṃyojanakkhayaṃ”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, a person, continuing to wandering-on for an eon, [leaves] a great chain of bones, mass of bones, mound of bones, like this Vepulla mountain, if collected and stored, and not perished”.

For this meaning Blessed One spoke. There this is what was said –

- T33** “For a person in one eon, collection of [her] bones;
Is a mound equal to a mountain, said the great sage.
- T34** “Indeed this too as I declared, great Vepulla mountain;
North of Gijjhakūta [mountain], in Giribbaja Magadha. ³¹
- T35** “Because these Noble Truths, one sees with right
wisdom;
Suffering, arising of suffering, transcending suffering
too;
And Noble Eightfold Path, leading to appeasing of
suffering. ³²
- T36** “At most seven [lives], having run thru, the person;
Will be an ender of suffering, ending all fetters too”. ³³

This too is the meaning of what was said by the Blessed one,
thus I heard. Fourth.

1.3.5 (25) *Musāvādasuttaṃ* – Lying Sutta

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“*Ekadhammaṃ atītassa, bhikkhave, purisapuggalassa nāhaṃ
tassa kiñci pāpakammaṃ akaraṇīyanti vadāmi. Katamaṃ
ekadhammaṃ? Yadidaṃ [yathayidaṃ (sī. syā. ka.), yathāyidaṃ
(pī.)] bhikkhave, sampajānamusāvādo*”ti.

Etamatthaṃ bhagavā avoca. Tatthetthaṃ iti vuccati –

V37 “*Ekadhammaṃ atītassa, musāvādisa jantuno;
Vitiṇṇaparalokassa, natthi pāpaṃ akāriya*”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

This was said by the Blessed one, said by the Arahant thus I
heard –

“Bhikkhus, I say a person transgressing in one phenomenon, will not leave any evil kamma undone. What one phenomenon? Namely, bhikkhus, lying deliberately”.

For this meaning Blessed One spoke. There this is what was said –

T37 “Transgressing in one phenomenon, a lying creature; Abandoning concern for the next world, leaves no evil undone”. ³⁴

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

1.3.6 (26) *Dānasuttaṃ* – Donating

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Evañce, bhikkhave, sattā jāneyyumaṃ dānasaṃvibhāgassa vipākaṃ yathāhaṃ jānāmi, na adatvā bhuñjeyyumaṃ, na ca nesaṃ maccheramalaṃ cittaṃ pariyādāya tiṭṭheyya. Yopi nesaṃ assa carimo ālopo carimaṃ kabaḷaṃ, tatopi na asaṃvibhajitvā bhuñjeyyumaṃ, sace nesaṃ paṭiggāhakaṃ assu. Yasmā ca kho, bhikkhave, sattā na evaṃ jānanti dānasaṃvibhāgassa vipākaṃ yathāhaṃ jānāmi, tasmā adatvā bhuñjanti, maccheramalañca nesaṃ cittaṃ pariyādāya tiṭṭhati”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V38 “Evaṃ ce sattā jāneyyumaṃ, yathāvuttaṃ mahesinā; Vipākaṃ saṃvibhāgassa, yathā hoti mahapphalaṃ.

V39 “Vineyya maccheramalaṃ, vippasannena cetasā; Dajjumaṃ kālena ariyesu, yattha dinnaṃ mahapphalaṃ.

V40 “Annañca datvā [*datvāna (syā.)*] bahuno, dakkhiṇeyyesu dakkhiṇaṃ; Ito cutā manussattā, saggaṃ gacchanti dāyaka.

V41 “Te ca saggaṃ gatā [*saggaṃ gatā (sī. pī. ka.)*] tattha, modanti kāmakāmino; Vipākaṃ saṃvibhāgassa, anubhonti amaccharā”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, if beings knew the result of donating and sharing as I do, [they] would not eat without having given, nor would they stand with their mind possessed by miserliness. Even if it were their last mouthful, their last lump, they will not eat without sharing, if there were recipients of alms. Indeed bhikkhus, because beings do not know the result of donating and sharing as I do, therefore [they] eat without having given, they stand with their mind possessed by miserliness”.

For this meaning Blessed One spoke. There this is what was said –

T38 “[Only] If beings knew, said the great sage;
[That] The result of sharing, is of great fruit.

T39 “Expelling a mind of miserliness, with a very happy mind;
Giving to nobles at right time, giving thus is of great fruit.

T40 “Having given food to many, offerings to worthy of offerings too;
Having passed-away from humans, givers go to heaven.

T41 “Having gone to heaven, rejoice in sensual pleasures the desirous ones;
The result of sharing, experience the un-miserly ones”.

This too is the meaning of what was said by the Blessed one, thus I heard. Sixth.

1.3.7 (27) *Mettābhāvanāsuttaṃ* – Developing Loving-Friendliness Sutta ³⁵

Vuttañhetvaṃ bhagavatā, vuttamarahatāti me sutvaṃ –

“Yāni kānici, bhikkhave, opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimuttiyā kalaṃ nāggahanti soḷasiṃ. Mettāyeva tāni cetovimutti adhiggaheva bhāsate ca tapate ca virocanti ca.

“Seyyathāpi, bhikkhave, yā kāci tāraakarūpānaṃ pabhā sabbā tā candiyā pabhāya kalam nāgghanti soḷasiṃ, candapabhāyeva tā adhiggaheva bhāsate ca tapate ca virocanti ca; evameva kho, bhikkhave, yāni kānici opadhikāni puññakiriyavattūni sabbāni tāni mettāya cetovimuttiyā kalam nāgghanti soḷasiṃ, mettāyeva tāni cetovimutti adhiggaheva bhāsate ca tapate ca virocanti ca.

“Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve [*nabhe (sī.)*] ādicco nabhaṃ abbhussakkamāno [*abbhuggamamāno (ka. aṭṭha.)*] sabbaṃ ākāsaṃ [*ākāsaṃ (syā.)*] tamagataṃ abhivihacca [*abhihacca (syā.)*] bhāsate ca tapate ca virocanti ca; evameva kho, bhikkhave, yāni kānici opadhikāni puññakiriyavattūni sabbāni tāni mettāya cetovimuttiyā kalam nāgghanti soḷasiṃ, mettāyeva tāni cetovimutti adhiggaheva bhāsate ca tapate ca virocanti ca.

“Seyyathāpi, bhikkhave, rattiyaṃ paccūsasamayaṃ osadhitārakā bhāsate ca tapate ca virocanti ca; evameva kho, bhikkhave, yāni kānici opadhikāni puññakiriyavattūni sabbāni tāni mettāya cetovimuttiyā kalam nāgghanti soḷasiṃ, mettāyeva tāni cetovimutti adhiggaheva bhāsate ca tapate ca virocanti ca”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V42 “Yo ca mettaṃ bhāvayati, appamānaṃ paṭissato;
Tanū [*tanu (sī.)*] saṃyojanā honti, passato upadhiikkhayaṃ.

V43 “Ekampi ce pāṇamaduttācitto, mettāyati kusalo tena hoti;
Sabbe ca pāṇe manasānukampaṃ, pahūtamariyo pakaroti
puññaṃ.

V44 “Ye [*yo (sī.)*] sattaṇḍaṃ pathaviṃ vijitvā, rājisayo
[*rājisayo (sī.)*] yajamānānupariyagā;
Assamedhaṃ purisamedhaṃ, sammāpāsaṃ vājapeyyaṃ
niraggaḷaṃ.

V45 “Mettassa cittassa subhāvitassa, kalampi te nānubhavanti
soḷasiṃ;
Candappabhā tāraṇāva sabbe.

V46 “Yo na hanti na ghātetī, na jināti na jāpaye;
Mettaṃso sabbabhūtesu, veraṃ tassa na kenacī”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, whatever bases of meritorious action siding with re-becoming are there, all of them are not worth sixteenth part of a fully-freed mind due to loving-friendliness. A fully-freed mind due to loving-friendliness is surpassing, shining, bright, and brilliant.

“Just as bhikkhus, whatever star-light is there, all of it is not worth sixteenth part of the moon-light, moon-light is surpassing, shining, bright, and brilliant; indeed just so, bhikkhus, whatever bases of meritorious action siding with re-becoming are there, all of them are not worth sixteenth part of a fully-freed mind due to loving-friendliness; a fully-freed mind due to loving-friendliness is surpassing, shining, bright, and brilliant.”³⁶

“Just as bhikkhus, in the last month of the rains, in the fall season, in a clear sky without a cloud, sun ascending in the sky destroying darkness is shining, bright, and brilliant; indeed just so, bhikkhus, whatever bases of meritorious action siding with re-becoming are there, all of them are not worth sixteenth part of a fully-freed mind due to loving-friendliness; a fully-freed mind due to loving-friendliness is surpassing, shining, bright, and brilliant.”³⁷

“Just as bhikkhus, in the later part of the night, at the dawn time, medicine-star is shining, bright, and brilliant; indeed just so, bhikkhus, whatever bases of meritorious action siding with re-becoming are there, all of them are not worth sixteenth part of a fully-freed mind due to loving-friendliness; a fully-freed mind due to loving-friendliness is surpassing, shining, bright, and brilliant.”³⁸

For this meaning Blessed One spoke. There this is what was said –

T42 “Whoever develops immeasurable loving-friendliness, completely mindful;
His fetters thin out, [he] sees ending of possessions.

- T43** “One without hateful mind, does wholesome on account of developing loving-friendliness; Having compassionate mind for all beings, he does limitless merits.
- T44** “Having won this earth teeming with beings, going around performing coronation sacrifice; Ashvamedha and Purisamedha, Sammāpāsa, Vājapeyya and open-door donation sacrifices too.
- T45** “Having a well-developed mind of loving-friendliness, no [sacrifice] is equal to sixteenth part of that; [Like] moon light [outshines] all the stars <star-light is not worth sixteenth part of the moon light>. ³⁹
- T46** “He neither strikes nor destroys, neither subdues nor causes to subdue, With loving-friendliness for all beings, he has no enmity at all”.

This too is the meaning of what was said by the Blessed one, thus I heard. Seventh.

Tatiyo vaggo niṭṭhito. – Third Section is finished.

Tassuddānaṃ –

Cittaṃ mettaṃ [jhāyī (sī. syā.), jhāyi (pī. ka.)] ubho atthe, puñjaṃ vepullapabbataṃ;

Sampajānamusāvādo, dānañca mettabhāvanā [mettabhāvañca (sī. syā. pī.), mettavācañca (ka.)].

Sattimāni ca [sattimānidha (sī. ka.)] suttāni, purimāni ca vīsati; Ekadhammesu suttantā, sattavīsatisaṅgahāti.

Therefore said [contents] —

Mind loving-friendliness both benefits, mass [like] Vepulla mountain;

Lying deliberately, donating and loving-friendliness too.

Seven these suttā, and the previous twenty [suttā];

End of suttā about one Nature, collection of twenty-seven.

Ekakanipāto niṭṭhito. – Chapter of Ones is finished.



2. DUKANIPĀTO – CHAPTER OF TWOS

2.1 Paṭhamavaggo – First Section

2.1.1 (28) *Dukkhavihārasuttaṃ* – Dwelling in Suffering Sutta ⁴⁰

(Dve dhamme anukkaṭṭi) [() *syāmapotthake natthi*] vuttañhetam
bhagavatā, vuttamarahatāti me sutam –

“Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva
dhamme dukkham viharati savighātam saupāyāsam sapariḷāham;
kāyassa bhedā param maraṇā duggati pāṭikaṅkhā. Katamehi
dvīhi? Indriyesu aguttadvāratāya [*aguttadvāro (aṭṭha.)*] ca,
bhojane amattaññutāya [*amattaññū (aṭṭha.)*] ca. Imehi kho,
bhikkhave, dvīhi dhammehi samannāgato bhikkhu diṭṭheva
dhamme dukkham viharati savidhātam saupāyāsam sapariḷāham;
kāyassa bhedā param maraṇā duggati pāṭikaṅkhā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V47 “Cakkhu sotañca ghānañca, jīvā kāyo tathā mano;
Etāni yassa dvārāni, aguttānidha [*aguttāni ca (syā.)*]
bhikkhuno.

V48 “Bhojanamhi amattaññū, indriyesu asaṃvuto;
Kāyadukkham cetodukkham, dukkham so adhigacchati.

V49 “Ḍayhamānena kāyena, ḍayhamānena cetasā;
Divā vā yadi vā rattiṃ, dukkham viharati tādiso”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

(For two qualities) This was said by the Blessed one, said by
the Arahant thus I heard –

“Bhikkhus, possessing two qualities a bhikkhu dwells in
suffering in this world, with vexation, with despair, with
burning; [and] on breakup of body, after death [he] can
expect to go to bad destinations. What two? Not guarding
the doors of faculties and immoderation in eating. Indeed
bhikkhus, possessing these two qualities a bhikkhu dwells
in suffering in this world, with vexation, with despair, with

burning; [and] on breakup of body, after death [he] can expect to go to bad destinations”.⁴¹

For this meaning Blessed One spoke. There this is what was said –

T47 “Eye and ear and nose, tongue, body and mind;
[In] These doors here, unguarded a bhikkhu.

T48 “Immoderate in eating, unrestrained in faculties too;
Bodily suffering, mentally suffering, he enters upon suffering.

T49 “Burning in the body, burning in the mind;
Whether by day or night, such a one dwells in suffering”.

This too is the meaning of what was said by the Blessed one, thus I heard. First.

2.1.2 (29) *Sukhavihārasuttaṃ* – Dwelling in Happiness Sutta⁴²

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“*Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukham viharati avighātam anupāyāsam aparilāham; kāyassa bhedaṃ paraṃ maraṇā sugati pāṭikaṅkhā. Katamehi dvīhi? Indriyesu guttadvāratāya ca, bhojane mattaññutāya ca. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukham viharati avighātam anupāyāsam aparilāham; kāyassa bhedaṃ paraṃ maraṇā sugati pāṭikaṅkhā*”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V50 “*Cakkhu sotaṇca ghāṇaṇca, jivhā kāyo tathā [atho (sī. syā. ka.)] mano;*
Etāni yassa dvārāni, suguttānidha bhikkhuno.

V51 “*Bhojanamhi ca mattaññū, indriyesu ca saṃvuto;*
Kāyasukham cetosukham, sukham so adhigacchati.

V52 “*Aḍaḍhamānena kāyena, aḍaḍhamānena cetasā;*
Divā vā yadi vā rattiṃ, sukham viharati tādiso”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, possessing two qualities a bhikkhu dwells in happiness in this world, without vexation, without despair, without burning; [and] on breakup of body, after death [he] can expect to go to good destinations. What two? Guarding the doors of faculties and moderation in eating. Indeed bhikkhus, possessing these two qualities, a bhikkhu dwells in happiness in this world, without vexation, without despair, without burning; [and] on breakup of body, after death [he] can expect to go to good destinations”.⁴³

For this meaning Blessed One spoke. There this is what was said –

T50 “Eye and ear and nose, tongue, body and mind;
[In] These doors here, well-guarded a bhikkhu.

T51 “Moderate in eating, restrained in faculties too;
Bodily happy, mentally happy, he enters upon happiness.

T52 “Unburning in the body, unburning in the mind;
Whether by day or night, such a one dwells in happiness”.

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

2.1.3 (30) *Tapanīyasuttaṃ* – Torment Sutta⁴⁴

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Dveme, bhikkhave, dhammā tapanīyā. Katame dve?
Idha, bhikkhave, ekacco akatakalyāṇo hoti, akatakusalo,
akatabhīruttāṇo, katapāpo, kataluddo, katakibbisso. So ‘akataṃ
me kalyāṇa’ntipi tappati, ‘kataṃ me pāpa’ntipi tappati. Ime kho,
bhikkhave, dve dhammā tapanīyā”ti.*

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V53 *“Kāyaduccaritam katvā, vacīduccaritāni ca;
Manoduccaritam katvā, yañcaññaṃ dosasañhitam.*

V54 “*Akatvā kusalaṃ kammaṃ, katvānākusalaṃ bahuṃ;
Kāyassa bhedaṃ duppañño, nirayaṃ sopapajjati*”ti [*nirayaṃ
so upapajjati*ti (sī. syā. kaṃ. pī.)].

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these two qualities are tormenting. Which two? Here, bhikkhus, someone hasn’t done good, hasn’t done wholesome, hasn’t provided refuge, has done evil, has done cruelty, has done wrong. He is tormented [thinking] ‘I haven’t done good’, he is tormented [thinking] ‘I have done evil’. Indeed bhikkhus, these two qualities are tormenting”.

45

For this meaning Blessed One spoke. There this is what was said –

T53 “Having done bodily misconduct, and verbal misconduct too;
Having done mental misconduct, and whatever other accumulation of hatred.

T54 “Not having done wholesome kamma, having done much unwholesome;
On breakup of body the unwise one, arises in hell”.

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

2.1.4 (31) *Atapanīyasuttaṃ* – Non-Torment Sutta ⁴⁶

Vuttañhetāṃ bhagavatā, vuttamarahatāti me sutāṃ –

“Dveme, bhikkhave, dhammā atapanīyā. Katame dve? Idha, bhikkhave, ekacco katakalyāṇo hoti, katakusalo, katabhīruttāṇo, akatapāpo, akataluddo, akatakibbiso. So ‘kataṃ me kalyāṇa’ntipi na tappati, ‘akataṃ me pāpa’ntipi na tappati. Ime kho, bhikkhave, dve dhammā atapanīyā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V55 “*Kāyaduccaritaṃ hitvā, vacīduccaritāni ca;
Manoduccaritaṃ hitvā, yañcaññaṃ dosasañhitaṃ.*

V56 “*Akatvākusalaṃ kammaṃ, katvāna kusalaṃ bahuṃ;
Kāyassa bhedaṃ sappañño, saggam so upapajjati*”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catuttham.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these two qualities are non-tormenting. Which two? Here, bhikkhus, someone has done good, has done wholesome, has provided refuge, hasn’t done evil, hasn’t done cruelty, hasn’t done wrong. He is not tormented [thinking] ‘I haven’t done good’, he is not tormented [thinking] ‘I have done evil’. Indeed bhikkhus, these two qualities are non-tormenting”.

For this meaning Blessed One spoke. There this is what was said –

T55 “Having abandoned bodily misconduct, and verbal misconduct too;
Having abandoned mental misconduct, and whatever other accumulation of hatred.

T56 “Not having done unwholesome kamma, having done much wholesome;
On breakup of body the wise one, arises in heaven”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fourth.

2.1.5 (32) *Paṭhamasīlasutta* – Conduct One Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Dvīhi, bhikkhave, dhammehi samannāgato puggalo
yathābhatam nikkhitto evaṃ niraye. Katamehi dvīhi? Pāpakena
ca sīlena, pāpikāya ca diṭṭhiyā. Imehi kho, bhikkhave, dvīhi
dhammehi samannāgato puggalo yathābhatam nikkhitto evaṃ
niraye”ti.*

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V57 “*Pāpakena ca sīlena, pāpikāya ca diṭṭhiyā;
Etehi dvīhi dhammehi, yo samannāgato naro;
Kāyassa bhedaṃ duppañño, nirayam sopapajjati*”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, possessing two qualities a bhikkhu will be placed in hell as if carried there. Which two? Evil conduct and evil views. Indeed bhikkhus, possessing these two qualities a bhikkhu will be placed in hell as if carried there”.

For this meaning Blessed One spoke. There this is what was said –

T57 “Evil conduct, and evil views too;
These two qualities, a man who possesses;
On breakup of body the unwise one, arises in hell”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

2.1.6 (33) *Dutiyasīlasuttaṃ* – Conduct Two Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Dvīhi, bhikkhave, dhammehi samannāgato puggalo yathābhataṃ nikkhitto evaṃ sagge. Katamehi dvīhi? Bhaddakena ca sīlena, bhaddikāya ca diṭṭhiyā. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato puggalo yathābhataṃ nikkhitto evaṃ sagge”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V58 “Bhaddakena ca sīlena, bhaddikāya ca diṭṭhiyā;
Etehi dvīhi dhammehi, yo samannāgato naro;
Kāyassa bhedaṃ sappañño, saggaṃ so upapajjati”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭham.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, possessing two qualities a bhikkhu will be placed in heaven as if carried there. Which two? Good conduct and good views. Indeed bhikkhus, possessing these two qualities a bhikkhu will be placed in heaven as if carried there”.

For this meaning Blessed One spoke. There this is what was said –

T58 “Good conduct, and good views too;
These two qualities, a man who possesses;
On breakup of body the wise one, arises in heaven”.

This too is the meaning of what was said by the Blessed one, thus I heard. Sixth.

2.1.7 (34) *Ātāpīsuttaṃ* – Ardency Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Anātāpī, bhikkhave, bhikkhu anottāpī [*anottappī (bahūsu) aṭṭhakathā passitabbā*] abhabbo sambodhāya, abhabbo nibbānāya, abhabbo anuttarassa yogakkhemassa adhigamāya. Ātāpī ca kho, bhikkhave, bhikkhu ottāpī [*ottappī (bahūsu)*] bhabbo sambodhāya, bhabbo nibbānāya, bhabbo anuttarassa yogakkhemassa adhigamāya”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V59 “Anātāpī anottāpī, kusīto hīnavīriyo;
Yo thīnamiddhabahulo, ahirīko anādaro;
Abhabbo tādiso bhikkhu, phuṭṭhum sambodhimuttamaṃ.

V60 “Yo ca satimā nipako jhāyī, ātāpī ottāpī ca appamatto;
Saṃyojanaṃ jātijārāya chetvā, idheva
sambodhimanuttaram phuse”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, a bhikkhu who is not ardent and not afraid of wrongdoing is incapable of self-enlightenment, incapable of Nibbāna, incapable of entering upon the unsurpassed refuge from bonds. Indeed bhikkhus, a bhikkhu who is ardent and afraid of wrongdoing is capable of self-enlightenment, capable of Nibbāna, capable of entering upon the unsurpassed refuge from bonds”.⁴⁷

For this meaning Blessed One spoke. There this is what was said –

- T59** “Not ardent, not afraid of wrongdoing, indolent,
unenergetic;
One with much sloth-torpor, shameless disrespectful;
Such a bhikkhu is incapable, to contact the best self-
enlightenment [Nibbāna].
- T60** “Whoever is mindful, prudently meditating, ardent,
afraid of wrongdoing, and heedful;
Breaking the fetters of birth-aging, here itself will
contact the unsurpassed self-enlightenment [Nibbāna]”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Seventh.

2.1.8 (35) *Paṭhamanakuhanasuttaṃ* – Deceitless One Sutta ⁴⁸

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

*“Nayidaṃ, bhikkhave, brahmacariyaṃ vussati janakuhanatthaṃ,
na janalapanaatthaṃ, na lābhasakkārasilokānisaṃsatthaṃ, na ‘iti
maṃ jano jānātū’ ti. Atha kho idaṃ, bhikkhave, brahmacariyaṃ
vussati saṃvaratthañceva pahānatthañcā” ti.*

Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –

V61 “*Saṃvaratthaṃ pahānatthaṃ, brahmacariyaṃ anītihaṃ;
Adesaṃ so bhagavā, nibbānogaḍhagāmināṃ.*

V62 “*Esa maggo mahattehi [mahantehi (sī. ka.), mahatthehi
(syā.)], anuyāto mahesibhi [mahesino (sī. ka.)];
Ye ye taṃ paṭipajanti, yathā buddhena desitaṃ;
Dukkhassantaṃ karissanti, satthusāsanakārino” ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

This was said by the Blessed one, said by the Arahant thus I
heard –

“Bhikkhus, this holy-life is not fared to deceive people, not to
con people, not associated with [obtaining] gains-hospitality-
praise, nor for ‘May people know me thus’ too. Rather
indeed here bhikkhus, this holy-life is fared for restraint and
abandonment”. ⁴⁹

For this meaning Blessed One spoke. There this is what was
said –

T61 “For restraint, for abandonment, holy-life not based on hearsay;
Preached by the Blessed One, leading to merging with Nibbāna.

T62 “This path of the great [beings], followed by great sages;
Those who practice it, as preached by the Buddha;
Will make an end of suffering, follower of the teachers’ teaching”.

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

2.1.9 (36) *Dutiyanakuhanasuttaṃ* – Deceitless Two Sutta ⁵⁰

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Nayidaṃ, bhikkhave, brahmacariyaṃ vussati janakuhanatthaṃ, na janalapanatthaṃ, na lābhasakkārasilokānisaṃsatthaṃ, na ‘iti maṃ jano jānātū’ ti. Atha kho idaṃ, bhikkhave, brahmacariyaṃ vussati abhiññatthañceva pariññatthañcā” ti.

Etamatthaṃ bhagavā avoca. Tatthetthaṃ iti vuccati –

V63 “Abhiññatthaṃ pariññatthaṃ, brahmacariyaṃ anītihaṃ; Adesayi so bhagavā, nibbānogadhagāmināṃ.

V64 “Esa maggo mahattehi, anuyāto mahesibhi;
Ye ye taṃ paṭipajjanti, yathā buddhena desitaṃ;
Dukkassantaṃ karissanti, satthusāsanakārino” ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, this holy-life is not fared to deceive people, not to con people, not associated with [obtaining] gains-hospitality-praise, nor for ‘May people know me thus’ too. Rather indeed here bhikkhus, this holy-life is fared for full knowledge and complete knowledge”.

For this meaning Blessed One spoke. There this is what was said –

T63 “For full knowledge, for complete knowledge, holy-life not based on hearsay;
Preached by the Blessed One, leading to merging with Nibbāna.

T64 “This path of the great [beings], followed by great sages;
Those who practice it, as preached by the Buddha;
Will make an end of suffering, follower of the teachers’ teaching”.

This too is the meaning of what was said by the Blessed one, thus I heard. Ninth.

2.1.10 (37) *Somanassasuttaṃ* – Mental Happiness Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“*Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa [yoniso (sī. syā. pī.), yonissa (ka.)] āradhā hoti āsavānaṃ khayāya. Katamehi dvīhi? Saṃvejanīyesu ṭhānesu saṃvejanena, saṃviggaṃsa ca yoniso padhānena. Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āradhā hoti āsavānaṃ khayāyā*”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V65 “*Saṃvejanīyaṭṭhānesu [saṃvejanīyesu ṭhānesu (syā. pī.)], saṃvijjetha paṇḍito; Ātāpī nipako bhikkhu, paññāya samavekkhiya.*

V66 “*Evaṃ vihārī ātāpī, santavutti anuddhato; Cetosamathamānuyutto, khayaṃ dukkhassa pāpuṇe*”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, possessing two qualities a bhikkhu dwells in much happiness and mental happiness in this world, appropriately firm for ending of taints. Which two?
Deeply agitated where agitation is required, and striving

appropriately because of agitation. Indeed bhikkhus, possessing these two qualities a bhikkhu dwells in much happiness and mental happiness in this world, appropriately firm for ending of taints”.⁵¹

For this meaning Blessed One spoke. There this is what was said –

T65 “Deeply agitated where agitation is required, a wise one;
Ardent and prudent bhikkhu, fully seeing with wisdom.

T66 “Thus dwells the ardent one, peaceful and non-restless;
With mind intent on concentration, reaches the end of suffering”.⁵²

This too is the meaning of what was said by the Blessed one, thus I heard. Tenth.

Paṭhamo vaggo niṭṭhito. – First Section is finished.

Tassuddānaṃ –

Dve ca bhikkhū tapanīyā, tapanīyā paratthehi;

Ātāpī [dve pādā (ka.), dve ātāpī (sī.)] nakuhanā dve [na kuhanā ca (sabbattha)], somanassena te dasāti.

Therefore said [contents] —

Two [each] of bhikkhus and torment, [and two of] torment hereafter;

Exerting, two of deceitless, mental happiness is the tenth.

2.2 Dutiyavaggo – Second Section

2.2.1 (38) Vitakkasuttaṃ – Thoughts Sutta⁵³

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tathāgataṃ, bhikkhave, arahantaṃ sammāsambuddhaṃ dve vitakkā bahulaṃ samudācaranti – kemo ca vitakko, paviveko ca [viveko ca (syā.)]. Abyāpajjhārāmo [abyāpajjhārāmo (ka.), abyāpajjhārāmo (?)], bhikkhave, tathāgato abyāpajjhārato.

Tamevaṃ, bhikkhave, tathāgataṃ abyāpajjhārāmaṃ abyāpajjhārataṃ eseva vitakko bahulaṃ samudācarati –

‘imāyāhaṃ iriyāya na kiñci byābādhemi tesaṃ vā thāvaraṃ vā’ti.

“Pavivekārāmo, bhikkhave, tathāgato pavivekarato. Tameva, bhikkhave, tathāgataṃ pavivekārāmaṃ pavivekarataṃ eseva vitakko bahulaṃ samudācarati – ‘yaṃ akusalaṃ taṃ pahīna’nti.

“Tasmātiha, bhikkhave, tumhepi abyāpajjhārāmā viharatha abyāpajjharatā. Tesaṃ vo, bhikkhave, tumhākaṃ abyāpajjhārāmānaṃ viharataṃ abyāpajjharatānaṃ eseva vitakko bahulaṃ samudācarissati – ‘imāya mayaṃ iriyāya na kiñci byābādhema tesaṃ vā thāvaraṃ vā’ti.

“Pavivekārāmā, bhikkhave, viharatha pavivekaratā. Tesaṃ vo, bhikkhave, tumhākaṃ pavivekārāmānaṃ viharataṃ pavivekaratānaṃ eseva vitakko bahulaṃ samudācarissati – ‘kiṃ akusalaṃ, kiṃ appahīnaṃ, kiṃ pajahāmā’”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V67 *“Tathāgataṃ buddhamasayhasāhinaṃ, duve vitakkā samudācaranti naṃ;
Kemo vitakko paṭhamo udīrito, tato viveko dutiyo pakāsito.*

V68 *“Tamonudaṃ pāragataṃ mahesiṃ, taṃ pattipattaṃ vasimaṃ anāsavaṃ;
Visantaraṃ [[vesantaraṃ](#) (sī. ka.), [vissantaraṃ](#) (pī.)]
taṇhakkhaye vimuttaṃ, taṃ ve muniṃ antimadehadhāriṃ;
Mārañjahaṃ [[mārajahaṃ](#) (syā.), [mānajahaṃ](#) (sī. ka.),
[mānaṃ jahaṃ](#) (pī.)] brūmi jarāya pāraguṃ.*

V69 *“Sele yathā pabbatamuddhaniṭṭhito, yathāpi passe janataṃ samantato;
Tathūpamaṃ dhammamayaṃ sumedho, pāsādamārūyha samantacakkhu;
Sokāvatiṇṇaṃ janatamapetasoko, avekkhati jātijarābhībhūta”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, Tathāgata, arahant, rightly self-enlightened, dwells much in two thoughts – thought of refuge and of

detachment. Bhikkhus, fond of non ill-will, Tathāgata delights in non ill-will. Bhikkhus, to the Tathāgata, fond of non ill-will, delighting in non ill-will, a thought like this occurs much – ‘By these actions of mine may no one – mobile or immobile – come to any harm’.⁵⁴

“Bhikkhus, fond of detachment, Tathāgata delights in detachment. Bhikkhus, to the Tathāgata, fond of detachment, delighting in detachment, a thought like this occurs much – ‘Whatever is unwholesome is abandoned’.

“Therefore, bhikkhus, you too should dwell fond of non ill-will, delighting in non ill-will. Bhikkhus, to you too, fond of non ill-will, delighting in non ill-will, a thought like this will occur much – ‘By these actions of ours may no one – mobile or immobile – come to any harm’.

“Bhikkhus, fond of detachment, you should dwell delighting in detachment. Bhikkhus, to you too, fond of detachment, delighting in detachment, a thought like this will occur much – ‘What is unwholesome? What is unabandoned? What have we abandoned?’ ”.

For this meaning Blessed One spoke. There this is what was said –

T67 “Tathāgata, Buddha, endurer of unendurable, dwells in two thoughts;
Thought of refuge is uttered first, second is explained as detachment.

T68 “Dispeller of the darkness, great sage gone to the far-shore, reached the end, dwelling taintless;
Crossed-over poison, fully freed by ending of taints, silent sage bearing the last body;
Abandoned Māra, I designate as gone to the far-shore of aging.⁵⁵

T69 “Like from a rock at the top of mountain, [one] sees all the people;
That is the simile for Dhammā of the intelligent one [Lord Buddha], having climbed the mansion, the omniseer [sees];
People affected with sorrow, the unsorrowing one sees, [people] overcome by birth-aging”.

This too is the meaning of what was said by the Blessed one, thus I heard. First.

2.2.2 (39) *Desanāsuttaṃ* – Preachings Sutta

Vuttaññhetam bhagavatā, vuttamarahatāti me sutam –

“Tathāgatassa, bhikkhave, arahato sammāsambuddhassa dve dhammadesanā pariyāyena bhavanti. Katamā dve? ‘Pāpaṃ pāpakato passathā’ ti – ayaṃ paṭhamā dhammadesanā; ‘pāpaṃ pāpakato disvā tattha nibbindatha virajjatha vimuccathā’ ti – ayaṃ dutiyā dhammadesanā. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa imā dve dhammadesanā pariyāyena bhavanti” ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V70 *“Tathāgatassa buddhassa, sabbabhūtānukampino; Pariyāyavacanam passa, dve ca dhammā pakāsītā.*

V71 *“Pāpakaṃ passatha cetam [cekaṃ (sī. pī.), chekā (syā.)], tattha cāpi virajjatha; Tato virattacittāse, dukkhassantaṃ karissathā” ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, Tathāgata, arahant rightly self-enlightened has two sequential preaching of the Dhammā. Which two? ‘See evil as evil’ – this is the first preaching of the Dhammā; ‘Having seen evil as evil, one should therefrom become disenchanted, dispassionate, fully freed’ – this is the second preaching of the Dhammā. Bhikkhus, Tathāgata, arahant rightly self-enlightened has these two sequential preaching of the Dhammā”.

For this meaning Blessed One spoke. There this is what was said –

T70 *“Tathāgata, Buddha, compassionate for all beings; Seeing the sequence, explained two Dhammā.*

T71 *“Seeing the evil, one should become dispassionate therefrom; There with a dispassionate mind, should make an end of suffering”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

2.2.3 (40) *Vijjāsuttaṃ* – Knowledge Sutta

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Avijjā, bhikkhave, pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyaṃ anvadeva ahirikaṃ anottappaṃ; vijjā ca kho, bhikkhave, pubbaṅgamā kusalānaṃ dhammānaṃ samāpattiyaṃ anvadeva hirottappa”nti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V72 *“Yā kācimā duggatiyo, asmiṃ loke paramhi ca; Avijjāmūlikā sabbā, icchālobhasamussayā.*

V73 *“Yato ca hoti pāpiccho, ahiriko anādarō; Tato pāpaṃ pasavati, apāyaṃ tena gacchati.*

V74 *“Tasmā chandaṇca lobhaṇca, avijjaṇca virājayaṃ; Vijjaṃ uppādayaṃ bhikkhu, sabbā duggatiyo jahe”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, ignorance precedes unwholesome nature, followed by shamelessness and non-fear of wrongdoing; bhikkhus, knowledge too indeed precedes wholesome nature, followed by shame and fear of wrongdoing”.

For this meaning Blessed One spoke. There this is what was said –

T72 *“Whatever bad destinations there are, here in this world and hereafter;
Are all rooted in ignorance, accumulation of wishes and greed.”⁵⁶*

T73 *“Because who are desirous of evil, shameless and disrespectful;
They bring forth evil, on account of which they go to states of woe.*

T74 “Therefore having fully removed desires and greed,
and ignorance too;
Arousing the knowledge a bhikkhu, abandons all bad
destinations”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Third.

2.2.4 (41) *Paññāparihīnasuttaṃ* – Devoid of Wisdom Sutta

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Te, bhikkhave, sattā suparihīnā ye ariyāya paññāya parihīnā.
Te diṭṭheva dhamme dukkhaṃ viharanti savighātaṃ saupāyāsaṃ
sapaṇilāhaṃ; kāyassa bhedaṃ paraṃ maraṇā duggatiṃ pāṭikaṅkhā.
Te [te ca kho (?)], bhikkhave, sattā aparihīnā ye ariyāya paññāya
aparihīnā. Te diṭṭheva dhamme sukhaṃ viharanti avighātaṃ
anupāyāsaṃ apaṇilāhaṃ; kāyassa bhedaṃ paraṃ maraṇā sugati
pāṭikaṅkhā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V75 “Paññāya parihānena, passa lokaṃ sadevakam;
Nivīṭṭhaṃ nāmarūpasmiṃ, idaṃ saccanti maññati.

V76 “Paññā hi seṭṭhā lokasmiṃ, yāyaṃ nibbedhagāmini;
Yāya sammā pajānāti, jātibhavaparikkhayaṃ.

V77 “Tesaṃ devā manussā ca, sambuddhānaṃ satīmataṃ;
Pihayanti hāsapaññānaṃ [*hāsupaññānaṃ* (sī. aṭṭha.)],
sarīrantimadhārīna”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

This was said by the Blessed one, said by the Arahant thus I
heard –

“Bhikkhus, those beings are well-devoid who are devoid of
the noble wisdom. They dwell in suffering in this world,
with vexation, with despair, with burning; [and] on breakup
of body, after death can expect to go to bad destinations.
Bhikkhus, those beings are not devoid who are not devoid
of the noble wisdom. They dwell in happiness in this world,
without vexation, without despair, without burning; [and]
on breakup of body, after death can expect to go to good
destinations”.⁵⁷

For this meaning Blessed One spoke. There this is what was said –

- T75** “Decayed of wisdom, see the world including deva world;
Settled in name-form, this is the truth, they conceive.
- T76** “Wisdom is the best in the world, in whatever leads to penetration;
In whatever rightly knowing, [leads to] complete end of birth and becoming.
- T77** “Devā and humans envy them, (who are) self-enlightened and mindful;
Ones with lustrous wisdom, bearers of the last body”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fourth.

2.2.5 (42) *Sukkadhammasuttaṃ* – Bright Dhammā Sutta ⁵⁸

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Dveme, bhikkhave, sukkā dhammā lokaṃ pārenti. Katame dve? Hirī [*hiri* (*sī. syā. kaṃ. pī.*)] ca, ottappaṇca. Ime ce, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyūṃ, nayidha paññāyetha mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūṇaṃ dārāti vā. Sambhedaṃ lokaṃ agamissa yathā ajelakā kukkuṭasūkarā soṇasiṅgālā [*soṇasiṅgālā* (*sī. syā. kaṃ. pī.*)]]. Yasmā ca kho, bhikkhave, ime dve sukkā dhammā lokaṃ pārenti tasmā paññāyati mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūṇaṃ dārāti vā”ti.

Etamatthaṃ bhagavā avoca. Tatthetam iti vuccati –

- V78** “Yesam ce hiriottappaṃ, sabbadā ca na vijjati;
Vokkantaṃ sukkamulā te, jātimaraṇagāmino.
- V79** “Yesāṃ ca hiriottappaṃ, sadā sammā upaṭṭhitā;
Virūḥabrahmacariyā te, santo khīṇapunabbhavā”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these two bright qualities guard the world. Which two? Shame and fear of wrongdoing. Bhikkhus, if these two bright qualities did not guard the world, here would not be discerned mother, or mother’s sister, or mother’s brother’s wife, or teacher’s wife, or guru’s wife. They would contaminate the world like goats-sheep, roosters-pigs, dogs-jackals. Indeed bhikkhus, because these two bright qualities guard the world, therefore here is discerned mother, or mother’s sister, or mother’s brother’s wife, or teacher’s wife, or guru’s wife”.

For this meaning Blessed One spoke. There this is what was said –

T78 “Those who don’t have shame-fear of wrongdoing, all the time;
Deviated from the root of brightness they are, leading to birth-death.

T79 “Those who have shame-fear of wrongdoing, always established rightly;
Growing in the holy-life they are peaceful, with further becoming ended”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

2.2.6 (43) *Ajātasuttaṃ* – Unborn Sutta ⁵⁹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Atthi, bhikkhave, ajātam abhūtam akatam asaṅkhatam. No cetam, bhikkhave, abhavissa ajātam abhūtam akatam asaṅkhatam, nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇam paññāyetha. Yasmā ca kho, bhikkhave, atthi ajātam abhūtam akatam asaṅkhatam, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇam paññāyati”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V80 *“Jātam bhūtam samuppannam, katam saṅkhatamaddhuvam;
Jarāmarāṇasaṅghātam, rogaṇīlam [rogaṇiḍḍham (sī.)]
pabhaṅguraṃ [pabhaṅgunam (ka. sī. ka.), pabhaṅgunam (syā.)].*

- V81 *“Āhāranettippabhavaṃ, nālaṃ tadabhinanditum;
Tassa nissaraṇaṃ santaṃ, atakkāvacaraṃ dhuvam.*
- V82 *“Ajātaṃ asamuppannaṃ, asokaṃ virajaṃ padaṃ;
Nirodho dukkhadhammānaṃ, saṅkhārūpasamo sukho”ti.*
- Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.*

This was said by the Blessed one, said by the Arahant thus I heard –

“There is, bhikkhus, an unborn, unbecome, unmade, unformed. If there were not an unborn, unbecome, unmade, unformed; a refuge from the born, become, made, formed would not be discerned here. Indeed bhikkhus, because there is an unborn, unbecome, unmade, unformed; therefore a refuge is discerned from the born, become, made, formed”.

For this meaning Blessed One spoke. There this is what was said –

- T80 *“Born become arisen, made formed-uncertain;
Bound together with aging-death, nest of disease,
subject to breakup.*
- T81 *“Led by nutriment to becoming, unsuitable to be
pleased;
Refuge from them is peaceful, dwelling doubtless and
certain.*
- T82 *“Unborn unarisen, unsorrowing dustless station
[Nibbāna];
Cessation of suffering, appeasing of formations is
happiness”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Sixth.

2.2.7 (44) *Nibbānadhātusuttaṃ* – Element of Nibbāna Sutta

Vuttañhetuṃ bhagavatā, vuttamarahatāti me sutaṃ –

*“Dvema, bhikkhave, nibbānadhātuyo. Katame dve? Saupādisesā
ca nibbānadhātu, anupādisesā ca nibbānadhātu.*

*“Katamā ca, bhikkhave, saupādisesā nibbānadhātu? Idha,
bhikkhave, bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo*

ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto. Tassa tiṭṭhanteva pañcindriyāni yesaṃ avighātattā [*avigatattā (sī. aṭṭha.)*] manāpāmanāpaṃ paccanubhoti, sukhadukkhaṃ paṭisaṃvedeti. Tassa yo rāgakkhayo, dosakkhayo, mohakkhayo – ayaṃ vuccati, bhikkhave, saupādisesā nibbānadhātu.

“Katamā ca, bhikkhave, anupādisesā nibbānadhātu? Idha, bhikkhave, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto. Tassa idheva, bhikkhave, sabbavedayitāni anabhinanditāni sīti bhavissanti [*sītibhavissanti (?)*]. Ayaṃ vuccati, bhikkhave, anupādisesā nibbānadhātu. Imā kho, bhikkhave, dve nibbānadhātuyo”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V83 “Dve imā cakkhumatā pakāsitā, nibbānadhātū anissitena tādīnā;
Ekā hi dhātu idha diṭṭhadhammikā, saupādisesā
bhavanettisaṅkhayā;
Anupādisesā pana samparāyikā, yamhi nirujjhanti bhavāni
sabbaso.

V84 “Ye etadaññāya padaṃ asaṅkhatam, vimuttacittā
bhavanettisaṅkhayā;
Te dhammasārādhigamā khaye ratā, pahaṃsu te
sabbabhavāni tādīno”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, there are two Nibbāna elements. Which two? Nibbāna element with residue of possessions, and Nibbāna element without residue of possessions.

“Which, bhikkhus, is Nibbāna element with residue of possession? Bhikkhus, here a bhikkhu is an arahant, with taints ended, having lived the holy-life, done what had to be done, laid down the burden, reached the goal, completely ended fetter of becoming, with full understanding, fully freed. Standing thus with five faculties intact, he experiences

charming and non-charming, feels happiness and suffering. He is with lust ended, hate ended, delusion ended – this is called, bhikkhus, Nibbāna element with residue of possessions.

“Which, bhikkhus, is Nibbāna element without residue of possession? Bhikkhus, here a bhikkhu is an arahant, with taints ended, having lived the holy-life, done what had to be done, laid down the burden, reached the goal, completely ended fetter of becoming, with full understanding, fully freed. He here itself, bhikkhus, not pleased with everything that is felt, will cool down. This is called, bhikkhus, Nibbāna element without residue of possessions”.

For this meaning Blessed One spoke. There this is what was said –

T83 “Two here the seer has explained, elements of Nibbāna of non-dependent thus ones;
One element is for this world, with residue of possession, the lead to becoming fully ended;
Without residue of possessions is for here-after, wherein are ceased all becomings.

T84 “Those understanding this unformed station [Nibbāna], with a fully-freed mind, the lead to becoming fully ended;
They have entered upon the Dhammā essence, delighting in ending, they have abandoned all becomings, the thus ones”.

This too is the meaning of what was said by the Blessed one, thus I heard. Seventh.

2.2.8 (45) *Paṭisallānasuttaṃ* – Solitude Sutta ⁶⁰

Vuttañhettaṃ bhagavatā, vuttamarahatāti me sutaṃ –

“*Paṭisallānārāmā [paṭisallānārāmā (ka.)], bhikkhave, viharatha paṭisallānaratā, ajjhattaṃ cetosamathamanyuttā, anirākatajjhānā, vipassanāya samannāgatā, brūhetā suññāgārānaṃ. Paṭisallānārāmānaṃ, bhikkhave, viharataṃ paṭisallānaratānaṃ ajjhattaṃ cetosamathamanyuttānaṃ anirākatamajjhānānaṃ vipassanāya samannāgatānaṃ*

*brūhetānaṃ suññāgārānaṃ dvinnaṃ phalānaṃ aññataraṃ
phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese
anāgāmitā”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V85 “*Ye santacittā nipakā, satimanto ca [satimantova (sī. ka.)]
jhāyino;
Sammā dhammaṃ vipassanti, kāmesu anapekkhino.*

V86 “*Appamādaratā santā, pamāde bhayadassino;
Abhabbā parihānāya, nibbānasseva santike”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Fond of solitude, bhikkhus, you should dwell delighting in solitude, internally mind intent on concentration, not-neglecting jhānā, possessing seeing with insight, frequenting empty places. Fond of solitude, bhikkhus, dwelling delighting in solitude, internally mind intent on concentration, not-neglecting jhānā, possessing seeing with insight, frequenting empty places; nothing other than two fruits can be expected – [final] knowledge in this world, or there being a residue of possessions left, non-returning”.⁶¹

For this meaning Blessed One spoke. There this is what was said –

T85 “They with peaceful mind, prudent, mindful and meditating;
Rightly seeing phenomena with insight, disinterested in sensual pleasures.

T86 “Delighting in heedfulness, peaceful, seeing fear in heedlessness;
Unable to be decayed, they are close to Nibbāna”.

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

2.2.9 (46) *Sikkhānisaṃsasuttaṃ* – Benefits of the Training Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Sikkhānisaṃsā, bhikkhave, viharatha paññuttarā vimuttisārā satādhipeyyā. Sikkhānisaṃsānam, bhikkhave, viharatam paññuttarānam vimuttisārānam satādhipeyyānam dvinnam phalaṇam aññataram phalam pātikaṅkham – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V87 *“Paripuṇṇasikkham [paripuṇṇasekham (sī.), paripuṇṇasekkham (syā.)] apahānadhammam, paññuttaram jātikhayantadassim; Tam ve munim antimadehadhārim, mārañjaham brūmi jarāya pāragum.*

V88 *“Tasmā sadā jhānaratā samāhitā, ātāpino jātikhayantadassino; Māram sasenaṃ abhibhuyya bhikkhavo, bhavatha jātimaraṇassa pāragā”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Benefiting from the training, bhikkhus, you should dwell with surpassing wisdom, with essence of full-freedom, having reached mindfulness. Benefiting from the training, bhikkhus, dwelling with surpassing wisdom, with essence of full-freedom, having reached mindfulness; nothing other than two fruits can be expected – [final] knowledge in this world, or there being a residue of possessions left, non-returning”.

For this meaning Blessed One spoke. There this is what was said –

T87 *“Fulfilling the training, unabandoning Dhammā, with surpassing wisdom seeing end and ending of births; That silent sage, bearing the last body, having abandoned Māra, I designate as gone to the far-shore of aging.*

T88 “Therefore always delightedly doing jhānā, restrained, ardent, seer of end and ending of births; Having conquered Māra with his army, bhikkhus, be the ones gone to the far-shore of birth-death”.

This too is the meaning of what was said by the Blessed one, thus I heard. Ninth.

2.2.10 (47) *Jāgariyasuttaṃ* – Vigilance Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Jāgaro cassa, bhikkhave, bhikkhu vihareyya sato sampajāno samāhito pamudito vip̐pasanno ca tattha kālavipassī ca kusalesu dhammesu. Jāgarassa, bhikkhave, bhikkhuo viharato satassa sampajānassa samāhitassa pamuditassa vip̐pasannassa tattha kālavipassinō kusalesu dhammesu dvinnaṃ phalānaṃ aññataṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V89 “Jāgarantā suñāthetaṃ, ye sutta te pabujjhatha; Sutta jāgaritaṃ seyyo, natthi jāgarato bhayaṃ.

V90 “Yo jāgaro ca satimā sampajāno, samāhito mudito vip̐pasanno ca; Kālena so sammā dhammaṃ parivīmaṃsamāno, ekodibhūto vihane tamaṃ so.

V91 “Tasmā have jāgariyaṃ bhajetha, ātāpī bhikkhu nipako jhānalābhī; Saṃyojanaṃ jātijarāya chetvā, idheva sambodhimanuttaraṃ phuse”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, a bhikkhu should dwell vigilant, mindful, clearly knowing, restrained, full of altruistic joy, very happy, and timely seeing wholesome Dhammā with insight. Bhikkhus, a bhikkhu dwelling vigilant, mindful, clearly knowing, restrained, full of altruistic joy, very happy, and timely seeing wholesome Dhammā with insight; nothing other than

two fruits can be expected – [final] knowledge in this world, or there being a residue of possessions left, non-returning”.

For this meaning Blessed One spoke. There this is what was said –

T89 “Vigilant should hear this, those who hear should become vigilant;
Better those who hear become vigilant, vigilant ones have no fear.

T90 “He who is vigilant mindful and clearly knowing, restrained, full of altruistic joy, very happy too;
Timely, rightly, and completely inquiring phenomena, becoming concentrated, he destroys the darkness.

T91 “Therefore associate with the vigilant, ardent bhikkhu, prudent, a gainer of jhānā;
Cutting-off the fetters of birth-aging, [he] here itself contacts the unsurpassed self-enlightenment [Nibbāna]”.

This too is the meaning of what was said by the Blessed one, thus I heard. Tenth.

2.2.11 (48) *Āpāyikasuttaṃ* – Destined for State of Woe Sutta ⁶²

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Dveme, bhikkhave, āpāyikā nerayikā idamappahāya.
Katame dve? Yo ca abrahmacārī brahmacāripaññā, yo ca paripuñṇam parisuddham brahmacariyam carantam amūlakena abrahmacariyena anuddhamseti. Ime kho, bhikkhave, dve āpāyikā nerayikā idamappahāyā”ti.*

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V92 “Abhūtavādī nirayam upeti, yo vāpi katvā na karomi cāha;
Ubhopi te pecca samā bhavanti, nihīnakammā manujā parattha.

V93 “Kāsāvakaṇṭhā bahavo, pāpadhammā asaṇṇatā;
Pāpā pāpehi kammehi, nirayam te upapajjare.

V94 “Seyyo ayoguḷo bhutto, tatto aggisikhūpamo;
Yañce bhuñjeyya dussīlo, raṭṭhapinḍamasanṇato”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Ekādasamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these two are destined for the state of woe, for hell, if not abandoning [their conduct]. Which two? He who isn’t a farer of the holy-life but pretends to be one, and he who baselessly accuses the farers of the completely fulfilled, completely clean holy-life of living an unholy-life. Indeed bhikkhus, these two are destined for the state of woe, for hell, if not abandoning [their conduct]”.

For this meaning Blessed One spoke. There this is what was said –

T92 “A liar arises in hell, and the one who having done says I didn’t do it;
Both become same afterwards, people doing lowly kammā hereafter.

T93 “Brown-robed are many, evil-doers and intemperate;
Evil ones, because of the evil kammā, they arise in hell.”⁶³

T94 “Better to eat an [scorching hot] iron ball, that is the simile for fire-flame;
Rather than an unvirtuous one eat, alms-food of the country intemperately”.⁶⁴

This too is the meaning of what was said by the Blessed one, thus I heard. Eleventh.

2.2.12 (49) *Diṭṭhigatasuttaṃ* – Gone to View Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Dvīhi, bhikkhave, diṭṭhigatehi pariyuṭṭhitā devamanussā olīyanti eke, atidhāvanti eke; cakkhumanto ca passanti.

“Kathañca, bhikkhave, olīyanti eke? Bhavārāmā, bhikkhave, devamanussā bhavaratā bhavasammuditā tesam bhavanirodhāya dhamme desiyaṃāne cittaṃ na pakkhandati na paṣīdati na santiṭṭhati nādhimuccati. Evaṃ kho, bhikkhave, olīyanti eke.

“Kathañca, bhikkhave, atidhāvanti eke? Bhaveneva kho paneke aṭṭiyamānā harāyamānā jigucchamānā vibhavaṃ abhinandanti – yato kira, bho, ayaṃ attā [satto (sī. ka.)] kāyassa bhedaṃ paraṃ maraṇā ucchijjati vinassati na hoti paraṃ maraṇā; etaṃ

santaṃ etaṃ paṇītaṃ etaṃ yāthāvanti. Evaṃ kho, bhikkhave, atidhāvanti eke.

“Kathaṇca, bhikkhave, cakkhumanto passanti? Idha bhikkhu bhūtaṃ bhūtato passati; bhūtaṃ bhūtato disvā bhūtassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Evaṃ kho, bhikkhave, cakkhumanto passanti”ti.

Etamattaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V95 *“Ye [yo (syā. ka.)] bhūtaṃ bhūtato disvā, bhūtassa ca atikkamaṃ;
Yathābhūte vimuccanti, bhavataṇhā parikkhayā.*

V96 *“Sa ve [sace (ka. sī. syā. pī.)] bhūtapariñño, so vītataṇho bhavābhava;
Bhūtassa vibhavā bhikkhu, nāgacchati punabbhava”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Dvādasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, gone to two views and completely yoked to it, some devā and humans undershoot, some overshoot; see the ones with eyes.

“And how one undershoots? Fond of becoming, devā and humans, delighting in becoming, much rejoicing in becoming, when the Dhammā is being preached for the cessation of becoming, therein their mind doesn’t become joyful, isn’t pleased, isn’t fully settled on it, is uninclined. Thus indeed bhikkhus, one undershoots.

“And how one overshoots? Someone here indeed, distressed with becoming, ashamed, disgusted, is pleased with not-becoming [thinking] – ‘It is said, good sir, this self, after breakup of body, after death is annihilated, fully perished, doesn’t exist after death. This is peaceful, this is excellent, this is like so’. Thus indeed, bhikkhus, one overshoots.

““And how bhikkhus, the ones with eyes see? Here a bhikkhu sees what was to become has become; having seen what was to become has become, he starts practicing for disenchantment, for lustlessness, for cessation of what has

become. Thus indeed bhikkhus, see the ones with eyes”.

For this meaning Blessed One spoke. There this is what was said –

T95 “Having seen the becoming become, they transcend what has become;
Fully freed in as it is, with complete ending of craving for becoming.

T96 “Completely knowing becoming, he is craving-less in becoming or not-becoming;
With non-becoming of what has become, the bhikkhu doesn’t come to further becoming”.⁶⁵

This too is the meaning of what was said by the Blessed one, thus I heard. Twelfth.

Dutiyo vaggo niṭṭhito. – Second Section is finished.

Tassuddānaṃ –

*Dve indriyā dve tapanīyā, sīlena apare duve;
Anottāpī kuhanā dve ca, saṃvejanīyena te dasa.
Vitakkā desanā vijaḡ, paññā dhammena pañcamāṃ;
Ajātaṃ dhātusallānaṃ, sikkhā jāgariyena ca;
Apāyaditṭhiyā ceva [yeva (sī. syā.)], bāvīsati pakāsītātī.*

Therefore said [contents] —

Two of faculties, two of tormenting, followed by two on virtues;

Not afraid of wrongdoing, two of deceit too, agitated is the tenth.

Thoughts preaching knowledge, wisdom Dhamma is the fifth;

Unborn element-solitude, training awake too;
state of woe-one with view, twenty-two are explained.

Dukanipāto niṭṭhito. – Chapter of Twos is finished.



3. TIKANIPĀTO – CHAPTER OF THREES

3.1 Paṭhamavaggo – First Section

3.1.1 (50) Mūlasuttaṃ – Root Sutta ⁶⁶

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tīṇimāni, bhikkhave, akusalamūlāni. Katamāni tīṇi? Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ – imāni kho, bhikkhave, tīṇi akusalamūlāni”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V97 *“Lobho doso ca moho ca, purisaṃ pāpacetasam;
Hiṃsanti attasambhūtā, tacasāraṇva samphala”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three roots of unwholesome. Which three? Greed is the root of unwholesome, hate is the root of unwholesome, delusion is the root of unwholesome – indeed bhikkhus, these are the three roots of unwholesome”.

For this meaning Blessed One spoke. There this is what was said –

T97 *“Greed, hate, and delusion too, make man evil-minded;
A self-originated violence, like fruit of the bamboo
[destroys bamboo]”.*

This too is the meaning of what was said by the Blessed one, thus I heard. First.

3.1.2 (51) Dhātusuttaṃ – Element Sutta ⁶⁷

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tisso imā, bhikkhave, dhātuyo. Katamā tisso? Rūpadhātu, arūpadhātu, nirodhadhātu – imā kho, bhikkhave, tisso dhātuyo”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V98 “Rūpadhātuṃ [*rūpadhātu (sabbattha)*] pariññāya, arūpesu asaññhitā;
Nirodhe ye vimuccanti, te janā macchāyino.

V99 “Kāyena amataṃ dhātuṃ, phussayitvā [*phussayitvā (syā.), phassayitvā (pī.)*] nirūpadhiṃ;
Upadhippaṭṭinissaggaṃ, sacchikatvā anāsavo;
Deseti sammāsambuddho, asokaṃ virajaṃ pada”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. dutiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three elements. Which three?
Form element, formless element, cessation element – indeed
bhikkhus, these are the three elements”.

For this meaning Blessed One spoke. There this is what was said –

T98 “Completely knowing form element, unestablished in
formless;
They are freed in cessation, those people who have
killed death.

T99 Having touched undying element by body [Nibbāna],
without possession;
Renouncing possessions, having realized [Nibbāna],
taintless;
Preaches rightly self-enlightened [Lord Buddha], the
unsorrowing dustless station [Nibbāna]”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Second.

3.1.3 (52) *Paṭhamavedanāsuttaṃ* – Feelings One Sutta ⁶⁸

Vuttaññetaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā,
dukkhā vedanā, adukkhamasukhā vedanā – imā kho, bhikkhave,
tisso vedanā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V100 *“Samāhito sampajāno, sato buddhassa sāvako;
Vedanā ca pajānāti, vedanānañca sambhavaṃ.*

V101 *“Yattha cetā nirujjhanti, maggañca khayagāminam;
Vedanānam khayā bhikkhu, nicchāto parinibbuto”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three feelings. Which three? Happiness feeling, suffering feeling, neither suffering nor happiness feeling – indeed bhikkhus, these are the three feelings”.

For this meaning Blessed One spoke. There this is what was said –

T100 *“Restrained, clearly knowing, mindful disciple of the
Buddha;
Knows the feelings, and the origination of feelings too.*

T101 *“[Knows] where they cease, and the path leading to
ending too;
With the ending of feelings, bhikkhu is passionless,
completely liberated”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

3.1.4 (53) *Dutiyavedanāsuttaṃ* – Feelings Two Sutta ⁶⁹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā,
dukkhā vedanā, adukkhamasukhā vedanā. Sukhā, bhikkhave,
vedanā dukkhato daṭṭhabbā; dukkhā vedanā sallato daṭṭhabbā;
adukkhamasukhā vedanā aniccato daṭṭhabbā. Yato kho,
bhikkhave, bhikkhuno sukhā vedanā dukkhato diṭṭhā hoti, dukkhā
vedanā sallato diṭṭhā hoti, adukkhamasukhā vedanā aniccato
diṭṭhā hoti; ayaṃ vuccati, bhikkhave, ‘bhikkhu ariyo sammaddaso
acchecchi [acchejji (sī. pī.), acchijji (ka.)], taṇham, vivattayi
[vāvattayi (sī. aṭṭha.)] saṃyojanam, sammā mānābhisamayā
antamakāsi dukkhassā”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V102 “Yo sukhaṃ dukkhato adda [*dakkhi (sī. pī. ka.), adakkhi (syā.)*], dukkhamaddakkhi sallato;
Adukkhamasukhaṃ santaṃ, adakkhi naṃ aniccato.

V103 “Sa ve sammaddaso bhikkhu, yato tattha vimuccati;
Abhiññāvosito santo, sa ve yogātigo muni”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three feelings. Which three? Happiness feeling, suffering feeling, neither suffering nor happiness feeling. Bhikkhus, happiness feeling should be seen as suffering, suffering feeling should be seen as dart, neither suffering nor happiness feeling should be seen as impermanent. Indeed bhikkhus, because a bhikkhu sees happiness feeling as suffering, suffering feeling as dart, neither suffering nor happiness feeling as impermanent; bhikkhus, he is said [to be] ‘A noble bhikkhu, with right view, cut-off craving, destroyed fetter, rightly understood the conceit, made an end of suffering’ ”.

For this meaning Blessed One spoke. There this is what was said –

T102 “One who sees happiness as suffering, sees suffering as dart;
What is neither suffering nor happiness, sees it as impermanent.

T103 “Such a bhikkhu with the right view, from there is freed;
Perfected in higher knowledges, peaceful one, has surmounted the bonds, the silent sage”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fourth.

3.1.5 (54) *Paṭhamaesanāsuttaṃ* – Longing One Sutta ⁷⁰

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tisso imā, bhikkhave, esanā. Katamā tisso? Kāmesanā, bhavesanā, brahmacariyesanā – imā kho, bhikkhave, tisso esanā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V104 *“Samāhito sampajāno, sato buddhassa sāvako;
Esanā ca pajānāti, esanānañca sambhavam.*

V105 *“Yattha cetā nirujjhanti, maggañca khayagāminam;
Esanānam khayā bhikkhu, nicchāto parinibbuto”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three longings. Which three? Longing for sensual pleasures, longing for becoming, longing for faring the holy-life – indeed bhikkhus, these are the three longings”.

For this meaning Blessed One spoke. There this is what was said –

T104 *“Restrained, clearly knowing, mindful disciple of the Buddha;
Knows the longings, and the origination of longings too.*

T105 *“[Knows] where they cease, and the path leading to ending too;
With the ending of longings, bhikkhu is passionless, completely liberated”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

3.1.6 (55) *Dutiyaesanāsuttaṃ* – Longing Two Sutta ⁷¹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tisso imā, bhikkhave, esanā. Katamā tisso? Kāmesanā, bhavesanā, brahmacariyesanā – imā kho, bhikkhave, tisso esanā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V106 “*Kāmesanā bhavesanā, brahmacariyesanā saha;
Iti saccaparāmāso, diṭṭhiṭṭhānā samussayā.*

V107 “*Sabbarāgavirattassa, taṇhakkhayavimuttino;
Esanā paṭinissatṭhā, diṭṭhiṭṭhānā samūhatā;
Esanānaṃ khayā bhikkhu, nirāso akathaṃkathī*”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three longings. Which three?
Longing for sensual pleasures, longing for becoming,
longing for faring the holy-life – indeed bhikkhus, these are
the three longings”.

For this meaning Blessed One spoke. There this is what was said –

T106 “Longing for sensual pleasures, longing for becoming,
along with longing for faring the holy-life;
Clinging to -only this is truth-, an accumulation of
speculative views.

T107 “Non-delighting in all lust, fully-freed by ending of
craving;
Giving up longings, speculative views are fully
destroyed;
With the ending of longings, bhikkhu is unelated,
doubtless”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Sixth.

3.1.7 (56) *Paṭhamaāsavasuttaṃ* – Taint One Sutta ⁷²

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“*Tayome, bhikkhave, āsavā. Katame tayo? Kāmāsavo, bhavāsavo,
avijjāsavo – ime kho, bhikkhave, tayo āsavā*”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V108 *“Samāhito sampajāno, sato buddhassa sāvako;
Āsave ca pajānāti, āsavānañca sambhavaṃ.*

V109 *“Yattha cetā nirujjhanti, maggañca khayagāminam;
Āsavānaṃ khayā bhikkhu, nicchāto parinibbuto”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three taints. Which three? Taint of sensual pleasures, taint of becoming, taint of ignorance – indeed bhikkhus, these are the three taints”.

For this meaning Blessed One spoke. There this is what was said –

T108 *“Restrained, clearly knowing, mindful disciple of the
Buddha;
Knows taints, and the origination of taints too.*

T109 *“[Knows] where they cease, and the path leading to
ending too;
With the ending of taints, bhikkhu is passionless,
completely liberated”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Seventh.

3.1.8 (57) *Dutiyaāsavasuttaṃ* – Taint Two Sutta ⁷³

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Tayome, bhikkhave, āsavā. Katame tayo? Kāmāsavo, bhavāsavo,
avijjāsavo – ime kho, bhikkhave, tayo āsavā”ti.*

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V110 *“Yassa kāmāsavo khīṇo, avijjā ca virājitā;
Bhavāsavo parikkhīṇo, vippamutto nirūpadhi;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhini”nti
[savāhananti (bahūsu)].*

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three taints. Which three? Taint of sensual pleasures, taint of becoming, taint of ignorance – indeed bhikkhus, these are the three taints”.

For this meaning Blessed One spoke. There this is what was said –

T110 “One whose taint of sensual pleasures has ended,
ignorance is fully removed too;
Taint of becoming is completely ended, fully freed
without possession;
He bears the last body, having won Māra with his
army”.

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

3.1.9 (58) *Taṇhāsuttaṃ* – Craving Sutta ⁷⁴

Vuttaññhetam bhagavatā, vuttamarahatāti me sutam –

“Tisso imā, bhikkhave, taṇhā. Katamā tisso? Kāmatanṇhā, bhavatanṇhā, vibhavatanṇhā – imā kho, bhikkhave, tisso taṇhā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V111 “*Taṇhāyogena saṃyuttā, rattacittā bhavābhavā;*
Te yogayuttā mārassa, ayogakkhemino janā;
Sattā gacchanti saṃsāraṃ, jātīmaraṇagāmīno.

V112 “*Ye ca taṇham pahantvāna, vītatanṇhā [nikkaṇṇhā ca (sī. ka.)] bhavābhavā;*
Te ve [te ca (sī. pī. ka.)] pāraṇatā [pāragatā (ka. sī. syā.)]
loke, ye pattā āsavakkhaya”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three cravings. Which three? Craving for sensual pleasures, craving for becoming, craving for not-becoming – indeed bhikkhus, these are the three cravings”.

For this meaning Blessed One spoke. There this is what was said –

T111 “Yoked by the bond of craving, mind impassioned with becoming or not-becoming;
They are yoked by the bond of Māra, people without refuge from bonds;
Beings go to round of existences, leading to birth-death.
⁷⁵

T112 “Those having abandoned craving, without craving for becoming or not-becoming;
They have gone to the far-shore of the world, having reached the end of taints”.

This too is the meaning of what was said by the Blessed one, thus I heard. Ninth.

3.1.10 (59) *Māradheyyasuttaṃ* – Realm of Māra Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –
“*Tīhi, bhikkhave, dhammehi samannāgato bhikkhu atikkamma māradheyyaṃ ādiccova virocati. Katamehi tīhi? Idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti – imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu atikkamma māradheyyaṃ ādiccova virocati*”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V113 “*Sīlam samādhi paññā ca, yassa ete subhāvītā; Atikkamma māradheyyaṃ, ādiccova virocati*”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, possessing three qualities, a bhikkhu having transcended the realm of Māra is brilliant like Sun. Which three? Here, bhikkhus, a bhikkhu possesses the aggregate of virtue of one beyond training, possesses the aggregate of concentration of one beyond training, possesses the aggregate of wisdom of one beyond training – indeed bhikkhus, these are the three qualities, possessing which, a bhikkhu having transcended the realm of Māra is brilliant like Sun”.⁷⁶

For this meaning Blessed One spoke. There this is what was said –

T113 “Virtue concentration and wisdom, whoever has these well-developed;
Having transcended the realm of Māra, is brilliant like the Sun”.

This too is the meaning of what was said by the Blessed one, thus I heard. Tenth.

Paṭhamo vaggo niṭṭhito. – First Section is finished.

Tassuddānaṃ –

Mūladhātu atha vedanā duve, esanā ca duve āsavā duve;

Taṇhāto ca atha [taṇhāto atha (syā.)] māradheyyato, vaggamāhu paṭhamanti muttamanti.

Therefore said [contents] —

Root-Element and two of feelings, two of longings and two of taints;

Craving and realm of Māra, this is the first section, the best one.

3.2 *Dutiyavaggo* – Second Section

3.2.1 (60) *Puñṇakiriyavatthusuttaṃ* – Bases of Meritorious Action Sutta ⁷⁷

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tīṇimāni, bhikkhave, puñṇakiriyavatthūni. Katamāni tīṇi?
Dānamayaṃ puñṇakiriyavatthu, sīlamayaṃ puñṇakiriyavatthu,
bhāvanāmayaṃ puñṇakiriyavatthu – imāni kho, bhikkhave, tīṇi
puñṇakiriyavatthūni”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V114 “Puñṇameva so sikkheyya, āyataggaṃ sukhudrayaṃ;
Dānañca samacariyañca, mettacittañca bhāvaye.

V115 “Ete dhamme bhāvayitvā, tayo sukhasamuddaye;
Abyāpajjhaṃ sukhaṃ lokaṃ, paṇḍito upapajjati”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three bases of meritorious action. Which three? Donation is the base of meritorious action, virtue is the base of meritorious action, development is the base of meritorious action – indeed bhikkhus, these are the three bases of meritorious action”. ⁷⁸

For this meaning Blessed One spoke. There this is what was said –

T114 “Train in [making] merits, for bringing about future happiness;
Donating and virtuous conduct, and develop mind of loving-friendliness too.

T115 “Having developed these three qualities, happiness will arise;
In the happy world without ill-will, the wise one will arise”.

This too is the meaning of what was said by the Blessed one, thus I heard. First.

3.2.2 (61) *Cakkhusuttaṃ* – Eyes Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tīṇimāni, bhikkhave, cakkhūni. Katamāni tīṇi? Maṃsacakkhu, dibbacakkhu, paññācakkhu – imāni kho, bhikkhave, tīṇi cakkhūni”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V116 “Maṃsacakkhu dibbacakkhu, paññācakkhu anuttaram;
Etāni tīṇi cakkhūni, akkhāsi purisuttamo.

V117 “Maṃsacakkhussa uppādo, maggo dibbassa cakkhuno;
*Yato nāṇam udapādi, paññācakkhu anuttaram;
Yassa cakkhussa paṭilābhā, sabbadukkhā pamuccatī”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three eyes. Which three? The fleshly eye, the divine eye, the wisdom eye – indeed bhikkhus, these are the three eyes”.⁷⁹

For this meaning Blessed One spoke. There this is what was said –

T116 “Fleshly eye, divine eye, wisdom eye unsurpassed;
These three eyes, were spoken of by the best of men
[Lord Buddha].

T117 “With arising of fleshly eye, arises the path to divine eye;
From the time when understanding arises, the wisdom eye unsurpassed;
One who obtains [such an] eye, is freed from all suffering”.

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

3.2.3 (62) *Indriyasuttaṃ* – Faculties Sutta⁸⁰

Vuttañhetamṃ bhagavatā, vuttamarahatāti me sutamṃ –

*“Tīṇimāni, bhikkhave, indriyāni. Katamāni tīṇi?
Aññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ –
imāni kho, bhikkhave, tīṇi indriyāni”ti.*

Etamatthamṃ bhagavā avoca. Tatthetamṃ iti vuccati –

V118 “*Sekhasa sikkhamānassa, ujumaggānusārino;
Khayasmimṃ paṭhamamṃ ñāṇamṃ, tato aññā anantarā.*

V119 “*Tato aññā vimuttassa, ñāṇamṃ ve hoti tādino;
Akuppā me vimuttīti, bhavasamyojanakkhayā.*

V120 “*Sa ve [sace (sī. syā.)] indriyasampanno, santo santipade
rato;
Dhāreti antimaṃ dehamṃ, jetvā māraṃ savāhini”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three faculties. Which three? Knowing the unknown faculty, knowing faculty, one who knows faculty – indeed bhikkhus, these are the three faculties”.

For this meaning Blessed One spoke. There this is what was said –

T118 “Trainee desirous of training, follower of the straight path;
First comes the understanding of ending [of fetters],
immediately followed by the final knowledge.

T119 “There with final knowledge of freedom, thus one has the understanding;
Unwavering is my freedom, fetters of becoming are ended.

T120 “He endowed with faculties, peaceful delighting in peace [Nibbāna];
Bears the last body, having won Māra with his army”.

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

3.2.4 (63) *Addhāsuttaṃ* – Times Sutta⁸¹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tayome, bhikkhave, addhā. Katame tayo? Atīto addhā, anāgato addhā, paccuppanno addhā – ime kho, bhikkhave, tayo addhā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V121 “Akkheyyasaññino sattā, akkheyyasmiṃ patiṭṭhitā;
Akkheyyam apariññāya, yogamāyanti maccuno.

V122 “Akkheyyaṇca pariññāya, akkhātāram na maññati;
Phuṭṭho vimokkho manasā, santipadamanuttaram.

V123 “Sa ve [*sace (ka.)*] akkheyyasampanno, santo santipade rato;
Saṅkhāyasevī dhammaṭṭho, saṅkhyam nopeti vedagū”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catuttham.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three times. Which three? Past time, future time, present time – indeed bhikkhus, these are the three times”.

For this meaning Blessed One spoke. There this is what was said –

T121 “Beings perceptive of what is declared, established in what is declared;
Not completely knowing the declared, come to the bond of Lord of Death.

T122 “Completely knowing the declared, not conceiving the declarer;
Contact full-freedom mentally, the unsurpassed peaceful station [Nibbāna].

T123 “He endowed with declaration, peaceful delighting in peace [Nibbāna];
Resorting to fully ending, established in Dhammā, the wise one cannot be reckoned”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fourth.

3.2.5 (64) *Duccaritasuttaṃ* – Misconduct Sutta ⁸²

Vuttañhettaṃ bhagavatā, vuttamarahatāti me sutaṃ –

*“Tīṇimāni, bhikkhave, duccharitāni. Katamāni tīṇi?
Kāyaduccharitaṃ, vacīduccaritaṃ, manoduccharitaṃ – imāni kho,
bhikkhave, tīṇi duccharitāni”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V124 “*Kāyaduccharitaṃ katvā, vacīduccaritāni ca;
Manoduccharitaṃ katvā, yañcaññaṃ dosasaṃhitāṃ.*

V125 “*Akatvā kusalaṃ kammaṃ, katvānākusalaṃ bahuṃ;
Kāyassa bhedā duppañño, nirayaṃ sopapajjati”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three misconduct. Which three? Bodily misconduct, verbal misconduct, mental misconduct – indeed bhikkhus, these are the three misconduct”.

For this meaning Blessed One spoke. There this is what was said –

T124 “Having done bodily misconduct, and verbal misconduct too;
Having done mental misconduct, and whatever other accumulation of hatred.

T125 “Not having done wholesome kamma, having done much unwholesome;
On breakup of body the unwise one, arises in hell”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

3.2.6 (65) *Sucaritasuttaṃ* – Good Conduct Sutta ⁸³

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Tīṇimāni, bhikkhave, sucaritāni. Katamāni tīṇi?
Kāyasucaritam, vacīsucaritam, manosucaritam – imāni kho,
bhikkhave, tīṇi sucaritāni”ti.*

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V126 *“Kāyaduccaritam hitvā, vacīduccaritāni ca;
Manoduccaritam hitvā, yañcaññaṃ dosasaṃhitam.*

V127 *“Akatvākusalam kammaṃ, katvāna kusalam bahum;
Kāyassa bheda sappañño, saggaṃ so upapajjati”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭham.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three good conduct. Which three? Bodily good conduct, verbal good conduct, mental good conduct – indeed bhikkhus, these are the three good conduct”.

For this meaning Blessed One spoke. There this is what was said –

T126 “Having abandoned bodily misconduct, and verbal misconduct too;
Having abandoned mental misconduct, and whatever other accumulation of hatred.

T127 “Not having done unwholesome kamma, having done much wholesome;
On breakup of body the wise one, arises in heaven”.

This too is the meaning of what was said by the Blessed one, thus I heard. Sixth.

3.2.7 (66) *Soceyyasuttaṃ* – Purification Sutta ⁸⁴

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“*Tiṇimāni, bhikkhave, soceyyāni. Katamāni tiṇi? Kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ – imāni kho, bhikkhave, tiṇi soceyyāni*”*ti.*

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V128 “*Kāyasuciṃ vacīsucīṃ [vācāsuciṃ (ka.)], cetosucimanāsavaṃ;
Suciṃ soceyyasampannaṃ, āhu sabbappahāyina*”*nti [āhu ninhātapāpakanti (a. ni. 3.122) yuttataraṃ].*

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three purifications. Which three?
Bodily purification, verbal purification, mental purification – indeed bhikkhus, these are the three purifications”.

For this meaning Blessed One spoke. There this is what was said –

T128 “Bodily purified, verbally purified, mentally purified-taintless;
Pure, endowed with purity, has abandoned All”. ⁸⁵

This too is the meaning of what was said by the Blessed one, thus I heard. Seventh.

3.2.8 (67) *Moneyyasuttaṃ* – Silence Sutta ⁸⁶

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Tīṇimāni, bhikkhave, moneyyāni. Katamāni tīṇi?

Kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ – imāni kho, bhikkhave, tīṇi moneyyāni”ti.

Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –

V129 *“Kāyamuniṃ vacīmuniṃ, manomunimanāsavaṃ;
Muniṃ moneyyasampannaṃ, āhu ninhātapāpaka”nti [āhu
sabbappahāyīnanti (a. ni. 3.123)].*

Ayaṃpi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three silences. Which three? Bodily silence, verbal silence, mental silence – indeed bhikkhus, these are the three silences”.

For this meaning Blessed One spoke. There this is what was said –

T129 *“Bodily silent sage, verbally silent sage, mentally silent
sage-taintless;
Silent sage endowed with silence, is purged of evils”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

3.2.9 (68) *Paṭhamarāgasuttaṃ* – Lust One Sutta

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

*“Yassa kassaci, bhikkhave, rāgo appahīno, doso appahīno, moho appahīno – ayaṃ vuccati, bhikkhave, ‘baddho [bando (bahūsu)]
mārassa paṭimukkassa mārapāso yathākāmakaraṇīyo [yathā
kāmakaraṇīyo ca (sī. syā. pī. ka.)] pāpimato’. Yassa kassaci,
bhikkhave, rāgo pahīno, doso pahīno, moho pahīno – ayaṃ
vuccati, bhikkhave, ‘abaddho mārassa omukkassa mārapāso*

*na yathā kāmakaraṇīyo [na yathākāmakaraṇīyo ca (syā.)]
pāpimato’’ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V130 “Yassa rāgo ca doso ca, avijjā ca virājitā;
Taṃ bhāvitattaññātaraṃ, brahmabhūtaṃ tathāgataṃ;
Buddhaṃ verabhayātitaṃ, āhu sabbappahāyina’’nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, whoever here has not abandoned lust, not abandoned hate, not abandoned delusion – is called, bhikkhus, ‘Tied by Māra, bonded by Māra’s noose, to be done with as desired by the Evil One’. Bhikkhus, whoever here has abandoned lust, abandoned hate, abandoned delusion – is called, bhikkhus, ‘Not tied by Māra, cast-off Māra’s noose, not to be done with as desired by the Evil One’”.

For this meaning Blessed One spoke. There this is what was said –

T130 “Whoever has lust and hate, ignorance too fully removed;
One who has become developed, become Brahma,
Tathāgata;
[Become] Buddha, beyond enmity-fear, has abandoned All”.⁸⁷

This too is the meaning of what was said by the Blessed one, thus I heard. Ninth.

3.2.10 (69) *Dutiyaṛāgasuttaṃ* – Lust Two Sutta⁸⁸

Vuttaññetaṃ bhagavatā, vuttamarahatāti me sutaṃ –

“Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā rāgo appahīno, doso appahīno, moho appahīno – ayaṃ vuccati, bhikkhave, na ‘atari [atīṇṇo (ka. sī. ka.)] samuddaṃ saūmiṃ savīciṃ sāvaṭṭaṃ sagahaṃ sarakkhasaṃ’. Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā rāgo pahīno, doso

pahīno, moho pahīno – ayaṃ vuccati, bhikkhave, ‘atari samuddaṃ saūmiṃ savīciṃ sāvaṭṭaṃ sagahaṃ sarakkhasaṃ, tiṇṇo pāraṅgato [pāragato (sī. aṭṭha. syā.)] thale tiṭṭhati brāhmaṇo’’ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V131 “Yassa rāgo ca doso ca, avijjā ca virājitā;
Somaṃ samuddaṃ sagahaṃ sarakkhasaṃ, saūmibhayaṃ
duttaraṃ accatāri.

V132 “Saṅgātigo maccupadhi, pahāsi dukkhaṃ
apunabbhavāya;
Atthaṅgato so na pamāṇameti, amohayi maccurājanti
brūmī’’ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, whoever bhikkhus or bhikkhunis here has not abandoned lust, not abandoned hate, not abandoned delusion – this is called, bhikkhus, ‘Not swum ocean with waves, with hurricane waves, with whirlpools, with crocodiles, with demons’. Bhikkhus, whoever bhikkhus or bhikkhunis here has abandoned lust, abandoned hate, abandoned delusion – this is called, bhikkhus, ‘Swum ocean with waves, with hurricane waves, with whirlpools, with crocodiles, with demons – crossed-over, gone to the far-shore, a brāhmaṇa standing on the ground’ “.

For this meaning Blessed One spoke. There this is what was said –

T131 “Whoever has lust and hate, ignorance too fully removed;
He here has crossed-over, the ocean with crocodiles, demons, with fear of waves, so difficult to cross.

T132 “Surmounted attachment, abandoned death, possession-less, abandoned suffering, without further becoming;
Reached the goal, measureless, undeluded by the king of death he is, I say”.

This too is the meaning of what was said by the Blessed one, thus I heard. Tenth.

Dutiyo vaggo niṭṭhito. – Second Section is finished.

Tassuddānaṃ –

Puññaṃ cakkhu atha indriyāni [atthindriyā (syā.)], addhā ca caritaṃ duve soci [suci (syā.)];

Muno [mune (syā.)] atha rāgaduve, puna vaggamāhu dutiyamuttamanti.

Therefore said [contents] —

Merits eyes and faculties, times and two of conduct, purification;

Silent sage and two of lust again, this is the second section, the best one.

3.3 *Tatiyavaggo* – Third Section

3.3.1 (70) *Micchādiṭṭhikasuttaṃ* – Wrong View Sutta ⁸⁹

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Diṭṭhā mayā, bhikkhave, sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.

“Taṃ kho panāhaṃ, bhikkhave, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi. Diṭṭhā mayā, bhikkhave, sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Api ca, bhikkhave, yadeva sāmaṃ nātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadevāhaṃ vadāmi.

“Diṭṭhā mayā, bhikkhave, sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V133 “*Micchā manañ paṇidhāya, micchā vācaṇca bhāsiya [micā vācam abhāsiya (sabbattha)];*
Micchā kammāni katvāna, kāyena idha puggalo.

V134 “*Appassutāpuññakaro [appassutopuññakaro (sī.), appassuto apuññakaro (syā. pī.)], appasmim idha jīvite;*
Kāyassa bheda duppañño, nirayaṃ sopapajjati”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, I have seen beings possessing bodily misconduct, possessing verbal misconduct, possessing mental misconduct, fault-finders about the noble ones, holding wrong views, doing [bad] kamma due to wrong view. They, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“Indeed bhikkhus, I don’t say this having heard it from some renunciate or brāhmaṇa. Bhikkhus, I have seen beings possessing bodily misconduct, possessing verbal misconduct, possessing mental misconduct, fault-finders about the noble ones, holding wrong views, doing [bad] kamma due to wrong view. They, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell. Bhikkhus, whatever I have fully understood, fully seen, fully known, that only I am saying.

“Bhikkhus, I have seen beings possessing bodily misconduct, possessing verbal misconduct, possessing mental misconduct, fault-finders about the noble ones, holding wrong views, doing [bad] kamma due to wrong view. They, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell”.

For this meaning Blessed One spoke. There this is what was said –

T133 “Wrong mental intention, wrong speech spoken;
Having done wrong bodily kammā, here the person.

T134 “Unlearned and undone merits, lives here a short life;
On breakup of body the unwise one, arises in hell”.

This too is the meaning of what was said by the Blessed one, thus I heard. First.

3.3.2 (71) *Sammādiṭṭhikasuttaṃ* – Right View Sutta ⁹⁰

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

*“Diṭṭhā mayā, bhikkhave, sattā kāyasucaritena
samannāgatā vacīsucaritena samannāgatā manosucaritena
samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā
sammādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggaṃ lokaṃ upapannā.*

*“Taṃ kho panāhaṃ, bhikkhave, nāññassa samaṇassa vā
brāhmaṇassa vā sutvā vadāmi. Diṭṭhā mayā, bhikkhave, sattā
kāyasucaritena samannāgatā vacīsucaritena samannāgatā
manosucaritena samannāgatā ariyānaṃ anupavādakā
sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa
bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā. Api ca,
bhikkhave, yadeva sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ
tadevāhaṃ vadāmi.*

*“Diṭṭhā mayā, bhikkhave, sattā kāyasucaritena
samannāgatā vacīsucaritena samannāgatā manosucaritena
samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā
sammādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggaṃ lokaṃ upapannā”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V135 “Sammā manaṃ paṇidhāya, sammā vācañca bhāsiya
[*sammā vācaṃ abhāsiya (sabbattha)*];
Sammā kammāni katvāna, kāyena idha puggalo.

V136 “Bahussuto puññakaro, appasmim idha jīvite;
Kāyassa bhedaṃ sappañño, saggaṃ so upapajjati”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, I have seen beings possessing bodily good conduct, possessing verbal good conduct, possessing mental good conduct, not fault-finders about the noble ones, holding right views, doing [good] kamma due to right view. They, after the breakup of body and death, have arisen in a good destination, in a heavenly world.

“Indeed bhikkhus, I don’t say this having heard it from some renunciate or brāhmaṇa. Bhikkhus, I have seen beings possessing bodily good conduct, possessing verbal good conduct, possessing mental good conduct, not fault-finders about the noble ones, holding right views, doing [good] kamma due to right view. They, after the breakup of body and death, have arisen in a good destination, in a heavenly world. Bhikkhus, whatever I have fully understood, fully seen, fully known, that only I am saying.

“Bhikkhus, I have seen beings possessing bodily good conduct, possessing verbal good conduct, possessing mental good conduct, not fault-finders about the noble ones, holding right views, doing [good] kamma due to right view. They, after the breakup of body and death, have arisen in a good destination, in a heavenly world”.

For this meaning Blessed One spoke. There this is what was said –

T135 “Right mental intention, right speech spoken;
Having done right bodily kammā, here the person.

T136 “Learned and done merits, lives here a short life;
On breakup of body the wise one, arises in heaven”.

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

3.3.3 (72) *Nissaraṇīyasuttaṃ* – Refuges [Escapes] Sutta ⁹¹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tisso imā, bhikkhave, nissaraṇīyā [nissāraṇīyā (a. ni. 5.200)] dhātuyo. Katamā tisso? Kāmānametaṃ nissaraṇam yadidaṃ nekkhammaṃ, rūpānametaṃ nissaraṇam yadidaṃ āruppaṃ, yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ paṭiccasamuppannaṃ

nirodho tassa nissaraṇaṃ – imā kho, bhikkhave, tisso nissaraṇiyā dhātuyo”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V137 *“Kāmanissaraṇaṃ ñatvā, rūpānañca atikkamaṃ;
Sabbasaṅkhārasamathaṃ, phusaṃ ātāpi sabbadā.*

V138 *“Sa ve sammaddaso bhikkhu, yato tattha vimuccati;
Abhiññāvosito santo, sa ve yogātigo muni”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three refuge elements. Which three? Refuge from these sensual pleasures is namely going forth; refuge from this form is namely formless element; whatever indeed has become, formed, dependently arisen, that has cessation as it’s refuge – indeed bhikkhus, these are the three refuge elements”.

For this meaning Blessed One spoke. There this is what was said –

T137 *“Having understood the refuge from sensual pleasures,
having transcended form [world] too;
Calming all formations, the ardent one always contacts
[Nibbāna].*

T138 *“Bhikkhu with the right view, from there [he] is freed;
Perfected in higher knowledges, peaceful one,
surmounted the bonds, the silent sage”.*

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

3.3.4 (73) *Santatarasuttaṃ* – Progressively Calmer Sutta ⁹²

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

*“Rūpehi, bhikkhave, arūpā [āruppā (sī.)] santatarā, arūpehi
nirodho santataro”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V139 “Ye ca rūpūpagā sattā, ye ca arūpaṭṭhāyino
[ārappaṭṭhāyino (sī.)];
Nirodhaṃ appajānantā, āgantāro punabbhavaṃ.

V140 “Ye ca rūpe pariññāya, arūpesu asaṅghitā;
Nirodhe ye vimuccanti, te janā maccuhāyino.

V141 “Kāyena amataṃ dhātuṃ, phusaṃyitvā nirūpadhiṃ;
Upadhippaṭinissaggaṃ, sacchikatvā anāsavo;
Deseti sammāsambuddho, asokaṃ virajaṃ pada”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, formless is calmer than form, cessation is calmer than formless”.

For this meaning Blessed One spoke. There this is what was said –

T139 “Beings who have arisen in form [world], and those in formless [world];
Not knowing about cessation, come back to further becoming.

T140 “Completely knowing form element, unestablished in formless;
They are freed in cessation, those people who have killed death.

T141 Having touched undying element by body, without possession;
Renouncing possessions, having realized [Nibbāna], taintless;
Preaches rightly self-enlightened [Lord Buddha], the unsorrowing dustless station [Nibbāna]”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fourth.

3.3.5 (74) *Puttasuttaṃ* – Sons Sutta ⁹³

Vuttaññhetam bhagavatā, vuttamarahatāti me sutam –

*“Tayome, bhikkhave, puttā santo saṃvijjamānā lokasmiṃ.
Katame tayo? Atijāto, anujāto, avajātoti.*

“Kathañca, bhikkhave, putto atijāto hoti? Idha, bhikkhave, puttassa mātāpitāro honti na buddham saraṇam gatā, na dhammam saraṇam gatā, na saṅgham saraṇam gatā; pāṇātipatā appaṭiviratā, adinnādānā appaṭiviratā, kāmesumicchācārā appaṭiviratā, musāvādā appaṭiviratā, surāmerayamajjapamādaṭṭhānā appaṭiviratā, dussilā pāpadhammā. Putto ca nesam hoti buddham saraṇam gato, dhammam saraṇam gato, saṅgham saraṇam gato; pāṇātipatā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato, sīlavā kalyāṇadhammo. Evaṃ kho, bhikkhave, putto atijāto hoti.

“Kathañca, bhikkhave, putto anujāto hoti? Idha, bhikkhave, puttassa mātāpitāro honti buddham saraṇam gatā, dhammam saraṇam gatā, saṅgham saraṇam gatā; pāṇātipatā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā, sīlavanto kalyāṇadhammā. Puttopi nesam hoti buddham saraṇam gato, dhammam saraṇam gato, saṅgham saraṇam gato; pāṇātipatā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato, sīlavā kalyāṇadhammo. Evaṃ kho, bhikkhave, putto anujāto hoti.

“Kathañca, bhikkhave, putto avajāto hoti? Idha, bhikkhave, puttassa mātāpitāro honti buddham saraṇam gatā, dhammam saraṇam gatā, saṅgham saraṇam gatā; pāṇātipatā paṭiviratā, adinnādānā paṭiviratā, kāmesumicchācārā paṭiviratā, musāvādā paṭiviratā, surāmerayamajjapamādaṭṭhānā paṭiviratā, sīlavanto kalyāṇadhammā. Putto ca nesam hoti na buddham saraṇam gato, na dhammam saraṇam gato, na saṅgham saraṇam gato; pāṇātipatā appaṭivirato, adinnādānā appaṭivirato, kāmesumicchācārā appaṭivirato, musāvādā appaṭivirato, surāmerayamajjapamādaṭṭhānā appaṭivirato, dussilā pāpadhammo. Evaṃ kho, bhikkhave, putto avajāto hoti. Ime kho, bhikkhave, tayo puttā santo saṃvijjamānā lokasmi”nti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V142 *“Atijātaṃ anujātaṃ, puttamicchanti paṇḍitā;
Avajātaṃ na icchanti, yo hoti kulagandhano.*

V143 *“Ete kho puttā lokasmiṃ, ye bhavanti upāsakā;
Saddhā silena sampannā, vadaññū vītamaccharā;
Cando abbhagghanā mutto, parisāsu virocare”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these three sons are seen in the world. Which three? Worthy, follower, unworthy.

“And how, bhikkhus, is a son a worthy one? Here, bhikkhus, son’s mother-father haven’t gone for refuge to the Buddha, haven’t gone for refuge to the Dhamma, haven’t gone for refuge to the Saṅgha; [they] don’t abstain from killing living beings, don’t abstain from theft, don’t abstain from sensual misconduct, don’t abstain from lying, don’t abstain from liquors-spirits-wines-intoxicants, are unvirtuous evil-doers. Their son has gone for refuge to the Buddha, has gone for refuge to the Dhamma, has gone for refuge to the Saṅgha; [he] abstains from killing living beings, abstains from theft, abstains from sensual misconduct, abstains from lying, abstains from liquors-spirits-wines-intoxicants, is a virtuous good-doer. Thus indeed, bhikkhus, a son is a worthy one.

“And how, bhikkhus, is a son a follower? Here, bhikkhus, son’s mother-father have gone for refuge to the Buddha, have gone for refuge to the Dhamma, have gone for refuge to the Saṅgha; [they] abstain from killing living beings, abstain from theft, abstain from sensual misconduct, abstain from lying, abstain from liquors-spirits-wines-intoxicants, are virtuous good-doers. Their son has gone for refuge to the Buddha, has gone for refuge to the Dhamma, has gone for refuge to the Saṅgha; [he] abstains from killing living beings, abstains from theft, abstains from sensual misconduct, abstains from lying, abstains from liquors-spirits-wines-intoxicants, is a virtuous good-doer. Thus indeed, bhikkhus, a son is a follower.

“And how, bhikkhus, is a son an unworthy one? Here, bhikkhus, son’s mother-father have gone for refuge to the Buddha, have gone for refuge to the Dhamma, have gone for refuge to the Saṅgha; [they] abstain from killing living beings, abstain from theft, abstain from sensual misconduct, abstain from lying, abstain from liquors-spirits-wines-intoxicants, are virtuous good-doers. Their son hasn’t gone for refuge to the Buddha, hasn’t gone for refuge to the Dhamma, hasn’t gone for refuge to the Saṅgha; [he] doesn’t abstain from killing living beings, doesn’t abstain from theft, doesn’t abstain from sensual misconduct, doesn’t abstain from lying, doesn’t abstain from liquors-spirits-wines-intoxicants, is an unvirtuous evil-doer. Thus indeed, bhikkhus, a son is an unworthy one. Indeed bhikkhus, these three sons are seen in the world”.

For this meaning Blessed One spoke. There this is what was said –

T142 “A worthy [or] a follower, son is wished for by the wise ones;
[They] Don’t wish for an unworthy one, who is a family-stinker.

T143 “These indeed are the sons in the world, who become lay devotees;
Endowed with confidence and virtues, easy to speak to, miserliness-less;
Like moon freed from thick cloud cover, [is] brilliant in the [star] council”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

3.3.6 (75) *Avuṭṭhikasuttaṃ* – Rainless Sutta ⁹⁴

Vuttaññhetam bhagavatā, vuttamarahatāti me sutam –

*“Tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
Katame tayo? Avuṭṭhikasamo, padesavassī, sabbatthābhivassī.*

*“Kathañca, bhikkhave, puggalo avuṭṭhikasamo hoti? Idha,
bhikkhave, ekacco puggalo sabbesaññeva na dātā hoti,
samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ [...]*

vaṇibbakayācakānaṃ (sī.)] annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Evaṃ kho, bhikkhave, puggalo avuṭṭhikasamo hoti.

“Kathaṇca, bhikkhave, puggalo padesaṃvassī hoti? Idha, bhikkhave, ekacco puggalo ekaccānaṃ dātā (hoti) [() natthi syāmapotthake], ekaccānaṃ na dātā hoti samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Evaṃ kho, bhikkhave, puggalo padesaṃvassī hoti.

“Kathaṇca, bhikkhave, puggalo sabbatthābhivassī hoti? Idha, bhikkhave, ekacco puggalo sabbesaṃva deti, samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Evaṃ kho, bhikkhave, puggalo sabbatthābhivassī hoti. Ime kho, bhikkhave, tayo puggalā santo saṃvījjamānā lokasmi”nti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V144 *“Na samaṇe na brāhmaṇe, na kapaṇaddhikavanibbake; Laddhāna saṃvibhājeti, annaṃ pānaṇca bhojanaṃ; Taṃ ve avuṭṭhikasamoti, āhu naṃ purisāddhamāṃ.*

V145 *“Ekaccānaṃ na dadāti, ekaccānaṃ pavecchati; Taṃ ve padesaṃvassīti, āhu medhāvīno janā.*

V146 *“Subhikkhavāco puriso, sabbabhūtānukampako; Amodamāno pakireti, detha dethāti bhāsati.*

V147 *“Yathāpi meghe thanayitvā, gajjayitvā pavassati; Thalaṃ ninnāṇca pūreti, abhisandantova [abhisandantova (?)] vārinā.*

V148 *“Evameva idhekacco, puggalo hoti tādiso; Dhammena saṃharitvāna, uṭṭhānādhigataṃ dhaṇaṃ; Tappeti annapānena, sammā patte vanibbake”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these three persons are seen in the world. Which three? Rainless, partly raining, fully raining everywhere.

“And how, bhikkhus, is a person rainless? Here, bhikkhus, some person is not a giver of food-drink-cloth-vehicle-garlands-scents-creams-bedding-lodging-lamps to any renunciate-brāhmaṇa-miserable-tramp-travelling salesman-beggar. Thus indeed, bhikkhus, is a person rainless.

“And how, bhikkhus, is a person partly raining? Here, bhikkhus, some person is a giver of food-drink-cloth-vehicle-garlands-scents-creams-bedding-lodging-lamps to some renunciate-brāhmaṇa-miserable-tramp-travelling salesman-beggar, but not to others. Thus indeed, bhikkhus, is a person partly raining.

“And how, bhikkhus, is a person fully raining everywhere? Here, bhikkhus, some person is a giver of food-drink-cloth-vehicle-garlands-scents-creams-bedding-lodging-lamps to all renunciate-brāhmaṇa-miserable-tramp-travelling salesman-beggar. Thus indeed, bhikkhus, is a person fully raining everywhere. Indeed bhikkhus, these three persons are seen in the world”.

For this meaning Blessed One spoke. There this is what was said –

T144 “Not with renunciate nor with brāhmaṇa, nor with
miserable-tramp-travelling salesman;
Shares the gains, food drink eatables;
They are rainless, the lowest men.

T145 “Doesn’t give to some, will give to some;
They are called partly raining, by the intelligent ones.

T146 “Man with all requisites and responsive,
compassionate for all beings;
Rejoicingly gives, saying ‘Give, give’.

T147 “Like rain, thundering-roaring, pours down;
Filling low-lying land, flowing with water.

T148 “Just so here some, person is like such;
Having rightly collected, energetically earned wealth;
Satisfies with food-drinks, fully filling bowl of those in
need”.⁹⁵

This too is the meaning of what was said by the Blessed one, thus I heard. Sixth.

3.3.7 (76) *Sukhapatthanāsuttaṃ* – Aspiring for Happiness Sutta ⁹⁶

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tīṇimāni, bhikkhave, sukhāni patthayamāno sīlam rakkheyya paṇḍito. Katamāni tīṇi? Pasaṃsā me āgacchatūti [āgacchantūti (syā.)] sīlam rakkheyya paṇḍito, bhogā me uppajjantūti sīlam rakkheyya paṇḍito, kāyassa bhedā param maraṇa sugatiṃ saggaṃ lokam upapajjissāmiti sīlam rakkheyya paṇḍito. Imāni kho, bhikkhave, tīṇi sukhāni patthayamāno sīlam rakkheyya paṇḍito”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V149 *“Sīlam rakkheyya medhāvī, patthayāno tayo sukhe;
Pasaṃsam vittalābhaṇca, pecca sagge pamodanam.*

V150 *“Akarontopi ce pāpam, karontamupasevati;
Saṅkiyo hoti pāpasmim, avaṇṇo cassa rūhati.*

V151 *“Yādisam kurute mittam, yādisam cūpasevati;
Sa ve tādisako hoti, sahaṇṇasopi [sahavāṇasopi (sī. ka.)] tādiso.*

V152 *“Sevamāno sevamānam, samphuṭṭho samphusam param;
Saro diddho kalāpaṇva, alittamupalimpati;
Upalepabhayā [upalimpabhayā (ka.)] dhīro, neva pāpasakhā
siyā.*

V153 *“Pūtimaccham kusaggena, yo naro upanayhati;
Kusāpi pūti vāyanti, evam bālūpasevanā.*

V154 *“Tagaraṇca palāsena, yo naro upanayhati;
Pattāpi surabhi vāyanti, evam dhīrūpasevanā.*

V155 *“Tasmā pattapuṭasseva [palāsapuṭasseva (pī. ka.)], nātvā
sampākamattano;
Asante nupaseveyya, sante seveyya paṇḍito;
Asanto nirayam nenti, santo pāpenti suggati”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, aspiring for these three happiness, the wise one should protect virtue. Which three? [Aspiring] ‘May praises come’ wise one should protect virtue, [aspiring] ‘May

pleasures arise' wise one should protect virtue, [aspiring]
 'May after the breakup of body and death I arise in good
 destination, heaven world' wise one should protect virtue.
 Indeed bhikkhus, aspiring for these three happiness, the
 wise one should protect virtue".

For this meaning Blessed One spoke. There this is what was
 said –

T149 "Intelligent one protects the virtues, aspiring for three
 happiness;
 Praises and wealth-gains too, afterwards much
 rejoicing in heaven.

T150 "If he doesn't do evil, [but] associates with [evil]doers;
 [He] Is doubted as evil, contempt for him grows.

T151 "Whichever friends you make, whoever you associate
 with;
 Such-like you become, because of dwelling together
 with such.

T152 "Resorted one the resorter, contacted one the contactor;
 Like a poisoned arrow [contaminates] the quiver,
 smearing the unsmeared [arrows];
 Fearful of defilement the patient one, has no evil friends.

T153 "Like a man who touches, foul-fish with tip of kusa
 grass;
 Even the kusa grass smells foul, like that is resorting to
 fools.

T154 "Like a man who touches, fragrance with a leaf;
 Even the leaf smells fragrant, like that is resorting to
 wise.

T155 "Therefore like a leaf-basket, having understood what
 will happen to oneself;
 Not resorting to non-peaceful ones, peaceful ones are
 resorted to by wise;
 Non-peaceful one leads to hell, peaceful one [helps]
 reach good destination".

This too is the meaning of what was said by the Blessed one,
 thus I heard. Seventh.

3.3.8 (77) *Bhidurasuttaṃ* – Subject to Breakup Sutta ⁹⁷

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Bhidurāyam [bhindantāyam (syā. pī. ka.)], bhikkhave, kāyo, viññāṇam virāgadhmmaṃ, sabbe upadhī aniccā dukkhā vipariṇāmadhammā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V156 *“Kāyañca bhiduraṃ [bhindantaṃ (syā. pī. ka.)] ñatvā, viññāṇaṃ virāgaṇaṃ [virāgiṃ (ka. sī.), pabhaṅgaṇaṃ (syā.)]; Upadhīsu bhayaṃ disvā, jātimaraṇamaccagā; Sampatvā paramaṃ santiṃ, kālaṃ kaṅkhati bhāvitatto”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, this body is subject to breakup; consciousness is subject to dissolution; all possessions are impermanent, suffering, of changing nature”.

For this meaning Blessed One spoke. There this is what was said –

T156 *“Having understood body is subject to breakup, and consciousness is subject to dissolution too; Having seen fear in possessions, overcoming birth-death; Having fully reached highest peace, bides time the developed one”. ⁹⁸*

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

3.3.9 (78) *Dhātusosaṃsandanasuttaṃ* – Flowing Together Due to Elements Sutta ⁹⁹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Dhātuso, bhikkhave, sattā sattehi saddhiṃ saṃsandanti samenti. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandanti samenti.

“Atitampi, bhikkhave, addhānaṃ dhātusova sattā sattehi saddhiṃ saṃsandimṣu samimṣu. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandimṣu samimṣu, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandimṣu samimṣu.

“Anāgatampi, bhikkhave, addhānaṃ dhātusova sattā sattehi saddhiṃ saṃsandissanti samessanti. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandissanti samessanti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandissanti samessanti.

“Etarahipi, bhikkhave, paccuppanaṃ addhānaṃ dhātusova sattā sattehi saddhiṃ saṃsandanti samenti. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandanti samenti”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V157 *“Saṃsaggā vanatho jāto, asaṃsaggena chijjati;
Parittaṃ dārumāruyha, yathā sīde mahaṇṇave.*

V158 *“Evaṃ kusītamāgamma, sādhujiṇvīpi sīdati;
Tasmā taṃ parivajjeyya, kusītaṃ hīnavīriyaṃ.*

V159 *“Pavivittehi ariyehi, pahitattehi jhāyibhi;
Niccaṃ āraddhavīriyehi, paṇḍitehi sahāvase”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Due to elements, bhikkhus, beings flow together, get together with other beings. Low-inclined beings flow together, get together with other low-inclined beings; good-inclined beings flow together, get together with other good-inclined beings.

“In the past too, bhikkhus, because of elements, beings flowed together, got together with other beings. Low-inclined beings flowed together, got together with other low-inclined beings; good-inclined beings flowed together, got together with other good-inclined beings.

“In the future too, bhikkhus, because of elements, beings will flow together, get together with other beings. Low-inclined beings will flow together, get together with other low-inclined beings; good-inclined beings will flow together, get together with other good-inclined beings.

“In the present too, bhikkhus, because of elements, beings flow together, get together with other beings. Low-inclined beings flow together, get together with other low-inclined beings; good-inclined beings flow together, get together with other good-inclined beings”.

For this meaning Blessed One spoke. There this is what was said –

T157 “Associated ones get defiled, unassociated ones cut-off; Having climbed an insignificant piece of bark, one sinks in the great ocean.

T158 “Thus associating with an indolent one, the liver of good life sinks; Therefore you should completely forsake, an indolent unenergetic one.

T159 “With detached noble ones, resolute ones doing jhānā; Always firm and energetic, dwell with [such] wise ones”.

This too is the meaning of what was said by the Blessed one, thus I heard. Ninth.

3.3.10 (79) *Parihānasuttaṃ* – Decay Sutta ¹⁰⁰

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tayome, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti. Katame tayo? Idha, bhikkhave, sekho bhikkhu kammārāmo hoti, kammarato, kammārāmatamanuyutto; bhassārāmo hoti, bhassarato, bhassārāmatamanuyutto; niddārāmo hoti, niddārato, niddārāmatamanuyutto. Ime kho, bhikkhave, tayo dhammā sekhassa bhikkhuno parihānāya saṃvattanti.

“Tayome, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti. Katame tayo? Idha, bhikkhave, sekho bhikkhu na

*kammārāmo hoti, na kammarato, na kammārāmatamanuyutto;
na bhassārāmo hoti, na bhassarato, na bhassārāmatamanuyutto;
na niddārāmo hoti, na niddārato, na niddārāmatamanuyutto.
Ime kho, bhikkhave, tayo dhammā sekhassa bhikkhuno
aparihānāya saṃvattanti”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V160 “Kammārāmo bhassārāmo [*bhassarato (sabbatha)*],
niddārāmo ca uddhato;
Abhabbo tādiso bhikkhu, phuṭṭhuṃ sambodhimuttamaṃ.

V161 “Tasmā hi appakiccassa, appamiddho anuddhato;
Bhabbo so tādiso bhikkhu, phuṭṭhuṃ
sambodhimuttama”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these three phenomena evolve for the decay of a trainee bhikkhu. Which three? Here, bhikkhus, a trainee bhikkhu is fond of work, delights in work, is intent on pleasure in work; is fond of speech, delights in speech, is intent on pleasure in speech; is fond of sleep, delights in sleep, is intent on pleasure in sleep. Indeed bhikkhus, these three phenomena evolve for the decay of a trainee bhikkhu.

“Bhikkhus, these three phenomena evolve for the non-decay of a trainee bhikkhu. Which three? Here, bhikkhus, a trainee bhikkhu isn’t fond of work, doesn’t delight in work, isn’t intent on pleasure in work; isn’t fond of speech, doesn’t delight in speech, isn’t intent on pleasure in speech; isn’t fond of sleep, doesn’t delight in sleep, isn’t intent on pleasure in sleep. Indeed bhikkhus, these three phenomena evolve for the non-decay of a trainee bhikkhu”.

For this meaning Blessed One spoke. There this is what was said –

T160 “Fond of work, fond of speech, fond of sleep, restless;
Such a bhikkhu is incapable, to contact the best self-enlightenment [Nibbāna].

T161 “Therefore [be] with few duties, little torpor, non-restless;
Such a bhikkhu as he is capable, to contact the best self-enlightenment [Nibbāna]”.

This too is the meaning of what was said by the Blessed one, thus I heard. Tenth.

Tatiyo vaggo niṭṭhito. – Third Section is finished.

*Tassuddānaṃ –
Dve diṭṭhī nissaraṇaṃ rūpaṃ, putto avuṭṭhikena ca;
Sukhā ca bhiduro [bhindanā (sabbattha)] dhātu, parihānena te
dasāti.*

Therefore said [contents] —
Two of views, refuge, form, son and raining too;
Happiness and subject to breakup, element, decay is the tenth.

3.4 *Catutthavaggo* – Fourth Section

3.4.1 (80) *Vitakkasuttaṃ* – Thoughts Sutta ¹⁰¹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tayome, bhikkhave, akusalavitakkā. Katame tayo? Anavaññattipaṭisaṃyutto vitakko, lābhasakkārasilokapaṭisaṃyutto vitakko, parānuddayatāpaṭisaṃyutto vitakko. Ime kho, bhikkhave, tayo akusalavitakkā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V162 *“Anavaññattisaṃyutto, lābhasakkāragāravo;
Sahanandī amaccehi, ārā saṃyojanakkhayā.*

V163 *“Yo ca puttapasum hitvā, vivāhe saṃharāni [saṅgahāni
(ka. sī. syā. pī.)] ca;
Bhabbo so tādiso bhikkhu, phuṭṭhum
sambodhimuttama”nti.*

Ayampi attho vutto bhagavatā, iti me sūtanti. Paṭhamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three unwholesome thoughts. Which three? Thought connected with reputation, thought connected with gains-hospitality-praise, thought connected with sympathy for others. Indeed bhikkhus, these are the three unwholesome thoughts”.

For this meaning Blessed One spoke. There this is what was said –

T162 “Fettered by [thoughts of] reputation, gains-hospitality-respect;
Rejoicing with confidants, he is remote from ending of fetters.

T163 “Having abandoned son-animal, fully removing marriage too;
Such a bhikkhu as he is capable, to contact best self-enlightenment [Nibbāna]”.

This too is the meaning of what was said by the Blessed one, thus I heard. First.

3.4.2 (81) *Sakkārasuttaṃ* – Hospitality Sutta ¹⁰²

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Diṭṭhā mayā, bhikkhave, sattā sakkārena abhibhūtā,
pariyādinnaṭṭā, kāyassa bhedā paramaṃ maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapannā.*

*“Diṭṭhā mayā, bhikkhave, sattā asakkārena abhibhūtā,
pariyādinnaṭṭā, kāyassa bhedā paramaṃ maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapannā.*

*“Diṭṭhā mayā, bhikkhave, sattā sakkārena ca asakkārena ca
tadubhayena abhibhūtā, pariyādinnaṭṭā, kāyassa bhedā paramaṃ
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.*

*“Tam kho panāhaṃ, bhikkhave, nāññassa samaṇassa vā
brāhmaṇassa vā sutvā vadāmi; () [(diṭṭhā mayā bhikkhave
sattā sakkārena abhibhūtā. ...pe... asakkārena abhibhūtā ...
pe... sakkārena ca asakkārena ca tadubhayena abhibhūtā
pariyādinnaṭṭā kāyassa bhedā paramaṃ maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapannā.) (syā.) purimavagge
micchādiṭṭhikasammādiṭṭhikasuttehi pana sameti,*

anvayaabyatirekavākyānaṃ pana anantaritattā pāsaṃsatarā.)) api
ca, bhikkhave, yadeva me sāmaṃ ṇātaṃ sāmaṃ ditṭhaṃ sāmaṃ
viditaṃ tamevāhaṃ vadāmi.

*“Ditṭhā mayā, bhikkhave, sattā sakkārena abhibhūtā,
pariyādinnacittā, kāyassa bhedā paraṃ maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapannā.*

*“Ditṭhā mayā, bhikkhave, sattā asakkārena abhibhūtā,
pariyādinna-cittā, kāyassa bhedā paramaṃ maraṇaṃ apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapannā.*

“Ditthā mayā, bhikkhave, sattā sakkārena ca asakkārena ca tadubhayena abhibhūtā, pariyādinaccittā, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannaṃ”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V164 *“Yassa sakkariyamānassa, asakkārena cūbhayaṃ;
Samādhi na vikampati, appamāḍavihārino
[appamāṇavihārino (sī. aṭṭha.)].*

V165 *“Taṃ jhāyinaṃ sātatikaṃ, sukhumaṃ diṭṭhivipassakaṃ;
Upādānakkhayaārāmaṃ, āhu sappuriso itī”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.

This was said by the Blessed one, said by the Arahant thus I heard –

“I have seen, bhikkhus, beings conquered by hospitality, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“I have seen, bhikkhus, beings conquered by non-hospitality, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“I have seen, bhikkhus, beings conquered by hospitality, by non-hospitality, and by both too, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“Indeed bhikkhus, I don’t say this having heard it from some renunciate or brāhmaṇa; bhikkhus, whatever I have fully understood, fully seen, fully known, that only I am saying.

“I have seen, bhikkhus, beings conquered by hospitality, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“I have seen, bhikkhus, beings conquered by non-hospitality, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“I have seen, bhikkhus, beings conquered by hospitality, by non-hospitality, and by both too, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell”.

For this meaning Blessed One spoke. There this is what was said –

T164 “By hospitality and honors, by non-hospitality, and by both;
For whom concentration doesn’t waver, [he is] one dwelling heedfully.

T165 “Thus doing jhāna, persevering, seeing with subtle insight;
Fond of ending the clinging, he is called a good person”.

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

3.4.3 (82) *Devasaddasuttaṃ* – Words of Devā Sutta ¹⁰³

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tayome, bhikkhave, devesu devasaddā niccharanti samayā samayaṃ upādāya. Katame tayo? Yasmiṃ, bhikkhave, samaye ariyasāvako kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajjāya ceteti, tasmīṃ samaye [*tasmīṃ bhikkhave samaye (pī. ka.)*] devesu devasaddo niccharati – ‘eso ariyasāvako mārena saddhiṃ saṅgāmāya ceteti’ ti. Ayaṃ, bhikkhave, paṭhamo devesu devasaddo niccharati samayā samayaṃ upādāya.

“Puna caparaṃ, bhikkhave, yasmim̐ samaye ariyasāvako sattannaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati, tasmim̐ samaye devesu devasaddo niccharati – ‘eso ariyasāvako mārena saddhim̐ saṅgāmeti’ ti. Ayaṃ, bhikkhave, dutiyo devesu devasaddo niccharati samayā samayaṃ upādāya.

“Puna caparaṃ, bhikkhave, yasmim̐ samaye ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, tasmim̐ samaye devesu devasaddo niccharati – ‘eso ariyasāvako vijitasāṅgāmo tameva saṅgāmasiṣaṃ abhivijiya ajjhāvasati’ ti. Ayaṃ, bhikkhave, tatiyo devesu devasaddo niccharati samayā samayaṃ upādāya. Ime kho, bhikkhave, tayo devesu devasaddā niccharanti samayā samayaṃ upādāyā” ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V166 *“Disvā vijitasāṅgāmaṃ, sammāsambuddhasāvakaṃ;
Devatāpi namassanti, mahantaṃ vītasāraḍaṃ.*

V167 *“Namo te purisājañña, yo tvaṃ dujjayamajjhabhū;
Jevāna maccuno senaṃ, vimokkhena anāvaram̐.*

V168 *“Iti hetam̐ namassanti, devatā pattamānasaṃ;
Tañhi tassa na passanti, yena maccuvasaṃ vaje” ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three words of devā sounded forth by devā from time to time. Which three? At the time when noble disciple, shaving hair and beard, having put on brown clothes, intends to ordain from home into homelessness, at that time word of devā is sounded forth by devā – ‘This noble disciple intends to battle with Māra’. This bhikkhus, is the first word of devā sounded forth by devā from time to time.

“Again too, bhikkhus, at the time when noble disciple dwells, intent on developing the seven factors of enlightenment, at that time word of devā is sounded forth by devā – ‘This noble disciple is battling with Māra’. This

bhikkhus, is the second word of devā sounded forth by devā from time to time. ¹⁰⁴

“Again too, bhikkhus, at the time when noble disciple dwells with ending of taints, taintless, with a fully-freed mind, fully-freed by wisdom, having self-realized in this world the higher knowledges, having appeased; at that time word of devā is sounded forth by devā – ‘This noble disciple, winner of the battle, leader of the battle, dwells today having won’. This bhikkhus, is the third word of devā sounded forth by devā from time to time. Indeed bhikkhus, these are the three words of devā sounded forth by devā from time to time”.

For this meaning Blessed One spoke. There this is what was said –

T166 “Having seen the battle-winner, disciple of rightly self-enlightened;
Devā venerate too, the great one without foolishness.

T167 “Veneration to that thoroughbred man, who has
conquered hard to conquer;
Having won army of Lord of Death, [now]
unobstructed in full-freedom.

T168 “Because of this, devatā venerate, the attainer;
[Ground] is not seen, of one who has escaped the
control of death”.

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

3.4.4 (83) *Pañcapubbanimittasuttaṃ* – Five Fore Signs Sutta ¹⁰⁵

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Yadā, bhikkhave, devo devakāyā cavanadhammo hoti, pañcassa pubbanimittāni pātubhavanti – mālā milāyanti, vatthāni kilissanti, kacchehi sedā muccanti, kāye dubbaṇṇiyaṃ okkamati, sake devo devāsane nābhiramatīti. Tamenam, bhikkhave, devā ‘cavanadhammo ayaṃ devaputto’ti iti viditvā tihi vācāhi anumodenti [*anumodanti (sī. syā. pī.)*] – ‘ito, bho, sugatiṃ gaccha, sugatiṃ gantvā suladdhalābham labha, suladdhalābham labhitvā suppatiṭṭhito bhavāhi”ti.

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – “kinnu kho, bhante, devānaṃ sugatigamanasaṅkhātāṃ; kiñca, bhante, devānaṃ suladdhalābhasaṅkhātāṃ; kiṃ pana, bhante, devānaṃ suppatiṭṭhitasāṅkhātā”nti?

“Manussattaṃ kho, bhikkhu [bhikkhave (syā. pī.)], devānaṃ sugatigamanasaṅkhātāṃ; yaṃ manussabhūto samāno tathāgatappavedite dhammavinaye saddhaṃ paṭilabhati. Idaṃ kho, bhikkhu [bhikkhave (syā. pī.)], devānaṃ suladdhalābhasaṅkhātāṃ; sā kho panassa saddhā nivīṭṭhā hoti mūlajātā patiṭṭhitā dalhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Idaṃ kho, bhikkhu [bhikkhave (syā. pī.)], devānaṃ suppatiṭṭhitasāṅkhātā”nti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V169 *“Yadā devo devakāyā, cavati āyusaṅkhayā;
Tayo saddā niccharanti, devānaṃ anumodattaṃ.*

V170 *“Ito bho sugatiṃ gaccha, manussānaṃ sahabyattaṃ;
Manussabhūto saddhamme, labha saddhaṃ anuttaraṃ.*

V171 *“Sā te saddhā nivīṭṭhassa, mūlajātā patiṭṭhitā;
Yāvajjīvaṃ asaṃhīrā, saddhamme suppavedite.*

V172 *“Kāyaduccaritaṃ hitvā, vacīduccaritāni ca;
Manoduccaritaṃ hitvā, yañcaññaṃ dosasaṅhitaṃ.*

V173 *“Kāyena kusalaṃ katvā, vācāya kusalaṃ bahuṃ;
Manasā kusalaṃ katvā, appamāṇaṃ nirūpadhiṃ.*

V174 *“Tato opadhikaṃ puññaṃ, katvā dānena taṃ bahuṃ;
Aññepi macce saddhamme, brahmacariye nivesaya’
[nivesaye (sī. syā.).]*

V175 *“Imāya anukampāya, devā devaṃ yadā vidū;
Cavantaṃ anumodenti, ehi deva punappuna”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, when, a deva is destined to pass-away from the devā world, five fore signs appear – garlands wither,

clothes become soiled, sweat drops from his covered parts, complexion becomes unattractive, and deva doesn't delight in his own devahood. The devā, having known 'This deva-son is destined to pass-away', with three words try to rejoice him – 'Here, good sir, go to good destination, having gone to good destination gain the well-gained, having gained the well-gained become well-established' ”.

Spoken thus, some bhikkhu addressed the Blessed One thus – “What indeed, venerable sir, is named leading to good destination for devā; and what is named well-gained gains for devā; also what, venerable sir, is named well-established for devā”?

“Indeed bhikkhu, becoming human is named leading to good destination for devā, having become human being he obtains confidence in the Dhammā-Vinayā spoken by the Tathāgata. This indeed, bhikkhu, is named well-gained gains for devā; he indeed settled in confidence, root-born and established strongly, is unable to be dispersed by renunciate or brāhmaṇa or devā or Māra or brahmā or anyone else in the world. This indeed, bhikkhu, is named well-established for devā”.

For this meaning Blessed One spoke. There this is what was said –

T169 “When a deva passes from the devā world, with
ending of life-span;
Three words are uttered, to rejoice the deva.

T170 “ ‘Here, good sir, go to good destination, manifesting
as human;
Having become human, in the good Dhammā gain
unsurpassed confidence.

T171 “ ‘He settled in confidence, root born and established;
Unable to be dispersed as long as life lasts, in the good
Dhammā well-spoken.

T172 “ ‘Having abandoned bodily misconduct, and verbal
misconduct too;
Having abandoned mental misconduct, and whatever
other accumulation of hatred.

T173 “ ‘Having done wholesome bodily, and much
wholesome verbally too;
Having done wholesome mentally, immeasurable
without possessions.

T174 “ ‘There with merit possessions, having given much
donations;
Settle other mortals in the good Dhammā, in the holy-
life’.

T175 “With this compassion, devā having known about the
deva;
Rejoice the one passing away, come deva, again and
again”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Fourth.

3.4.5 (84) *Bahujanahitasuttaṃ* – Welfare of Many Sutta ¹⁰⁶

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Tayome puggalā loke uppajjamānā uppajjanti bahujanahitāya
bahujanasukhāya lokānukampāya atthāya hitāya sukhāya
devamanussānam. Katame tayo? Idha, bhikkhave, tathāgato loke
uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato
lokavidū anuttaro purisadammasārathi satthā devamanussānam
buddho bhagavā. So dhammam deseti ādikalyāṇam
majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam,
kevalaparipuṇṇam parisuddham brahmacariyam pakāseti.
Ayaṃ, bhikkhave, paṭhamo puggalo loke uppajjamāno uppajjati
bahujanahitāya bahunasukhāya lokānukampāya atthāya hitāya
sukhāya devamanussānam.*

*“Puna caparam, bhikkhave, tasseva satthu [satthuno (syā.)]
sāvako araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro
anuppattasattho parikkhīṇabhavasamīyojano sammadaññā
vimutto. So dhammam deseti ādikalyāṇam majjhekalyāṇam
pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam
parisuddham brahmacariyam pakāseti. Ayaṃ, bhikkhave,
dutiyo puggalo loke uppajjamāno uppajjati bahunahitāya
bahujanasukhāya lokānukampāya atthāya hitāya sukhāya
devamanussānam.*

“Puna caparaṃ, bhikkhave, tasseva satthu sāvako sekho hoti pāṭipado bahussuto sīlavatūpapanno. Sopi [so (?)] dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Ayaṃ, bhikkhave, tatiyo puggalo loka uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Ime kho, bhikkhave, tayo puggalā loka uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V176 “Satthā hi loka paṭhamo mahesi, tassaṃvayo sāvako bhāvitatto;
Athāparo pāṭipadopī sekho, bahussuto sīlavatūpapanno.

V177 “Ete tayo devamanussasettḥā, pabhaṅkarā dhammamudīrayantā;
Apāpuranti [apāpurenti (ka.)] amatassa dvāraṃ, yogā pamocenti [yāgā pamuccanti (sī.), yogā mocanti (syā.)] hujjanaṃ te.

V178 “Ye satthavāhena anuttarena, sudesitaṃ maggamanukkamanti [maggamanuggamanti (sī. ka.)];
Idheva dukkhassa karonti antaṃ, ye appamattā sugatassa sāsane”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“These three persons arising in the world, arise for the welfare of many, happiness of many, with compassion for world, for the benefit, welfare, and happiness of devā and humans. Which three? Here, bhikkhus, Tathāgata arises in the world, arahant, rightly self-enlightened, endowed with knowledge and conduct, well-gone, knower of the world, unsurpassed trainer of tamable men, teacher of devā and humans, enlightened, Blessed One. He preaches the Dhamma that is good in the beginning, good in the middle, good in the end, with meaning, with words, explaining the entirely complete, completely clean holy-life. This bhikkhus,

is the first person arising in the world, arises for the welfare of many, happiness of many, with compassion for world, for the benefit, welfare, and happiness of devā and humans.

“Again too, bhikkhus, that teacher’s disciple is an arahant, taintless, having lived the holy-life, done what had to be done, laid down the burden, reached the goal, completely ended fetter of becoming, fully freed by full understanding. He preaches the Dhamma that is good in the beginning, good in the middle, good in the end, with meaning, with words, explaining the entirely complete, completely clean holy-life. This bhikkhus, is the second person arising in the world, arises for the welfare of many, happiness of many, with compassion for world, for the benefit, welfare, and happiness of devā and humans.

“Again too, bhikkhus, that teacher’s disciple is a trainee, practicing, learned, with virtues-practices arisen. He too preaches the Dhamma that is good in the beginning, good in the middle, good in the end, with meaning, with words, explaining the entirely complete, completely clean holy-life. This bhikkhus, is the third person arising in the world, arises for the welfare of many, happiness of many, with compassion for world, for the benefit, welfare, and happiness of devā and humans. Indeed bhikkhus, these three persons arising in the world, arise for the welfare of many, happiness of many, with compassion for world, for the benefit, welfare, and happiness of devā and humans”.

For this meaning Blessed One spoke. There this is what was said –

T176 “Teacher is the first great sage in world, followed by developed disciple;
Then follows a practicing trainee, learned, with virtues-practices arisen.

T177 “These three are the best among devā and humans, radiant with Dhamma preaching;
Opening the door to the undying [Nibbāna], completely freeing many people from bonds.

T178 “Well-preached by unsurpassed caravan leader [Lord Buddha], they follow the path;
Here itself they will make an end of suffering, those
heedful in the well-gone’s teaching”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

3.4.6 (85) *Asubhānupassīsuttaṃ* – Contemplating Repulsive Sutta ¹⁰⁷

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“*Asubhānupassī, bhikkhave, kāyasmim viharatha; ānāpānassati ca vo ajjhataṃ parimukhaṃ sūpaṭṭhitā hotu; sabbasaṅkhāresu aniccānupassino viharatha. Asubhānupassīnaṃ, bhikkhave, kāyasmim viharataṃ yo subhāya dhātuyā rāgānusayo so pahīyati [pahīyati (ka.)].* *Ānāpānassatiyā ajjhataṃ parimukhaṃ sūpaṭṭhititāya ye bāhirā vitakkāsaya vighātapakkhikā, te na honti. Sabbasaṅkhāresu aniccānupassīnaṃ viharataṃ yā avijjā sā pahīyati, yā vijjā sā uppajjati*”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V179 “*Asubhānupassī kāyasmim, ānāpāne paṭissato; Sabbasaṅkhārasamathaṃ, passaṃ ātāpi sabbadā.*

V180 “*Sa ve sammaddaso bhikkhu, yato tattha vimuccati; Abhiññāvoso santo, sa ve yogātigo muni*”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, dwell contemplating repulsiveness in body; internally well-establishing the mindfulness of in-and-out breathing and giving it primacy ¹⁰⁸; dwell contemplating impermanence in all formations. Bhikkhus, dwelling contemplating repulsiveness in body, he abandons the sleeping tendency of lust for beautiful element. Having internally well-established the mindfulness of in-and-out breathing and giving it primacy, [arising of] external thoughts siding with destruction – that doesn’t happen. Dwelling contemplating impermanence in all formations, ignorance is abandoned, knowledge arises”.

For this meaning Blessed One spoke. There this is what was said –

T179 “Contemplating repulsiveness in body, mindful of in-and-out breathing;
Calming all formations, sees the ardent one always.

T180 “Bhikkhu with the right view, from there is freed;
Perfected in higher knowledges, peaceful one,
surmounted the bonds, the silent sage”.

This too is the meaning of what was said by the Blessed one, thus I heard. Sixth.

3.4.7 (86) *Dhammānudhammapaṭiṇṇasuttaṃ* – Practicing Dhammā in Full Sutta ¹⁰⁹

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Dhammānudhammapaṭiṇṇassa bhikkhuno ayaṇanudhammo hoti veyyākaraṇāya – dhammānudhammapaṭiṇṇoyanti bhāsamāno dhammaññeva bhāsati no adhammaṃ, vitakkayamāno vā dhammavitakkaññeva vitakketi no adhammavitakkaṃ, tadubhayaṃ vā pana abhinivejjetvā upekkhako viharati sato sampajāno”ti.

Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –

V181 “Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.

V182 “Caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā sayamaṃ;
Ajjhattaṃ samayaṃ cittaṃ, santimevādhigacchati”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“A bhikkhu practicing the Dhammā in its fullness conforms with the Dhammā thus, I will explain – practicing the Dhammā in its fullness, when speaking he speaks only Dhammā, not non-Dhammā; or thinking he thinks only Dhammā thought, not non-Dhammā thought; or avoiding both these, he dwells equanimous, mindful, clearly knowing”. ¹¹⁰

For this meaning Blessed One spoke. There this is what was said –

T181 “Fond of Dhammā, delighting in Dhammā,
investigating Dhammā;
Recollecting the Dhammā a bhikkhu, doesn’t decay
from good Dhammā. ¹¹¹

T182 “Whether walking or standing, sitting or sleeping;
With internally calm mind, enters upon [realization of]
peace”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Seventh.

3.4.8 (87) *Andhakaraṇasuttaṃ* – Blinding Sutta ¹¹²

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tayome, bhikkhave, akusalavitakkā andhakaraṇā
acakkhukaraṇā aññānakaraṇā paññānirodhikā vighātapakkkhikā
anibbānasamvattanikā. Katame tayo? Kāmaavitakko, bhikkhave,
andhakaraṇo acakkhukaraṇo aññānakaraṇo paññānirodhiko
vighātapakkkhiko anibbānasamvattaniko. Byāpādavitaṅko,
bhikkhave, andhakaraṇo acakkhukaraṇo aññānakaraṇo
paññānirodhiko vighātapakkkhiko anibbānasamvattaniko.
Vihiṃsāvitakko, bhikkhave, andhakaraṇo acakkhukaraṇo
aññānakaraṇo paññānirodhiko vighātapakkkhiko
anibbānasamvattaniko. Ime kho, bhikkhave, tayo akusalavitakkā
andhakaraṇā acakkhukaraṇā aññānakaraṇā paññānirodhikā
vighātapakkkhikā anibbānasamvattanikā.

“Tayome, bhikkhave, kusalaavitakkā anandhakaraṇā cakkhukaraṇā
ñānakaraṇā paññāvuḍḍhikā avighātapakkkhikā nibbānasamvattanikā.
Katame tayo? Nekkhammaavitakko, bhikkhave, anandhakaraṇo
cakkhukaraṇo ñānakaraṇo paññāvuḍḍhiko avighātapakkkhiko
nibbānasamvattaniko. Abyāpādavitaṅko, bhikkhave, anandhakaraṇo
cakkhukaraṇo ñānakaraṇo paññāvuḍḍhiko avighātapakkkhiko
nibbānasamvattaniko. Avihiṃsāvitakko, bhikkhave, anandhakaraṇo
cakkhukaraṇo ñānakaraṇo paññāvuḍḍhiko avighātapakkkhiko
nibbānasamvattaniko. Ime kho, bhikkhave, tayo kusalaavitakkā
anandhakaraṇā cakkhukaraṇā ñānakaraṇā paññāvuḍḍhikā
avighātapakkkhikā nibbānasamvattanikā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V183 *“Tayo vitakke kusale vitakkaye, tayo pana akusale nirākare;
 Sa ve vitakkāni vicāritāni, sameti vuṭṭhīva raṇaṃ
 samūhatam;
 Sa ve vitakkūpasamena cetasā, idheva so santipadam
 samajjhagā”ti.
 Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamam.*

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these three unwholesome thoughts are blinding, not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to Nibbāna. Which three? Thought of sensual pleasures, bhikkhus, is blinding, not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to Nibbāna. Thought of ill-will, bhikkhus, is blinding, not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to Nibbāna. Thought of violence, bhikkhus, is blinding, not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to Nibbāna. Indeed bhikkhus, these three unwholesome thoughts are blinding, not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to Nibbāna.

“Bhikkhus, these three wholesome thoughts are unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to Nibbāna. Which three? Thought of going forth, bhikkhus, is unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to Nibbāna. Thought of non ill-will, bhikkhus, is unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to Nibbāna. Thought of non-violence, bhikkhus, is unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to Nibbāna. Indeed bhikkhus, these three wholesome thoughts are unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to Nibbāna”.

For this meaning Blessed One spoke. There this is what was said –

T183 “Thinking three wholesome thoughts, neglecting three unwholesome ones;
Appeasing those thoughts and examinations, like rain fully settles dust;
With a mind appeased of thoughts, here itself he attains the peaceful station [Nibbāna]”.

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

3.4.9 (88) *Antarāmalasuttaṃ* – Inner Impurity Sutta ¹¹³

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tayome, bhikkhave, antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā. Katame tayo? Lobho, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Doso, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Moho, bhikkhave, antarāmalo antarāamitto antarāsapatto antarāvadhako antarāpaccatthiko. Ime kho, bhikkhave, tayo antarāmalā antarāamittā antarāsapattā antarāvadhakā antarāpaccatthikā” ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V184 “Anatthajanano lobho, lobho cittappakopano;
Bhayamantarato jātam, tam jano nāvabujjhati.

V185 “Luddho attham na jānāti, luddho dhammam na passati;
Andhatamam [andham tamam (sī.)] tadā hoti, yam lobho sahate naram.

V186 “Yo ca lobham pahantvāna, lobhaneyye na lubbhati;
Lobho pahiyate tamhā, udabindūva pokkharā.

V187 “Anatthajanano doso, doso cittappakopano;
Bhayamantarato jātam, tam jano nāvabujjhati.

V188 “Duṭṭho attham na jānāti, duṭṭho dhammam na passati;
Andhatamam tadā hoti, yam doso sahate naram.

V189 “Yo ca dosam pahantvāna, dosaneyye na dussati;
Doso pahiyate tamhā, tālapakkamva bandhanā.

V190 *“Anatthajanano moho, moho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.*

V191 *“Mūlho atthaṃ na jānāti, mūlho dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ moho sahate naraṃ.*

V192 *“Yo ca mohaṃ pahantvāna, mohaneyye na muyhati;
Mohaṃ vihanti so sabbhaṃ, ādiccovudayaṃ tama”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three inner impurities, inner enemies, inner hostilities, inner assassins, inner adversaries. Which three? Bhikkhus, greed is an inner impurity, inner enemy, inner hostility, inner assassin, inner adversary. Bhikkhus, hate is an inner impurity, inner enemy, inner hostility, inner assassin, inner adversary. Bhikkhus, delusion is an inner impurity, inner enemy, inner hostility, inner assassin, inner adversary. Indeed bhikkhus, these are the three inner impurities, inner enemies, inner hostilities, inner assassins, inner adversaries”.

For this meaning Blessed One spoke. There this is what was said –

T184 *“Greed the bringer of calamity, greed makes mind
turbulent;
Births fear within, to which people are not awake.*

T185 *“Greedy doesn’t know the benefit, greedy doesn’t see
Dhamma;
Deep darkness is there, [for] the man who is
overpowered by greed.*

T186 *“Those having abandoned greed, un-greedy for what
generates greed;
His greed is abandoned, like a water-drop on lotus.*

T187 *“Hate the bringer of calamity, hate makes mind
turbulent;
Births fear within, to which people are not awake.*

- V193 “Mā jātu koci lokasmiṃ, pāpiccho udapajjatha;
Tadamināpi jānātha, pāpicchānaṃ yathā gati.
- V194 “Paṇḍitoti samaññāto, bhāvitattoti sammato;
Jalaṃva yasaṃ aṭṭhā, devadattoti vissuto [*me sutam*
(*pāliyam*)].
- V195 “So pamāṇamanuciṇṇo [*pamādamanuciṇṇo* (ka. sī. syā. pī.), *samāṇamanuciṇṇo* (aṭṭha.)], āsajja naṃ tathāgataṃ;
Aṅcinirayaṃ patto, catudvāraṃ bhayānakaṃ.
- V196 “Aduṭṭhassa hi yo dubbhe, pāpakammaṃ akubbato;
Tameva pāpaṃ phusati [*phusseti* (syā.)], duṭṭhacittaṃ
anādaraṃ.
- V197 “Samuddaṃ visakumbhena, yo maññeyya padūsituṃ;
Na so tena padūseyya, bhesmā hi udadhi mahā.
- V198 “Evameva [*evametam* (syā.)] tathāgataṃ, yo vādena
vihimsati;
Sammaggaṃ [*samaggaṃ* (sī. ka.)] santacittaṃ, vādo
tamhi na rūhati.
- V199 “Tādisaṃ mittaṃ kubbetha, tañca seveyya paṇḍito;
Yassa maggānugo bhikkhu, khayaṃ dukkhassa pāpuṇe”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, conquered by three non-good dhammā, with an overcome mind, Devadatta is destined for the state of woe, hell, for an eon, unpardonable. Which three? Bhikkhus, conquered by evil wishes, with an overcome mind, Devadatta is destined for the state of woe, hell, for an eon, unpardonable. Bhikkhus, conquered by evil friendship, with an overcome mind, Devadatta is destined for the state of woe, hell, for an eon, unpardonable. While there being something further to be done, he stopped in-between when he arrived at the trifling special attainment.¹¹⁵ Indeed bhikkhus, conquered by these three non-good dhammā, with an overcome mind, Devadatta is destined for the state of woe, hell, for an eon, unpardonable”.

For this meaning Blessed One spoke. There this is what was said –

- T193** “May never in this world, an evil-wisher arise;
Know this, this is the destination of the evil-wisher.
- T194** “Known to be wise, believed to be a developed one;
Burning with reputation, Devadatta was renowned. ¹¹⁶
- T195** “Pursuing heedlessness, he struck Tathāgata;
Reached Avīci hell, the one with four doors, fearful. ¹¹⁷
- T196** “Hating a non-hateful one, the one not doing evil
kamma;
He contacts the evil, with hateful mind, the
disrespectful one.
- T197** “[Throwing] A poison-pot in the sea, those who believe
makes it polluted;
It is not polluted on account of it, the great ocean is
dreadful.
- T198** “Just so is Tathāgata, who[ever] violates him with
words;
Having arrived at right path, calm-minded, words
don’t grow on him. ¹¹⁸
- T199** “Doing friendship with him, wise one should resort to
him;
Whoever bhikkhu follows the path, reaches the end of
suffering”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Tenth.

Catuttho vaggo niṭṭhito. – Fourth Section is finished.

Tassuddānaṃ –

*Vitakkāsakkārasadda, cavanaloke asubhaṃ;
Dhammaandhakāramalaṃ, devadattena te dasāti.*

Therefore said [contents] —

Thoughts-hospitality-words, falling away-world repulsive;
Dhamma-blinding-impurity, Devadatta is the tenth.

3.5 Pañcamavaggo – Fifth Section

3.5.1 (90) Aggappasādasuttaṃ – Foremost Confidence Sutta ¹¹⁹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tayome, bhikkhave, aggappasādā. Katame tayo? Yāvata, bhikkhave, sattā apadā vā dvīpadā vā catuppadā vā bahuppadā [bahupadā (ka.)] vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho. Ye, bhikkhave, buddhe pasannā, agge te pasannā. Agge kho pana pasannānam aggo vipāko hoti.

“Yāvata, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam aggamakkhāyati, yadidaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhakkhayo virāgo nirodho nibbānam. Ye, bhikkhave, virāge dhamme pasannā, agge te pasannā. Agge kho pana pasannānam aggo vipāko hoti.

“Yāvata, bhikkhave, saṅghā vā gaṇā vā, tathāgatasāvakaṣaṅgho tesam aggamakkhāyati, yadidaṃ cattāri purisayugāni atṭha purisapuggalā esa bhagavato sāvakaṣaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhetam lokassa. Ye, bhikkhave, saṅghe pasannā, agge te pasannā. Agge kho pana pasannānam aggo vipāko hoti. Ime kho, bhikkhave, tayo aggappasādā”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V200 *“Aggato ve pasannānam, aggaṃ dhammaṃ vijānataṃ; Agge buddhe pasannānam, dakkhiṇeyye anuttare.*

V201 *“Agge dhamme pasannānam, virāgūpasame sukhe; Agge saṅghe pasannānam, puññakkhette anuttare.*

V202 *“Aggasmim dānam dadataṃ, aggaṃ puññaṃ pavaḍḍhati; Aggaṃ āyu ca vaṇṇo ca, yaso kitti sukham balaṃ.*

V203 *“Aggassa dātā medhāvī, aggadhammasamāhito; Devabhūto manusso vā, aggappatto pamodati”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three foremost confidences. Which three? As far as beings go, bhikkhus, whether legless or two-legged or four-legged or many-legged, with form or formless, perceptive or non-perceptive or neither-perceptive-nor-non-perceptive, Tathāgata is declared foremost among them, arahant, rightly self-enlightened. Bhikkhus, those who have confidence in the Buddha, they have confidence in the foremost. For those who have confidence in the foremost, the result is foremost too.

“As far as phenomena go, bhikkhus, whether formed or unformed, lustlessness is declared foremost among them, namely: detoxing the intoxication, expelling the thirst, removing the residence, cutting-off round of existences, ending of craving, lustlessness, cessation, Nibbāna. Bhikkhus, those who have confidence in lustlessness, they have confidence in the foremost. For those who have confidence in the foremost, the result is foremost too.

“As far as orders or assemblies go, bhikkhus, the assembly of the disciples of Tathāgata is declared foremost among them, namely: four pairs, eight persons in this Blessed One’s disciple-order, worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, unsurpassed field of merits in the world. Bhikkhus, those who have confidence in the Saṅgha, they have confidence in the foremost. For those who have confidence in the foremost, the result is foremost too. Indeed bhikkhus, these are the three foremost confidences”.

For this meaning Blessed One spoke. There this is what was said –

T200 “Glad with the foremost, full knower of the foremost Dhamma;
Glad with the foremost Buddha, unsurpassed, worthy of offering.

T201 “Glad with the foremost Dhamma, lustless appeased happy;
Glad with the foremost Saṅgha, unsurpassed field of merits.

T202 “Giving donation to the foremost, foremost merits increase much;
Foremost in life-span and color, reputation fame happiness strength too.”¹²⁰

T203 “Giver to the foremost the intelligent one, restrained by the foremost Dhamma;
Becoming deva or human, reaching the foremost, rejoices much”.

This too is the meaning of what was said by the Blessed one, thus I heard. First.

3.5.2 (91) *Jīvikasuttaṃ* – Livelihood Sutta ¹²¹

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Antamidam, bhikkhave, jīvikānam yadidam piṇḍolyam. Abhisāpoyam [*abhisāpāyam* (sī.), *abhilāpāyam* (syā. pī.), *abhisapāyam* (ka.)], bhikkhave, lokasmiṃ – ‘piṇḍolo vicarasi pattapāṇī’ti. Tañca kho etam, bhikkhave, kulaputtā upenti atthavasikā, atthavasam paṭicca; neva rājābhinītā, na corābhinītā, na iṇattā, na bhayattā, na ājīvikāpakatā. Api ca kho ‘otiṇṇamhā jātīyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇā dukkhaparetā, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti. Evaṃ pabbajito cāyam, bhikkhave, kulaputto so ca hoti abhijjhālu kāmesu tibbasārāgo, byāpannacitto paduṭṭhamanasaṅkappo, muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo. Seyyathāpi, bhikkhave, chavālātam ubhatopadittam majjhe gūthagatam neva gāme kaṭṭhattham pharati na araṇṇe tathūpamāham, bhikkhave, imam puggalam vadāmi gihibhogā parihīno sāmāññatthañca na paripūreti”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V204 “Gihibhogā parihīno, sāmāññatthañca dubbhago;
Paridhamṣamāno pakireti, chavālātamva nassati.

V205 “Kāsāvakaṇṭhā bahavo, pāpadhammā asaṇṇātā;
Pāpā pāpehi kammehi, nirayam te upapajjare.

V206 “Seyyo ayoguḷo bhutto, tatto aggisikhūpamo;
Yañce bhuñjeyya dussīlo, raṭṭhapinḍamasanñato”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, here the end of livelihood is namely alms-seeking. A big curse, bhikkhus, in this world is – ‘Walk seeking alms with alms-bowl in hand’. Yet indeed, bhikkhus, sons of reputable families take it up for reason, dependent on reason; not brought about by kings or thieves, not distressed with debt or fear, not because deprived of a livelihood. Indeed here too [thinking] ‘We are beset by birth, aging, death, sorrow, lamentation, suffering, mental sadness, despair; beset by suffering, afflicted with suffering – may we discern to make little of this, to make an end of this entire aggregate of suffering’. Thus ordained, bhikkhus, this son of the reputable family is covetous with intense lust for sensual pleasures, with a mind of ill-will, with polluted mind and intention, with mindfulness un-established, not clearly knowing, unrestrained, with a scattered mind, with unsubjected faculties. Just as bhikkhus, a fire-brand from the [funeral] pyre – burning at both ends and smeared with dung in the middle – is not usable as firewood either in town or jungle, bhikkhus, this is the simile for such person, I say – he is devoid of household pleasures, nor does he completely fulfill the goal of renunciate life”.

For this meaning Blessed One spoke. There this is what was said –

T204 “Devoid of household pleasures, unblest with goal of renunciate life;
Completely demolishes and scatters [the purpose for which he went forth], perishes like a firebrand from the pyre.

T205 “Brown-robed are many, evil-doers and intemperate;
Evil ones due to evil kammā, they arise in the hell. ¹²²

T206 “Better to eat an [scorching hot] iron ball, that is the simile for fire-flame;
Rather than an unvirtuous one eat, alms-food of the country intemperately”. ¹²³

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

3.5.3 (92) *Saṅghāṭikaṇṇasuttaṃ* – Holding the Corner of Outer Double Robe Sutta ¹²⁴

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Saṅghāṭikaṇṇe cepi, bhikkhave, bhikkhu gahetvā piṭṭhito piṭṭhito anubandho assa pāde pādam nikkhipanto, so ca hoti abhijjhālu kāmesu tibbasārāgo byāpannacitto paduṭṭhamanasāṅkappo muṭṭhassati asampajāno asamāhito vibbhantacitto pākatiṇḍriyo; atha kho so ārakāva mayham, ahañca tassa. Tam kissa hetu? Dhammañhi so, bhikkhave, bhikkhu na passati. Dhammaṃ apassanto na maṃ passati [maṃ na passati (syā.)].

“Yojanasate cepi so, bhikkhave, bhikkhu vihareyya. So ca hoti anabhijjhālu kāmesu na tibbasārāgo abyāpannacitto apaduṭṭhamanasāṅkappo upaṭṭhitassati sampajāno samāhito ekaggacitto samvutindriyo; atha kho so santikeva mayham, ahañca tassa. Tam kissa hetu? Dhammaṃ hi so, bhikkhave, bhikkhu passati; dhammaṃ passanto maṃ passatī”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V207 *“Anubandhopi ce assa, mahiccho ca vighātavā;
Ejānugo anejassa, nibbutassa anibbuto;
Giddho so vitagedhassa, passa yāvañca ārakā.*

V208 *“Yo ca dhammamabhiññāya, dhammamaññāya paṇḍito;
Rahadova nivāte ca, anejo vūpasammati.*

V209 *“Anejo so anejassa, nibbutassa ca nibbuto;
Agiddho vitagedhassa, passa yāvañca santike”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, even if holding the corner of [my] outer double robe, a bhikkhu follows me closely, tied to me, step by step; and he is covetous with intense lust for sensual pleasures, with a mind of ill-will, with polluted mind and intention, with mindfulness un-established, not clearly knowing, unrestrained, with a scattered mind, with unsubjugated faculties; then indeed he is far from me and I am from him.

For what cause? Bhikkhus, that bhikkhu doesn't see the Dhamma. Not seeing the Dhamma, he doesn't see me.

"Even if hundred yojana from me, Bhikkhus, a bhikkhu dwells. But he is non-covetous with not-intense lust for sensual pleasures, with a mind of non-ill-will, with non-polluted mind and intention, with mindfulness established, clearly knowing, restrained, with concentrated mind, with guarded faculties; then indeed he is close to me and I am to him. For what cause? Bhikkhus, that bhikkhu sees the Dhamma. Seeing the Dhamma, he sees me". ¹²⁵

For this meaning Blessed One spoke. There this is what was said –

T207 "Even [if] tied to me, one who is greatly wishful and destructive;
Perturbed one from imperturbed, unliberated one from liberated;
Greedy one from greedless, is seen as remote [from me].

T208 "One who has fully known the Dhamma, wise one who has understood the Dhamma;
Like a lake unstirred by wind, is imperturbable.

T209 "Imperturbable one to imperturbable, liberated one to liberated;
Greedless one to greedless, are seen as close [to each other]".

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

3.5.4 (93) *Aggisuttaṃ* – Fire Sutta ¹²⁶

Vuttaññhetam bhagavatā, vuttamarahatāti me sutam –

"Tayome, bhikkhave, aggī. Katame tayo? Rāgaggi, dosaggi, mohaggi – ime kho, bhikkhave, tayo aggī"ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V210 *"Rāgaggi dahati macce, ratte kāmesu mucchite;
Dosaggi pana byāpanne, nare pāṇātipātino.*

V211 *“Mohaggi pana sammūlhe, ariyadhamme akovide;
Ete aggī ajānantā, sakkāyābhiratā pajā.*

V212 *“Te vadḍhayanti nirayaṃ, tiracchānaṃca yoniyo;
Asuraṃ pettivisayaṃ, amuttā mārabandhanā.*

V213 *“Ye ca rattindivā yuttā, sammāsambuddhasāsane;
Te nibbāpentī rāgaggiṃ, niccaṃ asubhasaññino.*

V214 *“Dosaggiṃ pana mettāya, nibbāpentī naruttamā;
Mohaggiṃ pana paññāya, yāyaṃ nibbedhagāminī.*

V215 *“Te nibbāpetvā nipakā, rattindivamatanditā;
Asesaṃ parinibbanti, asesaṃ dukkhamaccagūṃ.*

V216 *“Ariyaddasā vedaguno, sammadaññāya paṇḍitā;
Jātikkhayamabhiññāya, nāgacchanti punabbhava”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three fires. Which three? Fire of lust, fire of hate, fire of delusion – indeed bhikkhus, these are the three fires”.

For this meaning Blessed One spoke. There this is what was said –

T210 *“Fire of lust burns in mortals, delighting in sensual pleasures, comatose;
Fire of hate in men, who kill with a mind of ill-will.*

T211 *“Fire of delusion in deluded [men], unskillful in the noble Dhamma;
Here not knowing fires, this generation well-delights in personality [view].*

T212 *“They increase the hell [population], and the animal births too;
Asura and Peta realms too, unfreed from Māra-tie. ¹²⁷*

T213 *“Those yoked night and day, in the teaching of rightly self-enlightened;
They get liberated from fire of lust, always perceptive of repulsiveness.*

T214 “[Dousing] Fire of hate with loving-friendliness, they get liberated, best of men;
[Dousing] Fire of delusion with wisdom, leading to penetration.

T215 “They get liberated, prudent ones, [striving] unremittingly night and day;
Without residue completely liberated, without residue overcome suffering.

T216 “Noble seers reached end of knowledge, fully understood, the wise ones;
Having fully known the ending of births, they don’t come to further becoming”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fourth.

3.5.5 (94) *Upaparikkhasuttaṃ* – Examination Sutta ¹²⁸

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathāssa [*yathā yathā (bahūsu)*] upaparikkhato bahiddhā cassa viññāṇam avikkhittam avisaṭam ajjhataṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhataṃ asaṅghite anupādāya aparitassato āyatiṃ jātijarāmarānadukkhassamudayasambhavo na hotī”ti.

Etamattham bhagavā avoca. Tatthetaṃ iti vuccati –

V217 “Sattasaṅgappahīnassa, netticchinnassa bhikkhuno;
Vikkhīṇo jātisaṃsāro, natthi tassa punabbhavo”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, a bhikkhu should examine such that, as he examines, his consciousness is externally undistracted and undiffused, is internally unestablished, and by not clinging he is not craving. Bhikkhus, consciousness externally being undistracted and undiffused, internally being unestablished, and by not clinging he is not craving, the future origination of the arising of birth, aging, death, and suffering doesn’t take place”.

For this meaning Blessed One spoke. There this is what was said –

T217 “Abandoning seven attachments, by cutting-off lead, a bhikkhu;
Fully ended is the birth and round of existences, there is no further becoming for him”. ¹²⁹

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

3.5.6 (95) *Kāmūpapattisuttaṃ* – Arising of Sensual Pleasures Sutta ¹³⁰

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Tisso imā, bhikkhave, kāmūpapattiyo [*kāmupattiyo* (sī.)]. Katamā tisso? Paccupaṭṭhitakāmā, nimmānaratino, paranimmitavasavattino – imā kho, bhikkhave, tisso kāmūpapattiyo”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V218 “Paccupaṭṭhitakāmā ca, ye devā vasavattino;
Nimmānaratino devā, ye caññe kāmabhogino;
Itthabhāvaññāthābhāvaṃ, saṃsāraṃ nātivattare.

V219 “Etamādīnavaṃ ñatvā, kāmabhogesu paṇḍito;
Sabbe pariccaje kāme, ye dībbā ye ca mānūsā.

V220 “Piyarūpasātagadhitam, chetvā sotam duraccayaṃ;
Asesaṃ parinibbanti, asesaṃ dukkhamaccagūṃ.

V221 “Ariyaddasā vedaguno, sammadaññāya paṇḍitā;
Jātikkhayamabhiññāya, nāgacchanti punabbhava”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭham.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the three arising of sensual pleasures. Which three? Ones with presently arisen sensual pleasures, ones delighting in creating, and ones wielding control over creations of others – indeed bhikkhus, these are the three arising of sensual pleasures”.

For this meaning Blessed One spoke. There this is what was said –

T218 “Ones with presently arisen sensual pleasures, and
devā wielding control;
Devā delighting in creating, and others delighting in
sensual pleasures;
Becoming here, becoming there, don’t go beyond
round of existences.”¹³¹

T219 “Having understood this danger, in sensual pleasures,
the wise one;
Gives-up all sensual pleasures, whether divine or
human.

T220 “Bonded by dear and agreeable forms, having cut-off
the current, hard to overcome;
Are without residue completely liberated, without
residue overcome suffering.

T221 “Noble seers reached end of knowledge, fully
understood the wise ones;
Having fully known ending of births, they don’t come
to further becoming”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Sixth.

3.5.7 (96) *Kāmayogasuttaṃ* – Bond of Sensual Pleasures Sutta¹³²

Vuttaññhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“*Kāmayogayutto, bhikkhave, bhavayogayutto āgāmī hoti
āgantā [āgantvā (syā. ka.)] itthattaṃ. Kāmayogavisamyutto,
bhikkhave, bhavayogayutto anāgāmī hoti anāgantā itthattaṃ.
Kāmayogavisamyutto, bhikkhave, bhavayogavisamyutto arahā
hoti, khīṇāsavo*”ti.

Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –

V222 “*Kāmayogena samyuttā, bhavayogena cūbhayaṃ;
Sattā gacchanti saṃsāraṃ, jātimaraṇagāmino.*

V223 “*Ye ca kāme pahantvāna, appattā āsavakkhayaṃ;
Bhavayogena samyuttā, anāgāmiti vuccare.*

V224 “*Ye ca kho chinnaṣaṃsayā, khīṇamānapunabbhavā;
Te ve pāraṅgatā loke, ye pattā āsavakkhaya*”*nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, one yoked to the bond of sensual pleasures, yoked to the bond of becoming, is a returner, returning to this world. Bhikkhus, one unyoked from the bond of sensual pleasures, yoked to the bond of becoming, is a non-returner, not returning to this world. Bhikkhus, one unyoked from the bond of sensual pleasures, unyoked from the bond of becoming, is an arahant, taintless”.

For this meaning Blessed One spoke. There this is what was said –

T222 “Yoked by both the bond of sensual pleasures, and by the bond of becoming;
Beings go to round of existences, leading to birth-death.

T223 “Those who have abandoned sensual pleasures, [but] unreached the end of taints [Nibbāna];
Yoked by the bond of becoming, are called non-returners.

T224 “Indeed for those doubtless, conceitless, ended are further becoming;
They have gone to the far-shore of the world, reached the end of taints [Nibbāna]”.

This too is the meaning of what was said by the Blessed one, thus I heard. Seventh.

3.5.8 (97) *Kalyāṇasīlasuttaṃ* – Good Virtue Sutta ¹³³

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Kalyāṇasīlo, bhikkhave, bhikkhu kalyāṇadhammo kalyāṇapañño imasmiṃ dhammavinaye ‘kevalī vusitavā uttamapuriso’ti vuccati –

“Kathaṇca, bhikkhave, bhikkhu kalyāṇasīlo hoti? Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati,

*ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī,
samādāya sikkhati sikkhāpadesu. Evaṃ kho, bhikkhave, bhikkhu
kalyāṇasīlo hoti. Iti kalyāṇasīlo.*

*“Kalyāṇadhammo ca kathaṃ hoti? Idha, bhikkhave,
bhikkhu sattannaṃ bodhipakkiyānaṃ dhammānaṃ
bhāvanānuyogamanuyutto viharati. Evaṃ kho, bhikkhave,
bhikkhu kalyāṇadhammo hoti. Iti kalyāṇasīlo, kalyāṇadhammo.*

*“Kalyāṇapañño ca kathaṃ hoti? Idha, bhikkhave, bhikkhu
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ
diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja
viharati. Evaṃ kho, bhikkhave, bhikkhu kalyāṇapañño hoti.*

*“Iti kalyāṇasīlo kalyāṇadhammo kalyāṇapañño imasmiṃ
dhammavinaye ‘kevalī vusitavā uttamaपुरiso’ti vuccatī”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V225 *“Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;
Taṃ ve kalyāṇasīloti, āhu bhikkhuṃ hirīmanaṃ
[hirīmataṃ (syā. ka.)].*

V226 *“Yassa dhammā subhāvitā, satta [patta (sabbattha)]
sambodhigāmino;
Taṃ ve kalyāṇadhammoti, āhu bhikkhuṃ anussadaṃ.*

V227 *“Yo dukkhassa pajānāti, idheva khayamattano;
Taṃ ve kalyāṇapañnoti, āhu bhikkhuṃ anāsavaṃ.*

V228 *“Tehi dhammehi sampannaṃ, anīghaṃ chinnasaṃsayam;
Asitaṃ sabbalokassa, āhu sabbapahāyina”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, a good virtuous bhikkhu, with good Dhammā, good wisdom is said to be in this Dhammā-Vinayā ‘having lived the entire holy-life, the best man’ –

“And how bhikkhus, a bhikkhu is good virtuous? Here, bhikkhus, a bhikkhu is virtuous, dwells restrained by the restraint of the precepts, endowed with conduct and alms-refuge, seeing danger in even as much as an atom of blamable, having fully undertaken training in the precepts. Thus

indeed, bhikkhus, a bhikkhu is good virtuous. This good virtuous.

“And how is he with good Dhammā? Here, bhikkhus, a bhikkhu dwells intent on developing the seven factors of enlightenment. Thus indeed, bhikkhus, a bhikkhu is with good Dhammā. This good virtuous, good Dhammā. ¹³⁴

“And how is he with good wisdom? Here, bhikkhus, a bhikkhu dwells with ending of taints, taintless, with a fully-freed mind, fully-freed by wisdom, having self-realized in this world the higher knowledges, having appeased. Thus indeed, bhikkhus, a bhikkhu is with good wisdom.

“Thus good virtuous, with good Dhammā, with good wisdom is said to be in this Dhammā-Vinayā ‘having lived the entire holy-life, the best man’ ”.

For this meaning Blessed One spoke. There this is what was said –

T225 “Whoever by body and verbally, mentally too hasn’t done bad deeds;
He is one with good virtues, a bhikkhu with a sense of shame.

T226 “Whoever has well-developed Dhammā, the seven leading to self-enlightenment [Nibbāna];
He is one with good Dhammā, a bhikkhu who is non-haughty. ¹³⁵

T227 “One who knows suffering, ending his [suffering] here itself;
He is one with good wisdom, a bhikkhu who is taintless.

T228 “Endowed with these three qualities, griefless doubtless;
Independent in all worlds, is one who has abandoned the All”. ¹³⁶

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

3.5.9 (98) *Dānasuttaṃ* – Donation Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Dvemāni, bhikkhave, dānāni – āmisadānañca dhammadānañca. Etadaggaṃ, bhikkhave, imesaṃ dvinnam dānaṃ yadidaṃ – dhammadānaṃ.

“Dveme, bhikkhave, saṃvibhāgā – āmisasaṃvibhāgo ca dhammasaṃvibhāgo ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnam saṃvibhāgaṃ yadidaṃ – dhammasaṃvibhāgo.

“Dveme, bhikkhave, anuggahā – āmisānuggaho ca dhammānuggaho ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnam anuggahāṃ yadidaṃ – dhammānuggaho”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V229 *“Yamāhu dānam paramam anuttaram, yaṃ saṃvibhāgaṃ bhagavā avaṇṇayi [avaṇṇayī (sī.)]; Aggamhi khetamhi pasannacitto, viññū pajānam ko na yajetha kāle.*

V230 *“Ye ceva bhāsanti suṇanti cūbhayaṃ, pasannacittā sugatassa sāsane; Tesam so attho paramo visujjhati, ye appamattā sugatassa sāsane”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these are the two donations – donating material things and donating Dhamma. Bhikkhus, this is the foremost among these two donations, namely – donating Dhamma. ¹³⁷

“Bhikkhus, these are the two sharings – sharing material things and sharing Dhamma. Bhikkhus, this is the foremost among these two sharings, namely – sharing Dhamma.

“Bhikkhus, these are the two assistances – assisting with material things and assisting with Dhamma. Bhikkhus, this is the foremost among these two assistances, namely – assisting with Dhamma”.

For this meaning Blessed One spoke. There this is what was said –

T229 “Highest and unsurpassed donation, sharing, Blessed One described;
One glad with the foremost field [of merits], who
wouldn’t offer to the wise generation at [right] time?

T230 “Both those who speak and listen, glad-minded in the
well-gone’s teaching;
They fully cleanse the highest goal, those heedful in the
well-gone’s teaching”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Ninth.

3.5.10 (99) *Tevijjasuttaṃ* – Triple Knowledge Sutta ¹³⁸

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Dhammenāham, bhikkhave, tevijjam brāhmaṇam paññāpemi,
nāññam lapitalāpanamattena.*

*“Kathañcāham, bhikkhave, dhammena tevijjam brāhmaṇam
paññāpemi, nāññam lapitalāpanamattena? Idha, bhikkhave,
bhikkhu anekavihitam pubbenivāsam anussarati, seyyathidaṃ
– ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo
pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi
jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi
jātisahassampi jātisatasahassampi anekepi samvattakappe
anekepi vivattakappe anekepi samvattavivattakappe –
‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto. So tato cuto
amutra udapādim. Tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo
evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto.
So tato cuto idhūpappanno’ti. Iti sākāram sauddesaṃ
anekavihitam pubbenivāsam anussarati. Ayamassa paṭhamā vijjā
adhigatā hoti, avijjā vihatā, vijjā uppannā, tamo vihato, āloko
uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.*

*“Puna caparam, bhikkhave, bhikkhu dibbena cakkhunā
visuddhena atikkantamānusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate
duggate yathākammūpage satte pajānāti – ‘ime vata bhonto*

sattā kāyaduccaritena samannāgatā vacīduccaritena
 samannāgatā manoduccaritena samannāgatā ariyānaṃ
 upavāḍakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te
 kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ
 nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena
 samannāgatā vacīsucaritena samannāgatā manosucaritena
 samannāgatā ariyānaṃ anupavāḍakā sammādiṭṭhikā
 sammādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā
 sugatiṃ saggaṃ lokaṃ upapannā'ti. Iti dibbena cakkhunā
 visuddhena atikkantamānusakena satte passati cavamāne
 upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate
 yathākammūpage satte pajānāti. Ayamassa dutiyā vijjā adhigatā
 hoti, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno,
 yathā taṃ appamattassa ātāpino pahitattassa viharato.

“Puna caparaṃ, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ
 cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā
 sacchikatvā upasampajja viharati. Ayamassa tatiyā vijjā adhigatā
 hoti, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno,
 yathā taṃ appamattassa ātāpino pahitattassa viharato. Evaṃ kho
 ahaṃ, bhikkhave, dhammena tevijjaṃ brāhmaṇaṃ paññāpemi,
 nāññaṃ lapitalāpanamattenā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V231 “Pubbenivāsaṃ yovedi [*yovedi (sabbattha)*], saggāpāyaṇca
 passati;
 Atho [*atha (syā. ka.)*] jātikkhayaṃ patto, abhiññāvositto
 muni.

V232 “Etāhi tīhi vijjāhi, tevijjo hoti brāhmaṇo;
 Tamahaṃ vadāmi tevijjaṃ, nāññaṃ lapitalāpana”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I
 heard –

“Bhikkhus, I designate a triple-knowledge bearer brāhmaṇa
 based on Dhamma, not one who intoxicates others with
 prattling utterances.

“And how, bhikkhus, I designate a triple-knowledge bearer
 brāhmaṇa, not one who intoxicates others with prattling

utterances? Here, bhikkhus, a bhikkhu recollects various past abodes namely this – one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, hundred births, thousand births, hundred thousand births, many evolving eons, many dissolving eons, many evolving and dissolving eons – ‘I was in that state of existence thus-named, of thus-clan, of thus-class, eating thus, experiencing suffering and happiness thus, of thus-lifespan. Having passed-away from there I arose in that state of existence. There I was thus-named, of thus-clan, of thus-class, eating thus, experiencing suffering and happiness thus, of thus-lifespan. Having passed-away from there I arose here’. Thus with particulars, with explanation, he recollects various past abodes. This is how the first knowledge is entered upon, ignorance is fully destroyed, knowledge arises, darkness is fully destroyed, light arises, for one who dwells heedful, ardent, and resolute.

“Again, bhikkhus, a bhikkhu with divine eye, purified and transcending human eye, sees beings passing-away and arising, in low and in high, attractive and unattractive, in good and bad destinations, he knows how beings come into being according to their kamma – ‘These venerables possessed bodily bad conduct, possessed verbal bad conduct, possessed mental bad conduct, fault-finders about the noble ones, holding wrong views, doing [bad] kamma due to wrong view. They, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell. But here these venerables possessed bodily good conduct, possessed verbal good conduct, possessed mental good conduct, not fault-finders about the noble ones, holding right views, doing [good] kamma due to right view. They, after the breakup of body and death, have arisen in a good destination, heaven world’. Thus with divine eye, purified and transcending human eye, he sees beings passing-away and arising, in low and in high, attractive and unattractive, in good and bad destinations, he knows how beings come into being according to their kamma. This is how the second knowledge is entered upon, ignorance is fully destroyed, knowledge arises, darkness is fully destroyed, light arises,

for one who dwells heedful, ardent, and resolute.

“Again, bhikkhus, a bhikkhu dwells having ended taints, taintless, with a fully-freed mind, fully-freed by wisdom, having self-realized in this world the higher knowledges, having appeased. This is how the third knowledge is entered upon, ignorance is fully destroyed, knowledge arises, darkness is fully destroyed, light arises, for one who dwells heedfully, ardently, and resolutely. Thus indeed, bhikkhus, I designate triple-knowledge bearer brāhmaṇa based on Dhamma, not one who intoxicates others with prattling utterances”.

For this meaning Blessed One spoke. There this is what was said –

T231 “He remembers his past abodes, sees heaven and states of woe too;
Thus having reached the end of birth, silent sage
perfected in higher knowledges.

T232 “With these three knowledges, a brāhmaṇa is a triple-knowledge bearer;
I say he is a triple-knowledge bearer, not one who
intoxicates others with prattling utterances”.

This too is the meaning of what was said by the Blessed one, thus I heard. Tenth.

Pañcama vaggo niṭṭhito. – Fifth Section is finished.

*Tassuddānaṃ –
Pasāda jīvita saṅghāṭi, aggi upaparikkhayā;
Upapatti [uppatti (sī.)] kāma kalyāṇaṃ, dānaṃ dhammena te
dasāti.*

Therefore said [contents] —

Gladness, livelihood, outer double-robe, fire, examination;
Arising, sensual pleasures, good, donation, by Dhamma is
the tenth.

Tikanipāto niṭṭhito. – Chapter of Threes is finished.



4. CATUKKANIPĀTO – CHAPTER OF FOURS

4.1 Paṭhamavaggo – First Section ¹³⁹

4.1.1 (100) Brāhmaṇadhammayāgasuttaṃ – Brāhmaṇa Dhamma Sacrifice Sutta ¹⁴⁰

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Ahamasmi, bhikkhave, brāhmaṇo yācayogo sadā payatapāṇi [payatapāṇī (sī. syā.)] antimadehadharo anuttaro bhisakko sallakatto. Tassa me tumhe puttā orasā mukhato jātā dhammajā dhammanimmitā dhammadāyādā, no āmisadāyādā.

“Dvemeṇi, bhikkhave, dānāni – āmisadānaṇca dhammadānaṇca. Etadaggaṃ, bhikkhave, imesaṃ dvinnam dānānam yadidaṃ – dhammadānaṃ.

“Dveme, bhikkhave, saṃvibhāgā – āmisasaṃvibhāgo ca dhammasaṃvibhāgo ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnam saṃvibhāgānam yadidaṃ – dhammasaṃvibhāgo.

“Dveme, bhikkhave, anuggahā – āmisānuggaho ca dhammānuggaho ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnam anuggahānam yadidaṃ – dhammānuggaho.

“Dveme, bhikkhave, yāgā – āmisayāgo ca dhammayāgo ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnam yāgānam yadidaṃ – dhammayāgo”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V233 “Yo dhammayāgaṃ ayajī amaccharī, tathāgato sabbabhūtānukampī [sabbasattānukampī (syā.) aṭṭhakathāyampi]; Tam tādisaṃ devamanussaseṭṭham, sattā namassanti bhavassa pārugu”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, I am a brāhmaṇa, generous, always purified-handed, bearing the last body, unsurpassed physician, a

surgeon. Of such me, you are the true sons, born from mouth, born of Dhamma, made of Dhamma, inheritors of Dhamma, not inheritors of material things. ¹⁴¹

“Bhikkhus, these are the two donations – donating material things and donating Dhamma. Bhikkhus, this is the foremost among these two donations, namely – donating Dhamma. ¹⁴²

“Bhikkhus, these are the two sharings – sharing material things and sharing Dhamma. Bhikkhus, this is the foremost among these two sharings, namely – sharing Dhamma.

“Bhikkhus, these are the two assistances – assisting with material things and assisting with Dhamma. Bhikkhus, this is the foremost among these two assistances, namely – assisting with Dhamma.

“Bhikkhus, these are the two sacrifices – material sacrifice and Dhamma sacrifice. Bhikkhus, this is the foremost among these two sacrifices, namely – Dhamma sacrifice”.

For this meaning Blessed One spoke. There this is what was said –

T233 “The unmiserly Dhamma sacrificer, Tathāgata
compassionate for all beings;
Thus one, best of devā and humans, beings venerate
the one gone to the far-shore of becoming”.

This too is the meaning of what was said by the Blessed one, thus I heard. First.

4.1.2 (101) *Sulabhasuttaṃ* – Easily Gainable Sutta ¹⁴³

Vuttañhetuṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Cattārimāni, bhikkhave, appāni ceva sulabhāni ca, tāni ca anavajjāni. Katamāni cattāri? Paṃsukūlaṃ, bhikkhave, cīvarānaṃ appaṇca sulabhaṇca, taṇca anavajjaṃ. Piṇḍiyālopo, bhikkhave, bhojanānaṃ appaṇca sulabhaṇca, taṇca anavajjaṃ. Rukkhamūlaṃ, bhikkhave, senāsanānaṃ appaṇca sulabhaṇca, taṇca anavajjaṃ. Pūtimuttaṃ, bhikkhave, bhesajjānaṃ appaṇca sulabhaṇca taṇca anavajjaṃ. Imāni kho, bhikkhave, cattāri appāni ceva sulabhāni ca, tāni ca anavajjāni. Yato

kho, bhikkhave, bhikkhu appena ca tuṭṭho hoti sulabhena ca (anavajjena ca) [(...) natthi sī. pī. ka. potthakesu ca aṅguttare ca], imassāhaṃ aññataraṃ sāmāññaṅganti vadāmi"ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V234 "Anavajjena tuṭṭhassa, appena sulabhena ca;
Na senāsanamārabbha, cīvaraṃ pānabhojanaṃ;
Vighāto hoti cittassa, disā nappaṭihaññati.

V235 "Ye cassa [*yepassa (syā.)*] dhammā akkhātā,
sāmāññassānulomikā;
Adhiggaḥitā tuṭṭhassa, appamattassa bhikkhuno"ti
[*sikkhatoti (sī. ka.)*].

Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

"Bhikkhus, these four things are trifling, easily available, and blameless too. What four? Dust-heap robe, bhikkhus, is trifling, easily available, and blameless too. Lump-morsel food, bhikkhus, is trifling, easily available, and blameless too. Tree-root dwelling, bhikkhus, is trifling, easily available, and blameless too. Foul urine medicine, bhikkhus, is trifling, easily available, and blameless too. Bhikkhus, these four things are trifling, easily available, and blameless too. Indeed bhikkhus, because a bhikkhu is content with trifling and easily available things (blameless too), I say he has a factor of renunciate [life]".

For this meaning Blessed One spoke. There this is what was said –

T234 "Content with blameless, trifling and easily available too;
Not concerned about dwelling, robes drinks-food;
[With a non]Destructed mind, unoppressed in [all] directions.

T235 "Dhamma has been declared, what is proper for renunciates;
Fully possessing it [and] content, bhikkhu [lives] heedfully".

This too is the meaning of what was said by the Blessed one, thus I heard. Second.

4.1.3 (102) *Āsavakkhayasuttaṃ* – End of Taints Sutta ¹⁴⁴

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Jānatoham, bhikkhave, passato āsavānam khayam vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato, kiṃ passato āsavānam khayō hoti? Idam dukkhanti, bhikkhave, jānato passato āsavānam khayō hoti. Ayaṃ dukkhasamudayoti, bhikkhave, jānato passato āsavānam khayō hoti. Ayaṃ dukkhanirodhoti, bhikkhave, jānato passato āsavānam khayō hoti. Ayaṃ dukkhanirodhagāmini paṭipadāti, bhikkhave, jānato passato āsavānam khayō hoti. Evaṃ kho, bhikkhave, jānato evaṃ passato āsavānam khayō hoti”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V236 *“Sekhassa sikkhamānassa, uḷumaggānusārino; Khayasmim paṭhamam nāṇam, tato aññā anantarā.*

V237 *“Tato aññā vimuttassa, vimuttiññānamuttamam; Uppajjati khaye nāṇam, khīṇā saṃyojanā iti.*

V238 *“Na tvevidam kusītena, bālenamavijānatā; Nibbānam adhigantabbam, sabbaganthappamocana”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyam.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, I say the end of taints comes about for one who knows, one who sees; not for one who doesn’t know, one who doesn’t see. Knowing what, bhikkhus, and seeing what taints are ended? This is suffering – bhikkhus, knowing this, seeing this, taints are ended. This is the arising of suffering – bhikkhus, knowing this, seeing this, taints are ended. This is the cessation of suffering – bhikkhus, knowing this, seeing this, taints are ended. This is the practice leading to the cessation of suffering – bhikkhus, knowing this, seeing this, taints are ended. Thus indeed, bhikkhus, taints are ended for one who knows, one who sees”.

For this meaning Blessed One spoke. There this is what was said –

T236 “Trainees, desirous of training, follower of the straight path;
First comes the understanding of ending [of fetters],
immediately followed by the final knowledge.

T237 “There with knowledge of final freedom, best freedom knowledge [Nibbāna];
Arises the understanding of ending, that the fetters are ended.

T238 “Not [attained] here by indolent, unknown to the fools;
Nibbāna is entered upon, completely freed from all bonds”.

This too is the meaning of what was said by the Blessed one, thus I heard. Third.

4.1.4 (103) *Samaṇabrāhmaṇasuttaṃ* – Renunciate and Brāhmaṇa Sutta ¹⁴⁵

Vuttaṇhetam bhagavatā, vuttamarahatāti me sutam –

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkha’nti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti – na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmāññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti.

“Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkha’nti yathābhūtaṃ pajānanti; ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānanti; ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānanti; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti – te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmāññatthaṃ vā brahmaññatthaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V239 “*Ye dukkhaṃ nappajānanti, atho dukkhassa sambhavaṃ;
Yattha ca sabbaso dukkhaṃ, asesam uparujjhati;
Taṇca maggaṃ na jānanti, dukkhūpasamagāminam.*”

V240 “*Cetovimuttihiṇā te, atho paññāvimuttiyā;
Abhabbā te antakiriyāya, te ve jātijarūpagā.*”

V241 “*Ye ca dukkhaṃ pajānanti, atho dukkhassa sambhavaṃ;
Yattha ca sabbaso dukkhaṃ, asesam uparujjhati;
Taṇca maggaṃ pajānanti, dukkhūpasamagāminam.*”

V242 “*Cetovimuttisampannā, atho paññāvimuttiyā;
Bhabbā te antakiriyāya, na te jātijarūpagā”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Catuttham.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, whichever renounces or brāhmaṇā don’t know as it is ‘This is suffering’; don’t know as it is ‘This is the arising of suffering’; don’t know as it is ‘This is the cessation of suffering’; don’t know as it is ‘This is the practice leading to the cessation of suffering’ – to me, bhikkhus, those renounces or brāhmaṇā are not renounce among renounces or brāhmaṇā among brāhmaṇā, and those venerable ones do not dwell in the goal of renounce life or goal of brāhmaṇā life, having self-realized in this world the higher knowledges, having appeased.

“Indeed bhikkhus, whichever renounces or brāhmaṇā know as it is ‘This is suffering’; know as it is ‘This is the arising of suffering’; know as it is ‘This is the cessation of suffering’; know as it is ‘This is the practice leading to the cessation of suffering’ – indeed to me, bhikkhus, those renounces or brāhmaṇā are renounce among renounces or brāhmaṇā among brāhmaṇā, and those venerable ones dwell in the goal of renounce life or goal of brāhmaṇā life, having self-realized in this world the higher knowledges, having appeased”.

For this meaning Blessed One spoke. There this is what was said –

- T239** “Those who don’t know suffering, and the origination of suffering;
Thus from where all suffering, can be blocked without residue;
Don’t know the path to that, leading to appeasing of suffering.
- T240** “They are without a fully-freed mind, and [not] fully-freed by wisdom too;
They are unable to make an end, they arise in birth-aging [again].
- T241** “Those who know suffering, and the origination of suffering;
Thus from where all suffering, can be blocked without residue;
Know the path to that, leading to appeasing of suffering.
- T242** “Endowed with a fully-freed mind, and fully-freed by wisdom too;
They are able to make an end, they don’t arise in birth-aging [again]”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fourth.

4.1.5 (104) *Sīlasampannasuttaṃ* – Endowed with Virtue Sutta

Vuttañhetuṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Ye te, bhikkhave, bhikkhū sīlasampannā
samādhisampannā paññāsampannā vimuttisampannā
vimuttiñānadassanasampannā ovādakā viññāpakā sandassakā
samādapakā samuttejakā sampahaṃsakā alaṃsamakkhātāro
saddhammassa dassanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ
bahūpakāraṃ vadāmi; savanampahaṃ, bhikkhave, tesaṃ
bhikkhūnaṃ bahūpakāraṃ vadāmi; upasaṅkamanampahaṃ,
bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmi;
payirupāsanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ
bahūpakāraṃ vadāmi; anussaraṇampahaṃ, bhikkhave, tesaṃ
bhikkhūnaṃ bahūpakāraṃ vadāmi; anupabbajjampahaṃ
[anussatimpahaṃ (syā.)], bhikkhave, tesaṃ bhikkhūnaṃ
bahūpakāraṃ vadāmi. Taṃ kissa hetu? Tathārūpe,

bhikkhave, bhikkhū sevato bhajato payirupāsato aparipūropi silakkhandho bhāvanāpāripūriṃ gacchati, aparipūropi samādhikkhandho bhāvanāpāripūriṃ gacchati, aparipūropi paññākkhandho bhāvanāpāripūriṃ gacchati, aparipūropi vimuttikkhandho bhāvanāpāripūriṃ gacchati, aparipūropi vimuttiñāḍassanakkhandho bhāvanāpāripūriṃ gacchati. Evarūpā ca te, bhikkhave, bhikkhū satthāroṭīpi vuccanti, satthavāhāṭīpi vuccanti, raṇaṇjahāṭīpi vuccanti, tamonudāṭīpi vuccanti, ālokarāṭīpi vuccanti, obhāsakarāṭīpi vuccanti, pajjotakarāṭīpi vuccanti, ukkādhārāṭīpi vuccanti, pabhaṇkarāṭīpi vuccanti, ariyāṭīpi vuccanti, cakkhumantotīpi vuccanti”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V243 *“Pāmojjakaraṇaṃ ṭhānaṃ [... karaṇaṭhānaṃ (sī. syā.)], etaṃ hoti vijānataṃ; Yadidaṃ bhāvitattānaṃ, ariyānaṃ dhammajīvaṇaṃ.*

V244 *“Te jotayanti saddhammaṃ, bhāsayaṇti pabhaṇkarā; Ālokarāṇā dhīrā, cakkhumanto raṇaṇjahā.*

V245 *“Yesaṃ ve sāsanaṃ sutvā, sammadaññāya paṇḍitā; Jātikkhayaṃ abhiññāya, nāgacchanti punabbhava”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, whichever bhikkhus are endowed with virtues, endowed with concentration, endowed with wisdom, endowed with full-freedom [Nibbāna], endowed with knowledge and vision of full-freedom [Nibbāna], advisors, instructors, showing the path, rousers, inspirers, gladdening, indeed full declarers of the good Dhamma: I say bhikkhus – seeing them, listening to them, approaching them, being completely devoted to them, recollecting them, to ordain following them is very helpful. For what cause? Bhikkhus, resorting to, associating with, being completely devoted to bhikkhus like that, the incomplete aggregate of virtue goes to complete development, the incomplete aggregate of concentration goes to complete development, the incomplete aggregate of wisdom goes to complete development, the incomplete aggregate of full-freedom goes to complete

development, the incomplete aggregate of knowledge and vision of full-freedom goes to complete development. Like this, bhikkhus, those bhikkhus are called teachers, caravan leaders, abandoners of sinful, dispellers of darkness, light makers, luster makers, illuminators, bearers of fire-brand, radiance-makers, noble ones, seers”.

For this meaning Blessed One spoke. There this is what was said –

T243 “Joyful state, one should be a full knower of this;
Namely one who is developed, leading the life of noble Dhamma.

T244 “They light-up the good Dhamma, speaking radiantly;
Light-makers, patient ones, seers, abandoners of sinful.

T245 “Those who having heard the teaching, having fully understood wise ones;
Having fully known ending of births, don’t come to further becoming”.

This too is the meaning of what was said by the Blessed one, thus I heard. Fifth.

4.1.6 (105) *Taṇhuppādasuttaṃ* – Arising of Craving Sutta ¹⁴⁶

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Cattārome, bhikkhave, taṇhuppādā, yattha bhikkhuno taṇhā uppajjamānā uppajjati. Katame cattāro? Cīvarahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; piṇḍapātahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; senāsana-hetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; itibhāvābhava-hetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati. Ime kho, bhikkhave, cattāro taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati”ti.

Etamattham bhagavā avoca. Tatthetam iti vuccati –

V246 “Taṇhādutiyo puriso, dīghamaddhāna saṃsaram;
Itthabhāvaññathābhāvam, saṃsāram nātivattati.

V247 “Etamādīnavam nātva, taṇham dukkhassa sambhavam;
Vitataṇho anādāno, sato bhikkhu paribbaje”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, these four cravings arise in [those] bhikkhus subject to arising of craving. What four? Because of robes, bhikkhus, craving arises in [those] bhikkhus subject to arising of craving; because of alms-food, bhikkhus, craving arises in [those] bhikkhus subject to arising of craving; because of dwelling place, bhikkhus, craving arises in [those] bhikkhus subject to arising of craving; because of this or that life, bhikkhus, craving arises in [those] bhikkhus subject to arising of craving. Indeed bhikkhus, these four cravings arise in [those] bhikkhus subject to arising of craving”.

For this meaning Blessed One spoke. There this is what was said –

T246 “With craving as the shadow, a man has round of existences for long-time;
Becoming here, becoming there, doesn’t go beyond round of existences.

T247 “Having understood this danger, [that] craving originates suffering;
Craving-less, unclinging, mindful bhikkhu should live gone-forth life”.

This too is the meaning of what was said by the Blessed one, thus I heard. Sixth.

4.1.7 (106) *Sabrahmakasuttaṃ* – With *Brahma Sutta* ¹⁴⁷

Vuttañhetaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Sabrahmakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitara ajjhāgāre pūjitā honti. Sapubbadevatāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitara ajjhāgāre pūjitā honti. Sapubbācariyakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitara ajjhāgāre pūjitā honti. Sāhuneyyakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitara ajjhāgāre pūjitā honti.

*“Brahmā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.
‘Pubbadevatā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.*

*‘Pubbācariyā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.
 ‘Āhuneyyā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ. Taṃ
 kissa hetu? Bahukārā, bhikkhave, mātāpitāro puttānaṃ āpādakā
 posakā imassa lokassa dassetāro”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V248 *“Brahmāti mātāpitāro, pubbācariyāti vuccare;
 Āhuneyyā ca puttānaṃ, pajāya anukampakā.*

V249 *“Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;
 Annena atha pānena, vatthena sayanena ca;
 Uccādanena nhāpanena [nahāpanena (sī.)], pādānaṃ
 dhovanena ca.*

V250 *“Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā;
 Idheva naṃ paṣaṃsanti, pecca sagge pamodati”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, those families are living with brahmā where the mother-father are worshipped by children at home. Bhikkhus, those families are living with first devatā where the mother-father are worshipped by children at home. Bhikkhus, those families are living with first teachers where the mother-father are worshipped by children at home. Bhikkhus, those families are living with worthy of gifts where the mother-father are worshipped by children at home.

“‘Brahmā’, bhikkhus, is a designation for the mother-father. ‘First devatā’, bhikkhus, is a designation for the mother-father. ‘First teachers’, bhikkhus, is a designation for the mother-father. ‘Worthy of gifts’, bhikkhus, is a designation for the mother-father. For what cause? Bhikkhus, mother-father are very helpful to the children when they are not walking, nourish them, show them [the ways of] the world”.

For this meaning Blessed One spoke. There this is what was said –

T248 “Mother-father are brahmā, said to be the first teachers;
Worthy of gifts by children, compassionate for
offspring.

T249 “Therefore they are venerated, and provided
hospitality by wise;
With food and drinks, clothes and beds too;
With anointments and bathing, washing [their] feet too.

T250 “They honoring mother-father thus, the wise ones;
Here itself are praised, afterwards much rejoice in
heaven”.

This too is the meaning of what was said by the Blessed one,
thus I heard. Seventh.

4.1.8 (107) *Bahukārasuttaṃ* – Doers of Much Sutta ¹⁴⁸

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Bahukārā [*bahūpakārā* (sī. pī.)], bhikkhave, brāhmaṇagahapatikā
tumhākaṃ ye vo [*ye te (sabbattha)*] paccupaṭṭhitā
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi.
Tumhepi, bhikkhave, bahukārā brāhmaṇagahapatikānaṃ yaṃ
[*ye (?)*] nesam dhammaṃ desetha ādikalyāṇaṃ majjhakalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ pakāsetha. Evamidam, bhikkhave,
aññamaññaṃ nissāya brahmacariyaṃ vussati oghassa
nittharaṇatthāya sammā dukkhassa antakiriyaṃ”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V251 “Sāgārā anagārā ca, ubho aññoññanissitā;
Ārādhayanti saddhammaṃ, yogakkhemaṃ anuttaraṃ.

V252 “Sāgāresu ca cīvaraṃ, paccayaṃ sayanāsaṇaṃ;
Anagārā paṭicchanti, parissayavinodanaṃ.

V253 “Sugataṃ [*puggalaṃ* (sī. ka.)] pana nissāya, gahaṭṭhā
gharamesino;
Saddahānā arahataṃ, ariyapaññāya jhāyino.

V254 “Idha dhammaṃ caritvāna, maggaṃ sugatigāminaṃ;
Nandino devalokasmiṃ, modanti kāmakāmino”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, the brāhmaṇa householders are very helpful to you who are presently giving you necessities of robes, alms-food, lodging, and medicines and other requisites for sick. You too, bhikkhus, should preach Dhamma to the thus very helpful brāhmaṇa householders that is good in the beginning, good in the middle, good in the end, with meaning, with words, explaining the entirely complete, completely clean holy-life. Thus here, bhikkhus, with dependence on each other, live the holy-life, to escape the flood, for rightly making an end of suffering”.

For this meaning Blessed One spoke. There this is what was said –

T251 “Home dwellers and homeless too, both are mutually dependent;
[They] Obtain the good Dhamma, the unsurpassed refuge from bonds [Nibbāna]. ¹⁴⁹

T252 “From home dwellers, clothes-requisites-beds;
Homeless receive, to banish [seasonal] troubles.

T253 “In dependence on those well-gone, house-holders the seeker of household life;
[Are] Confident in the arahant, [one who is] doing jhāna with noble wisdom.

T254 “Here having dwelt in Dhamma, the path leading to good destination;
Delight in the devā world, rejoice in sensual pleasures the desirous ones”.

This too is the meaning of what was said by the Blessed one, thus I heard. Eighth.

4.1.9 (108) *Kuhasuttaṃ* – Deceit Sutta ¹⁵⁰

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Ye keci, bhikkhave, bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā, na me te, bhikkhave, bhikkhū māmakā. Apagatā te, bhikkhave, bhikkhū imasmā dhammavinayā; na ca te [*na*

ca te bhikkhave bhikkhū (sī. pī. ka.)] imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjanti. Ye ca kho, bhikkhave, bhikkhū nikkuhā nillapā dhīrā atthaddhā susamāhitā, te kho me, bhikkhave, bhikkhū māmakā. Anapagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā; te ca imasmiṃ dhammavinaye [imasmiṃ ca te dhammavinaye (syā.), te bhikkhave bhikkhū imasmiṃ dhammavinaye (ka.)] vuddhiṃ virūhiṃ vepullaṃ āpajjanti”ti.

Etamattamaṃ bhagavā avoca. Tatthetamaṃ iti vuccati –

V255 “Kuhā thaddhā lapā siṅgī, unnaḷā asamāhitā;
Na te dhamme virūhanti, sammāsambuddhadesite.

V256 “Nikkuhā nillapā dhīrā, atthaddhā susamāhitā;
Te ve dhamme virūhanti, sammāsambuddhadesite”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, those bhikkhus who are deceitful, obdurate, prattler, quarrelsome, puffed-up, unrestrained, they are not my bhikkhus. Bhikkhus, those bhikkhus have departed from this Dhammā-Vinayā, nor will they come to increase, growth, abundance in this Dhammā-Vinayā. Indeed bhikkhus, those bhikkhus who are deceitless, sensible, non-prattler, patient, not puffed-up, restrained, they are my bhikkhus. Bhikkhus, those bhikkhus have not departed from this Dhammā-Vinayā, and they will come to increase, growth, abundance in this Dhammā-Vinayā”.

For this meaning Blessed One spoke. There this is what was said –

T255 “Deceitful obdurate prattler quarrelsome, puffed-up unrestrained;
They do not grow in the Dhammā, preached by the rightly self-enlightened.

T256 “Deceitless non-prattler patient, sensible well-restrained;
They grow in the Dhammā, preached by the rightly self-enlightened”.

This too is the meaning of what was said by the Blessed one, thus I heard. Ninth.

4.1.10 (109) *Nadīsotasuttaṃ* – River Current Sutta

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Seyyathāpi, bhikkhave, puriso nadiyā sotena ovuyheyya piyarūpasātarūpena. Tamenam cakkhumā puriso tīre thito disvā evam vadeyya – ‘kiñcāpi kho tvaṃ, ambho purisa, nadiyā sotena ovuyhasi piyarūpasātarūpena, atthi cettha heṭṭhā rahado saūmi sāvattaṭṭo sagaho sarakkhaso yaṃ tvaṃ, ambho purisa, rahadam pāpunivā maraṇam vā nigacchasi maraṇamattam vā dukkha’nti. Atha kho so, bhikkhave, puriso tassa purisassa saddam sutvā hatthehi ca pādehi ca paṭisotam vāyameyya.

“Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cettha [ayaṃ cevetha (syā.)] attho – ‘nadiyā soto’ti kho, bhikkhave, tañhāyetam adhivacanam.

“‘Piyarūpaṃ satarūpa’nti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanam.

“‘Heṭṭhā rahado’ti kho, bhikkhave, pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ adhivacanam;

“‘Ūmibhaya’nti kho [saññimīti kho (bahūsu)], bhikkhave, kodhupāyāsassetam adhivacanam;

“‘Āvaṭṭa’nti kho [sāvattaṭṭoti kho (bahūsu)], bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanam;

“‘Gaharakkhaso’ti kho [sagaho sarakkhasoti kho (bahūsu)], bhikkhave, mātugāmassetam adhivacanam;

“‘Paṭisoto’ti kho, bhikkhave, nekkhammassetam adhivacanam;

“‘Hatthehi ca pādehi ca vāyāmo’ti kho, bhikkhave, vīriyārambhassetam adhivacanam;

“‘Cakkhumā puriso tīre thitoti kho, bhikkhave, tathāgatassetam adhivacanam arahato sammāsambuddhassā’ti. ¹⁵¹

Etamattham bhagavā avoca. Tatthetaṃ iti vuccati –

V257 “*Sahāpi dukkhena jaheyya kāme, yogakkhemaṃ āyatim
 patthayāno;
 Sammappajāno suvimuttacitto, vimuttiyā phassaye tattha
 tattha;
 Sa vedagū vūsitabrahmacariyo, lokantagū pārāgatoti
 vuccatī*”ti.

Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, just as a man was carried away by the river current, dear and agreeable. A seer standing on the river-bank having seen this spoke thus to him – ‘Mister, although indeed you are carried away by the river current, dear and agreeable, there is further down a lake, with waves, with whirlpools, with crocodiles, with demons – mister, reaching that lake you will die or undergo deadly suffering’. Then indeed, bhikkhus, that man having heard the other man, will make an effort with hands and legs to go against the current.

“Indeed this is the simile, bhikkhus, used to instruct. This is the meaning – ‘river current’ is indeed bhikkhus, the designation for craving.

“ ‘Dear and agreeable’ is indeed bhikkhus, the designation for these six internal sense-bases.

“ ‘Further down the lake’ is indeed bhikkhus, the designation for the five fetters going to lower [destinations].¹⁵²

“ ‘Fear of waves’ is indeed bhikkhus, the designation for this anger and despair.

“ ‘Whirlpools’ is indeed bhikkhus, the designation for these five characteristics of sensual pleasures.¹⁵³

“ ‘Crocodiles-demons’ is indeed bhikkhus, the designation for women.¹⁵⁴

“ ‘Against the current ’ is indeed bhikkhus, the designation for going-forth.

“ ‘With hands and legs make an effort’ is indeed bhikkhus, the designation for being energetic.

“ ‘A seer standing on the river-bank’ is indeed bhikkhus, the designation for the Tathāgata, arahant, rightly self-enlightened”.

For this meaning Blessed One spoke. There this is what was said –

T257 “Abandon sensual pleasures even if that’s hard,
aspiring for refuge from bonds [Nibbāna] in future;
With right knowledge and fully-freed mind, contact
freedom [Nibbāna] step-by-step;
One who has reached the end of knowledge, lived the
holy-life, reached the end of world, is said to be the one
gone to the far-shore”. ¹⁵⁵

This too is the meaning of what was said by the Blessed one, thus I heard. Tenth.

4.1.11 (110) *Carasuttaṃ* – Walking Sutta ¹⁵⁶

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṅko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti [*byantīkaroti* (sī. pī.), *byantaṃ karoti* (ka.)] anabhāvaṃ gameti. Carampi, bhikkhave, bhikkhu evaṃbhūto anātāpī anottāpī [*anottappī* (*sabbattha*) *dukanipāte, aṅguttare 1.4.11 passitabbaṃ*] satataṃ samitaṃ kusīto hīnavīriyoti vuccati.

“Thitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṅko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti. Thitopi, bhikkhave, bhikkhu evaṃbhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyoti vuccati.

“Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṅko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti. Nisinnopi, bhikkhave, bhikkhu evaṃbhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyoti vuccati.

“Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitaṅko vā vihiṃsāvitakko vā. Tañce,

bhikkhave, bhikkhu adhvāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti. Sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyoti vuccati.

“Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṃ vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Carampi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī [ottappī (sabbattha)] satataṃ samitaṃ āradhaviṃsiyo pahitattoti vuccati.

“Ṭhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṃ vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Ṭhitopi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āradhaviṃsiyo pahitattoti vuccati.

“Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṃ vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Nisinnopi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āradhaviṃsiyo pahitattoti vuccati.

“Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitaṃ vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. Sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āradhaviṃsiyo pahitattoti vuccati”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V258 *“Caram vā yadi vā tiṭṭhaṃ, nisinno uda vā sayam;
Yo vitakkaṃ vitakketi, pāpakaṃ gehanissitaṃ.*

V259 *“Kummaggaṃ paṭipanno [kummaggaṃ paṭipanno (a. ni. 4.11)] so, mohaneyyesu mucchito;
Abhabbo tādiso bhikkhu, phutṭhaṃ sambodhimuttamaṃ.*

V260 *“Yo ca caram vā tiṭṭhaṃ vā [yo caram vā yadi vā tiṭṭhaṃ (syā.), yo caram vātha tiṭṭhaṃ vā (sī. ka.)], nisinno uda vā sayam;
Vitakkaṃ samayitvāna, vitakkūpasame rato;
Bhabbo so tādiso bhikkhu, phutṭhaṃ sambodhimuttama”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Ekādasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, a bhikkhu while walking has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu consents to it, doesn’t abandon it, doesn’t banish it, doesn’t get rid of it, doesn’t cause it to perish. Bhikkhus, a bhikkhu become thus while walking is called not ardent, not afraid of wrongdoing, continuously and always indolent, lacking energy.

“Bhikkhus, a bhikkhu while standing has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu consents to it, doesn’t abandon it, doesn’t banish it, doesn’t get rid of it, doesn’t cause it to perish. Bhikkhus, a bhikkhu become thus while standing is called not ardent, not afraid of wrongdoing, continuously and always indolent, lacking energy.

“Bhikkhus, a bhikkhu while sitting has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu consents to it, doesn’t abandon it, doesn’t banish it, doesn’t get rid of it, doesn’t cause it to perish. Bhikkhus, a bhikkhu become thus while sitting is called not ardent, not afraid of wrongdoing, continuously and always indolent, lacking energy.

“Bhikkhus, an awake bhikkhu while lying down has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu consents to it, doesn’t abandon it, doesn’t banish it, doesn’t get rid of it, doesn’t cause it to perish. Bhikkhus, an awake bhikkhu become thus while lying down is called not ardent, not afraid of wrongdoing, continuously and always indolent, lacking energy. ¹⁵⁷

“Bhikkhus, a bhikkhu while walking has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu doesn’t consent to it, abandons it, banishes it, gets rid of it, causes it to perish. Bhikkhus, a bhikkhu become thus while walking is called

ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, a bhikkhu while standing has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu doesn’t consent to it, abandons it, banishes it, gets rid of it, causes it to perish. Bhikkhus, a bhikkhu become thus while standing is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, a bhikkhu while sitting has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu doesn’t consent to it, abandons it, banishes it, gets rid of it, causes it to perish. Bhikkhus, a bhikkhu become thus while sitting is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, an awake bhikkhu while lying down has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu doesn’t consent to it, abandons it, banishes it, gets rid of it, causes it to perish. Bhikkhus, an awake bhikkhu become thus while lying down is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute”.

For this meaning Blessed One spoke. There this is what was said –

T258 “Whether walking or standing, sitting or lying down;
One who thinks evil thoughts, dependent on home-life.

T259 “He is a practicer of the wrong path, comatose by what
generates delusion;
Such a bhikkhu is incapable, to contact the best self-
enlightenment [Nibbāna].

T260 “One who is walking or standing, sitting or lying
down;
Having calmed the [evil] thoughts, delights in
appeasement of thoughts;
Such a bhikkhu as he is capable, to contact best self-
enlightenment [Nibbāna]”.

This too is the meaning of what was said by the Blessed one, thus I heard. Eleventh.

4.1.12 (111) *Sampannasīlasuttaṃ* – Endowed with Virtue Sutta ¹⁵⁸

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

*“Sampannasīlā, bhikkhave, viharatha [hotha (syā.)]
sampannapātimokkhā; pātimokkhasaṃvarasaṃvutā viharatha
ācāragocarasaṃpannā aṇumattesu vajjesu bhayadassāvino;
samādāya sikkhatha sikkhāpadesu.*

*“Sampannasīlānaṃ vo, bhikkhave, viharataṃ [bhavataṃ (syā.)]
sampannapātimokkhānaṃ pātimokkhasaṃvarasaṃvutānaṃ
viharataṃ ācāragocarasaṃpannānaṃ aṇumattesu vajjesu
bhayadassāvīnaṃ samādāya sikkhataṃ sikkhāpadesu kimassa
uttari karaṇīyaṃ [kimassa bhikkhave uttari karaṇīyaṃ
(sabbattha)]?”*

*“Carato cepi, bhikkhave, bhikkhuno [abhijjhā byāpādo vigato (a.
ni. 4.12) aṭṭhakathāya sameti] bhijjhā ¹⁵⁹ vigatā [abhijjhā byāpādo
vigato (a. ni. 4.12) aṭṭhakathāya sameti] hoti, byāpādo vigato hoti
[thinamiddhaṃ uddhaccakukkuccaṃ vicikicchā (a. ni. 4.12)],
thinamiddhaṃ vigataṃ hoti, uddhaccakukkuccaṃ vigataṃ
hoti, vicikicchā [thinamiddhaṃ uddhaccakukkuccaṃ vicikicchā
(a. ni. 4.12)] pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ,
upaṭṭhitā sati asammuttā [appamuṭṭhā (syā.)], passaddho kāyo
asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Carampi, bhikkhave,
bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo
pahitattoti vuccati.*

*“Ṭhitassa cepi, bhikkhave, bhikkhuno abhijjhā vigatā hoti
byāpādo...pe... thinamiddhaṃ... uddhaccakukkuccaṃ...
vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ,
upaṭṭhitā sati asammuttā, passaddho kāyo asāraddho,
samāhitaṃ cittaṃ ekaggaṃ. Ṭhitopi, bhikkhave, bhikkhu
evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo
pahitattoti vuccati.*

*“Nisinnassa cepi, bhikkhave, bhikkhuno abhijjhā vigatā hoti,
byāpādo...pe... thinamiddhaṃ... uddhaccakukkuccaṃ...
vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ,
upaṭṭhitā sati asammuttā, passaddho kāyo asāraddho,*

*samāhitam cittaṃ ekaggaṃ. Nisinnopi, bhikkhave, bhikkhu
evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo
pahitattoti vuccati.*

*“Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa abhiijhā vigatā
hoti byāpādo...pe... thinamiddham... uddhaccakukkucçaṃ...
vicikicchā pahīnā hoti, āraddham hoti vīriyaṃ asallīnaṃ,
upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho,
samāhitam cittaṃ ekaggaṃ. Sayānopi, bhikkhave, bhikkhu
jāgaro evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo
pahitattoti vuccatī”ti.*

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V261 *“Yataṃ care yataṃ tiṭṭhe, yataṃ acche yataṃ saye;
Yataṃ samiñjaye [samiñjaye (sī. syā..)] bhikkhu,
yatamenam pasāraye.*

V262 *“Uddham tiriyaṃ apācīnaṃ, yāvataṃ jagato gati;
Samavekkhitā ca dhammānaṃ, khandhānaṃ udayabbayaṃ.*

V263 *“Evaṃ vihārimātāpiṃ, santavuttimanuddhataṃ;
Cetosamathasāmīciṃ, sikkhamānaṃ sadā sataṃ;
Satataṃ pahitattoti, āhu bhikkhuṃ tathāvidha”nti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Dvādasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, dwell endowed with virtues, endowed with precepts; dwell restrained by the restraint of the precepts, endowed with conduct and alms-refuge, seeing danger in even as much as an atom of blamable; having fully undertaken, train in the precepts.

“Bhikkhus, dwelling endowed with virtues, endowed with precepts; dwelling restrained by the restraint of the precepts, endowed with conduct and alms-refuge, seeing danger in even as much as an atom of blamable; having fully undertaken, training in the precepts; how does one do the higher duty?

“Bhikkhus, a bhikkhu while walking is without covetousness, without ill-will, without sloth-torpor, without

restlessness-remorse, skeptical doubt is abandoned, is firm-energetic-unsluggish, with mindfulness established and unmuddled, bodily calm and passion-less, with mind restrained and concentrated. Bhikkhus, a bhikkhu become thus while walking is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, a bhikkhu while standing is without covetousness, without ill-will, without sloth-torpor, without restlessness-remorse, skeptical doubt is abandoned, is firm-energetic-unsluggish, with mindfulness established and unmuddled, bodily calm and passion-less, with mind restrained and concentrated. Bhikkhus, a bhikkhu become thus while standing is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, a bhikkhu while sitting is without covetousness, without ill-will, without sloth-torpor, without restlessness-remorse, skeptical doubt is abandoned, is firm-energetic-unsluggish, with mindfulness established and unmuddled, bodily calm and passion-less, with mind restrained and concentrated. Bhikkhus, a bhikkhu become thus while sitting is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, an awake bhikkhu while lying down is without covetousness, without ill-will, without sloth-torpor, without restlessness-remorse, skeptical doubt is abandoned, is firm-energetic-unsluggish, with mindfulness established and unmuddled, bodily calm and passion-less, with mind restrained and concentrated. Bhikkhus, an awake bhikkhu become thus while lying down is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute”.¹⁶⁰

For this meaning Blessed One spoke. There this is what was said –

T261 “Controlled in walking and standing, sitting and lying down too;
Controlled he moves, controlled he stretches.

T262 “Upwards across and downwards, wherever the world extends;
Contemplates the phenomena, aggregates arising and passing away.”¹⁶¹

T263 “Thus dwelling ardent, with peaceful conduct, non-restless;
With mind correctly concentrated, desirous of training, always mindful;
Continuously resolute, such a one is called a bhikkhu”.
¹⁶²

This too is the meaning of what was said by the Blessed one, thus I heard. Twelfth.

4.1.13 (112) *Lokasuttaṃ* – World Sutta ¹⁶³

Vuttañhetam bhagavatā, vuttamarahatāti me sutam –

“Loko, bhikkhave, tathāgatena abhisambuddho lokasmā tathāgato visamyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho lokanirodho tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā lokanirodhagāminī paṭipadā tathāgatassa bhāvitā.

“Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutam mutam viññātam pattaṃ pariyesitam anuvicaritam manasā yasmā tam tathāgatena abhisambuddham, tasmā tathāgatoti vuccati.

“Yañca, bhikkhave, rattiṃ tathāgato anuttaram sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ tam tatheva hoti no aññathā, tasmā tathāgatoti vuccati.

“Yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī, iti yathāvādī tathākārī yathākārī tathāvādī, tasmā tathāgatoti vuccati.

“Sadevake, bhikkhave, loka samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto aññadattthudaso vasavattī, tasmā tathāgatoti vuccatī”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V264 “*Sabbalokaṃ [sabbaṃ lokaṃ (a. ni. 4.23)] abhiññāya, sabbaloke yathātathaṃ; Sabbalokavisaṃyutto, sabbaloke anūpayo [anusayo (sī.), anupayo (syā.)].*

V265 “*Sa ve [sabbe (sabbattha) a. ni. 4.23 passitabbaṃ] sabbābhibhū dhīro, sabbaganthappamocano; Phuṭṭhāssa paramā santi, nibbānaṃ akuto bhayaṃ.*

V266 “*Esa khīṇāsavo buddho, anīgho chinnasaṃsayo; Sabbakammakkhayaṃ patto, vimutto upadhisāṅkhaye.*

V267 “*Esa so bhagavā buddho, esa siho anuttaro; Sadevakassa lokassa, brahmacakkaṃ pavattayi.*

V268 “*Iti devā manussā ca, ye buddhaṃ saraṇaṃ gatā; Saṅgama taṃ namassanti, mahantaṃ vītasāraḍaṃ.*

V269 “*Danto damayataṃ seṭṭho, santo samayataṃ isi; Mutto mocayataṃ aggo, tiṇṇo tārayataṃ varo.*

V270 “*Iti hetāṃ namassanti, mahantaṃ vītasāraḍaṃ; Sadevakasmiṃ lokasmiṃ, natthi te paṭipuggalo”ti.*

Ayampi attho vutto bhagavatā, iti me sutanti. Terasamaṃ.

This was said by the Blessed one, said by the Arahant thus I heard –

“Bhikkhus, the world is fully awakened to by the Tathāgata, he is unyoked from the world. Bhikkhus, arising of the world is fully awakened to by the Tathāgata, he has abandoned the world. Bhikkhus, cessation of the world is fully awakened to by the Tathāgata, he has realized the cessation of the world. Bhikkhus, the practice leading to the cessation of the world is fully awakened to by the Tathāgata, he has developed the practice leading to the cessation of the world.¹⁶⁴

“Bhikkhus, in the world including deva world, with Māra, with Brahma, with renunciates and brāhmaṇa, with its generation, with devā and humans, whatever is seen, heard, sensed, cognized; because of having reached, pondered over, mentally reflected on, having fully-awakened to them, therefore he is called Tathāgata.

“Bhikkhus, from the night when Tathāgata fully awakens to unsurpassed right self-enlightenment [Nibbāna with residue of possessions], and whatever night he finally passes away in the Nibbāna element without residue of possessions, in between that whatever he speaks, talks, points out, all of that is like so, not otherwise, therefore he is called Tathāgata.

“Tathāgata, bhikkhus, as he says so he does, as he does so he says – that is as he says so he does-as he does so he says, therefore he is called Tathāgata.

“Bhikkhus, the world including deva world, with Māra, with Brahma, with renunciates and brāhmaṇa, with its generation, with devā and humans, Tathāgata has conquered, is unconquered [by it], all seeing, wielding control, therefore he is called Tathāgata”.

For this meaning Blessed One spoke. There this is what was said –

T264 “Having fully understood all worlds, like so in all worlds;
Unyoked from all worlds, unattached in all worlds.

T265 “He the conqueror of all, patient one, completely freed from all bonds;
He has contacted the highest peace, Nibbāna, fearless. ¹⁶⁵

T266 “Such taintless Buddha, griefless doubtless;
Reached the end of all kamma, fully freed, with full ending of possessions.

T267 “Such Blessed One Buddha, such lion unsurpassed;
In the world including deva world, rolling the supreme wheel.

T268 “Therefore devā and humans, have gone for refuge to Buddha;
The multitude venerates you, the great one without foolishness.

T269 “Tamed, best of the tamed ones, peaceful, sage of the peaceful ones;
Freed, foremost of the freed ones, crossed over, highest of the crossed-over ones.

T270 “For this cause we venerate, the great one without foolishness;
In the world including deva world, there is none equal to you”.

This too is the meaning of what was said by the Blessed one, thus I heard. Thirteenth.

Catukkanipāto niṭṭhito. – Chapter of Fours is finished.

Tassuddānaṃ –

*Brāhmaṇasulabhā [brāhmaṇacattāri (sabbattha)] jānaṃ,
samaṇasīlā taṇhā brahmā;
Bahukārā kuḥapurisā [kuhanā (syā.)], cara sampanna lokena
terasāti.*

Therefore said [contents] —

Brāhmaṇa-easily available, knowing, renunciate-virtue,
craving, brahmā;
Very helpful, deceitful-man, walking, endowed, by world is
the thirteenth.

Suttasaṅgaho –

*Sattavisekanipātaṃ, dukkaṃ bāvīsasuttasaṅgahitaṃ;
Samapaññāsamathatikaṃ, terasa catukkaṇṇa iti yamidaṃ.
Dvidasuttarasuttasate, saṅgāyitvā samādahimsu purā;
Arahanto ciraṭṭhitiyā, tamāhu nāmena itivuttanti.*

Sutta Collection –

Twenty-seven [in] the first chapter, second has twenty-two
collected;
Third with wisdom and concentration, thirteen in the fourth
here.

Twelve suttā after a hundred, having fully chanted, put
together fully;

Arahant, may long-endure, this one named “This was Said”.

Itivuttakapāli niṭṭhitā – the Book of This was Said is finished.



ENDNOTES

- ¹ Pāli text of the Itivuttakapāli and Itivuttaka-Aṭṭhakathā (Commentary) is from “Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition” © 1995 Vipassana Research Institute. Source text of only Itivuttakapāli 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., kaṃ.	= Cambodian

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

- ² See Appendices 1 and 2 for the genesis of this book and the major characters therein.
- ³ This and the next 5 suttā [1 thru 6 inclusive] are modeled after the same template. Also, V1 = V10. The verses of suttā 1 thru 5 inclusive are identical with the corresponding verses of suttā 9 thru 13 inclusive, respectively.
- ⁴ “Don’t come again” (punāyanti) refers to the fruit of Non-returnership, the third level of awakening. On the bad destinations, and the levels of awakenings, see “Appendix 4: Buddhist Path by Numbered Lists”.
- ⁵ V2 = V11.
- ⁶ V3 = V12.
- ⁷ V4 = V13.
- ⁸ V5 = V14. NDB 9.62 translates makkhaṃ as denigration and both ITI-I and ITI-T translate it as contempt but I render it as mercilessness. Sutta 87 states that thoughts of violence (=mercilessness) are one of the three thoughts that are blinding and not conducive to Nibbāna.

- ⁹ The All referred to in this sutta is defined and expanded in CDB 35.23 as the six senses and their respective objects. This and the next 6 suttā [7 thru 13 inclusive] are modeled on the same template.
- ¹⁰ V1 = V10.
- ¹¹ V2 = V11.
- ¹² Verses like this at the end of each vagga and/or chapter were used as mnemonic devices to remember the contents of the vagga/chapter as well as their order by the bhikkhus who specialized in remembering the scriptures. These bhikkhus were known as bhāṇaka and specialized in a collection. It would also be their duty to train new bhikkhus so they can carry on the recitals.
- ¹³ While suttā 1 and 9 explain greed (lobha), here they are listed as lust (rāga) – meaning lust and greed are technically identical.
- ¹⁴ V3 = V12.
- ¹⁵ V4 = V13.
- ¹⁶ V5 = V14. NDB 9.62 translates makkhaṃ as denigration and both ITI-I and ITI-T translate it as contempt but I render it as mercilessness. Sutta 87 states that thoughts of violence (= mercilessness) are one of the three thoughts that are blinding and not conducive to Nibbāna.
- ¹⁷ See “Appendix 4: Buddhist Path by Numbered Lists” for the hindrances.
- ¹⁸ V17 without recensions = V246 = Sn-B V740.
V18 without recensions = V247 = Sn-B V741.
Verses are also identical with NDB 4.9 verses with very minor differences. Here ignorance is listed as a hindrance but technically, it’s a fetter as well as a taint and the root-cause of the wandering-on in the round of existences. See “Appendix 4: Buddhist Path by Numbered Lists” for the fetters.
- ¹⁹ Both NDB 1.91 and CDB 46.49 extoll appropriately attending as the internal factor most helpful. On bonds, see “Appendix 4: Buddhist Path by Numbered Lists”.

- ²⁰ Both NDB 1.95 and CDB 46.50 extoll good friendship as the external factor most helpful. On bonds and fetters, see "Appendix 4: Buddhist Path by Numbered Lists".
- ²¹ V21 is identical to NDB 10.39 and CST Vinaya-CūḷāvaggapāḲi 354, except NDB 10.39 and CST Vinaya-CūḷāvaggapāḲi 354 have vaggarato instead of vaggārāmo in the second line and bhinditvā instead of bhetvāna in the third line. Neither of these differences have much, if any, effect on the meaning. On bonds, see "Appendix 4: Buddhist Path by Numbered Lists".
- ²² V22 is identical to NDB 10.40 verse and CST Vinaya-CūḷāvaggapāḲi 354, except NDB 10.40 and CST Vinaya-CūḷāvaggapāḲi 354 have samaggānañca anuggaho instead of samaggānañcanuggaho in the first line (which has no effect on the meaning). On bonds, see "Appendix 4: Buddhist Path by Numbered Lists".
- ²³ V25 = V28. The prose of this sutta is identical with prose of NDB 1.43 but that sutta has no verses. Also, this sutta is in accordance with CST DHP V2. On destinations, see "Appendix 4: Buddhist Path by Numbered Lists".
- ²⁴ I have rendered etamattañca as "for this reason" here, rather than "for this meaning".
- ²⁵ V25 = V28. The prose of this sutta is identical with prose of NDB 1.44 but that sutta has no verses. Also, this sutta is in accordance with CST DHP V1. On destinations, see "Appendix 4: Buddhist Path by Numbered Lists".
- ²⁶ I have rendered etamattañca as "for this reason" here, rather than "for this meaning".
- ²⁷ This sutta in general is identical to NDB 7.62 but the prose between them is different at many places and each sutta has more or less prose at places e.g. this sutta doesn't list the seven jewels while NDB 7.62 lists it. Most importantly, the last paragraph here giving the reason is missing in NDB 7.62. The verses between them are also completely different. V29 and V30 are identical to V114 and V115 except V115 doesn't have recensions listed. On merits, see "Appendix 4: Buddhist Path by Numbered Lists".
- ²⁸ NDB 7.62 lists the seven gems as: "the wheel-gem, the elephant-gem, the horse-gem, the jewel-gem, the woman-gem, the treasurer-gem, and the adviser-gem as the seventh".

- ²⁹ This sutta is substantially identical to CDB 3.17 and both verses also appear there preceded by an additional verse – verses in CDB 3.17 are organized differently with V31 here divided there in half and merged with previous and following verses (as presented in CDB). Verses are also at NDB 5.43.
- ³⁰ This sutta is a subset of CDB 15.10 (which has more prose and all verses also appear there). The simile also appears in THIG V499.
- ³¹ Gijjhakūṭa is one of the five mountains surrounding Rājagaha, the others being Vaibhāra, Vepulla (V34 and sutta 108), Pāṇḍava, and Isigili. Gijjhakūṭa is the famous location where Lord Buddha delivered many suttā and is a major pilgrimage destination.
- Giribbaja was an ancient hill-fortress city, the capital of Magadha republic. It was higher up the hill (so was easy to defend). Later on, the city expanded to the lower valley and was known as Rājagaha (now known as Rajgir in Bihar State, India).
- DPPN: One of the four chief kingdoms of India at the time of the Buddha, the others being Kosala, the kingdom of the Vāṃsa and Avanti. Magadha formed one of the sixteen great countries (Mahājanapada) and had its capital at Rājagaha or Giribbaja where Bimbisāra, and after him Ajātasattu, reigned. Later, Pāṭaliputta became the capital. By the time of Bimbisāra, Aṅga, too, formed a part of Magadha.
- ³² For the Noble Truths and the Noble Eightfold Path, see “Appendix 4: Buddhist Path by Numbered Lists”. Last 2 lines of this verse are identical with V186, V193, V311 and V322 of THIG except in all verses in THIG it is Ariyaṃ caṭṭhaṅgikaṃ while here it is Ariyaṇcaṭṭhaṅgikaṃ.
- ³³ This means the person will become a stream-enterer and then become an arahant at the end of [at most] seven lives – see “Appendix 4: Buddhist Path by Numbered Lists” for levels of awakening.
- ³⁴ This verse is identical to CST DHP V176, with very minor variations.
- ³⁵ All verses in this sutta are identical to NDB 8.1 with minor variations (but see endnote on T45). However, the prose portions are quite different, NDB 8.1 describing the eight benefits of developing loving-friendliness (which in turn are subset of the 11 benefits of developing loving-friendliness described in NDB 11.15).

- ³⁶ This simile is used in CDB 22.102 to compare the sign of impermanence; and in CDB 45.146, NDB 6.53, and NDB 10.15 to compare heedfulness.
- ³⁷ This simile is used in CDB 22.102 to compare the sign of impermanence; and in CDB 45.147 and NDB 10.15 to compare heedfulness. In CDB 2.29, it is used to compare the assembly of devā accompanying devaputta Susīma
- ³⁸ This simile is used in CDB 2.29 to compare the assembly of devā accompanying devaputta Susīma. I have translated *osadhitārakā* as medicine star while both ITI-I and ITI-T translate it as morning star.
- ³⁹ V45 here has only 3 padā and apparently fourth pada is missing. The counterpart of V45 in NDB 8.1 has “*yathā na agghanti kalampi soḷasiṃ*” as the last pada so perhaps that should be added to V45 here. I have added that translation in <>.
- ⁴⁰ V47-V49 are identical to V50-V52 except in the former, qualities are negative while in the later, they are positive.
- ⁴¹ These two qualities are mentioned at NDB 2.168. They and their opposite qualities also appear at NDB 5.150, NDB 6.17, and others as well. In the last sentence, I am reading *savighātaṃ* instead of *savidhātaṃ* which might be a scribal error. Also see endnotes on the next sutta. See “Appendix 4: Buddhist Path by Numbered Lists” for destinations.
- ⁴² V47-V49 are identical to V50-52 except in the former, qualities are negative while in the later, they are positive.
- ⁴³ These two qualities are mentioned at NDB 2.169. They and their opposite qualities also appear at NDB 5.150, NDB 6.17, and others as well. See “Appendix 4: Buddhist Path by Numbered Lists” for destinations.
- ⁴⁴ V53 and V54 are identical with V124 and V125 except V53 has *dosasañhitaṃ* while V124 has *dosasaṃhitaṃ*. V125 doesn’t have recensions. The general sense of this sutta is similar to CST DHP V15 and V17.
- ⁴⁵ Commentary explains this as “hasn’t created refuge for oneself” so ITI-I translates it as “not done what is beneficial” while ITI-T translates it as “has not given protection to those in fear”. I think it’s more about protecting oneself so as to protect others, while

being mindful that these both are intimately connected – like two sides of a coin. For a detailed exposition, see CDB 47.19 Sedaka Sutta wherein Lord Buddha states:

“Protecting oneself, bhikkhus, one protects others; protecting others, one protects oneself”.

- ⁴⁶ V55 = V126 = V172 and V56 = V127 except V55 and V172 has dosasaṅhitam while V126 has dosasaṃhitam. The general sense of this sutta is similar to CST DHP V16 and V18.
- ⁴⁷ On the bonds, see “Appendix 4: Buddhist Path by Numbered Lists”.
- ⁴⁸ V62 is identical with V64. This sutta is identical to NDB 4.25 for both prose and verse except NDB 4.25 also has (1) “na itivādapamokkhānisamsattham” before “na ‘iti maṃ jano jānātū’ti” in the first line and (2) virāgattham nirodhattha”nti at the end of the next sentence. Also, the verses are divided differently. Some of the prose of this sutta also appears as part of MLDB 9 Sammādiṭṭhi Sutta.
- ⁴⁹ Gains-hospitality-praise are called dreadful in CDB 17.31 and the reason for the downfall of Devadatta [see sutta 89 and Appendix 3]. Lord Buddha similarly rejects fame and gains in NDB 5.30, NDB 6.42, and NDB 8.86 (and amazingly, his then-attendant Venerable Nāgita encourages the Lord to accept the gains in all of these suttā). In Sn-B V438, gains-hospitality-praise-fame are called the ninth army of the Māra. See also the endnote on sutta 81.
- ⁵⁰ V64 is identical with V62. Some of the prose of this sutta also appears as part of MLDB 9 Sammādiṭṭhi Sutta.
- ⁵¹ For taints, see “Appendix 4: Buddhist Path by Numbered Lists”.
- ⁵² Anuddhato can be translated as either non-conceited or non-restless (since it’s also related to uddhacca). Whether we translate anuddhato as non-conceited or non-restless, we have a problem. Both conceit and restlessness are among the five higher fetters (see “Appendix 4: Buddhist Path by Numbered Lists”) so if you eradicate them, you become an arahant. However, the problem can be resolved if we translate anuddhato as non-restless and consider it to be one of the five hindrances (lust, ill-will, dullness and drowsiness, restlessness and remorse, and doubt) rather than the five higher fetters.

- ⁵³ V69 = LDB 14.3.7 Mahāpadāna Sutta first verse first 3 lines, MLDB 26.20 Ariyapariyesanā Sutta second verse, as part of elided MLDB 85.43-53 Bodhirājakumāra Sutta, and CDB 6.1 (some with minor variations but substantially identical). It's also similar to CST DHP V28 in terms of the simile and meaning.
- ⁵⁴ Here, *tasam vā thāvaram* can also be translated as trembling and firm OR fearful and confident. By translating it as mobile or immobile, we cover both fauna and flora.
- ⁵⁵ Māra is generally regarded as the personification of Death, the Evil One, the Tempter (the Buddhist counterpart of the Devil). DPPN: Māra bears many names in Pāli Literature, chief of them being Kanha (Black One), Adhipati (overlord), Antakā (end-maker), Namuci (because he does not allow either gods or men to escape from his clutches), Pamattabandhu (Kinsman of the Heedless), and Pajāpati (lord of the people). His usual standing epithet is Pāpima (Evil One), but other words are also used, such as anattakāma (desirous of meaningless), ahitakāma (desirous of harmful), and ayogakkhemakāma (desirous of non-safety and non-refuge). The legends concerning Māra are, in the books, very involved and defy any attempts at unraveling them.
- ⁵⁶ On destinations, see "Appendix 4: Buddhist Path by Numbered Lists".
- ⁵⁷ On good and bad destinations, see "Appendix 4: Buddhist Path by Numbered Lists".
- ⁵⁸ The prose of this sutta is identical to NDB 2.9, which doesn't have verses. These two (shame and fear of wrongdoing) along with three others – faith, energy, and wisdom – are also called powers of a trainee at NDB 4.163, NDB 5.1, et. al. NDB 2.9 translates them as moral shame and moral dread, while ITI-T renders them as conscience & concern (for the results of unskillful actions). I follow ITI-I here.
- ⁵⁹ The prose of this sutta is identical to UD 73 Tatiyanibbāna-ṭṭhāṇasutta (Third Connected to Nibbāna) Sutta, which doesn't have the verses but does have the setting.
- ⁶⁰ V86 is similar to CST DHP V31 in meaning with very minor grammatical differences that wouldn't affect the meaning.
- ⁶¹ Jhānā in Pāli are called Dhyānā in Sanskrit, Chan in Chinese, and Zen in Japanese. For the Theravāda tradition, standard descrip-

tions of Jhānā can be found at MLDB 8.4 thru 8.11 Sallekha Sutta, among many other places. There are a total of 8 (or 9) jhānā, categorized in 4 (or 5) Form and 4 Formless.

The explicit promise given in this and the next two suttā echoes the exactly identical promise given in MLDB 10 Satipaṭṭhāna Sutta.

- ⁶² These two qualities are also listed at CST Vinaya-ParivārapāḲi 323 as part of the three qualities leading to the state of woe and hell.
- V92 = CST DHP V306 = UD 38 Sundarī Sutta = Sn-B V661.
- V93 = V205 = CST DHP V307 = CST Vinaya-PārājikapāḲi 195.
- V94 = V206 = CST DHP V308 = CST Vinaya-PārājikapāḲi 195.
- ⁶³ Brown-robed here signifies “fake” monks – those who put up robes to deceive people. Also see destinations in “Appendix 4: Buddhist Path by Numbered Lists”.
- ⁶⁴ For the scorching hot iron-ball simile, see LDB 23.17 Pāyāsi Sutta, MLDB 130.25 Devadūta (Divine Messengers) Sutta, NDB 7.72 Aggikkhandhopama (Fire) Sutta, and Sn-B V667.
- ⁶⁵ Bhavābhave can also be translated “becoming this or that”.
- ⁶⁶ V97 is identical to CDB 3.2 V383. Prose of this sutta is a subset of NDB 3.69 which includes a detailed exposition of the three roots of both unwholesome and wholesome. The three roots are also listed at CST Vinaya-ParivārapāḲi 323 and LDB 33-1.10 (1) Sangīti Sutta.
- ⁶⁷ V98 is very similar to Sn-B V755. Three elements are also listed in LDB 33-1.10 (14) Sangīti Sutta.
- ⁶⁸ This sutta is identical to CDB 36.1 – both prose and verses. V100-V101 = V104-V105 = V108-V109 except V100-V101 have vedanā, V104-V105 have esanā, and V108-V109 have āsava. These 3 set of verses must have been based on a template but they are seen only here. Vedanā verses are found in CDB 36.1 but esanā and āsava verses are not found anywhere else, as far as I can tell. Three feelings are also listed in LDB 33-1.10 (26) Sangīti Sutta.
- ⁶⁹ This sutta is identical to CDB 36.5 – both prose and verses – except the last verse is different between them. Also, V103 = V138 = V180.

- ⁷⁰ See endnote on sutta 52. These three longings are also listed in CDB 45.161 and LDB 33-1.10 (22) Sangīti Sutta.
- ⁷¹ V106 = NDB 4.38 first verse, first 2 lines of V107 = NDB 4.38 second verse. These three longings are also listed in CDB 45.161 and LDB 33-1.10 (22) Sangīti Sutta.
- ⁷² See endnote on sutta 52. These three taints are also listed in CDB 45.163 and LDB 33-1.10 (20) Sangīti Sutta, as well as in numerous other suttā.
- ⁷³ These three taints are also listed in CDB 45.163 and LDB 33-1.10 (20) Sangīti Sutta, as well as in numerous other suttā.
- ⁷⁴ V111 line 2 and 3 = NDB 4.49 second verse. These three cravings are also listed in CDB 45.170 and LDB 33-1.10 (16) Sangīti Sutta, as well as in numerous other suttā. On bonds, see "Appendix 4: Buddhist Path by Numbered Lists".
- ⁷⁵ Bhavābhavā in this and the next verse can also be translated "becoming this or that".
- ⁷⁶ The "one beyond training" means an arahant, here described as fully accomplished in virtue, concentration, and wisdom – the three divisions of the noble eight-fold path.
- ⁷⁷ V29-V30 are identical to V114-V115 except V115 doesn't have recensions. The three bases of meritorious actions are also listed in NDB 8.36 and LDB 33-1.10 (38) Sangīti Sutta.
- ⁷⁸ See the excellent study guide on merit (puñña) by Venerable Ṭhānissaro Bhikkhu (<http://www.accesstosight.org/lib/study/merit.html>). Here development means meditation, especially development of the loving-friendliness; see 27 Mettābhāvanā (Developing Loving-Friendliness) Sutta.
- ⁷⁹ These three eyes are listed at LDB 33-1.10 (46) Sangīti Sutta.
- ⁸⁰ V118 = V236 = NDB 3.85 first verse. V119 = NDB 3.85 second verse. These three faculties are listed at CDB 48.23 and LDB 33-1.10 (45) Sangīti Sutta.
- ⁸¹ V121 + V122 first line = CDB 1.20 V46 + first 2 lines of V47. These three times are also listed at LDB 33-1.10 (45) Sangīti Sutta.
- ⁸² V124 and V125 are identical with V53 and V54 except V53 has dosasañhitam while V124 has dosasaṃhitam. V125 doesn't have recensions. V124 first 3 padā are identical with first 3 padā of

- NDB 6.45 fourth verse. The three qualities are also listed at LDB 33-1.10 (3) Sangīti Sutta and CST Vinaya-ParivārapāḲi 323.
- ⁸³ V55 = V126 = V172 and V56 = V127 except V55 and V172 has dosasaṅghitaṃ while V126 has dosasaṅghitaṃ. The three qualities are also listed at LDB 33-1.10 (4) Sangīti Sutta and CST Vinaya-ParivārapāḲi 323.
- ⁸⁴ This entire sutta, including verse, is a subset of NDB 3.122. However, the verse in NDB is slightly different than here. The last pada, pada D, there is the pada D of the V129 from the next sutta here. Conversely, the counterpart of V129 has the pada D from V128 here. The three purifications are also listed at LDB 33-1.10 (52) Sangīti Sutta.
- ⁸⁵ The All here is defined and expanded in CDB 35.23 as the six senses and their respective objects.
- ⁸⁶ This entire sutta, including verse, is a subset of NDB 3.123. However, the verse in NDB is slightly different than here. The last pada, pada D, there is the pada D of the V128 from the previous sutta here. Conversely, the counterpart of V129 has the pada D from V128 here. The three silences are also listed at LDB 33-1.10 (53) Sangīti Sutta.
- ⁸⁷ The All here is defined and expanded in CDB 35.23 as the six senses and their respective objects.
- ⁸⁸ V131-V132 = verses of CDB 35.229 but the prose between them is very different. While here the emphasis is on lust-hate-delusion, in CDB the emphasis is on the six sense-bases (eye, ear, nose, tongue, skin, and mind). This is the only sutta in this book where Lord Buddha explicitly refers to bhikkhunis. See 109 Nadīsota (River Current) Sutta in this book for full explanation about the waves, whirlpools, crocodiles, and demons simile. NDB 4.122 Waves Sutta provides slightly different explanation for waves (anger and irritation), crocodiles (gluttony), whirlpools (five objects of sensual pleasures), and fierce fish (women).
- ⁸⁹ V133-V134 and V135-V136 are based on the same template, first set with wrong view and second set with right view. The prose of this sutta is always, to my knowledge, associated with divine eye, one of the three knowledges. On three and six knowledges and the destinations, see “Appendix 4: Buddhist Path by Numbered Lists”.

- ⁹⁰ See endnote on previous sutta.
- ⁹¹ V103 = V138 = V180. Nissaranam can mean refuge as well as escape – I have chosen to use refuge. The three refuges [escapes] are listed at LDB 34-1.4 (7) Sangiti Sutta as hard to penetrate (duppaṭivijjhā).
- ⁹² V98 = V140 except V140 doesn't have recensions and in pada a, V98 has Rūpadhātuṃ pariññāya while V140 has Ye ca rūpe pariññāya. V99 = V141 except V141 doesn't have recensions. Also, V139 and V140 = Sn-B V754 and V755. The prose here is also part of the prose right before Sn-B V754 and V755.
- ⁹³ This sutta appears to be unique to this book.
- ⁹⁴ This sutta appears to be unique to this book.
- ⁹⁵ Here, I translate vanibbake as “those in need” to include everyone mentioned in line 1 of T144 (renunciate, brāhmaṇa, miserable-tramp-travelling salesman).
- ⁹⁶ V149 = THAG V609. V151-155 are identical with (1) V182-V186 of CST JātakapāḲi 503 Sattigumbajātakaṃ and (2) V1255-1259 of CST JātakapāḲi 545 Mahānāradakassapajātakaṃ with negligible grammatical differences in V152/V183/V1256 and V155/V186/V1259, respectively. On destinations, see “Appendix 4: Buddhist Path by Numbered Lists”.
- ⁹⁷ This sutta appears to be unique to this book. ITI-I has sutta name as “Bhindanā” translated as “Perishable”.
- ⁹⁸ Here “Developed one” means he is already an arahant and “bides time” means he lives without getting attached to anything and creating any further conditions for rebirth.
- ⁹⁹ V157-V159 = CDB 14.16 verses. Prose is different between them but teaching in general is same.
- ¹⁰⁰ These three qualities – both bad and good – are listed at NDB 5.89, 6.31, 7.28, and 8.79 and are the ones common among all of them. See endnote on T66 as to uddhata
- ¹⁰¹ This sutta appears to be unique to this book. Also see the next sutta.
- ¹⁰² V164-V165 are identical with THAG V1010-V1011 and CDB 17.10 verses except V164 here and THAG V1010 has appamāḁavihāriṇo while the counterpart verse in CDB has appamāṇavihāriṇo

– the reading here makes better sense. In Sn-B V438, gains-hospitality-praise-fame are called the ninth army of the Māra. An entire chapter in CDB (Chapter 17) is dedicated to how gains-hospitality-praise are very dangerous and an obstruction on the path to Nibbāna. NDB 5.30, 6.42, and 8.86 – all addressed to Venerable Nāgita, the then-attendant of Lord Buddha – expound on the same theme in many ways. See also endnote on sutta 35.

- ¹⁰³ This sutta appears to be unique to this book.
- ¹⁰⁴ See “Appendix 4: Buddhist Path by Numbered Lists” for the seven factors of enlightenment.
- ¹⁰⁵ This sutta appears to be unique to this book. V55 = V126 = V172 and V56 = V127 except V55 and V172 has *dosasaṃhitam* while V126 has *dosasaṃhitam*.
- ¹⁰⁶ This sutta appears to be unique to this book.
- ¹⁰⁷ V103 = V138 = V180. Again, this sutta appears to be unique to this book.
- ¹⁰⁸ Here, *parimukham* could also mean around the mouth/nose, so as to give primacy to the awareness and observation of in-and-out breathing.
- ¹⁰⁹ This sutta appears to be unique to this book.
- ¹¹⁰ I am thankful to Venerable Bhikkhu Bodhi for clarifying this sentence.
- ¹¹¹ V181 = CST DHP V364 = THAG V1035.
- ¹¹² Another sutta that appears to be unique to this book.
- ¹¹³ V184-V185, V187-V188, and V190-V191 are identical to NDB 7.64 V4-V5 except NDB verses have *kodho* instead of *lobho*, *doso*, and *moho*, respectively. The prose is completely different between them.
- ¹¹⁴ See Appendix 3 on Devadatta. The three bad qualities are also listed at CST Vinaya-ParivārapāḲi 323. The first two bad qualities, evil wishes and evil friendship, are listed at NDB 8.7 and CST Vinaya-CūḷāvaggapāḲi 348 along with six other bad qualities.
- ¹¹⁵ I am thankful to Venerable Bhikkhu Bodhi for clarifying this sentence.

- ¹¹⁶ This is a very difficult verse to translate literally so I have translated in accordance with my understanding, with help from commentary. I have used burning to bring out the meaning that Devadatta couldn't handle reputation and became vainglorious and heedless.
- ¹¹⁷ Pamāṇamanuciṇṇo = pursuing measure versus samānamanuciṇṇo = pursuing equality versus pamādamanuciṇṇo = pursuing heedlessness – this last one makes better sense, according to my understanding.
- ¹¹⁸ “Words don't grow on him” means Lord Buddha doesn't engage in disputation and is not hurt by words. In common parlance, this is equivalent to saying: “Sticks and stones may break my bones, but words will never break me”.
- ¹¹⁹ This entire sutta is a subset of NDB 4.34 which has a fourth item (dhammā saṅkhatā = formed dhammā) and also of NDB 5.32 which has a fifth item (sīlāni = virtues).
- ¹²⁰ On (1) whom the gift should be given and (2) where what is given becomes of great fruit, there is a very enlightening sutta. In CDB 3.24, a dialogue takes place between Lord Buddha and King Pasenadi, which goes as follows in pertinent part:
- “... Venerable sir, where should a gift be given?”
- “Wherever one's mind has confidence, great king.”
- “But, venerable sir, where does what is given become of great fruit?”
- “This is one question, great king, ‘Where should a gift be given?’ and this another, ‘Where does what is given become of great fruit?’ What is given to one who is virtuous, great king, is of great fruit, not so what is given to an immoral person. ...”.
- ¹²¹ V205 is missing in ITI-T – perhaps source text didn't have it. All of the prose of this sutta is also part of CDB 22.80.
- V93 = V205 = CST DHP V307 = CST Vinaya-Pārājikapāli 195.
V94 = V206 = CST DHP V308 = CST Vinaya-Pārājikapāli 195.
- ¹²² Brown-robed here signifies “fake” monks – those who put up robes to deceive people.
- ¹²³ For the scorching hot iron-ball simile, see LDB 23.17 Pāyāsi Sutta, MLDB 130.25 Devadūta (Divine Messengers) Sutta, NDB 7.72 Aggikkhandhopama (Fire) Sutta, and Sn-B V667.

¹²⁴ This sutta appears to be unique to this book. An excellent comparison is Sn-B 446, where Māra states that “I followed the Blessed One for seven years step-by-step but didn’t find an opening” (to mislead the Blessed One) – even after following Blessed One for such a long time, Māra neither learned anything nor gained confidence in the Lord!

¹²⁵ In CDB 22.87 Vakkali Sutta (and endnote 168 therein) Lord Buddha states:

“Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me; one who sees me sees the Dhamma. For in seeing the Dhamma, Vakkali, one sees me; and in seeing me, one sees the Dhamma”.

Yojana is a unit of measurement of distance, according to the Vāyu Purāṇa, which also provides a conversion table among various units. Yojana occurs very frequently in the Ṛg-veda and in later works as a measure of distance but there is no reference defining its real length. Later, it is reckoned at four Krośas or about nine miles. It is also calculated at 8 Krośas or 18 miles and the estimate of 2 miles is also found.

¹²⁶ V216 = V221. Three fires are listed in LDB 33-1.10 (32) Sangīti Sutta. These three fires are also listed as part of the seven fires in NDB 7.46.

¹²⁷ On the destinations, see “Appendix 4: Buddhist Path by Numbered Lists”.

¹²⁸ The prose of this sutta is a subset of MLDB 138 Uddesavibhaṅga Sutta. In MLDB 138.3, Lord Buddha states the prose of the current sutta and then he leaves. Bhikkhus then approach Venerable Mahākaccāna who then explains the detailed meaning of what Lord had stated in brief. MLDB 138 doesn’t have the verse.

¹²⁹ On the seven attachments, see “Appendix 4: Buddhist Path by Numbered Lists”. I think Sattasaṅgappahinassa can also mean abandoning attachment to beings (see usage like sattasaṅgaṃ in V44). In that case, the translation can be as follows, which is also keeping in line with the general theme of the Sn-B Khaggavisāṇa Sutta:

“Abandoning attachment to beings, by cutting-off lead, a bhikkhu;

- Fully ended is the birth and round of existences, there is no further becoming for him”.
- ¹³⁰ V216 = V221. They are also listed in LDB 33-1.10 (40) Sangīti Sutta with little more elaboration.
- ¹³¹ I think “presently arisen sensual pleasures” refers to this world of sensual pleasures and not to any heaven. Hence I have translated accordingly.
- ¹³² This sutta appears to be unique to this book.
- ¹³³ This sutta appears to be unique to this book.
- ¹³⁴ On the factors of enlightenment, see “Appendix 4: Buddhist Path by Numbered Lists”.
- ¹³⁵ I have translated anussadaṃ as non-haughty here but it can also be translated as attachments or swellings – see Attachments (saṅgā) – Five and Seven in “Appendix 4: Buddhist Path by Numbered Lists”.
- ¹³⁶ The All referred to here is defined and expanded in CDB 35.23 as the six senses and their respective objects.
- ¹³⁷ This and the following two paragraphs – listing donations, sharings, and assistances – are same as NDB 2.141, 2.147, and 2.149, respectively. This sutta is a subset of sutta 100 in this book. Also, this paragraph echoes the first pada in CST DHP V354.
- ¹³⁸ V231 = THIG V63 second line + THIG V64 first line.
V232 first line = THIG V64 second line.
Also V231-V232 = NDB 3.58 last 2 verses. This sutta appears to be unique to this book. brāhmaṇaṃ here refers to an arahant.
- ¹³⁹ I have created this section to keep things uniform and organized.
- ¹⁴⁰ This sutta is an enlargement of sutta 98, by adding the fourth item yāgā.
- ¹⁴¹ On inheritors of dhamma, not inheritors of material things, see MLDB 3 Dhammadāyāda Sutta.
- ¹⁴² This and the following three paragraphs – listing donations, sharings, assistances, and sacrifices – are same as NDB 2.141, 2.147, 2.149, and 2.142, respectively. Also, this paragraph echoes the first pada in CST DHP V354.

- ¹⁴³ This sutta is identical to NDB 4.27 including verses except in prose: (1) (anavajjena ca) is missing in NDB version, (2) NDB has idamassāhaṃ for imassāhaṃ, and (3) NDB has sikkhato instead of bhikkhuno in the last verse.
- ¹⁴⁴ The prose of this sutta is identical to CDB 56.25 first paragraph, without the second paragraph of injunction. V118 = V236 = NDB 3.85 first verse.
- ¹⁴⁵ This entire sutta is identical to CDB 56.22 but verse boundaries are differently organized. All verses are exactly identical to Sn-B V724-V727 including in organization.
- ¹⁴⁶ This entire sutta is identical with NDB 4.9 (verses have very minor differences).
- V17 without recensions = V246 = Sn-B V740.
- V18 without recensions = V247 = Sn-B V741.
- ¹⁴⁷ NDB 3.31 is a subset of this sutta, with all verses and prose of NDB 3.31 included herein. This sutta is identical to NDB 4.63.
- ¹⁴⁸ V254 = NDB 3.48 last verse = NDB 5.40 last verse.
- ¹⁴⁹ On bonds, see “Appendix 4: Buddhist Path by Numbered Lists”.
- ¹⁵⁰ This sutta is identical to NDB 4.26.
- ¹⁵¹ Missing closing single-quote for the Cakkhumā puriso tīre ṭhitoti (should be Cakkhumā puriso tīre ṭhito’ti). See also the endnote on 69 Dutiyarāga (Lust Two) Sutta for additional explanation about the waves, whirlpools, and crocodile-demons simile.
- ¹⁵² See “Appendix 4: Buddhist Path by Numbered Lists” for fetters and levels of awakening.
- ¹⁵³ The five characteristics [or strands] of sensual pleasures are the five physical faculties: eyes, ears, nose, tongue, and body.
- ¹⁵⁴ While here literally women, it should be understood to mean “opposite sex”, because for women, men would be crocodiles-demons.
- ¹⁵⁵ On bonds, see “Appendix 4: Buddhist Path by Numbered Lists”.
- ¹⁵⁶ This sutta is identical with NDB 4.11 – both prose and verse.
- ¹⁵⁷ Sayānassa and Sayānopi are translated as lying-down rather than sleeping because awake is used in the description. Same in

the last paragraph and both verses too.

- 158 This entire sutta is identical to NDB 4.12 with minor grammatical differences except V263 first line is not in the third verse in NDB but the remaining 2 lines are identical. See endnote on T66 as to anuddhatā in santavuttimanuddhataṃ.
- 159 Reading abhijjhā for bhijjhā with the help of commentary.
- 160 Sayānassa and Sayānopi are translated as lying-down rather than sleeping because awake is used later in the description. Same in V261 too.
- 161 On the five aggregates, see “Appendix 4: Buddhist Path by Numbered Lists”.
- 162 See endnote on T66 as to anuddhatā in santavuttimanuddhataṃ.
- 163 This entire sutta is identical to NDB 4.23 including all verses. See endnotes on UD 18 Suppavāsā Sutta about commentarial exposition on the meaning of the term Tathāgata.
- 164 CDB 35.82 defines World as the six senses, their objects, the contact between the senses and their objects, the resultant consciousness that arises, and the feeling that arises dependent on contact. This paragraph is another way of stating the Four Noble Truths.
- 165 On bonds, see “Appendix 4: Buddhist Path by Numbered Lists”.

APPENDIX 1: SĀMĀVATĪ, MĀGAṆḌIYĀ, AND UDENA

QUEEN SĀMĀVATĪ:

DPPN: She was one of the three chief consorts of King Udena. She was the daughter of the millionaire Bhaddavatiya of Bhaddavati, who was a friend of Ghosaka of Kosambī. When plague broke out in Bhaddavati, she and her parents fled to Kosambī, and there obtained food from the alms hall provided by Ghosaka. On the first day Sāmāvatī asked for three portions, on the second two, on the third only one. For her father had died after the meal on the first day, her mother on the second. When, on the third day, she asked for only one portion, Mitta who was distributing alms, teased her, saying: “Today you know the capacity of your belly.” She asked what he meant, and when he explained his words, she told him what had happened. Mitta pitied her and adopted her as his daughter.

One day, when she arrived at the refectory, she found a great uproar going on, people rushing everywhere to get alms. She asked to be allowed to bring order into this chaos, and had a fence erected round the refectory with separate doors for entrance and exit. This put an end to the disturbances. Ghosaka, hearing no noise in the refectory as before, inquired the reason, and, finding out what Sāmāvatī had done, adopted her as his own child. Sāmāvatī’s original name was Sāmā, but after building the fence (vati) round the refectory she was called Sāmāvatī.

On a festival day Udena saw Sāmāvatī going to the river to bathe, and, falling in love with her, asked Ghosaka to send her to the palace. However, Ghosaka refused, and the king turned him and his wife out of doors and sealed up his house. When Sāmāvatī discovered this, she made Ghosaka send her to the palace, and Udena made her his chief consort. Some time afterwards Udena took Māgaṇḍiyā also as consort.

When the Buddha visited Kosambī at the request of Ghosaka, Kukkuṭa, and Pāvārika, the servant woman of Sāmāvatī, Khujjutarā, heard him teach and became a Stream-winner. She had been on her way to the gardener, Sumana, to buy flowers for Sāmāvatī, with the eight pieces of money given to her daily by the king for this

purpose. On Sumana's invitation, she had gone to hear the Buddha at his house. On other days she had spent only half the money on flowers, appropriating the rest for herself; but this day, having become a Stream-winner, she bought flowers with the whole amount and took them to Sāmāvati, to whom she confessed her story. At Sāmāvati's request, Khujjuttarā repeated to her and her companions the discourse she had heard from the Buddha. After this, she visited the Buddha daily, repeating his discourse to Sāmāvati and her friends. Having learnt that the Buddha passed along the street in which the palace stood, Sāmāvati had holes made in the walls so that she and her friends might see the Buddha and do obeisance to him. Māgaṇḍiyā heard of this during a visit to Sāmāvati's quarters, and, because of her hatred for the Buddha, she determined to have Sāmāvati punished. For details see Māgaṇḍiyā below.

At first her plots miscarried, and Udena, convinced of Sāmāvati's goodness, gave her a boon, and she chose that the Buddha be invited to visit the palace daily and to teach her and her friends. However, the Buddha sent Ānanda instead, and they provided him with food every day and listened to the Dhamma. One day they presented him with five hundred robes given to them by the king, who, at first, was very angry; but on hearing from Ānanda that nothing given to the monks was lost, he gave another five hundred robes himself.

In the end, Māgaṇḍiyā's plot succeeded, and Sāmāvati and her companions were burned to death in their own house. Udena was in his park, and, on his arrival, he found them all dead. When the Buddha was asked, he said that some of the women had attained to the First Fruit of the Path, others to the second, yet others to the third. It is said that in a previous birth Sāmāvati and her friends had belonged to the harem of the king of Bārāṇasī. One day they went bathing with the king, and, feeling cold when they came out of the water, they set fire to a tangle of grass, nearby. When the grass burned down, they found a Pacceka Buddha seated in the tangle, and fearing that they had burnt him to death, they pulled more grass, which they placed round his body, and, after pouring oil on it, set fire to it so that all traces of their crime might be destroyed. The Pacceka Buddha was absorbed in concentration (samādhi) and nothing could therefore harm him, but it was this act that brought retribution to Sāmāvati and her companions.

The two Therī's named Sāmā were friends of Sāmāvati, and were so filled with grief over her death that they left home and joined the

Order.

Sāmāvati is reckoned among the moist eminent of the lay women who were followers of the Buddha, and was declared by him foremost among those who lived in kindness (aggaṃ mettāvihārinam, NDB 1.261). Also see GDB for an excellent bio.

QUEEN MĀGAṆḌIYĀ:

DPPN: She was daughter of the brahmin Māgaṇḍiya. When the Buddha rejected her father's offer of marriage with her, her parents joined the Order, giving her in charge of her uncle, Cūḷa-Māgaṇḍiya. The latter took her to Udena, king of Kosambī, who made her his chief consort, giving her five hundred ladies in waiting. Māgaṇḍiyā was incensed against the Buddha for having called her a "vessel of filth," and, when he came to Kosambī, she planned her revenge. Having discovered that Udena's other queen, Sāmāvati, and her companions were in the habit of watching for the Buddha through windows in the walls of their rooms, she told the king that Sāmāvati and her friends were conspiring to kill him. For some time the king refused to believe this, but when the holes were shown to him, he had them closed up and the windows built higher.

This plan having failed, Māgaṇḍiyā hired a slave to revile and abuse the Buddha in the streets. Ānanda suggested to the Buddha that they should go elsewhere. The Buddha answered, "I am like the elephant who has entered the fray, I must endure the darts that come upon me". After seven days the abuse ceased. Māgaṇḍiyā then persuaded her uncle to send eight live cocks to the palace and sent a page with them to the king's drinking place. When the king asked what should be done with them, she suggested that Sāmāvati and her friends should be asked to cook them for him. This the king agreed to do, but the women refused to deprive an animal of its life. Māgaṇḍiyā said they should be tested, and sent word by the page that the cocks were to be cooked for the Buddha. The page was bribed to change the live cocks for dead ones on the way, and Sāmāvati and her companions then cooked them and sent them to the Buddha. However, even then the king, though not knowing of the exchange, would not be convinced of Sāmāvati's disloyalty.

Māgaṇḍiyā then obtained a snake from her uncle with its fangs removed. This she inserted in the shell of the flute which Udena carried about, closing the hole with a bunch of flowers. Udena was in the habit of spending a week in turn with each of his three consorts.

When he announced his intention of going to Sāmāvati, Māgaṇḍiyā begged of him not to go, saying she had had a dream and feared for his safety. However, the king went and Māgaṇḍiyā went with him. As he lay asleep with the lute under his pillow she pulled out the bunch of flowers, and the snake lay coiled on his pillow. Māgaṇḍiyā screamed and accused Sāmāvati of designs on the king's life. This time Udena believed her, and placing Sāmāvati and her friends in a line one behind the other, he sent for his bow, which could only be strung by one thousand men, and shot an arrow at Sāmāvati's breast. However, by the power of her goodness the arrow failed to pierce her. Convinced of her innocence, the king pleaded for her forgiveness and gave her a boon. She chose that the Buddha should be invited to come to the palace every day, but the Buddha would not accept the invitation and sent Ānanda in his place.

Once more Māgaṇḍiyā conspired with her uncle against Sāmāvati. They had all the pillars of Sāmāvati's house wrapt in cloth, soaked in oil, and, when she and her women were inside, the house was set fire to. Sāmāvati saw the flames spreading and exhorted her women to be self possessed, and they attained to various fruits of the Path. Udena questioned Māgaṇḍiyā very carefully, and became convinced of her share and that of her uncle in the crime. He then sent for all Māgaṇḍiyā's relations saying that he wished to reward them. He buried them waist-deep in the palace grounds and covered them with straw; the straw was then set fire to, and when it was burnt he had their bodies ploughed with an iron plough. Pieces of flesh were ripped from Māgaṇḍiyā's body, fried like cakes in oil, and Māgaṇḍiyā was then forced to eat them.

KING UDENA:

DPPN: King of Kosambī. He was the son of Parantapa. His mother, when pregnant with him, was carried off by a monster-bird and deposited on a tree near the residence of Allakappa. The child was born in a storm (utu?) – hence the name. Allakappa, having discovered the mother and child, took them under his protection. One day, when Udena was grown up, Allakappa saw by the conjunction of the planets that Parantapa had died. When he announced the news, Udena's mother revealed to him her identity. Allakappa taught Udena the various charms he knew for taming elephants and sent him to Kosambī, with a large following of elephants, to claim the kingdom. Some time after he became king, Udena appointed Ghosaka as his treasurer, and one day, having seen

Ghosaka's adopted daughter, Sāmāvatī, going to the river to bathe, sent for her and married her. Later he married, in very romantic circumstances, Vāsuladattā, daughter of Caṇḍapajjota, king of Ujjeni. The Dhammapada Commentary contains a whole story-cycle of Udena from which these details, except where otherwise stated, are taken.

Udena had another wife, Māgandiyā, who took advantage of her new position to wreak vengeance on the Buddha for having once slighted her. When Sāmāvatī was converted to the Buddha's faith by her handmaiden Khujjuttarā, Māgaṇḍiyā tried to poison the king's mind against her, but the attempt was frustrated, though Sāmāvatī very nearly lost her life at the king's hand. When Udena realized how grievously he had wronged her, he promised to grant her a boon, and, as the result of her choice, the Buddha sent Ānanda with five hundred monks to the palace every day, to teach the women of the court. Udena himself does not seem to have been interested in religion. Once when he discovered that the women of the court had given five hundred costly robes to Ānanda, he was annoyed, but when in answer to his questions Ānanda explained to him that nothing given to members of the Order was wasted, he was pleased and himself made a similar offering of robes to Ānanda. The incident took place after the Buddha's death.

His encounter in his park the Udakavana with Piṇḍola-Bhāradvāja, in somewhat similar circumstances, did not, however, end so happily. Udena's women had given Piṇḍola their robes, and when the king questioned Piṇḍola as to the appropriateness of the gift, he remained silent. Udena threatened to have him bitten by red ants; but Piṇḍola vanished through the air. In Mātaṅga Jātaka (CST Jātakapāḷi-497), Udena is identified with Maṇḍavya.

Later we find him visiting Piṇḍola again on friendly terms and receiving information as to how young members of the Order succeeded in curbing their passions in spite of their youth (CDB 35.127 Bhāradvāja Sutta). In this context Udena calls himself a follower of the Buddha.

Udena had a son named Bodhi, among whose activities the building of a palace, called Kokanada, is specially recorded (MLDB 85 Bodhirājakumāra Sutta). It is clear from the incident of the presentation of robes to Ānanda, referred to above, as well as by a definite statement to that effect contained in the Petavatthu Commentary, that Udena survived the Buddha; but whether his son

Bodhi succeeded him or not is not known.

Among Udena’s possessions mention is made of his bow, requiring one thousand men to string it, and of his elephant Bhaddavatikā.

Udena is sometimes referred to as Vaṃsarājā.

In the Udāna Commentary he is called Vajjirājā. The Milindapaṇha tells a story of a woman called Gopālamātā, who became a queen of Udena (See “Appendix 14: Seven People With Merits” in THIG). She was the daughter of peasant-folk, and, being poor, she sold her hair for eight pennies, with which she gave a meal to Mahā-Kaccāna and his seven companions. That very day she became Udena’s queen.

APPENDIX 2: NOBLE LADY KHUJJUTTARĀ

DPPN: She was born of a nurse in the house of the banker Ghosita, and later became a slave of Queen Sāmāvati. The queen gave her daily the eight pieces of money allowed to her by the king for the purchase of flowers. Khujjuttarā bought flowers with four pieces from the gardener Sumana, the remaining four pieces she kept. One day the Buddha visited Sumana, and Khujjuttarā, having heard the Buddha teach him, became a Stream-winner (sotāpanna). That day she spent the whole amount on flowers. The queen asked her how she had obtained so many, and she told her the whole story. From that time Sāmāvati showed Khujjuttarā all honor, bathed her in perfumed water, and heard the Dhamma from her. Khujjuttarā became, as it were, a mother to Sāmāvati, and going regularly to hear the Dhamma, would return and teach it to her and her five hundred attendant women. Under the instruction of Khujjuttarā they all became Stream-winners. When Sāmāvati expressed a desire to see the Buddha, Khujjuttarā suggested that she should pierce holes in the walls of the palace and gaze on the Buddha as he passed along the street. After the death of Sāmāvati, Khujjuttarā seems to have spent all her time in religious works, listening to the teaching of the Dhamma. The Buddha declared her foremost among lay women by reason of her extensive knowledge (bahussutānaṃ, NDB 1.260).

Once, in the past, she was a serving-woman of the king of Bārāṇasī, and one day, having seen a Pacceka Buddha who was slightly hunch-backed, she threw a blanket over her shoulder, and bending down to look like a hunchback, she imitated the Buddha's manner of walking. Therefore, in this present birth she herself was hunchbacked. On another occasion eight Pacceka Buddhas, receiving their bowls filled with rice-porridge from the palace, found the bowls so hot that they were obliged to move them from one hand to the other. Seeing this, Khujjuttarā gave them eight ivory bracelets as stands for their bowls. It is said that these bracelets are still preserved in the Nandamūlapabbhāra. Because of this act Khujjuttarā obtained profound wisdom in this birth, and was able to learn the Tipiṭaka by heart. In the time of Kassapa Buddha she was the daughter of a treasurer, and had a friend who was a nun; one day when she was adorning herself at eventide the nun visited her, and as there was no servant-girl at the time Khujjuttarā asked the nun to do various

things for her. As a result she was born as a slave. Her desire to become chief among learned lay-women was formed in the time of Padumuttara Buddha, on her seeing a similar rank bestowed on a lay-woman.

It is said that the discourses in the Itivuttaka are those that Khujjuttarā learned from the Buddha and later repeated to Sāmāvatī and her attendant women. Because these discourses were all taught at Kosambī and repeated there by her, there was no need to specify the place of their teaching; hence the formula “Ekaṃ samayaṃ Bhagavā Kosambiyaṃ viharati” is omitted, and instead is found “vuttaṃ h’etaṃ Bhagavatā arahatā”.

Khujjuttarā is several times mentioned as the paragon among lay-women disciples (e.g., NDB 2.133; NDB 4.176; NDB 8.113; CDB 17.24), and in the Commentaries she is given as an example of women who enjoyed the pleasures of the senses (kāma-bhoginiyo). She possessed the Analytical Knowledge (paṭisambhidā) while yet a householder, but it was the Analytical Knowledge of the learner (sekha).

Khujjuttarā is identified with the slave-girl in the Uruga Jātaka (CST JātakapāḲi-354) and in the Bhisā Jātaka (CST JātakapāḲi-488), the nurse in the Cūḷasutasoma Jātaka (CST JātakapāḲi-525) and the hunchback in the Kusa Jātaka (CST JātakapāḲi-531). Owing to her personal experience (abhijānato) she had the power of recalling her past births.

It is said that when Sāmāvatī and her companions were burnt to death, Khujjuttarā escaped because she had not participated in their previous misdeeds. At the time of the fire she was absent from the palace, some say ten leagues away.

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APPENDIX 3: DEVADATTA THERA

DPPN: Son of the Sakyan Suppabuddha (maternal uncle of the Buddha) and his wife Amitā. He had a sister Bhaddakaccānā, who married Prince Siddhattha. When the Buddha visited Kapilavatthu after the Enlightenment and taught the Sākya, Devadatta was converted together with his friends Ānanda, Bhagu, Kimbila, Bhaddiya, Anuruddha, and their barber, Upāli, and he sought the Buddha at Anupiyā and entered the Order. During the rainy season that followed, Devadatta acquired the psychic-power possible for worldlings (puṭhujjanika-iddhi). For some time he seems to have enjoyed great honor in the Order, and in one passage he is mentioned in a list of eleven of the chief Elders of all of whom the Buddha speaks in praise. Devadatta was later suspected of evil wishes. About eight years before the Buddha's death, Devadatta, eager for gain and favor and jealous of the Buddha's fame, attempted to win over Ajātasattu. He assumed the form of a child having a girdle of snakes, and suddenly appeared on Ajātasattu's lap, frightening him. He then resumed his own form, and Ajātasattu, much impressed, paid him great honor and, it is said, visited him morning and evening with five hundred chariots and sent him daily five hundred dishes of food. This encouraged Devadatta in his schemes, and he conceived the idea of taking the Buddha's place as leader of the Saṅgha. As soon as this thought occurred to him, his psychic-power disappeared.

The Koliyan Kakudha, a follower of Moggallāna, reborn as a manomaya-kāyikadeva, divined Devadatta's plan and informed Moggallāna. The latter repeated the matter to the Buddha, but the Buddha said it was unnecessary to discuss it as Devadatta would ultimately betray himself.

Some time later, Devadatta went to the Buddha and suggested that the leadership of the Order should be handed over to him in view of the Buddha's approaching old age. The Buddha scorned the suggestion, saying, "Not even to Sāriputta or Mahā-Moggallāna would I hand over the Order, how would I then to you, vile one, to be expectorated like spittle?" Devadatta showed great resentment and vowed vengeance. Thereupon, at the Buddha's suggestion, a proclamation was issued to the Saṅgha that in anything done by Devadatta in the name of the Buddha, the Dhamma and the Saṅgha, none but Devadatta was to be recognized. It was at this time that

Devadatta incited Ajātasattu to kill his father, Bimbisāra, while he himself prepared to kill the Buddha.

Ajātasattu agreed, and provided Devadatta with royal archers to shoot the Buddha. These were placed on different paths, one on one path, two on another, and so on up to sixteen, and the plan was so laid that not one of them would survive to tell the tale. However, when the Buddha approached the first man, he was terrified by the Buddha's majesty, and his body became stiff. The Buddha spoke kindly to him, and the man, throwing away his weapons, confessed his intended crime. The Buddha thereupon taught him and, having converted him, sent him back by a different path. The other groups of archers, tired of waiting, gave up the vigil and went away one after the other. The different groups were led to the Buddha by his psychic-power, and he taught them and converted them. The first man returned to Devadatta saying that he was unable to kill the Buddha because of his great psychic-power.

Devadatta then decided to kill the Buddha himself. One day, when the Buddha was walking on the slopes of Vultures' Peak (Gijjhakūṭa), he hurled down on him a great rock. Two peaks sprang up from the ground, thereby arresting its rushing advance, but a splinter struck the Buddha's foot, causing the blood to flow. Being in great pain, he was carried to Maddakucchi, and from there to Jīvaka's Ambavana, where Jīvaka attended him. After this event, the monks wished the Buddha to have a guard, but this he refused, saying that it was impossible for anyone to deprive a Tathāgata of his life.

Devadatta's next attempt on the Buddha's life was to persuade elephant-keepers to let loose a fierce elephant, Nālāgiri (or Dhanapāla), drunk with toddy, on to the road by which the Buddha would pass. The news spread rapidly, and the Buddha was warned, but refused to turn back. As the elephant advanced he pervaded it with love, and thus completely subdued it.

This outrage made Devadatta very unpopular, and even Ajātasattu was compelled by the force of public opinion to withdraw his patronage from Devadatta, whose gain and honor decreased. Thereupon he decided, with the help of several others, Kokālika, Kaṭamorakatissa, Khaṇḍadeviyāputta, and Samuddadatta, to bring about a schism in the Order. These five went accordingly to the Buddha and asked for the imposition of five rules on all members of the Saṅgha:

1. that monks should dwell all their lives in the forest,
2. that they should accept no invitations to meals, but live entirely on alms obtained by begging,
3. that they should wear only robes made of discarded rags and accept no robes from the laity,
4. that they should dwell at the foot of a tree and not under a roof,
5. that they should abstain completely from fish and flesh.

The Buddha's reply was that those who felt so inclined could follow these rules – except that of sleeping under a tree during the rainy season – but he refused to make the rules obligatory. This refusal delighted Devadatta, who went about with his party, declaring that the Buddha was prone to luxury and abundance. He was believed by the foolish, and in spite of the Buddha's warning against the dire sin of causing schism in the Order, Devadatta informed Ānanda of his intention of holding an uposatha meeting without the Buddha, and, having persuaded five hundred newly ordained monks from Vesāli to join him, he went out to Gayāsīsa.

Among the followers of Devadatta were also some nuns, chief of whom was Thullanandā, who never tired of singing his praises. The mother of Kumārakassapa (see CST JātakapāḲi-12 in TB&V), also, first entered the Order under Devadatta, but when he denounced her, following the discovery of her pregnancy, she sought refuge with the Buddha. Some of the Sākyā, too, seem to have preferred Devadatta to the Buddha – e.g., Daṇḍapāṇi.

The Buddha sent Sāriputta and Mahā-Moggallāna to Gayāsīsa to bring back the deluded ones. Devadatta, believing that they had come to join him, rejoiced, and, in spite of Kokālika's warning, welcomed them. That night he taught very late to the monks, and, wishing for rest, asked Sāriputta to address the assembly. Sāriputta and Mahā-Moggallāna taught such effect that they persuaded the five hundred monks to return with them. Kokālika kicked Devadatta on the chest to awaken him and tell him the news. When Devadatta discovered what had happened, hot blood came from his mouth, and for nine months he lay grievously ill.

As his end drew near, he wished to see the Buddha, though the latter had declared that it would not be possible in this life. Devadatta, however, started the journey on a litter, but on reaching Jetavana, he stopped the litter on the banks of the pond and stepped out to

wash. The earth opened and he was swallowed up in Avīci, where, after suffering for one hundred thousand world-cycles, he would be reborn as a Pacceka Buddha called Aṭṭhissara. It is said that at the moment of being swallowed by the earth, Devadatta uttered a stanza in which he declared that he had no refuge other than the Buddha. It is this last act of Devadatta's which the Buddha had in view when he agreed to ordain Devadatta.

The Dhammapada Commentary contains a graphic account of the tortures of Devadatta in Avīci. In previous births, also, he had been swallowed by the earth, as King Kalābu and as Mahāpatāpa. When the people heard of Devadatta's death, they held a great festival, as they had done of yore at the death of Piṅgala, who was an incarnation of Devadatta.

The Jātaka Commentary contains numerous stories showing that Devadatta's enmity towards the Buddha was not confined to this life. It had existed during many world-cycles, and though sometimes he was foiled in his attempts to harm the Bodhisatta, in many cases he succeeded in working his will. The beginning of this enmity, which increased with time, is described in the Serivāṇija Jātaka (CST Jātakapāli-3).

Devadatta's wickedness and his hatred of the Bodhisatta are illustrated in various Jātaka stories besides those already mentioned – e.g., the Kakkāru, the Kapi, the Kukkura, the Kuruṅga-miga, the Candakumāra, the Godha, the Campeyya, the Cūlanandiya, the Chaddanta, the Tacchasūkara, the Tayodhamma, the Tittira, the Dummedha, the Dhammaddhaja, the Dhoṇasākha, the Paṇḍaranāgarāja, the Bhūridatta, the Maṇicora, the Umaṅga, the Mahākapi, the Mahānāradakassapa, the Mahāpaduma, the Mahāsīlava, the Romaka, the Laṭukika, the Vānara, the Vānarinda, the Vessantara, the Saccaṃkira, the Sattigumba, the Sāliya, the Suṃsumāra, the Suvaṇṇakakkaṭṭha.

In the Dhammadevaputta Jātaka (CST Jātakapāli-457), Devadatta is spoken of as having been the very incarnation of unrighteousness (adhamma). In several stories his craftiness is emphasized – e.g., as the jackal in the Siṅgālā Jātaka, as the drunken sot in the Siṅgālā (CST Jātakapāli-142) and also in the Manoja (CST Jātakapāli-397). In the Kālabāhu Jātaka (CST Jātakapāli-329) he is represented as very envious, and his falsehood and duplicity are emphasized in the Cetiya (CST Jātakapāli-422), the Kakkāru (CST Jātakapāli-326), and the Somanassa Jātakā (CST Jātakapāli-505).

His ingratitude is illustrated in such stories as those of the Anta, the Amba, the Asampadāna, the Upāhana, the Guttīla, the Javasakuna, the Dubbhiyamakkaṭṭa Jātaka, the Nigrodhamiga, the Mahākapi, the Rurumigarāja and the Silavanāgarāja Jātakas, while others, such as the Apaṇṇaka, the Ubhatobhaṭṭha, the Kandagalaka, the Kāsāva, the Giridanta, the Jambuka, the Jambukhādaka, the Parantapa, the Lakkhaṇa, the Vinīla, the Virocana, the Viraka, the Sabbadāṭṭha, the Sammuddavāṇija, the Sammodamāna Jātakā, speak of his folly and inefficiency.

It is stated that in spite of the great hatred shown by Devadatta towards him, the Buddha did not harbor, on his part, one single feeling of ill-will.

Only once is mention made of the text of a discourse by Devadatta. Candikāputta reports this to Sāriputta, who makes it an occasion for a talk to the monks (NDB 9.26).

APPENDIX 4:

BUDDHIST PATH BY NUMBERED LISTS

THREE TAINTS (TAYO ĀSAVĀ):

1. Taint of Sensuality (kāmasavo)
2. Taint of Becoming (bhavāsavo)
3. Taint of Ignorance (avijjāsavo)

[From NDB 6.63 Penetrative Sutta]

KNOWLEDGES – THREE (TISSO VIJĀ) AND SIX (CHAḬABHIÑÑĀ):

The three knowledges (tisso vijjā) realized, sometimes called the three true knowledges and one who has them is called triple-knowledge bearer (tevijjo), are:

1. recollection of the past lives (pubbenivāsānussati),
2. divine eye to observe the workings of kammā (dibbacakkhu), and
3. knowledge of ending of taints (āsavākhayā ñāṇā), also called ending of all fetters (sabbasaṃyojanakkhayo).

[From ITI 99 Tevijja (Triple Knowledge) Sutta]

Besides these, there are three other knowledges – together making up the six higher knowledges (chaḬabhiññā or cha abhiññā):

1. completely understanding the minds of others (cetopariccañāṇaṃ),
2. divine ear (dibbasota), and
3. supernatural powers (iddhī).

An Arahant is defined as one who has at the minimum the āsavākhayā ñāṇā (knowledge of ending of taints). She may or may not attain other knowledges, depending on her past determinations and present efforts.

[From CDB 12.70 Susīma Sutta]

FOUR NOBLE TRUTHS (CATTĀRI ARIYASACCĀNI):

1. ‘And what, monks, is the Noble Truth of Suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, sadness and distress are suffering. Being attached to the unloved is suffering, being separated from the loved is suffering, not getting what one wants is suffering. In short, the five aggregates of grasping are suffering’.
2. ‘And what, monks, is the Noble Truth of the Origin of

- Suffering? It is that craving which gives rise to rebirth, bound up with pleasure and lust, finding fresh delight now here, now there: that is to say sensual craving, craving for existence, and craving for non-existence’.
3. ‘And what, monks, is the Noble Truth of the Cessation of Suffering? It is the complete fading-away and extinction of this craving, its forsaking and abandonment, liberation from it, detachment from it’.
 4. ‘And what, monks, is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering? It is just this Noble Eightfold Path, namely: Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Concentration’.

[From LDB 10.18-21 Mahāsatipaṭṭhāna Sutta]

THE DUTIES TO THE FOUR NOBLE TRUTHS ARE EXPLAINED AS:

“Of these Four Noble Truths, bhikkhus, there is a noble truth that is to be fully understood; there is a noble truth that is to be abandoned; there is a noble truth that is to be realized; there is a noble truth that is to be developed”.

[From CDB 56.29 To Be Fully Understood Sutta]

FOUR LEVELS OF AWAKENING:

There are four levels of awakening, each more exalted than the one before it, culminating in Arahantship. The first level is known as a Stream-enterer, who has broken the three lower fetters of personality view (sakkāyadiṭṭhiṃ), clinging to practices [rites and rituals] (sīlabbataparāmāsaṃ), and doubt (vicikicchā) and irreversibly entered the stream of dhamma. A Stream-enterer is assured to be liberated in no more than seven life-times and is also assured not to be reborn in the lower destinations.

The second level is called Once-returner, who will return only once to the human world and make an end of the suffering. She hasn’t broken any additional fetters but has significantly worn down the two lower fetters of lust (kāmacchandaṃ) and ill-will (byāpādaṃ).

The third level is a Non-returner who has broken the remaining two lower fetters of lust (kāmacchandaṃ) and ill-will (byāpādaṃ) that ties one to the sense-sphere (kāma-bhavā). She will be reborn in the pure abodes (form-sphere, rūpa-bhavā), and be liberated there.

The final level is the Arahant who has additionally broken the

five higher fetters of lust for both form-sphere and formless sphere (rāgaṃ), conceit (mānaṃ), restlessness (uddhaccaṃ), and ignorance (avijjaṃ), and is liberated here and now with residue. She has no further becoming left and with the end of this life, she will enter Nibbāna without residue.

FOUR BONDS AND FLOODS (YOGĀ OR OGHĀ):

1. Sensuality (kāmayogo)
2. Existence (bhavayogo)
3. Views (diṭṭhiyogo)
4. Ignorance (avijjāyogo)

[From CDB 45.171 Ogha (Floods) Sutta and CDB 45.172 Yoga (Bonds) Sutta]

FIVE AGGREGATES (PAÑCA KHANDHĀ):

No.	Aggregate	Simile
1	Form (rūpa)	Lump of Foam (pheṇapiṇḍaṃ)
2	Feeling (vedanā)	Water Bubble (udakapubbulaṃ)
3	Perception (saññā)	Mirage (marīcīkā)
4	Volitional Formations (saṅkhārā)	Plantain Trunk (kadalikkhandhaṃ)
5	Consciousness (viññāna)	Magic trick (māyaṃ)

[From CDB 22.95]

FIVE FACULTIES AND FIVE POWERS (PAÑCA INDRIYĀNI AND PAÑCA BALĀNI):

1. Confidence (Saddhā): “And what, bhikkhus, is the faculty of faith? Here, bhikkhus, the noble disciple is a person of faith, one who places faith in the enlightenment of the Tathāgata thus: ‘The Blessed One is an arahant, perfectly enlightened, accomplished in knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.’
2. Energy (vīriya): “And what, bhikkhus, is the faculty of energy? Here, bhikkhus, the noble disciple dwells with energy aroused for the abandoning of unwholesome states and the acquisition of wholesome states; he is strong, firm in exertion, not shirking the responsibility of cultivating wholesome states. This is called the faculty of energy.
3. Mindfulness (sati): “And what, bhikkhus, is the faculty of

- mindfulness? Here, bhikkhus, the noble disciple is mindful, possessing supreme mindfulness and discretion, one who remembers and recollects what was done and said long ago. This is called the faculty of mindfulness.
4. Concentration (samādhī): “And what, bhikkhus, is the faculty of concentration? Here, bhikkhus, the noble disciple gains concentration, gains one-pointedness of mind, having made release the object. This is called the faculty of concentration.
 5. Wisdom (paññā): “And what, bhikkhus, is the faculty of wisdom? Here, bhikkhus, the noble disciple is wise; he possesses wisdom directed to arising and passing away, which is noble and penetrative, leading to the complete destruction of suffering. This is called the faculty of wisdom”.

[From CDB 48.9 Paṭhamavibhaṅga (Analysis(1)) Sutta and CDB 50.1]

FIVE HINDRANCES (PAÑCA NĪVARANĀ OR PAÑCA ĀVARANĀ):

No.	Hindrance	Simile for hindrance	Simile for freedom from hindrance
1	sensual desire (kāmacchando)	a bowl of water mixed with lac, turmeric, blue dye, or crimson dye	release from debt
2	ill will (byāpādo)	a bowl of water being heated over a fire, bubbling and boiling	recovery from sickness
3	dullness and drowsiness (thina-middhaṃ)	a bowl of water covered over with algae and water plants	release from prison
4	restlessness and remorse (uddhacca-kukkuccaṃ)	a bowl of water stirred by the wind, rippling, swirling, churned into wavelets	release from slavery
5	doubt (vicikicchā)	a bowl of water that is cloudy, turbid, and muddy, placed in the dark	crossing a wilderness safely

[From NDB 5.193 Saṅgārava Sutta, simile for freedom from hindrance from MLDB 39.14 Mahāassapura Sutta]

ATTACHMENTS (SAṄGĀ) – FIVE AND SEVEN:

1. **Five:** attachments of lust, hate, delusion, conceit, views (rāgadosamohamānadiṭṭhisāṅgānaṃ)
UD 4 Humhuṅka (Conceited) Sutta calls them swellings

(ussadā).

2. **Seven:** attachment to craving, views, conceit, anger, ignorance, defilements, bad conduct (taṇhāsaṅgo, diṭṭhisaṅgo, mānasaṅgo, kodhasaṅgo, avijjāsaṅgo, kilesasaṅgo, duccaritasāṅgo)

[Five from Commentary on THAG V15 and Commentary on UD 4 Huṃhuṅka (Conceited) Sutta, Seven from Commentary on ITI 94 Upaparikkha (Examination) Sutta]

SEVEN FACTORS OF ENLIGHTENMENT (SATTA BOJJAṆĠĀ):

1. mindfulness (sati)
2. discrimination of states (dhammavicaya)
3. energy (vīriya)
4. rapture (pīti)
5. tranquility (passaddhi)
6. concentration (samādhi)
7. equanimity (upekkhā)

[From CDB 46.1 Himavanta (Himālaya) Sutta]

NOBLE EIGHTFOLD PATH OR STREAM (ARIYO ATTHAṆGIKO MAGGO OR SOTAM):

1. Right View (sammādiṭṭhi)
2. Right Thought (sammāsaṅkappo)
3. Right Speech (sammāvācā)
4. Right Action (sammākammanto)
5. Right Livelihood (sammāājīvo)
6. Right Effort (sammāvāyāmo)
7. Right Mindfulness (sammāsati)
8. Right Concentration (sammāsamādhi)

[From LDB 10.21 Mahāsatipaṭṭhāna Sutta]

TEN FETTERS (SAMYOJANĀ):

FIVE LOWER OR GROSS FETTERS (ORAMBHĀGIYA OR THŪLAṀ SAMYOJANAM):

1. personality view (sakkāyadiṭṭhiṃ)
2. lust (kāmacchandaṃ)
3. ill-will (byāpādaṃ)
4. clinging to rites and rituals (sīlabbataparāmāsaṃ)
5. doubt (vicikicchaṃ)

FIVE HIGHER OR SUBTLE FETTERS (UDDHAMBHĀGIYA OR AṆUṢ SAMYOJANAM):

1. lust for becoming in form-sphere (ruparāgaṃ)
2. lust for becoming in formless sphere (aruparāgaṃ)
3. conceit (mānaṃ)
4. restlessness (uddhaccaṃ)
5. ignorance (avijjaṃ)

[From THIG V165 and V167]

TEN MERITS (PUÑÑĀ):

1. Renunciation
2. Giving (Donating)
3. Energy (Energetic Endeavor)
4. Patience
5. Virtues
6. Wisdom
7. Loving-Friendliness
8. Strong Determination
9. Truth
10. Equanimity

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-bhavā), the form-sphere (rūpa-bhavā), and the formless-sphere (arūpa-bhavā).
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.

EPITHETS OF LORD BUDDHA

(Pāli terms sorted in English alphabetical order)

<i>Pāli</i>	<i>English</i>
<i>abhisambuddhaṃ, abhisambuddho, abhisambuddhā, abhisambujjhati</i>	dully awakened
<i>aggamakkhāyati</i>	proclaimed to be foremost
<i>bhagavato, bhagavatā, bhagavati, bhagavā, bhagavantam</i>	Blessed One [also for Lord Koṇāgamana]
<i>bhisakko</i>	physician
<i>buddhaṃ, buddho [and variations]</i>	Buddha
<i>buddhamasayhasāhinam</i>	endurer of unendurable
<i>devamanussaseṭṭham, devamanussaseṭṭhā</i>	best of devā and humans
<i>lokavidū</i>	knower of the world
<i>mahesiṃ, mahesi, mahesibhi, mahesino, mahesinā</i>	great sage
<i>payatapāṇi, payatapāṇī</i>	purified-handed
<i>purisadammasārathi</i>	trainer of tamable men
<i>purisuttamo</i>	best of men
<i>sallakatto</i>	surgeon
<i>samantacakkhu</i>	omni-seer
<i>sambuddhānam</i>	self-enlightened
<i>sammāsambuddho, sammāsambuddham</i>	rightly self-enlightened
<i>sugataṃ, sugato, sugatassa</i>	well-gone one
<i>sumedho</i>	intelligent
<i>tathākārī</i>	so he does
<i>tathāvādī</i>	so he says
<i>vijjācaraṇasampanno</i>	endowed with knowledge and conduct
<i>yācayogo</i>	generous
<i>yathākārī</i>	as he does
<i>yathāvādī</i>	as he says

EPITHETS OF NIBBĀNA (IN THIS BOOK)

(Pāli terms sorted in English alphabetical order)

<i>Pāli</i>	English
<i>abhūtaṃ</i>	unbecome
<i>aggadhamma</i>	foremost dhamma
<i>ajātaṃ</i>	unborn
<i>akataṃ</i>	unmade
<i>akutobhayaṃ</i>	fearless
<i>amataṃ, amatassa</i>	undying
<i>asamuppannaṃ</i>	un arisen
<i>asaṅkhatāṃ, asaṅkhatā</i>	unformed
<i>āsavakkhayaṃ, āsavakkhaya</i>	end of taints
<i>asokaṃ</i>	unsorrowing
<i>atakkāvacaraṃ</i>	dwelling doubtless, beyond logic
<i>dhuvaṃ</i>	certain
<i>dosakkhaya</i>	end of hatred
<i>mānasaṅkhaye</i>	full ending of conceit
<i>mohaikkhaya</i>	ending of delusion
<i>nibbānadhātu, nibbānadhātū, nibbānadhātuyo, nibbānadhātuyā</i>	Nibbāna element
<i>nibbānaṃ, nibbānāya, nibbānasseva</i>	Nibbāna
<i>nirodhadhātu</i>	cessation element
<i>nirodhaṃ, nirodho, nirodhe, nirodhāya</i>	cessation
<i>nissaraṇaṃ, nissaraṇiyā, nissāraṇīyā</i>	refuge, escape
<i>pāmojjakaraṇaṃ</i>	joyful
<i>rāgakkhaya</i>	ending of lust
<i>sabbasaṃyojanakkhaya, sabbasaṃyojanakkhaya</i>	ending of all fetters
<i>sambodhimanuttaraṃ</i>	unsurpassed self-enlightenment
<i>sambodhimuttama, sambodhimuttamaṃ</i>	best self-enlightenment
<i>sammāsambodhiṃ</i>	right self-enlightenment

<i>Pāḷi</i>	English
<i>santipadaṃ, santipade</i>	peaceful station
<i>santipadamanuttaraṃ</i>	unsurpassed peaceful station
<i>upadhikkhayaṃ, upadhisañkhaye</i>	full ending of possessions
<i>vimuttikkhandho</i>	aggregate of full-freedom
<i>virajaṃ</i>	dustless
<i>yogakkhemaṃ, yogakkhemā, yogakkhemassa, yogakkhemato</i>	refuge from bonds

EPITHETS OF NIBBĀNA (FROM CDB 43.1-43)

(Pāli terms sorted in English alphabetical order)

<i>Pāli</i>	English
<i>abbhutaṃ</i> (neuter)	amazing
<i>abyāpajjhaṃ</i>	unafflicted
<i>acchariyaṃ</i>	wonderful
<i>ajajjaraṃ</i>	unaging
<i>amataṃ</i>	deathless
<i>anālayo</i>	unadhesive
<i>anāsavaṃ</i>	taintless
<i>anataṃ</i>	uninclined
<i>anidassanaṃ</i>	unmanifest
<i>anītikadhammaṃ</i>	unailing state
<i>anītikaṃ</i>	unailing
<i>apalokitaṃ</i>	undisintegrating
<i>asaṅkhatam</i>	unconditioned
<i>dhuvaṃ</i>	stable
<i>dīpaṃ</i>	island
<i>khemam</i>	secure
<i>lenaṃ</i>	shelter
<i>mutti</i> (feminine)	freedom
<i>nibbānaṃ</i>	Nibbāna
<i>nippapañcaṃ</i>	unproliferated
<i>nipunaṃ</i>	subtle
<i>pañītaṃ</i>	sublime
<i>pāraṃ</i>	far shore
<i>saccaṃ</i>	truth
<i>santaṃ</i>	peaceful
<i>saraṇaṃ</i>	refuge
<i>sivaṃ</i>	auspicious
<i>suddhi</i> (feminine)	purity
<i>sududdasaṃ</i>	very difficult to see
<i>tāṇaṃ</i>	asylum
<i>taṇhākkhayaṃ</i>	destruction of craving
<i>virāgo</i> (masculine)	dispassion

EPITHETS OF AN ARAHANT

(Pāli terms sorted in English alphabetical order)

1. While reading the epithets below, please keep in mind that many of the terms describe a trainee, one who is on the path to Arahant hood. The same term, after reaching the arahant hood, describe an Arahant who has perfected that particular quality.
2. The selection of epithets below is a selective process so necessarily some must have been left out. Also, when the same epithet was used to describe both Lord Buddha and an Arahant disciple, it was classified under the Epithets of an Arahant. When an epithet was used to describe only Lord Buddha, it was classified under the Epithets of Lord Buddha.
3. All the qualities of an Arahant are possessed by Lord Buddha, and in a complete measure. The converse is NOT true.

<i>Pāli</i>	<i>English</i>
<i>abhiññāvossito</i>	perfected in higher knowledges
<i>abyāpajjhārāmaṇi</i> , <i>abyāpajjhārāmo</i> , <i>abyāpajjārāmo</i> , <i>abyābajjhārāmo</i> , <i>abyāpajjhārāmā</i> , <i>abyāpajjhārāmānaṇi</i>	fond of non-ill-will
<i>abyāpajjharataṇi</i> , <i>abyāpajjharato</i> , <i>abyāpajjharatā</i> , <i>abyāpajjharatānaṇi</i>	delight in non-ill-will
<i>abyāpannacitto</i>	with a mind of non-ill-will
<i>adayhamānena</i>	not burning
<i>adhigacchati</i> , <i>adhigatā</i> , <i>adhigantabbam</i> , <i>adhigamāya</i> , <i>adhigamāyā</i>	enter upon realization
<i>adutthassa</i>	non-hateful
<i>aggadhammasamāhito</i>	restrained by foremost Dhamma
<i>aggappatto</i>	reached foremost
<i>agiddho</i>	greedless
<i>āhuneyyo</i> , <i>āhuneyyā</i>	worthy of gifts
<i>akatakibbisso</i>	one who has not done wrong
<i>akataluddo</i>	one who has not done cruelty
<i>akatapāpo</i>	one who has not done evil
<i>akathamkathī</i>	doubtless

<i>PāḲi</i>	English
<i>akkheyyasampanno</i>	endowed with declaration
<i>akuppā</i>	unwavering
<i>alaṃsamakkhātāro</i>	indeed full declarer
<i>ālokaḱaraṇā, ālokaḱarātīpi</i>	light-maker
<i>amaccharā, amaccharī</i>	unmiserly
<i>amohayī</i>	undeluded
<i>anabhijjhālu</i>	non-covetous
<i>anādāno</i>	unclinging
<i>anapekkhino</i>	disinterested
<i>anāsavaṃ, anāsavo</i>	taintless
<i>anāvaram</i>	unobstructed
<i>anejo, anejassa</i>	imperturbable
<i>anīghaṃ, anīgho</i>	griefless
<i>anirāḱatajjhānā,</i> <i>anirāḱatamajjhānānaṃ</i>	not-neglect jhānā
<i>anissitena</i>	not dependent
<i>añjalikaraṇīyo</i>	worthy of respect
<i>antamakāsi</i>	made an end
<i>antimadehadhāriṃ,</i> <i>antimadehadharo</i>	bearing the last body
<i>anuddhato, anuddhatā</i>	non-restless
<i>anukampakā</i>	compassionate
<i>anupavāḱakā</i>	not fault-finder
<i>anupāyāsaṃ</i>	without despair
<i>anupayo, anūpayo</i>	unattached
<i>anuppattasadattho</i>	reached goal
<i>anussadaṃ</i>	non-haughty
<i>apadutṭhamanasaṅkappo</i>	non-polluted mind and intention
<i>apahānadhammaṃ</i>	unabandoning Dhamma
<i>aparilāhaṃ</i>	not burning
<i>aparitassato</i>	not thirsting, not craving
<i>appakiccassa</i>	has few duties
<i>appamādaṃ, appamādo,</i> <i>appamatto, appamattā,</i> <i>appamattassa</i>	heedfulness
<i>appamādaratā</i>	delighting in heedfulness
<i>appamāḱavīhāriṇo</i>	dwelling heedfully
<i>appamiddho</i>	has little torpor
<i>apunabbhavāya</i>	without further becoming
<i>āradḱhavīriyo,</i> <i>āradḱhavīriyehi</i>	firm and energetic

<i>PāḲi</i>	English
<i>arahaṇi, arahataṇi, arahantaṇi, arahā, arahato, arahanto</i>	arahant
<i>ariyo, ariyāya, ariyānaṇi, ariyehi, ariyesu, ariyātipi</i>	noble one
<i>asāradaddho</i>	passion-less
<i>asekhena</i>	beyond training
<i>asitaṇi</i>	independent
<i>ātāpi, ātāpī, ātāpino</i>	ardent
<i>atthaddhā</i>	sensible
<i>atthaṇigato</i>	reached the goal
<i>avighātaṇi</i>	without vexation
<i>avikkhittaṇi, avikkhitte</i>	undistracted mind
<i>avisaṇaṇi, avisaṇe</i>	undiffused
<i>bahūpakāraṇi, bahūpakārā</i>	very helpful
<i>bahussuto</i>	learned
<i>bhāvanānuyogamanuyutto</i>	intent on developing
<i>bhāvanāpāripūriṇi</i>	complete development
<i>bhāvanettisaṇkhaya</i>	fully ending the lead to becoming
<i>bhavasamyoganaḡkhaya</i>	ending the fetter of becoming
<i>bhāvayati, bhāvetī, bhāvaye, bhāvetvā, bhāvayitvā, bhāvito, bhāvitā</i>	develops, develop, having developed
<i>bhāvayogavisaṇuyutto</i>	unyoked from bond of becoming
<i>bhāvitattaṇṇataraṇi</i>	has become developed
<i>bhāvitatto, bhāvitattoti, bhāvitattānaṇi</i>	developed
<i>bhayadassāvīnaṇi, bhayadassino, bhayadassāvī, bhayadassāvino</i>	seeing fear
<i>brahmabhūtaṇi</i>	become brahma
<i>brāhmaṇaṇi, brāhmaṇo, brāhmaṇā, brāhmaṇe, brāhmaṇassa, brāhmaṇena, brāhmaṇesu</i>	brāhmaṇa
<i>cakkhumā, cakkhumanto, cakkhumantoti, cakkhumatā</i>	one with eyes, seer
<i>cetosamathamānuyutto, cetosamathamānuyuttā, cetosamathamānuyuttānaṇi</i>	mind intent on concentration

<i>PāḲi</i>	English
<i>cetosamathasāmicim</i>	with mind correctly concentrated
<i>cetosucimanāsavaṃ</i>	mentally purified-taintless
<i>cetovimuttiṃ, cetovimutti, cetovimuttiyā</i>	fully freed mind
<i>cetovimuttisampannā</i>	endowed with fully freed mind
<i>chinnasamsayaṃ, chinnasamsayo, chinnasamsayā</i>	doubtless
<i>dakkhiṇeyyo, dakkhiṇeyye</i>	worthy of offerings
<i>dhammadāyādā</i>	Dhamma inheritors
<i>dhammajā</i>	born of Dhamma
<i>dhammajīvinam</i>	leading a life of Dhamma
<i>dhammamabhiññāya</i>	fully known Dhamma
<i>dhammamaññāya</i>	understood Dhamma
<i>dhammanimmitā</i>	made of Dhamma
<i>dhammānuddhammapaṭipannassa, dhammānuddhammapaṭipannoyanti</i>	practicing Dhamma in fullness
<i>dhammārāmo</i>	fond of Dhamma
<i>dhammarato</i>	delighting in Dhamma
<i>dhammasamvibhāgo</i>	sharing Dhamma
<i>dhammasārādhigamā</i>	entered upon Dhamma essence
<i>dhammaṭṭho</i>	established in dhamma
<i>dhīro, dhīrā</i>	patient one
<i>ditṭhivipassakaṃ</i>	seeing with insight
<i>dujjayamajjhabhū</i>	conquering hard to win
<i>dukkhassantakaro</i>	ender of suffering
<i>ekodibhūto</i>	become concentrated
<i>guttadvāratāya</i>	with guarded doors they
<i>hāsapaññānaṃ, hāsupaññānaṃ</i>	One with Lustrous Wisdom
<i>indriyasampanno</i>	endowed with faculties
<i>jāgaritaṃ, jāgarato, jagato, jāgaro, jāgarantā, jāgarassa, jāgariyaṃ, jāgariyena</i>	watchful, vigilant, awake
<i>jātikhayantadassiṃ, jātikhayantadassino</i>	seeing end and ending of births
<i>jhānalābhī</i>	gainer of jhāna
<i>jhānaratā</i>	delighting in jhāna
<i>kalyāṇadhammo, kalyāṇadhammā, kalyāṇadhammoti</i>	good-doer
<i>kalyāṇamitto</i>	good friend
<i>kalyāṇapañño, kalyāṇapaññoti</i>	good wisdom
<i>kalyāṇasīlo, kalyāṇasīloti</i>	one with good virtue

<i>Pāḷi</i>	English
<i>kāmayogavisamṃyutto</i>	unyoked from bond of sensual pleasures
<i>katabhīruttāno</i>	provided refuge
<i>katakalyāṇo</i>	done good
<i>katakaraṇīyo</i>	done what had to be done
<i>katakusalo</i>	done wholesome
<i>khīṇamānapunabbhavā</i>	conceitless and ended are further becomings
<i>khīṇapunabbhavā</i>	further becoming is ended
<i>khīṇāsavo</i>	taintless
<i>maccuḥāyino</i>	killer of death
<i>maccujaho</i>	abandoned death
<i>mānābhisamayā</i>	fully understanding the conceit
<i>mānaganthābhibhuno</i>	conquering the bond of conceit
<i>manomunimanāsavaṃ</i>	mentally silent sage, taintless
<i>māraṇjahaṃ, mārajahaṃ</i>	abandoned Māra
<i>mudito</i>	altruistic joy, rooting for others
<i>nakuhanā, nikkuhā</i>	deceitless
<i>naruttamā</i>	best of men
<i>nibbuto, nibbutassa</i>	liberated
<i>nicchāto</i>	passionless
<i>nillapā</i>	non-prattling
<i>nīpako, nīpakā</i>	prudent, clever, wise
<i>nirāso</i>	unrelated
<i>nirūpadhiṃ, nirūpadhi</i>	possession-less
<i>obhāsakarātipi</i>	luster maker
<i>ohitabhāro</i>	laid down the burden
<i>ottāpī, ottappī, ottappaṇca</i>	afraid of wrongdoing
<i>ovādakā</i>	advisor
<i>pabhaṇkarā, pabhaṇkarātipi</i>	radiance-maker
<i>pahitattoti, pahitattehi, pahitattassa</i>	resolutely
<i>pāhuneyyo</i>	worthy of hospitality
<i>pajjotakarātipi</i>	illuminator
<i>pamudito, pamuditassa</i>	altruistic joy, rooting for others
<i>paññāsampannā</i>	endowed with wisdom
<i>paññāvimuttiṃ, paññāvimuttiyā</i>	fully-freed by wisdom
<i>paññāuttaraṃ, paññāuttarā, paññāuttarānaṃ</i>	with surpassing wisdom

<i>PāḲi</i>	English
<i>pāragataṃ, pāragato, pāragatā, pāragatoti, pāragā, pāragu, pāraguṃ, pāraṅgato, pāraṅgatā parikkhīṇabhavaśaṃyojano</i>	gone to the far-shore completely ended fetter of becoming
<i>parinibbuto</i>	completely liberated, final passing-away
<i>paripuṇṇasikkhaṃ, paripuṇṇasekhaṃ, paripuṇṇasekkhaṃ parivīmaṃśamaṇo</i>	completely fulfilled training desirous of inquiring completely
<i>pātimokkhasaṃvaraśaṃvuto, pātimokkhasaṃvaraśaṃvutā, pātimokkhasaṃvaraśaṃvutānaṃ paṭisallānārāmaṃ, paṭisallānārāmānaṃ</i>	restrained by restraint of precepts fond of solitude
<i>paṭisallānaratā, paṭisallānaratānaṃ patissato</i>	delighting in solitude fully mindful
<i>pavivittehi</i>	detached
<i>pavivekāraṃaṃ, pavivekāraṃo, pavivekāraṃā, pavivekāraṃānaṃ pavivekarataṃ, pavivekarato, pavivekaratā, pavivekaratānaṃ</i>	fond of detachment delighting in detachment
<i>puṇṇakkhettaṃ, puṇṇakkhette purisājaṇṇa</i>	field of merits thoroughbred man
<i>raṇaṇjahā, raṇaṇjahātīpi</i>	abandoner of fight, abandoner of sinful
<i>rattindivamatanditā sabbābhibhū</i>	night and day, unremittingly all conquered
<i>sabbabhūtānukampako, sabbabhūtānukampī, sabbabhūtānukampino</i>	compassionate for all beings
<i>sabbaganthappamocano sabbalokaviśaṃyutto sabbarāgavirattassa</i>	completely freed from all bonds unyoked from all worlds non-delighting in all lust
<i>sabbasaṅkhārasamathaṃ sabbasattānukampī samādapakā</i>	all formations calmed compassionate for all beings rousers
<i>samādhisaṃpannā samaggarato</i>	endowed with concentration delighting in unity
<i>sāmaggiṭṭhagalo</i>	union-person

<i>PāḲi</i>	English
<i>samāhitaṃ, samāhito, samāhitā, samāhitassa</i>	restrained
<i>sammadaññā, sammadaññāya</i>	full understanding
<i>sammāditṭhikā</i>	one with right view
<i>sampahaṃsakā</i>	gladdening
<i>sampajāno, sampajānassa</i>	clearly knowing, deliberately knowing
<i>samuttejakā</i>	inspirer, inspiring
<i>saṃvutindriyo</i>	guarded in faculties
<i>sandassakā</i>	showing the path
<i>saṅgātigo</i>	surmounted attachment
<i>saṅkhyāṃ nopeti vedagū</i>	wise cannot be reckoned, wise are immeasurable
<i>santacittaṃ, santacittā</i>	peaceful minded
<i>santavuttimanuddhataṃ</i>	peaceful conduct, non-restless
<i>santo santipade rato</i>	peaceful one delighting in peaceful station
<i>santo, santā, sante</i>	peaceful, saintly
<i>sappuriso</i>	good person, person of integrity
<i>saṃrantimadhārīna</i>	bearers of the last body
<i>satādhipeyyā, satādhipeyyānaṃ</i>	reached mindfulness
<i>sataṃ, sato, satimā, satīmataṃ, satimanto, satassa, satimantova</i>	mindfulness, mindful
<i>sātatiṃ</i>	persevere
<i>satthavāhātip, satthavāhena</i>	caravan leader
<i>satthu, satthā, satthuno, satthārotipi</i>	teacher
<i>satthusāsanakārīno</i>	doer of the teacher's teaching
<i>sikkhamānaṃ, sikkhamānassa, sikkhamānāya</i>	desirous of training
<i>silasampannā</i>	endowed with virtues
<i>soceyyasampannaṃ</i>	endowed with purity
<i>tādīno, tādīnā, tādīsaṃ, tādīso, tādīsako</i>	thus one, such one
<i>tamonudaṃ, tamonudātīpi</i>	dispeller of darkness
<i>tathāgataṃ, tathāgato, tathāgatoti, tathāgatena, tathāgatassa, tathāgatassetā</i>	Untranslated [thus come or thus gone]
<i>tevijaṃ, tevijjo</i>	triple-knowledge bearer
<i>tinno</i>	crossed-over

<i>PāḲi</i>	English
<i>ukkādhārātipi</i>	fire-brand bearer
<i>upādānakkhayārāmaṃ</i>	fond of ending of clinging
<i>upadhippatinissaggaṃ</i>	renouncing possessions
<i>upalepabhayā, upalimpabhayā</i>	fearful of defilement
<i>upaṭṭhitassati</i>	established mindfulness
<i>uttamapuriso</i>	best man
<i>vedagū, vedaguno</i>	reached end of knowledge <i>literally beyond the Vedā</i>
<i>viḡānataṃ</i>	full knower
<i>viḡitasanḡāmaṃ, viḡitasanḡāmo</i>	having won battle
<i>viḡitāvī, viḡitvā</i>	winner, having won
<i>vimokkho, vimokkhena</i>	fully freed
<i>vimuttaṃ, vimutto, vimuttā,</i> <i>vimuttassa, vimuttīti, vimuttiyā,</i> <i>vimuccati, vimuccanti</i>	fully-freed,
<i>vimuttiñāṇadassanasampannā</i>	endowed with knowledge and vision of freedom
<i>vimuttisampannā</i>	endowed with full-freedom
<i>viññāpakā, viññāpanāya</i>	instructor, to be instructed
<i>viññū</i>	wise, intelligent, understanding
<i>vippamutto</i>	fully freed
<i>vippasanno, vippasannassa,</i> <i>vippasannena</i>	very happy
<i>virāḡūpasame</i>	lustless-appeased
<i>virūḡhabrahmacariyā</i>	growing in the holy life
<i>visamyutto</i>	unyoked
<i>visantaraṃ, vesantaraṃ,</i> <i>vissantaraṃ</i>	crossed-over poison
<i>vītagedhassa</i>	greed-less
<i>vītamaccharā</i>	miserliness-less
<i>vītasāradam</i>	foolishness-less
<i>vītatanho, vītatanhā</i>	craving-less
<i>vūsitabrahmacariyo</i>	lived the holy-life

SIMILES AND METAPHORS

(Similes and Metaphors sorted in English alphabetical order. Usually similes are indicated by va, iva, yathā, sama, sadisa, opama, etc.

Others would be metaphors or comparisons.)

Similes and Metaphors	Sutta and Verse
[scorching hot] iron ball [fire-flame]	2.2.11(48)-V94, 3.5.2(91)-V206
crocodiles-demons (women)	3.2.10(69), 4.1.10(109)
fire-brand from the pyre	3.5.2(91)
foul-fish	3.3.7(76)-V153
fragrance	3.3.7(76)-V154
hurricane waves	3.2.10(69)
kusa grass	3.3.7(76)-V153
lake unstirred by wind	3.5.3(92)-V208
medicine-star	1.3.7(27)
moon:	
moon-light	1.3.7(27)
moon freed from the cloud cover	3.3.5(74)-V143
palm fruit cut from the tie	3.4.9(88)-V189
person:	
rainless	3.3.6(75)
partly raining	3.3.6(75)
fully raining	3.3.6(75)
poisoned arrow contaminating quiver	3.3.7(76)-V152
poison-pot (throwing in the ocean)	3.4.10(89)-V197
river current (is craving)	4.1.10(109)
star-light	1.3.7(27)
sun:	
ascending in the sky	1.3.7(27)
rising	3.4.10(88)-V192
brilliant	3.1.10(59)
tagara leaf	3.3.7(76)-V154
Vepulla mountain	1.3.4(24)-V33, V34
water-drop on lotus	3.4.9(88)-V186
waves (anger and despair)	3.2.10(69), 4.1.10(109)
whirlpools (five characteristics of sensual pleasures)	3.2.10(69), 4.1.10(109)

PĀḲI-ENGLISH GLOSSARY

(PāḲi terms sorted in English alphabetical order – PāḲi terms in bold are PāḲi 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: *bahuvighātā*, *virajam*, *virajjham*, *virajjanti*, *visaṃyuttam*, *visaṃyuttā*].
5. *vīta** = without.
6. *du* and *ku* as a prefix usually means bad, ill, not good, lacking, 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.)

<i>PāḲi</i>	English
<i>abaddho</i> (<i>a</i> + <i>baddho</i>)	untied (not + tied)
<i>abbhagghanā</i> (<i>abbha</i> + <i>ghanā</i>)	thick cloud cover (clouds + dense)
<i>abbhuggamamāno</i> (<i>abhi</i> + <i>uggamamāno</i>)	fully risen (fully + risen)
<i>abbhussakkamāno</i>	ascending
<i>abhabbo</i> (<i>a</i> + <i>bhabbo</i>), <i>abhabbā</i>	incapable (in + capable)
<i>abhāsiya</i> (considered a problematic usage)	spoke
<i>ābhassarūpago</i> (<i>ābhassara</i> + <i>upago</i>)	went to ābhassara heaven
<i>abhavissa</i>	would have been
<i>abhibhū</i> , <i>abhibhūto</i> , <i>abhibhūtā</i> , <i>abhibhuyya</i>	conqueror, conquered
<i>abhihacca</i>	striking
<i>abhi jānaṃ</i> (<i>abhi</i> + <i>jānaṃ</i>), <i>abhi jānāmi</i>	fully knowing (fully + knowing), I fully know
<i>abhi jhā</i> , <i>abhi jhālu</i>	covetousness, covetous
<i>abhi lāpāyaṃ</i>	idle talk, prattling, topic of conversation
<i>abhinandanti</i> (<i>abhi</i> + <i>nandanti</i>)	pleasing (well + pleasing)
<i>abhinivejjetvā</i>	having inclined

<i>Pāli</i>	English
<i>abhiññā</i> (<i>abhi</i> + <i>ññā</i>), <i>abhiññāya</i> (<i>see pariññā</i>)	higher knowledges, full knowledge
<i>abhiññatthaṃ</i> , <i>abhiññatthañceva</i> (<i>abhiññā</i> + <i>atthaṃ</i> + <i>ca</i> + <i>eva</i>)	for full knowledge (full knowledges + goal + too + thus)
<i>abhiññāvosito</i> (<i>abhiññā</i> + <i>vosito</i>) (<i>see vosānam</i>)	perfected in higher knowledges (higher + knowledges + perfected in) [Arahant]
<i>abhisambuddhaṃ</i> (<i>abhi</i> + <i>sambuddhaṃ</i>), <i>abhisambuddho</i> , <i>abhisambuddhā</i> , <i>abhisambujjhati</i> <i>abhisandantova</i> , <i>abhisandentova</i>	fully awakened (fully + awakened) [Lord Buddha]
<i>abhisapāyaṃ</i> (<i>abhi</i> + <i>sapāyaṃ</i>), <i>abhisāpāyaṃ</i> , <i>abhisāpoyam</i> <i>abhivihacca</i> (<i>abhi</i> + <i>vihacca</i>)	well cursed (well + cursed)
<i>abhivijjiya</i> (<i>abhi</i> + <i>vijjiya</i>)	destroying
<i>abhūtāṃ</i> (<i>a</i> + <i>bhūtāṃ</i>)	well-won (well + won)
<i>abhūtavādī</i> (<i>a</i> + <i>bhūta</i> + <i>vādī</i>)	unbecome (without + becoming) [Nibbāna]
<i>abrahmacārī</i> (<i>a</i> + <i>brahmacārī</i>)	liar (not + happened + speaker)
<i>abrahmacariyena</i> (<i>a</i> + <i>brahmacariyena</i>)	not a farer of holy-life (not + farer of holy-life)
<i>abyāpādavitaṃ</i> (<i>a</i> + <i>byāpāda</i> + <i>vitakko</i>)	by not faring holy-life (not + faring holy-life)
<i>abyāpajjhaṃ</i> (<i>a</i> + <i>byāpajjhaṃ</i>), <i>abyāpajjam</i> , <i>abyābajjhaṃ</i>	thought of non-ill-will (non + ill-will + thought)
<i>abyāpajjhārāmaṃ</i> (<i>a</i> + <i>byāpajjhā</i> + <i>rāmaṃ</i>), <i>abyāpajjhārāmo</i> , <i>abyāpajjārāmo</i> , <i>abyābajjhārāmo</i> , <i>abyāpajjhārāmā</i> , <i>abyāpajjhārāmānaṃ</i>	without ill-will (no + ill-will + I)
<i>abyāpajjharataṃ</i> (<i>a</i> + <i>byāpajjha</i> + <i>rataṃ</i>), <i>abyāpajjharato</i> , <i>abyāpajjharatā</i> , <i>abyāpajjharatānaṃ</i>	fond of non-ill-will (non + ill-will + fond) [Arahant]
<i>abyāpannacitto</i> (<i>a</i> + <i>byāpanna</i> + <i>citto</i>)	delight in non-ill-will (non + ill-will + delight) [Arahant]
<i>acakkhukaraṇo</i> , <i>acakkhukaraṇā</i> (<i>a</i> + <i>cakkhukaraṇā</i>)	with a mind of non-ill-will (non + ill-will + mind) [Arahant]
	not producing vision (not + vision-maker)

<i>PāḲi</i>	English
<i>ācāragocarasampanno</i> , <i>ācāragocarasampannā</i> , (<i>ācāra</i> + <i>gocara</i> + <i>sampanno</i>), <i>ācāragocarasampannānaṃ</i>	endowed with conduct and alms- refuge (conduct + alms-refuge + endowed)
<i>ācariyabhariyāti</i> (<i>ācariya</i> + <i>bhariyā</i> + <i>ti</i>)	wife of teacher (teacher + wife + is)
<i>accatāri</i>	crossed-over
<i>acchādetvā</i>	having put-on
<i>acche</i>	sit, sitting
<i>acchecchi</i> , <i>acchejji</i> , <i>acchijji</i> (see <i>chijjati</i> , <i>ucchijjati</i>)	cut-off
<i>adakkhi</i>	saw
<i>adatvā</i> (<i>a</i> + <i>datvā</i>)	ungiven (not + having given)
<i>aḍayhamānena</i> (<i>a</i> + <i>ḍayhamānena</i>)	not burning (not + burning) [Arahant]
<i>adda</i>	sees, moist
<i>addhā</i> , <i>addhānaṃ</i>	times
<i>addhāsuttaṃ</i> (<i>addhā</i> + <i>suttaṃ</i>)	times sutta (times + sutta)
<i>adesayi</i>	preached
<i>adhammaṃ</i> (<i>a</i> + <i>dhammaṃ</i>)	not Dhamma (not + Dhamma)
<i>adhammaṭṭho</i> (<i>a</i> + <i>dhammaṭṭho</i>)	unestablished in Dhamma (not + Dhamma established)
<i>adhammavitakkaṃ</i> (<i>a</i> + <i>dhamma</i> + <i>vitakkaṃ</i>)	not Dhamma thought (not + Dhamma + thought)
<i>adhigacchati</i> , <i>adhigatā</i> , <i>adhigantabbaṃ</i> , <i>adhigamāya</i> , <i>adhigamāyā</i>	enter upon [realization], entered upon [realization] [Arahant]
<i>adhigaṇhāti</i> , <i>adhiggahitā</i> (see <i>adhiggahetvā</i>)	fully possessed [surpassing]
<i>adhiggahetvā</i> (see <i>adhigaṇhāti</i> , <i>adhiggahitā</i>)	surpassing [fully possessed]
<i>adhivacanaṃ</i>	designation
<i>adhivāseti</i>	consent
<i>ādicco</i> , <i>ādiccova</i> (<i>ādicco</i> + <i>iva</i>)	sun, like sun (sun + like)
<i>ādiccovudayaṃ</i> (<i>ādicco</i> + <i>v</i> + <i>udayaṃ</i>)	sunrise (sun + rise)
<i>ādikalyāṇaṃ</i> (<i>ādi</i> + <i>kalyāṇaṃ</i>)	good in the beginning (beginning + good)

<i>Pāli</i>	English
<i>adinnādānā</i> (<i>a + dinnā + dānā</i>)	ungiven donation (not + given + donation) <i>Second of the five precepts is to abstain from this.</i>
<i>adukkhamasukhaṃ,</i> <i>adukkhamasukhā</i> (<i>a + dukkhaṃ + a + sukhā</i>)	neither suffering nor happiness (not + suffering + not + happiness)
<i>aduṭṭhassa</i> (<i>a + duṭṭhassa</i>)	non-hateful [Arahant]
<i>āgacchantūti, āgacchatūti</i>	coming back, come
<i>āgāmī, āgamiṣsa</i>	returner, returning
<i>āgantā, āgantoṃ, āgantāro</i>	come back, came, having come, one who has come [returned, having returned, one who has returned]
<i>agārasmā</i>	from home
<i>aggadhammasamāhito</i> (<i>agga + dhamma + samāhito</i>)	restrained by foremost Dhamma (foremost + Dhamma + restrained) [Arahant]
<i>aggaṃ, aggo, agge, aggamhi,</i> <i>aggato, aggassa, aggasmim</i> <i>aggamakkhāyati</i> (<i>aggaṃ + akkhāyati</i>)	foremost proclaimed to be foremost (foremost + proclaimed to be) [Lord Buddha]
<i>aggappasādā</i> (<i>agga + p + pasādā</i>)	foremost confidence (foremost confidence)
<i>aggappasādasuttaṃ</i> (<i>agga + p + pasāda + suttaṃ</i>)	foremost confidence sutta (foremost + confidence + sutta)
<i>aggappatto</i> (<i>agga + p + patto</i>)	reached foremost (foremost + reached) [Arahant]
<i>aggi, aggī</i>	fire
<i>aggisikhūpamo</i> (<i>aggi + sikhā + ūpamo</i>)	simile for fire-flame (fire + flame + simile)
<i>aggisuttaṃ</i> (<i>aggi + suttaṃ</i>)	fire sutta (fire + sutta)
<i>agiddho</i> (<i>a + giddho</i>)	greedless (without + greed) [Arahant]
<i>aguttadvāro, aguttadvāratāya</i> (<i>a + gutta + dvāra + tāya</i>)	with unguarded doors they (not + guarded + doors + they)
<i>aguttāni, aguttānidha</i> (<i>a + guttāṃ + idha</i>)	unguarded here (not + guarded + here)
<i>ahaṃ, ahañca</i> (<i>ahaṃ + ca</i>)	I, I too (I + too)
<i>ahamasmi</i> (<i>ahaṃ + asmi</i>)	I am (I + am)

<i>PāḲi</i>	English
<i>āhāranettippabhavaṃ</i> (<i>āhāra</i> + <i>netti</i> + <i>p</i> + <i>pabhavaṃ</i>)	nutriment lead to becoming (nutriment + lead + to becoming)
<i>ahirikaṃ</i> (<i>a</i> + <i>hirikaṃ</i>), <i>ahiriko</i>	shameless (without + shame)
<i>ahitāya</i> (<i>a</i> + <i>hitāya</i>)	non-welfare (non + welfare)
<i>ahorattaṃ</i> (<i>aho</i> + <i>rattaṃ</i>)	long time (day + night)
<i>ahosiṃ</i>	I was
<i>āhu</i>	they have said
<i>āhuneyyo</i> , <i>āhuneyyā</i> (see <i>pāhuneyyo</i> , <i>sāhuneyyakāni</i>)	worthy of gifts [Arahant]
<i>ajānato</i> (<i>a</i> + <i>jānato</i>), <i>ajānantā</i>	one who doesn't know (not + knowing)
<i>ajātaṃ</i> (<i>a</i> + <i>jātaṃ</i>)	unborn (not + born) [Nibbāna]
<i>ajātasuttaṃ</i> (<i>a</i> + <i>jāta</i> + <i>suttaṃ</i>)	unborn sutta (not + born + sutta)
<i>ajeḷakā</i> (<i>aja</i> + <i>elaka</i>)	goats-sheep (goats + sheep)
<i>ājīvikāpakatā</i> (<i>ājīvika</i> + <i>apakatā</i>)	deprived of livelihood (livelihood + deprived)
<i>ajjhāgāre</i> (<i>adhi</i> + <i>agāre</i>)	at home (at + home)
<i>ajjhattaṃ</i> , <i>ajjhattikaṃ</i> , <i>ajjhattikānaṃ</i>	internally
<i>ajjhāvasatī</i> (<i>adhi</i> + <i>āvasatī</i>)	living, settling down
<i>akaraṇīyanti</i> , <i>akāriya</i> (<i>a</i> + <i>kāriya</i>)	undone (not + done)
<i>akarontopi</i> (<i>a</i> + <i>karonto</i> + <i>api</i>)	not doing too [not attending too] (not + doing + too)
<i>ākāsaṃ</i> , <i>ākāsagataṃ</i> (<i>ākāsa</i> + <i>gataṃ</i>)	sky, gone to sky (sky + gone)
<i>akatabhīruttāṇo</i> (<i>a</i> + <i>kata</i> + <i>bhīruttāṇo</i>) (see <i>katabhīruttāṇo</i>)	one who has not provided refuge (not + provided + refuge)
<i>akatakalyāṇo</i> (<i>a</i> + <i>kata</i> + <i>kalyāṇo</i>) (see <i>katakalyāṇo</i>)	one who has not done good (not + done + good)
<i>akatakibbiso</i> (<i>a</i> + <i>kata</i> + <i>kibbiso</i>) (see <i>katakibbiso</i>)	one who has not done wrong (not + done + wrong) [Arahant]
<i>akatakusalo</i> (<i>a</i> + <i>kata</i> + <i>kusalo</i>) (see <i>katakusalo</i>)	one who has not done wholesome (not + done + wholesome)
<i>akataluddo</i> (<i>a</i> + <i>kata</i> + <i>luddo</i>) (see <i>kataluddo</i>)	one who has not done cruelty (not + done + cruelty) [Arahant]
<i>akataṃ</i> (<i>a</i> + <i>kataṃ</i>)	unmade (not + made) [Nibbāna]
<i>akatapāpo</i> (<i>a</i> + <i>kata</i> + <i>pāpo</i>) (see <i>katapāpo</i>)	one who has not done evil (not + done + evil) [Arahant]

<i>Pāḷi</i>	English
<i>akathaṃkathī</i> (<i>a</i> + <i>kathaṃkathī</i>)	doubtless (not + doubtful) [Arahant]
<i>akatvā</i> (<i>a</i> + <i>katvā</i>)	not having done (not + having done)
<i>akatvākusalaṃ</i> (<i>a</i> + <i>katvā</i> + <i>kusalaṃ</i>)	not having done wholesome (not + having done + wholesome)
<i>akkhātāraṃ</i>	declarer
<i>akkheyyaṃ</i> , <i>akkheyyaṇca</i> (<i>akkheyyaṃ</i> + <i>ca</i>), <i>akkhāsi</i> , <i>akkhāto</i> , <i>akkhātā</i>	declare, declared
<i>akkheyyasampanno</i> (<i>akkheyya</i> + <i>sampanno</i>)	endowed with declaration (declaration + endowed) [Arahant]
<i>akkheyyasaññīno</i> (<i>akkheyya</i> + <i>saññīno</i>)	perceptive/aware/conscious of declaration
<i>akkheyyasmiṃ</i> (<i>akkheyya</i> + <i>asmiṃ</i>)	declare here
<i>akovide</i> (<i>a</i> + <i>kovide</i>)	unskillful (not + skillful)
<i>akubbato</i> (<i>a</i> + <i>kubbato</i>)	undoing (not + doing)
<i>akuppā</i> (<i>a</i> + <i>kuppā</i>)	unwavering (not + wavering) [Arahant]
<i>akusalaṃ</i> (<i>a</i> + <i>kusalaṃ</i>), <i>akusale</i> , <i>akusalānaṃ</i>	unwholesome (not + wholesome)
<i>akusalamūlaṃ</i> (<i>a</i> + <i>kusalaṃ</i> + <i>mūlaṃ</i>), <i>akusalamūlāni</i> , <i>akusalamūlānī</i>	root of unwholesome (not + wholesome + root)
<i>akusalavitakkā</i> (<i>a</i> + <i>kusala</i> + <i>vitakkā</i>)	unwholesome thoughts (not + wholesome + thoughts)
<i>akutobhayaṃ</i> (<i>akuto</i> + <i>bhayaṃ</i>)	fearless (whence + fear) [Nibbāna]
<i>alaṃsamakkhātāro</i> (<i>alaṃ</i> + <i>saṃ</i> + <i>akkhātāro</i>)	indeed full declarer (indeed + full + declarer) [Arahant]
<i>ālayasamugghāto</i> (<i>ālaya</i> + <i>saṃ</i> + <i>ugghāto</i>)	removing the residence (residence + fully + shaking)
<i>alittamupalimpati</i> (<i>a</i> + <i>littaṃ</i> + <i>upalimpati</i>)	smearing the unsmeared (not + smeared + smearing)
<i>ālokakaraṇā</i> , <i>ālokakarātipi</i> (<i>āloka</i> + <i>karā</i> + <i>ti</i> + <i>pi</i>)	light-maker (light + maker + is + too) [Arahant]
<i>ālopo</i> (see <i>piṇḍiyālopo</i>)	morsel
<i>amaccehi</i>	confidant
<i>amaccharā</i> (<i>a</i> + <i>maccharā</i>), <i>amaccharī</i>	unmiserly (no + miserliness) [Arahant]
<i>amataṃ</i> (<i>a</i> + <i>matam</i>), <i>amatassa</i>	undying (not + dying) [Nibbāna]

<i>PāḲi</i>	English
<i>amattaññū</i> (<i>a</i> + <i>mattaññū</i>)	immoderate eater (not + moderate eater)
<i>amattaññūtāya</i> (<i>a</i> + <i>mattaññūtāya</i>)	immoderation (not + moderation)
<i>ambho</i>	mister, hi there, you rascal (!)
<i>āmisadānañca</i> (<i>āmisā</i> + <i>dānaṃ</i> + <i>ca</i>)	donation of material things too (material things + donation + too)
<i>āmisadāyādā</i> (<i>āmisā</i> + <i>dāyādā</i>)	inheritors of material things (material things + inheritors)
<i>āmisānuggaho</i> (<i>āmisā</i> + <i>anuggaho</i>)	assisting with material things (material things + assisting)
<i>āmisasaṃvibhāgo</i> (<i>āmisā</i> + <i>saṃvibhāgo</i>)	sharing material things (material things + sharing)
<i>āmisayāgo</i> (<i>āmisā</i> + <i>yāgo</i>)	material sacrifice (material + sacrifice)
<i>āmodamāno</i>	rejoicing
<i>amohayī</i> (<i>a</i> + <i>mohayī</i>)	undeluded (not + deluded) [Arahant]
<i>amūlakena</i> (<i>a</i> + <i>mūlakena</i>)	baselessly (without + root)
<i>amutra</i> , <i>amutrāsiṃ</i> (<i>amutra</i> + <i>āsiṃ</i>)	state of existence, I was in state of existence (state of existence + I was)
<i>amuttā</i> (<i>a</i> + <i>muttā</i>)	unfreed (not + freed)
<i>anabhāvaṃ</i> (<i>ana</i> + <i>bhāvaṃ</i>) (<i>see</i> <i>anabhāvaṃ gameti</i>)	perish (cessation + becoming)
<i>anabhāvaṃ gameti</i>	cause to perish (perish + cause)
<i>anabhibhūto</i> (<i>an</i> + <i>abhibhūto</i>)	unconquered (not + conquered)
<i>anabhijānaṃ</i> (<i>an</i> + <i>abhi</i> + <i>jānaṃ</i>)	fully unknowing (not + fully + knowing)
<i>anabhijjhālu</i> (<i>an</i> + <i>abhijjhālu</i>)	non-covetous (non + covetous) [generous] [Arahant]
<i>anabhinanditāni</i> (<i>an</i> + <i>abhi</i> + <i>nanditāni</i>)	not pleased (not + well + pleased)
<i>anādāno</i> (<i>an</i> + <i>ādāno</i>)	unclinging (not + clinging) [Arahant]
<i>anādaraṃ</i> (<i>an</i> + <i>ādaraṃ</i>), <i>anādaro</i>	disrespect (dis + respect), disrespectful
<i>anāgāmī</i> , <i>anāgāmitā</i> , <i>anāgāmīti</i> , <i>anāgāmitāya</i> , <i>anāgāmitāyā</i> (<i>an</i> + <i>āgāmitāyā</i>)	non-returning [fruit] (non + returning) [fruit]

<i>Pāli</i>	English
<i>anāgantā</i> (<i>an</i> + <i>āgantā</i>)	didn't come, not having come (not + come) [not returned, not having returned, one who has not returned]
<i>anagārā</i> (<i>an</i> + <i>agārā</i>), <i>anagāriyaṃ</i> (<i>see sāgārā</i> , <i>sāgāresu</i>)	homeless (without + home), homelessness
<i>anāgato</i> , <i>anāgatampi</i> (<i>an</i> + <i>āgataṃ</i> + <i>api</i>)	future, future too (not + come + too)
<i>anandhakaraṇo</i> (<i>an</i> + <i>andhakaraṇo</i>), <i>anandhakaraṇā</i>	not blinding, not making blind, not causing bewilderment (not + blinding)
<i>anaññātaññassāmūti</i> <i>indriyaṃ</i> (<i>an</i> + <i>aññāta</i> + <i>aññassāmī</i> + <i>ti</i> + <i>indriyaṃ</i>)	knowing the unknown faculty (not + known + I will know + faculty)
<i>anantarā</i> (<i>an</i> + <i>antarā</i>)	no long time (no + interval)
<i>anantaritattā</i>	immediately following
<i>anapagatā</i> (<i>an</i> + <i>apagatā</i>) (<i>see apagatā</i>)	undeparted (not + departed)
<i>ānāpānassati</i> (<i>āna</i> + <i>apāna</i> + <i>sati</i>), <i>ānāpānassatiyā</i>	mindfulness of in-out breathing (in + out breathing + mindfulness)
<i>ānāpāne</i> (<i>āna</i> + <i>apāne</i>)	in-out breathing (in + out breathing)
<i>anapekkhino</i> (<i>an</i> + <i>apekkhino</i>)	disinterested (without + expectations) [Arahant]
<i>anāsavaṃ</i> (<i>an</i> + <i>āsavaṃ</i>), <i>anāsavo</i>	taintless (without + taint) [Arahant]
<i>anātāpī</i> (<i>an</i> + <i>ātāpī</i>)	non-ardent (non + ardent)
<i>anatthajanano</i> (<i>an</i> + <i>attha</i> + <i>janano</i>)	bringer of calamity (non + benefit + generating)
<i>anatthāya</i> (<i>an</i> + <i>atthāya</i>)	non-benefit (non + benefit)
<i>anavaṃṇaṃ</i> (<i>ana</i> + <i>vaṃṇaṃ</i>), <i>anavaṃṇāni</i> , <i>anavaṃṇa</i>	blameless (not + blamable)
<i>anavaññātipaṭisaṃyutto</i> (<i>anavaññāti</i> + <i>paṭisaṃyutto</i>)	connected to reputation (reputation + connected)
<i>anavaññātipaṭisaṃyutto</i> (<i>anavaññāti</i> + <i>saṃyutto</i>)	fettered by reputation (reputation + fettered)
<i>anāvarami</i> (<i>an</i> + <i>āvarami</i>)	unobstructed (not + obstructed) [Arahant]

<i>PāḲi</i>	English
<i>andhakaraṇasuttaṃ</i> (<i>andha</i> + <i>karaṇa</i> + <i>suttaṃ</i>)	blinding, making blind, causing bewilderment sutta
<i>andhakaraṇo</i> , <i>andhakaraṇā</i>	blinding, making blind, causing bewilderment
<i>andhaṃ</i>	blind
<i>andhatamaṃ</i> (<i>andha</i> + <i>tamaṃ</i>)	deep darkness (blind + dark)
<i>anejo</i> (<i>an</i> + <i>ejo</i>), <i>anejassa</i>	imperturbable (not + perturbable) [concentration] [Arahant]
<i>anekasatakkhattuṃ</i> (<i>aneka</i> + <i>sata</i> + <i>k</i> + <i>khattuṃ</i>)	many hundreds of times (many + hundreds + times)
<i>anekavihitaṃ</i>	various
<i>anekepi</i> (<i>aneke</i> + <i>pi</i>)	many too (many + too)
<i>aṅganti</i>	factor (limb)
<i>aṅguttare</i>	in Aṅguttara [Nikāya]
<i>anibbānaśaṃvattaniko</i> (<i>a</i> + <i>nibbāna</i> + <i>śaṃvattaniko</i>), <i>anibbānaśaṃvattanikā</i>	not conducive to nibbāna (not + nibbāna + conducive)
<i>anibbuto</i> (<i>a</i> + <i>nibbuto</i>) (see <i>nibbuto</i> , <i>nibbutassa</i> , <i>parinibbuto</i>)	unliberated (not + liberated)
<i>aniccā</i> (<i>a</i> + <i>niccā</i>), <i>aniccato</i>	impermanent (not + permanent)
<i>aniccānupassīnaṃ</i> (<i>a</i> + <i>niccā</i> + <i>anupassīnaṃ</i>), <i>aniccānupassino</i>	contemplating impermanence (not + permanence + contemplating)
<i>anīghaṃ</i> (<i>an</i> + <i>īghaṃ</i>), <i>anīgho</i>	griefless (without + grief) [Arahant]
<i>anirākatajjhānā</i> (<i>a</i> + <i>nirākata</i> + <i>jhānā</i>), <i>anirākatamajjhānānaṃ</i>	not-neglect jhānā (not + neglect + jhānā) [Arahant]
<i>anissitena</i> (<i>a</i> + <i>nissitena</i>)	not dependent (not + dependent) [Arahant]
<i>anītihaṃ</i> (<i>an</i> + <i>ītihaṃ</i>)	not based on hearsay (not + hearsay)
<i>añjalikaraṇīyo</i> (<i>añjali</i> + <i>karaṇīyo</i>)	worthy of respect (respect + worthy) [Arahant]
<i>aññadattthudaso</i>	all seeing
<i>aññaṃ</i> , <i>aññā</i>	[final] knowledge
<i>annaṃ</i> , <i>annena</i> , <i>annañca</i> (<i>annaṃ</i> + <i>ca</i>)	food, food too (food + too)
<i>aññaṃaṇñaṃ</i> (<i>aññaṃ</i> + <i>aññaṃ</i>)	each other (each + each)

<i>Pāḷi</i>	English
<i>aññāṇakaraṇo</i> (<i>a</i> + <i>ññāṇa</i> + <i>karaṇo</i>), <i>aññāṇakaraṇā</i>	not generating knowledge (not + knowledge + generating)
<i>annapānena</i> (<i>anna</i> + <i>pānena</i>)	with food and drinks (food + drinks)
<i>aññataraṃ</i> , <i>aññatara</i>	some
<i>aññātāvindriyaṃ</i> (<i>aññātāva</i> + <i>indriyaṃ</i>)	faculty of one who knows (one who knows + faculty)
<i>aññathā</i>	otherwise
<i>aññathattaṃ</i> (<i>aññatham</i> + <i>attaṃ</i>)	is altered (altered + is)
<i>aññepi</i> (<i>aññe</i> + <i>pi</i>)	others too (others too)
<i>aññindriyaṃ</i> (<i>añña</i> + <i>indriyaṃ</i>)	faculty of knowing (knowing + faculty)
<i>aññoññanissitā</i> (<i>añño</i> + <i>añña</i> + <i>nissitā</i>)	mutually dependent (each + other + dependent)
<i>anottappaṃ</i> , <i>anottappī</i> , <i>anottāpī</i> (<i>an</i> + <i>ottāpī</i>)	not afraid of wrongdoing (not + afraid of wrongdoing)
<i>antakiriya</i> , <i>antakiriya</i> , <i>antakiriya</i>	to make an end, for making an end
<i>antaṃ</i>	end
<i>antamakāsi</i> (<i>antaṃ</i> + <i>akāsi</i>)	made an end (end + made) [Arahant]
<i>antamidaṃ</i> (<i>antaṃ</i> + <i>idaṃ</i>)	end of this (end + this)
<i>antarā</i> , <i>antare</i>	inner, interval
<i>antarāmitto</i> (<i>antarā</i> + <i>a</i> + <i>mitto</i>), <i>antarāmittā</i>	inner enemies (inner + non + friend)
<i>antarāmalasuttaṃ</i> (<i>antarā</i> + <i>mala</i> + <i>suttaṃ</i>)	inner impurity sutta (inner + impurity + sutta)
<i>antarāmalo</i> (<i>antarā</i> + <i>malo</i>), <i>antarāmalā</i>	inner impurities (inner + impurities)
<i>antarāpaccatthiko</i> (<i>antarā</i> + <i>pacca</i> + <i>atthiko</i>), <i>antarāpaccatthikā</i>	inner adversary (inner + adversary)
<i>antarāsapatto</i> (<i>antarā</i> + <i>sapatto</i>), <i>antarāsapattā</i>	inner hostility (inner + hostility)
<i>antarāvadhako</i> (<i>antarā</i> + <i>vadhako</i>), <i>antarāvadhakā</i>	inner assassin (inner + assassin)
<i>antimadehadhāriṃ</i> , <i>antimadehadhāro</i> (<i>antima</i> + <i>deha</i> + <i>dhāro</i>)	bearing the last body (last + body + bearing) [Arahant]
<i>antimaṃ</i>	last [body]

<i>PāḲi</i>	English
<i>anubandho, anubandhopi</i>	tied, tied too
<i>anubhonti</i>	experience
<i>anuddhamṣeti (anu + dhamṣeti)</i>	accuses, degrades
<i>anuddhato (an + uddhato), anuddhatā</i>	non-restless (non + restless) [Arahant] <i>can also be translated unconceited</i>
<i>anuggahā, anuggahānaṃ</i>	assistance, help
<i>anujātaṃ (anu + jātaṃ), anujāto</i>	follower
<i>anukampakā</i>	compassionate [Arahant]
<i>anukampāya</i>	with compassion
<i>anukkaṭṭi (anu + k + kaṭṭi)</i>	for
<i>aṇumattesu (aṇu + mattesu)</i>	as much as an atom (atom + as much as)
<i>anumodataṃ, anumodanti, anumodenti</i>	rejoice
<i>anupabbajjampahaṃ (anupabbajjaṃ + pi + ahaṃ)</i>	to ordain following too I (to ordain following + too + I)
<i>anupādāya (an + upādāya)</i>	without clinging (without + grasping)
<i>anupādisesā (an + upādi + sesā), anupādisesāya</i>	without residue of possessions (without + possessions + residue) [without substratum left]
<i>anupavāḍakā (an + upavāḍakā)</i>	not fault-finder (not + fault-finder) [Arahant]
<i>anupāyāsaṃ (an + upāyāsaṃ)</i>	without despair (without + despair) [Arahant]
<i>anupayo (an + upayo), anūpayo</i>	unattached (not + attached) [Arahant]
<i>anuppattasadattho (anuppatta + sadattho)</i>	reached goal (reached + good goal) [Arahant]
<i>anupubbenā</i>	gradually [step by step, by and by]
<i>anusayo</i>	sleeping [tendency]
<i>anussadaṃ (an + ussadaṃ)</i>	non-haughty (non + haughty) [Arahant]
<i>anussaraṃ, anussarati</i>	recollects
<i>anussaraṇampahaṃ (anussaraṇaṃ + pi + ahaṃ)</i>	recollecting too I (recollecting + too + I)
<i>anussatimpahaṃ (anussatiṃ + pi + ahaṃ)</i>	recollects too (recollect + too + I)

<i>Pāli</i>	English
<i>anuttaram</i> (<i>an</i> + <i>uttaram</i>), <i>anuttaro</i> , <i>anuttare</i> , <i>anuttarassa</i> , <i>anuttarena</i>	unsurpassed (not + surpassed)
<i>anuvicaritaṃ</i>	reflected
<i>anuvicintayaṃ</i>	investigating
<i>anuyāto</i>	followed by, pursued by
<i>anvadeva</i>	following behind, after, later
<i>anvayabyatirekavākyānaṃ</i> (<i>anvaya</i> + <i>vyatireka</i> + <i>vākyānaṃ</i>)	in conformity / succession + extra + saying
<i>apācīnaṃ</i>	turned away
<i>apadā</i> , <i>āpādakā</i>	legless
<i>āpādi</i>	arrived at, perfected, attained
<i>apaduṭṭhamanasanḱappo</i> (<i>a</i> + <i>paduṭṭha</i> + <i>mana</i> + <i>sanḱappo</i>)	non-polluted mind and intention (non + polluted + mind + intention) [Arahant]
<i>apagatā</i>	departed
<i>apahānadhammaṃ</i> (<i>a</i> + <i>pahāna</i> + <i>dhammaṃ</i>)	unabandoning Dhamma [Arahant] (not + abandoning + Dhamma)
<i>āpajjanti</i> , <i>āpajjantī</i>	come to
<i>apāpuranti</i> , <i>apāpurenti</i>	open
<i>apare</i>	following
<i>aparihānāya</i> (<i>a</i> + <i>pari</i> + <i>hānāya</i>)	not decay (not + complete + decay)
<i>aparihīnā</i> (<i>a</i> + <i>pari</i> + <i>hīnā</i>)	not devoid (not + completely + devoid)
<i>aparijānaṃ</i> , <i>aparijānantā</i> (<i>a</i> + <i>pari</i> + <i>jānaṃ</i>)	unknowing completely (not + completely + knowing)
<i>aparilāhaṃ</i> (<i>a</i> + <i>parilāhaṃ</i>)	not burning (not + burning) [Arahant]
<i>apariññāya</i> (<i>a</i> + <i>pari</i> + <i>ññāya</i>)	not completely knowing (not + completely + knowing)
<i>aparipūropi</i> (<i>a</i> + <i>paripūro</i> + <i>pi</i>)	incomplete too (not + complete + too)
<i>aparitassato</i> (<i>a</i> + <i>paritassato</i>)	not thirsting, not craving [Arahant] (not + thirsting, not + craving)
<i>apassato</i> (<i>a</i> + <i>passato</i>), <i>apassanto</i>	one who doesn't see (not + seeing)
<i>apāyaditṭhiyā</i> (<i>apāya</i> + <i>ditṭhiyā</i>)	state of woe-one with view (state of woe + one with view)

<i>PāḲi</i>	English
<i>apāyaṃ, āpāyiko, āpāyikā</i>	state of woe, destined for state of woe
<i>āpāyikasuttaṃ</i> (<i>āpāyika + suttaṃ</i>)	destined for state of woe sutta (destined for state of woe + sutta)
<i>api, pi</i>	and, too, even, and then, also
<i>appahīnaṃ</i> (<i>a + p + pahīnaṃ</i>), <i>appahīno</i>	unabandoned (not + abandoned) [not got rid of]
<i>appajahaṃ</i> (<i>a + p + pajahaṃ</i>)	unabandoned (not + abandoned)
<i>appaḵānantā</i> (<i>a + p + paḵānantā</i>)	unknowing (not + knowing)
<i>appakiccassa</i> (<i>appa + kiccassa</i>)	has few duties (little + to do) [Arahant]
<i>appamādaṃ</i> (<i>a + p + pamādaṃ</i>), <i>appamādo, appamatto, appamattā,</i> <i>appamattassa</i>	heedfulness [Arahant] (without + heedlessness), heedful
<i>appamādaratā</i> (<i>a + p + pamāda + ratā</i>)	delighting in heedfulness (no + heedlessness + delighting) [Arahant]
<i>appamādavihārino</i> (<i>a + p + pamāda + vihārino</i>)	dwelling heedfully (no + heedlessness + dwelling) [Arahant]
<i>appamāṇaṃ</i> (<i>a + p + pamāṇaṃ</i>)	immeasurable (im + measurable)
<i>appamāṇavihārino</i> (<i>a + p + pamāṇa + vihārino</i>)	dwelling in immeasurable (im + measurable + dweller)
<i>appamiddho</i> (<i>appa + middho</i>)	has little torpor (little + torpor) [Arahant]
<i>appamuṭṭhā</i> (<i>a + p + pamuṭṭhā</i>)	not forgetting (not + forgetting)
<i>appāṇi, appaṇca</i> (<i>appaṃ + ca</i>), <i>appasmim</i>	trifling things, trifling too (trifling + too), short
<i>appasannā</i> (<i>a + p + pasannā</i>)	non-glad ones (non + glad ones)
<i>appassutāpuṇṇakaro</i> (<i>appa + s + suta + a + puṇṇa +</i> <i>karo</i>)	unlearned and undone merits (little + heard + not + merits + did)
<i>appassuto</i> (<i>appa + s + suto</i>)	unlearned (little + heard)
<i>appassutopuṇṇakaro</i> (<i>appa + s + suto + puṇṇa + karo</i>)	unlearned and did merits (little + heard + merits + did)
<i>appaṭivirato</i> (<i>a + p + paṭivirato</i>), <i>appaṭiviratā</i>	not abstain (not + abstain)
<i>appattā</i> (<i>a + p + pattā</i>)	unreached (not + reached)

<i>Pāḷi</i>	English
<i>appattamānasassa</i> (<i>a + p + patta + mānasassa</i>)	mentally unreached (not + reached + mentally)
<i>appena, appeva</i> (<i>appe + va</i>)	by little, little too
<i>apunabbhavāya</i> (<i>a + puna + b + bhavāya</i>)	without further becoming (no + further + becoming) [Arahant]
<i>apuññakaro</i> (<i>a + puñña + karo</i>)	undone merits (not + merits + doer)
<i>ārā, ārakā, ārakāva</i> (<i>ārakā + va</i>)	remote (remote + too)
<i>āraddhaṃ, āradadhā</i>	firm
<i>āraddhavīriyo</i> (<i>āraddha + vīriyo</i>), <i>āraddhavīriyehi</i>	firm and energetic (firm + energy) [Arahant]
<i>ārādhayanti</i>	obtain
<i>araham, arahatam, arahantam,</i> <i>arahā, arahato, arahanto</i>	arahant [Arahant]
<i>araññe</i>	in jungle
<i>ariyaddasā</i> (<i>ariya + d + dasā</i>)	having noble views (noble + views)
<i>ariyadhamme</i> (<i>ariya + dhamme</i>)	in noble Dhamma (noble + Dhamma)
<i>ariyaṇcaṭṭhaṅgikaṃ</i> (<i>ariyam + ca + aṭṭha + aṅgikaṃ</i>)	and Noble Eightfold (noble + and + eight + limbed)
<i>ariyapaññāya</i> (<i>ariya + paññāya</i>)	with noble wisdom (noble + wisdom)
<i>ariyasaccāni</i> (<i>ariya + saccāni</i>)	Noble Truths (noble + truths)
<i>ariyasāvako</i> (<i>ariya + sāvako</i>)	noble disciple (noble + disciple)
<i>ariyo, ariyāya, ariyānaṃ, ariyehi,</i> <i>ariyesu, ariyātipi</i> (<i>ariyā + ti + pi</i>)	noble one, for noble one, noble ones too are (noble ones + are + too) [Arahant]
<i>arūpā</i> (<i>ā + rūpā</i>), <i>arūpino, arūpehi,</i> <i>arūpesu, āruppam, āruppā</i>	formless (without + form)
<i>arūpadhātu</i> (<i>a + rūpa + dhātu</i>)	formless element (without + form + element)
<i>arūpaṭṭhāyino</i> (<i>a + rūpa + ṭ +</i> <i>ṭhāyino</i>), <i>āruppaṭṭhāyino</i>	in formless (without + form + living/abiding)
<i>asaddhammehi</i> (<i>a + [sad + d or sant] + dhammehi</i>)	not good dhamma (not + good + dhamma)
<i>āsajja</i>	hitting, striking
<i>asakkārena</i> (<i>a + sakkārena</i>)	by non-hospitality (no + hospitality)

<i>PāḲi</i>	English
<i>asallīnaṃ</i> (<i>a</i> + <i>sallīnaṃ</i>)	unsluggish (not + sluggish), uncowering, unshaken
<i>asamāhito</i> (<i>a</i> + <i>samāhito</i>), <i>asamāhitā</i>	unrestrained (not + restrained)
<i>asaṃhīrā</i> (<i>a</i> + <i>saṃhīrā</i>), <i>asaṃhāriyā</i>	dispersed (not + collected)
<i>asammuttā</i> (<i>a</i> + <i>sammuttā</i>)	unmuddled (not + muddled)
<i>asampajāno</i> (<i>a</i> + <i>sampajāno</i>)	not clearly knowing, not deliberate (not + clearly knowing)
<i>asaṃsaggena</i> (<i>a</i> + <i>samsaggena</i>)	not in contact, not associated
<i>asamuppannaṃ</i> (<i>a</i> + <i>samuppannaṃ</i>)	unarisen (not + arisen) [Nibbāna]
<i>asaṃvibhajitvā</i> (<i>a</i> + <i>saṃ</i> + <i>vibhajitvā</i>)	without sharing (not + sharing)
<i>asaṃvuto</i> (<i>a</i> + <i>saṃvuto</i>)	unguarded (not + guarded)
<i>asaṅkhatam</i> (<i>a</i> + <i>saṅkhatam</i>), <i>asaṅkhatā</i>	unformed (not + formed) [Nibbāna]
<i>asaññatā</i> (<i>a</i> + <i>saññatā</i>)	intemperate
<i>asaññino</i> (<i>a</i> + <i>saññino</i>)	unperceptive [beings] (not + perceptive)
<i>asaṅghitam</i> (<i>a</i> + <i>saṅghitam</i>), <i>asaṅghitā</i> , <i>asaṅghite</i>	un-established (not + established)
<i>asanto</i> (<i>a</i> + <i>santo</i>), <i>asante</i>	not peaceful (not + peaceful)
<i>asāraddho</i> (<i>a</i> + <i>sāraddho</i>)	passion-less (no + passion) [Arahant]
<i>āsavā</i> , <i>āsavānaṃ</i> , <i>āsave</i> , <i>āsavānaṃ</i> (<i>āsavānaṃ</i> + <i>ca</i>)	taints taints too (taints + too)
<i>āsavakkhayaṃ</i> (<i>āsava</i> + <i>k</i> + <i>khayaṃ</i>), <i>āsavakkhaya</i>	end of taints (taints + end) [Nibbāna]
<i>āsavakkhayasuttaṃ</i> (<i>āsava</i> + <i>k</i> + <i>khaya</i> + <i>suttaṃ</i>)	end of taints sutta (taints + end + sutta)
<i>asekhena</i> (<i>a</i> + <i>sekhena</i>)	beyond training (non + trainee) [Arahant]
<i>asesaṃ</i> (<i>a</i> + <i>sesaṃ</i>)	without residue (without + remainder)
<i>asitaṃ</i> (<i>a</i> + <i>sitaṃ</i>)	independent (not + dependent) [Arahant]
<i>asmiṃ</i>	here
<i>asokaṃ</i> (<i>a</i> + <i>sokaṃ</i>)	unsorrowing (not + sorrowing) [Nibbāna]
<i>assa</i>	is, be

<i>Pāli</i>	English
<i>assamedham</i>	Horse sacrifice
<i>asubham</i> (a + <i>subham</i>)	repulsive (not + beautiful)
<i>asubhānupassī</i> (a + <i>subha</i> + <i>anupassī</i>), <i>asubhānupassīnaṃ</i>	contemplating repulsiveness (not + beautiful + contemplating)
<i>asubhānupassīsuttaṃ</i> (a + <i>subha</i> + <i>anupassī</i> + <i>suttaṃ</i>)	contemplating repulsiveness sutta (not + beautiful + contemplating + sutta)
<i>asubhasaññino</i> (a + <i>subha</i> + <i>saññino</i>)	perceptive of repulsiveness (not + beautiful + perceptive)
<i>asuraṃ</i> (a + <i>suraṃ</i>)	not sura [deva], Titans, opposite of devā
<i>aṭakathāya</i> , <i>aṭṭhakathāya</i> , <i>aṭṭhakathāyampi</i>	commentary
<i>atakkāvacaraṃ</i> (a + <i>takka</i> + <i>avacaraṃ</i>)	dwelling doubtless (without + doubt + dwelling) [Nibbāna]
<i>atapanīyā</i> (a + <i>tapanīyā</i>)	non-tormenting (non + tormenting)
<i>atapanīyasuttaṃ</i> (a + <i>tapanīya</i> + <i>suttaṃ</i>)	non-tormenting sutta (non + tormenting + sutta)
<i>ātāpi</i> , <i>ātāpī</i> , <i>ātāpino</i>	ardent [Arahant]
<i>ātāpīsuttaṃ</i> (<i>ātāpī</i> + <i>suttaṃ</i>)	ardent sutta (ardent + sutta)
<i>atari</i>	swum
<i>atekiccho</i> (a + <i>tekiccho</i>)	unpardonable (not + pardonable)
<i>atha</i>	and, then, rather
<i>athāparo</i> (<i>atha</i> + <i>aparo</i>)	then follows (then + follows)
<i>atho</i>	and, also, likewise, further
<i>atidhāvanti</i> (<i>ati</i> + <i>dhāvanti</i>)	overshoots (over + shoots)
<i>atijātaṃ</i> (<i>ati</i> + <i>jātaṃ</i>), <i>atijāto</i>	worthy
<i>atikkamaṃ</i> , <i>atikkamma</i>	transcending
<i>atikkantamānusakena</i> (<i>atikkanta</i> + <i>mānusakena</i>)	transcending human's (transcending + human's)
<i>atiṇṇo</i> (a + <i>tiṇṇo</i>)	not crossed-over (not + crossed-over)
<i>atītassa</i>	transgressing (going beyond)
<i>atīto</i> , <i>atītampi</i> (<i>atītaṃ</i> + <i>api</i>)	past too (past + too)
<i>attā</i>	oneself
<i>attasambhūtā</i>	self-originated
<i>aṭṭha</i> , <i>aṭṭhā</i> , <i>aṭṭhamaṃ</i>	eight, eighth, was

<i>PāḲi</i>	English
<i>atthābhisamayā</i> (<i>attha</i> + <i>abhisamayā</i>)	understanding the benefit (benefit + understanding)
<i>atthaddhā</i> (<i>a</i> + <i>thaddhā</i>) (see <i>thaddhā</i>)	sensible (non + obdurate) [Arahant]
<i>atthaṃ</i> , <i>attho</i> , <i>atthe</i> , <i>cattho</i> (<i>ca</i> + <i>attho</i>), <i>atthāya</i> , <i>atthassa</i> <i>atthaṅgato</i> (<i>atthaṃ</i> + <i>gato</i>)	goal, meaning, benefit too, benefit reached the goal (goal + gone to) [Arahant]
<i>atthavasam</i> (<i>attha</i> + <i>vasam</i>), <i>atthavasikā</i>	reason, use
<i>atthi</i>	yes, there is
<i>aṭṭhikaṅkalo</i> (<i>aṭṭhi</i> + <i>kaṅkalo</i>)	chain of bones (bones + chain)
<i>atthindriyā</i> (<i>atthi</i> + <i>indriyā</i>)	with faculties (with + faculties)
<i>aṭṭhipuṇṇasuttam</i> (<i>aṭṭhi</i> + <i>puṇṇa</i> + <i>suttam</i>)	mass of bones sutta (bones + mass + sutta)
<i>aṭṭhipuṇṇo</i> (<i>aṭṭhi</i> + <i>puṇṇo</i>)	mass of bones (bones + mass)
<i>aṭṭhirāsi</i> (<i>aṭṭhi</i> + <i>rāsi</i>)	mound of bones (bones + mound)
<i>aṭṭiyamānā</i>	distressful
<i>avaajātaṃ</i> (<i>ava</i> + <i>jātaṃ</i>), <i>avaajāto</i> , <i>avaajātoti</i>	unworthy
<i>avaṇṇayi</i> , <i>avaṇṇayī</i>	described
<i>avaṇṇo</i> (<i>a</i> + <i>vaṇṇo</i>)	contempt (not + color/class)
<i>āvaṭṭa</i>	whirlpools
<i>avekkhati</i>	seeing
<i>avīcinirayaṃ</i> (<i>avīci</i> + <i>nirayaṃ</i>)	avīci hell (avīci + hell)
<i>avigatattā</i> (<i>a</i> + <i>vigatattā</i>)	non-disappearance
<i>avighātaṃ</i> (<i>a</i> + <i>vighātaṃ</i>)	without vexation (without + vexation) <i>translated as non-destructive in THIG</i> [Arahant]
<i>avighātapakkhiko</i> (<i>a</i> + <i>vighāta</i> + <i>pakkhiko</i>), <i>avighātapakkhikā</i>	siding with non-destruction (non + destruction + siding)
<i>avighātattā</i> (<i>a</i> + <i>vighātattā</i>)	intact, undestroyed (not + destroyed)
<i>avihiṃsāvitakko</i> (<i>a</i> + <i>vihiṃsā</i> + <i>vitakko</i>)	thought of non-violence (non + violence + thought)
<i>avijjā</i> , <i>avijjaṇca</i> (<i>a</i> + <i>vijjaṃ</i> + <i>ca</i>)	ignorance, ignorance too (not + knowledge + too)

<i>Pāli</i>	English
<i>avijjāmūlikā</i> (<i>a + vijjā + mūlikā</i>)	root of ignorance (not + knowledge + root)
<i>avijjānīvaraṇaṃ, avijjānīvaraṇena</i> (<i>a + vijjā + nīvaraṇaṃ</i>)	hindrance of ignorance (not + knowledge + hindrance)
<i>avijjānīvaraṇasuttaṃ</i> (<i>a + vijjā + nīvaraṇa + suttaṃ</i>)	hindrance of ignorance sutta (not + knowledge + hindrance + sutta)
<i>avijjāsavo</i> (<i>a + vijjā + āsavo</i>)	taint of ignorance (not + knowledge + taint)
<i>avikkhittaṃ (a + vikkhittaṃ),</i> <i>avikkhitte</i>	undistracted [mind] (not + distracted) [Arahant]
<i>avirājayam</i> (<i>a + virājayam</i>)	not fully removed (not + fully removed)
<i>avisaṭṭam (a + visaṭṭam), avisaṭe</i>	undiffused (not + diffused) [Arahant]
<i>avoca</i>	said
<i>āvutā</i>	covered
<i>avutṭhikasamo (a + vutṭhika +</i> <i>samo), avutṭhikasamoti</i>	rainless (without + rain + equal)
<i>avutṭhikasuttaṃ (a + vutṭhika +</i> <i>suttaṃ)</i>	rainless sutta (without + rain + sutta)
<i>avutṭhikena (a + vutṭhikena)</i>	by rainless one (without + rain)
<i>ayaṭi</i>	sacrificed
<i>ayaṃ, ayampi</i>	this, this too
<i>ayamanudhammo</i> (<i>ayaṃ + anudhammo</i>)	this conformity with Dhamma (this + conformity with Dhamma)
<i>ayamassa (ayaṃ + assa)</i>	this is (this + is)
<i>āyasmanto</i>	venerable <i>literally old, aged</i>
<i>āyataggaṃ</i>	bringing future
<i>āyatanānaṃ</i>	sense-bases
<i>āyatim</i>	in the future
<i>ayogakkhemino</i> (<i>a + yoga + k + khemino</i>)	without refuge from bonds (without + bonds + refuge)
<i>ayoguḷo</i> (<i>ayo + guḷo</i>)	[scorching hot] iron ball (iron + ball)
<i>āyu</i>	life-span
<i>āyusaṅkhayā</i> (<i>āyu + saṃ + khayā</i>)	fully ending life-span (life-span + fully + ending)

<i>PāḲi</i>	English
<i>baddho, bando, bandhanā</i>	tied, ties
<i>bāhiraṃ, bāhirā, bahiddhā</i>	external
<i>bahujanahitasuttaṃ</i> (<i>bahu + jana + hita + suttaṃ</i>)	welfare of many people sutta (many + people + welfare + sutta)
<i>bahujanāhitāya</i> (<i>bahu + jana + a + hitāya</i>)	non-welfare of many people (many + people + non + welfare)
<i>bahujanahitāya</i> (<i>bahu + jana + hitāya</i>)	welfare of many people (many + people + welfare)
<i>bahujanasukhāya</i> (<i>bahu + jana + sukhāya</i>)	happiness of many people (many + people + happiness)
<i>bahujanāsukhāya</i> (<i>bahu + jana + a + sukhāya</i>)	non-happiness of many people (many + people + non + happiness)
<i>bahukārasuttaṃ</i> (<i>bahukāra + suttaṃ</i>)	doers of much sutta (doers of much + sutta)
<i>bahukāro (bahu + kāro), bahukārā</i> (plural)	very helpful (much + doer)
<i>bahulīkato (bahula + ī + kato)</i>	practiced (much + made)
<i>bahuṃ, bahulaṃ, bahavo, bahuno, bahūsu</i>	many, much
<i>bahupadā (bahu + padā), bahuppadā</i>	many-legged (many + legged)
<i>bahūpakāraṃ (bahu + upakāraṃ), bahūpakārā</i>	very helpful (much + helpful) [Arahant]
<i>bahussuto (bahu + suto)</i>	learned (much + heard) [Arahant]
<i>balaṃ</i>	strength
<i>bālenamavijānatā</i> (<i>bālenam + a + vi + jānatā</i>)	unknown by fools (fools + not + fully + know)
<i>bālūpasevanā (bāla + ūpasevanā)</i>	resorting to fools (fools + resorting)
<i>bāvīsasuttasaṅgahitaṃ</i> (<i>bā + vīsa + sutta + saṅgahitaṃ</i>)	twenty-two sutta collected [in second chapter] (two + twenty + sutta + collected)
<i>bāvīsati (bā + vīsati)</i>	twenty-two (two + twenty)
<i>bhabbo, bhabbā</i>	capable
<i>bhaddakena</i>	goodness
<i>bhaddikāya</i>	good, sinless
<i>bhagavantaṃ, bhagavatā, bhagavato, bhagavā</i>	Blessed One [Lord Buddha]
<i>bhajato, bhajetha</i>	associate with, do associate with
<i>bhaṇḍanāni</i>	quarrels

<i>Pāli</i>	English
<i>bhante, bhonto</i>	venerable sir, worthy
<i>bhāsamāno</i>	[when] speaking
<i>bhāsate</i>	shining
<i>bhāsati, bhāsanti, bhāsayanti, bhāsiya</i>	speak, spoken, shining
<i>bhassārāmatamanuyutto</i>	intent upon pleasure in speech
<i>(bhassā + rāmatam + anuyutto)</i>	(speech + pleasure + intent upon)
<i>bhassārāmo (bhassā + rāmo)</i>	fondness in speech
<i>bhassarato (bhassa + rato)</i>	delighting in speech (speech + delighting)
<i>bhavābhave (bhavā + bhave)</i>	becoming or not-becoming OR become this or that (become this + become that)
<i>bhavāhī, bhavāni</i>	becoming
<i>bhāvanāmayaṃ (bhāvanāṃ + ayaṃ)</i>	development (development + this)
<i>bhāvanānuyogamanuyutto</i>	intent on developing
<i>(bhāvanā + anuyogaṃ + anuyutto)</i>	(development + practice + intent on) [Arahant]
<i>bhāvanāpāripūriṃ</i>	complete development [Arahant]
<i>(bhāvanā + pāripūriṃ)</i>	(development + complete)
<i>bhavanettisaṅkhaya</i>	fully ending the lead to becoming
<i>(bhava + netti + saṃ + khayā)</i>	(becoming + lead + fully + ending) [Arahant]
<i>bhavanirodhāya</i>	for cessation of becomings
<i>(bhava + nirodhāya)</i>	(becoming + ending)
<i>bhavanti, bhavissanti</i>	may become, will become
<i>bhavārāmā</i>	fond of becoming
<i>(bhava + rāmā)</i>	(becoming + fond)
<i>bhavaratā</i>	delighting in becoming
<i>(bhava + ratā)</i>	(becoming + delighting)
<i>bhavasammuditā</i>	much rejoicing in becoming
<i>(bhava + saṃ + muditā)</i>	(becoming + much + rejoicing in)
<i>bhavasamyojanakkhayā</i>	ending the fetter of becoming
<i>(bhava + saṃyojana + k + khayā)</i>	(becoming + fetter + ending) [Arahant]
<i>bhavāsavo</i>	taint of becoming
<i>(bhava + āsavo)</i>	(becoming + taint)
<i>bhavassa, bhavataṃ, bhavatha, bhavanti</i>	be, becoming

<i>PāḲi</i>	English
<i>bhavataṇhā</i> (<i>bhava</i> + <i>taṇhā</i>)	craving for becoming (becoming + craving)
<i>bhāvayati, bhāveti, bhāvaye,</i> <i>bhāvetvā, bhāvayitvā, bhāvito,</i> <i>bhāvītā</i>	develops, develop, having developed <i>used for both meditation</i> <i>and development</i> [Arahant]
<i>bhavayogavisaṃyutto</i> (<i>bhava</i> + <i>yoga</i> + <i>vi</i> + <i>saṃyutto</i>)	unyoked from bond of becoming (becoming + bond + not + yoked) [Arahant]
<i>bhavayogayutto</i> (<i>bhava</i> + <i>yoga</i> + <i>yutto</i>)	yoked to bond of becoming (becoming + bond + yoked)
<i>bhavayogena</i> (<i>bhava</i> + <i>yogena</i>)	by bond of becoming (becoming + bond)
<i>bhave</i>	becoming
<i>bhaveneva</i> (<i>bhavena</i> + <i>eva</i>)	with becoming (becoming + with)
<i>bhavesanā</i> (<i>bhava</i> + <i>esanā</i>)	longing for becoming (becoming + longing)
<i>bhāvitattaññataraṃ</i> (<i>bhāvitatta</i> + <i>aññataraṃ</i>)	has become developed (developed + another) [Arahant]
<i>bhāvitatto</i> (<i>bhāvita</i> + <i>atto</i>), <i>bhāvitattoti, bhāvitattānaṃ</i>	developed (developed + self) [Arahant]
<i>bhayadassāvīnaṃ</i> (<i>bhaya</i> + <i>dassāvīnaṃ</i>), <i>bhayadassino,</i> <i>bhayadassāvī, bhayadassāvino</i>	seeing fear (fear + seeing) [Arahant]
<i>bhayaṃ, bhāyittha</i>	fear, fearful
<i>bhayamantarato</i> (<i>bhayaṃ</i> + <i>antarato</i>)	fear within (fear + within)
<i>bhayānakaraṃ</i>	fearful
<i>bhayattā</i> (<i>bhaya</i> + <i>attā</i>)	distressed with fear (fear + distressed)
<i>bhedamodā</i> (<i>bheda</i> + <i>modā</i>)	division-delight (division + delight)
<i>bhedasāmaggapuggalo</i> (<i>bheda</i> + <i>sāmagga</i> + <i>puggalo</i>)	division-uniting person (division + uniting + person)
<i>bhedo, bheda, bhetvāna, bhitvāna,</i> <i>bhinditvā</i>	division, breakup, having divided
<i>bhesajjanaṃ</i>	medicine
<i>bhesmā</i>	dreadful
<i>bhiduraṃ, bhiduro, bhidurāyaṃ</i> (<i>see bhindana, bhindantaṃ,</i> <i>bhindantāyaṃ</i>)	subject to breakup

<i>Pāli</i>	English
<i>bhidurasuttaṃ</i> (<i>bhidura</i> + <i>suttaṃ</i>)	subject to break-up sutta (break-up + sutta)
<i>bhijjhā</i>	Reading <i>abhijjhā</i> for <i>bhijjhā</i> in sutta 111
<i>bhikkhave</i> , <i>bhikkhavo</i> , <i>bhikkhu</i> , <i>bhikkhū</i> , <i>bhikkhuṃ</i> , <i>bhikkhūnaṃ</i> , <i>bhikkhuno</i> , <i>bhikkhūna</i> , <i>bhikkhussa</i> , <i>bhikkhuniyā</i> (feminine)	Untranslated
<i>bhindanā</i> , <i>bhindantaṃ</i> (see <i>bhiduraṃ</i> , <i>bhiduro</i> , <i>bhidurāyaṃ</i> , <i>bhindantāyaṃ</i>)	subject to breakup
<i>bhindantāyaṃ</i> (<i>bhindanta</i> + <i>ayaṃ</i>) (see <i>bhiduraṃ</i> , <i>bhiduro</i> , <i>bhidurāyaṃ</i> , <i>bhindanā</i> , <i>bhindantaṃ</i>)	this breaking-up (breaking-up + this)
<i>bhinne</i>	not agreeing
<i>bhisakko</i>	physician [Lord Buddha]
<i>bhiyyobhāvo</i> (<i>bhiyyo</i> + <i>bhāvo</i>)	much multiplied (much + multiplied)
<i>bho</i>	o good sir
<i>bhogā</i>	pleasures, partake
<i>bhojanaṃ</i> , <i>bhojanamhi</i> , <i>bhojanānaṃ</i> , <i>bhojane</i>	eatables
<i>bhuñjanti</i> , <i>bhuñjeyya</i> , <i>bhuñjeyyūṃ</i>	eat, would eat
<i>bhūtaṃ</i> , <i>bhūtato</i> , <i>bhūtassa</i>	becoming, has become, from become
<i>bhūtapariñño</i> (<i>bhūta</i> + <i>pari</i> + <i>ñño</i>)	completely knowing becoming (becoming + completely + knowing)
<i>bhutto</i>	eating, eaten
<i>bodhipakkhiyānaṃ</i> (<i>bodhi</i> + <i>pakkhiyānaṃ</i>)	siding with enlightenment (enlightenment + siding)
<i>brahmā</i> (<i>brahmā'ti</i>), <i>brahmāti</i> , <i>brahmunā</i>	Brahmā, the highest deity
<i>brahmabhūtaṃ</i> (<i>brahma</i> + <i>bhūtaṃ</i>)	become Brahma (Brahma + become) [Arahant]
<i>brahmaccakkaṃ</i> (<i>brahma</i> + <i>cakkaṃ</i>)	supreme wheel (Brahma + wheel)
<i>brahmacāripaṭiñño</i> (<i>brahmacāri</i> + <i>paṭiñño</i>)	pretending to be a farer of holy-life (farer of holy-life + pretending)

<i>PāḲi</i>	<i>English</i>
<i>brahmacariyaṃ</i> (<i>brahma + cariyaṃ</i>), <i>brahmacariye</i>	faring the holy-life (holy-life + faring)
<i>brahmacariyesanā</i> (<i>brahma + cariya + esanā</i>)	longing for faring the holy-life (holy-life + faring + longing)
<i>brāhmaṇacattāri</i> (<i>brāhmaṇa + cattāri</i>)	four brāhmaṇas (<i>brāhmaṇa + four</i>)
<i>brāhmaṇadhammayāgasuttaṃ</i> (<i>brāhmaṇa + dhamma + yāga + suttaṃ</i>)	brāhmaṇa Dhamma sacrifice sutta (<i>brāhmaṇa + Dhamma + sacrifice + sutta</i>)
<i>brāhmaṇagahapatikā</i> (<i>brāhmaṇa + gahapatikā</i>), <i>brāhmaṇagahapatikānaṃ</i>	brāhmaṇa house-holders (<i>brāhmaṇa + house-holders</i>)
<i>brāhmaṇaṃ</i> , <i>brāhmaṇo</i> , <i>brāhmaṇā</i> , <i>brāhmaṇe</i> , <i>brāhmaṇassa</i> , <i>brāhmaṇena</i> , <i>brāhmaṇesu</i>	brāhmaṇa [<i>Arahant</i>]
<i>brāhmaṇasammata</i> (<i>brāhmaṇa + sammata</i>)	honored / revered by brāhmaṇa (<i>brāhmaṇa + honored / revered</i>)
<i>brāhmaṇasulabhā</i> (<i>brāhmaṇa + sulabhā</i>)	brāhmaṇa-easy to obtain (<i>brāhmaṇa + easy to obtain</i>)
<i>brahmaññatthaṃ</i> , <i>brahmaññatthañca</i> (<i>brahmañña + atthaṃ + ca</i>)	goal of brāhmaṇa life (<i>brāhmaṇa life + goal + too</i>)
<i>brahmavimānaṃ</i> (<i>brahma + vimānaṃ</i>)	Brahma mansion (<i>Brahma + mansion</i>)
<i>brūhetā</i> , <i>brūhetānaṃ</i> (as in <i>brūhetā suññāgārānaṃ</i> , <i>brūhetānaṃ suññāgārānaṃ</i>)	frequenting
<i>brūmi</i> , <i>brūmī</i> (see <i>paññāpemi</i>)	I designate
<i>buddhaṃ</i> , <i>buddho</i> , <i>buddhassa</i> , <i>buddhe</i> , <i>buddhena</i>	Untranslated [<i>Lord Buddha</i>]
<i>buddhamasayhasāhinaṃ</i> (<i>buddham + a + sayha + sāhinaṃ</i>)	Buddha, endurer of unendurable (<i>Buddha + not + endurable + endurer</i>) [<i>Lord Buddha</i>]
<i>byābādhemi</i> , <i>byābādhema</i>	evil, wrong, hurt to me, hurt to others
<i>byākāsi</i>	declared
<i>byantaṃ</i> , <i>byantikaroti</i> , <i>byantīkaroti</i>	get rid of literally <i>make an end of</i>
<i>byāpādavitaḱko</i> (<i>byāpāda + vitakko</i>)	thought of ill-will (<i>ill-will + thought</i>)
<i>byāpādo</i>	ill-will

<i>Pāḷi</i>	English
<i>byāpannacitto</i> (<i>byāpanna</i> + <i>citto</i>)	with a mind of ill-will (ill-will + mind)
<i>byāpanne</i>	in malevolence
<i>ca</i>	and
<i>cāha</i> (<i>ca</i> + <i>āha</i>)	and said (and + said)
<i>cakkavattī</i> (<i>cakka</i> + <i>vattī</i>)	world emperor (wheel + turner) <i>literally one who has conquered all compass directions</i>
<i>cakkhu</i> , <i>cakkhūni</i> , <i>cakkhūnī</i> , <i>cakkhuno</i> , <i>cakkhunā</i> , <i>cakkhussa</i> <i>cakkhukaraṇo</i> , <i>cakkhukaraṇā</i>	eyes, with eyes
<i>cakkhumā</i> , <i>cakkhumanto</i> , <i>cakkhumantotipi</i> , <i>cakkhumatā</i> <i>cakkhusuttaṃ</i> (<i>cakkhu</i> + <i>suttaṃ</i>)	producing vision (vision-maker) one with eyes [seer] [Arahant] eye sutta (eye + sutta)
<i>candappabhā</i> (<i>canda</i> + <i>p</i> + <i>pabhā</i>), <i>candapabhāyeva</i>	moon-light (moon + light), due to moon-light
<i>cando</i> , <i>candīyā</i>	moon
<i>caññe</i> (<i>ca</i> + <i>aññe</i>)	and others (and + others)
<i>caparaṃ</i> (<i>ca</i> + <i>paraṃ</i>)	and after (and + after)
<i>cāpi</i> (<i>ca</i> + <i>api</i>)	and too (and + too)
<i>cara</i> , <i>caraṃ</i> , <i>carampi</i> , <i>carato</i> , <i>care</i>	walking
<i>carantaṃ</i>	farer
<i>carasuttaṃ</i> (<i>cara</i> + <i>suttaṃ</i>)	walking sutta (walking + sutta)
<i>carimaṃ</i> , <i>carimo</i>	last, subsequent
<i>caritaṃ</i>	conduct
<i>caritoāna</i>	having dwelt
<i>cassa</i> (<i>ca</i> + <i>assa</i>)	and is (and + is)
<i>cattālīsampi</i> (<i>cattālīsaṃ</i> + <i>api</i>)	forty too (forty + too)
<i>cattārimāni</i> (<i>cattāri</i> + <i>imāni</i>), <i>cattārome</i> (<i>cattāro</i> + <i>ime</i>)	these four (four + these)
<i>cattāro</i> , <i>cattāri</i> , <i>catassopi</i>	four
<i>catudvāraṃ</i> (<i>catu</i> + <i>dvāraṃ</i>)	four doors (four + doors)
<i>catukkañca</i> (<i>catukkaṃ</i> + <i>ca</i>)	fourth too (fourth + too)
<i>catukkanipāto</i> (<i>catukka</i> + <i>nipāto</i>)	fourth section (fourth + section)
<i>catuppadā</i> (<i>catu</i> + <i>p</i> + <i>padā</i>)	four-legged (four + legs)
<i>cāturato</i> (<i>cātur</i> + <i>anto</i>)	four corners (four + ends)

<i>PāḲi</i>	English
<i>catutthaṃ, catuttho</i>	fourth
<i>catutthavaggo (catuttha + vaggo)</i>	fourth section (fourth + section)
<i>cavanadhammo</i> (<i>cavana + dhammo</i>)	destined to passing away (pass away + destined)
<i>cavanaloke</i> (<i>cavana + loka</i>)	passing away-world (passing away + world)
<i>cavati, cavaṇaṃ, cavaṃāne</i>	passes away, passing away
<i>cāyaṃ (ca + ayaṃ)</i>	and this (and this)
<i>ce, cepi (ce + pi)</i>	even, if ([even, if] + too)
<i>cekaṃ (ca + ekaṃ), chekā</i>	and someone (and + someone)
<i>cetaṃ (ca + etaṃ), cetā (ca + etā)</i>	and this (and + this)
<i>cetaṃ, ceto, cetasā, cittaṃ, cittassa</i>	mind
<i>ceteti, cetetī</i>	intends
<i>cetodukkhaṃ</i> (<i>ceto + dukkhaṃ</i>)	mental suffering (mental + suffering)
<i>cetopadosahetu</i> (<i>ceto + padosa + hetu</i>)	because of the polluted mind (mind + polluted + because of the)
<i>cetopasādahetu</i> (<i>ceto + pasāda + hetu</i>)	because of the glad mind (mind + glad + because of the)
<i>cetosamathamanuyutto</i> (<i>ceto + samathaṃ + anuyutto</i>), <i>cetosamathamanuyuttā,</i> <i>cetosamathamanuyuttānaṃ</i>	mind intent on concentration (mind + concentration + intent on) [Arahant]
<i>cetosamathasāmicīṃ</i> (<i>ceto + samatha + sāmīcīṃ</i>)	with mind correctly concentrated (mind + concentration + correct) [Arahant]
<i>cetosucimanāsavaṃ</i> (<i>ceto + suciṃ + an + āsavaṃ</i>)	mentally purified-taintless (mental + purity-without + taint) [Arahant]
<i>cetosukhaṃ</i> (<i>ceto + sukhaṃ</i>)	mental happiness (mental + happiness)
<i>cetovimuttihiṇā</i> (<i>ceto + vi + mutti + hiṇā</i>)	without fully freed mind (mind + fully + freed + without)
<i>cetovimuttiṃ (ceto + vi + muttiṃ),</i> <i>cetovimutti, cetovimuttiyā</i>	fully freed mind (mind + fully + freed) [Arahant]
<i>cetovimuttisampannā</i> (<i>ceto + vi + mutti + sampannā</i>)	endowed with fully freed mind (mind + fully + freed + endowed) [Arahant]
<i>cettha (ca + ettha)</i>	here (and + here)

<i>Pāḷi</i>	English
<i>ceva</i> (<i>ca</i> + <i>eva</i>)	and so (and + so)
<i>cevettha</i> (<i>ca</i> + <i>eva</i> + <i>ettha</i>)	and so here/now (and + so + here)
<i>chandañca</i> (<i>chandaṃ</i> + <i>ca</i>)	desire too (desire + too)
<i>channetaṃ</i> (<i>channa</i> + <i>etaṃ</i>)	this six (six + this)
<i>chaṭṭhaṃ</i>	sixth
<i>chattiṃsakkhattuṃ</i> (<i>cha</i> + <i>tiṃsa</i> + <i>k</i> + <i>khattuṃ</i>)	for thirty-six times (six + thirty + times)
<i>chavālātaṃ</i> , <i>chavālātaṃva</i> (<i>chavālātaṃ</i> + <i>va</i>)	fire brand from a pyre, like fire brand from a pyre (fire brand from a pyre + like)
<i>chetvā</i>	having cut-off
<i>chijjati</i> (see <i>acchecchi</i> , <i>acchejji</i> , <i>acchijji</i> , <i>ucchijjati</i>)	cut-off
<i>chinnasaṃsayāṃ</i> (<i>chinna</i> + <i>saṃsayāṃ</i>), <i>chinnasaṃsayo</i> , <i>chinnasaṃsayā</i>	doubtless (cut-off + doubt) [Arahant]
<i>ciraṭṭhitiyā</i> (<i>cira</i> + <i>ṭhitiyā</i>)	long endure (long + endure)
<i>cittappakopano</i> (<i>citta</i> + <i>p</i> + <i>pakopano</i>)	making mind turbulent (mind + wavering/upsetting)
<i>cīvarahetu</i>	for cause of robe (robe + cause)
<i>cīvaraṃ</i> , <i>cīvarānaṃ</i>	robe
<i>cīvarapiṇḍapātasenāsanagilānapac-</i> <i>cayabhesajjaparikkhārehi</i> (<i>cīvara</i> + <i>piṇḍa</i> + <i>pāta</i> + <i>senāsana</i> + <i>gilāna</i> + <i>paccaya</i> + <i>bhesajja</i> + <i>parikkhārehi</i>)	necessities of robes, alms-food, lodging and medicine for sick (robes + lump + bowl + lodging + sick + requisite + medicine + necessities)
<i>corābhiniṭā</i> (<i>cora</i> + <i>abhiniṭā</i>)	brought about by thieves (thieves + brought about by)
<i>cūbhayaṃ</i> (<i>ca</i> + <i>ubhayaṃ</i>)	and both (and + both)
<i>cūpasevati</i> (<i>ca</i> + <i>upasevati</i>)	and resorting (and + resorting), associating
<i>cuto</i> , <i>cutā</i>	ever-changing (passes away), moved
<i>dadataṃ</i> , <i>dadāti</i> , <i>dajjuṃ</i> , <i>dinnaṃ</i> , <i>deti</i> , <i>detha</i> , <i>dethāti</i> , <i>datvā</i> , <i>datvāna</i> <i>dahati</i>	give, giving, may give, having given burning
<i>dakkhi</i> , <i>diṭṭhaṃ</i> , <i>diṭṭhā</i> , <i>disvā</i>	seeing, having seen
<i>dakkhiṇaṃ</i> , <i>dakkhiṇeyyesu</i>	offer, offering

<i>PāḲi</i>	English
<i>dakkhiṇeyyo, dakkhiṇeyye</i>	worthy of offerings [Arahant]
<i>daḷhā</i>	strong
<i>damassa</i>	of taming
<i>damayataṃ</i>	tamed ones
<i>dānaṃ, dānāni, dānānaṃ, dānena, dānassa, dānaṇca (dānaṃ + ca), dānamayaṃ (dānaṃ + ayaṃ)</i>	donating, having donated, donating too, donation (donation + this)
<i>dānasaṃvibhāgassa (dāna + saṃvibhāgassa)</i>	donating and sharing (donating + sharing)
<i>dānasuttaṃ (dānaṃ + suttaṃ)</i>	donation sutta (donation + sutta)
<i>danto</i>	tamed
<i>dārāti</i>	wife
<i>dārumāruyha (dāruṃ + āruyha)</i>	climbed the bark (tree + climbed) <i>Devadāru</i> is a Sanskrit word referring to <i>Cedrus deodara</i> (Himalayan cedar), OR <i>Pinus longifolia</i> (chir pine). In general, it also means a tree.
<i>dasamaṃ, dasāti, dasa, dasapi</i>	tenth, ten
<i>dassanampahaṃ (dassanam + pi + ahaṃ)</i>	seeing too I (seeing + too + I)
<i>dassetāro</i>	show, point out
<i>dātā, dāyaka</i>	givers, donors
<i>daṭṭhabbā</i>	should be seen
<i>dayhamānena</i>	burning
<i>dehaṃ</i>	body
<i>desanāsuttaṃ (desanā + suttaṃ)</i>	preachings sutta (preachings + sutta)
<i>desitaṃ, deseti, desetha, desanā</i>	preaching
<i>desiyamāne</i>	being preached
<i>devabhūto (deva + bhūto)</i>	become deva (deva + become)
<i>devadattasuttaṃ (devadatta + suttaṃ)</i>	Devadatta sutta (Devadatta + sutta)
Devadatto , <i>devadattena, devadattoti</i>	Devadatta, cousin of Lord Buddha, see Appendix 3
<i>devakāyā (deva + kāyā)</i>	devā world (devā + body/group)
<i>devalokasmiṃ (deva + lokasmiṃ)</i>	in the devā world (devā + world)

<i>Pāḷi</i>	English
<i>devaṃ, devo, deva, devā (plural), devatā (plural), devaputto, devatāpi, devena, devesu, devānaṃ</i>	Untranslated
<i>devamanussā, devamanussāna, devamanussānaṃ</i> (<i>deva + manussānaṃ</i>)	of devā and humans (of devā + humans)
<i>devamanussaseṭṭhaṃ</i> (<i>deva + manussa + seṭṭhaṃ</i>), <i>devamanussaseṭṭhā</i>	best of devā and humans (of devā + humans + best) [Lord Buddha]
<i>devānamindo</i> (<i>devānam + indo</i>)	King of the devā (devā + king) <i>literally Indra among devā</i>
<i>devasaddasuttaṃ</i> (<i>deva + sadda + suttaṃ</i>)	words of devā sutta (devā + words + sutta)
<i>devasaddo</i> (<i>deva + saddo</i>), <i>devasaddā (plural)</i>	word of devā (devā + word)
<i>devāsane</i> (<i>deva + āsane</i>)	on the deva seat (deva + seat)
<i>dhammaandhakāramalaṃ</i>	dhamma-making blind-impurity
<i>dhammadānaṃ, dhammadānañca</i> (<i>dhamma + dānaṃ + ca</i>)	donation of Dhamma too (Dhamma + donation + too)
<i>dhammadāyādā</i> (<i>dhamma + dāyādā</i>)	Dhamma inheritors (Dhamma + inheritors) [Arahant]
<i>dhammadesanā</i> (<i>dhamma + desanā</i>)	Dhamma preaching (Dhamma + preaching)
<i>dhammajā</i>	born of Dhamma [Arahant]
<i>dhammajīvināṃ</i> (<i>dhamma + jīvināṃ</i>)	leading a life of Dhamma (dhamma + leading a life) [Arahant]
<i>dhammaṃ, dhammo, dhammā, dhamme, dhammehi, dhammena, dhammesu, dhammānaṃ, dhammañhi, dhammenāhaṃ</i>	Untranslated or translated as nature or phenomena
<i>dhammamabhiññāya</i> (<i>dhammam + abhi + ññāya</i>)	fully known Dhamma [Arahant] (Dhamma + fully + known)
<i>dhammamaññāya</i> (<i>dhammam + aññāya</i>)	understood Dhamma (Dhamma + understood) [Arahant]
<i>dhammamayaṃ</i>	Dhamma [itself]
<i>dhammamudīrayantā</i> (<i>dhammaṃ + udīraayantā</i>)	Dhamma preaching (Dhamma + preaching)
<i>dhammanimmitā</i> (<i>dhamma + nimmitā</i>)	made of Dhamma (Dhamma + made) [Arahant]

<i>PāḲi</i>	English
<i>dhammaññeva</i> (<i>dhammaṃ</i> + <i>eva</i>)	only Dhamma (Dhamma + only)
<i>dhammānudhammapaṭipannassa</i> (<i>dhamma</i> + <i>anudhamma</i> + <i>paṭipannassa</i>), <i>dhammānudhammapaṭipannoyanti</i>	practicing Dhamma in fullness (Dhamma – major and minor + practicing) [Arahant]
<i>dhammānudhammapaṭipannasut- taṃ</i> (<i>dhamma</i> + <i>anudhamma</i> + <i>paṭipanna</i> + <i>suttaṃ</i>)	practicing Dhamma in fullness sutta (Dhamma – major and minor + practicing + sutta)
<i>dhammānuggaho</i> (<i>dhamma</i> + <i>anuggaho</i>)	assisting with Dhamma (Dhamma + assisting)
<i>dhammarājā</i> (<i>dhamma</i> + <i>rājā</i>)	Dhamma king (Dhamma + king)
<i>dhammārāmo</i> (<i>dhammā</i> + <i>rāmo</i>)	fond of Dhamma (Dhamma + fond) [Arahant]
<i>dhammarato</i> (<i>dhamma</i> + <i>rato</i>)	delighting in Dhamma (Dhamma + delighting) [Arahant]
<i>dhammasaṃvibhāgo</i> (<i>dhamma</i> + <i>saṃvibhāgo</i>)	sharing Dhamma (Dhamma + sharing) [Arahant]
<i>dhammasārādhigamā</i> (<i>dhamma</i> + <i>sāra</i> + <i>adhigamā</i>)	entered upon Dhamma essence (Dhamma + essence + entered upon) [Arahant]
<i>dhammaṭṭho</i>	established in Dhamma [Arahant]
<i>dhammavinayā</i> (<i>dhamma</i> + <i>vinayā</i>), <i>dhammavinaye</i>	Dhamma-Vinayā (Dhamma + Vinayā)
<i>dhammavitakkaññeva</i> (<i>dhamma</i> + <i>vitakkaṃ</i> + <i>eva</i>)	only Dhamma thought (Dhamma + thought + only)
<i>dhammayāgaṃ</i> (<i>dhamma</i> + <i>yāgaṃ</i>), <i>dhammayāgo</i>	Dhamma sacrifice (Dhamma + sacrifice)
<i>dhammenāhaṃ</i> (<i>dhammena</i> + <i>ahaṃ</i>)	because of Dhamma I (because of Dhamma + I)
<i>dhammiko</i>	Dhamma follower
<i>dhaṃsati</i>	demolish
<i>dhanaṃ</i>	wealth
<i>dhāreti</i>	bears, bearing
<i>dhātuṃ</i> , <i>dhātu</i> , <i>dhātuso</i> , <i>dhātuyo</i> , <i>dhātuyā</i> , <i>dhātusova</i> (<i>dhātuso</i> + <i>va</i>)	elements, like elements (elements + like)
<i>dhātusallānaṃ</i> (<i>dhātu</i> + <i>sallānaṃ</i>)	elements-solitude (elements + solitude) <i>sallānaṃ</i> here is abbreviated form of <i>paṭisallānaṃ</i>

<i>Pāḷi</i>	English
<i>dhātusosaṃsandanasuttaṃ</i> (<i>dhātuso + saṃsandana + suttaṃ</i>)	flowing due to elements sutta (elements + [trickle, flow, chained] + sutta)
<i>dhātusuttaṃ</i> (<i>dhātu + suttaṃ</i>)	elements sutta (elements + sutta)
<i>dhīro, dhīrā</i>	patient one [Arahant]
<i>dhīrūpasevanā</i> (<i>dhīra + upasevanā</i>)	resorting to wise (wise + resorting)
<i>dhovanena</i>	washing
<i>dhuvaṃ</i>	certain, certainty [Nibbāna]
<i>dibbā, dibbassa, dibbena</i>	divine
<i>dibbacakkhu</i> (<i>dibba + cakkhu</i>)	divine eye (divine + eye)
<i>diddho</i>	smeared
<i>dīghamaddhāna</i> (<i>dīghaṃ + addhāna</i>)	long time (long + time)
<i>dīgharattaṃ</i> (<i>dīgha + rattaṃ</i>)	long time (long + night)
<i>disā</i>	direction
<i>diṭṭhadhammikā</i> (<i>diṭṭha + dhammikā</i>)	belonging to this world (visible + natured)
<i>diṭṭhadhammikañceva</i> (<i>diṭṭha + dhammikaṃ + ca + eva</i>)	in this world and thus (in this world + and + thus)
<i>diṭṭhe</i> (as in <i>diṭṭhe dhamme</i>)	visible, seen
<i>diṭṭheva</i> (as in <i>diṭṭheva dhamme</i>)	
<i>diṭṭhe dhamme, diṭṭheva dhamme</i>	in this world
<i>diṭṭhī, diṭṭhiyā</i>	views
<i>diṭṭhigatasuttaṃ</i> (<i>diṭṭhigata + suttaṃ</i>)	gone to [wrong] view sutta (gone to [wrong] view + sutta)
<i>diṭṭhigatehi</i>	gone to [wrong] view
<i>diṭṭhiṭṭhānā</i> (<i>diṭṭhi + ṭṭhānā</i>)	speculative views (views + speculative)
<i>diṭṭhivipassakaṃ</i> (<i>diṭṭhi + vipassakaṃ</i>)	seeing with insight (view + insight) [Arahant]
<i>divā</i>	day
<i>domanassehi</i> (<i>do + manassehi</i>)	mental sadness (unhappy + mind)
<i>dosaggiṃ</i> (<i>dosa + aggiṃ</i>), <i>dosaggi</i>	fire of hatred (hatred + fire)
<i>dosakkhayo</i> (<i>dosa + k + khayo</i>)	end of hatred (hatred + end) [Nibbāna]
<i>dosam, doso, dosena</i>	hatred [hate], of hatred,

<i>PāḲi</i>	English
<i>dosaneyye</i>	hate-generator <i>literally</i> hateful, to be hated
<i>dosapariññāsuttaṃ</i> (<i>dosa + pari + ññā + suttaṃ</i>)	completely knowing hatred sutta (hatred + completely + knowing + sutta)
<i>dosasañhitaṃ</i> (<i>dosa + sañhitaṃ</i>), <i>dosasaṃhitaṃ</i>	accumulating hatred (hatred + accumulation)
<i>dosasuttaṃ</i> (<i>dosaṃ + suttaṃ</i>)	hatred sutta (hatred + sutta)
<i>dubbañṇe</i> (<i>du + v + vañṇe</i>), <i>dubbañṇiyaṃ</i>	unattractive (bad + color/ complexion)
<i>dubbhago</i> (<i>du + b + bhago</i>)	unblessed (not + blessed)
<i>dubbhe</i>	deceive, hurt, injure
<i>duccaritāni</i> (<i>du + c + caritāni</i>), <i>duccaritānī</i>	misconduct (bad + conduct)
<i>duccaritasuttaṃ</i> (<i>du + c + carita + suttaṃ</i>)	misconduct sutta (bad + conduct + sutta)
<i>duggatiṃ</i> (<i>du + g + gatiṃ</i>), <i>duggati</i> , <i>duggatiyo</i> , <i>duggate</i>	bad destination (bad + destination)
<i>dujjayamajjhabhū</i> (<i>du + j + jayaṃ + ajjhabhū</i>)	conquering hard to win (hard + to win + conquering) [Arahant]
<i>dukanipāto</i> (<i>duka + nipāto</i>), <i>dukanipāte</i>	chapter of twos (twos + chapter)
<i>dukkataṃ</i> (<i>du + k + kaṭaṃ</i>)	difficult to do (difficult + to do)
<i>dukkhadhammānaṃ</i> (<i>dukkha + dhammānaṃ</i>)	suffering (suffering + dhammā)
<i>dukkhakkhandhassa</i> (<i>dukkha + k + khandhassa</i>)	aggregate of suffering (suffering + aggregate)
<i>dukkhakkhayāya</i> (<i>dukkha + k + khayāya</i>)	end the suffering (suffering + end)
<i>dukkhaṃ</i> , <i>dukkha</i> , <i>dukkhā</i> , <i>dukkhassa</i> , <i>dukkhassā</i> , <i>dukkhāya</i> , <i>dukkhato</i> , <i>dukkhehi</i> , <i>dukkhena</i> , <i>dukkhanti</i> (<i>dukkhaṃ + ti</i>)	suffering, of suffering
<i>dukkhamaccagum</i> (<i>dukkhaṃ + accagum</i>)	overcome suffering (suffering + overcome)
<i>dukkhamaddakkhi</i> (<i>dukkhaṃ + addakkhi</i>)	seeing suffering (suffering + seeing)
<i>dukkhanirodhagāminī</i> (<i>dukkha + nirodha + gāminī</i>)	leading to cessation of suffering (suffering + cessation + leading)

<i>Pāḷi</i>	English
<i>dukkhanirodho</i> (<i>dukkha</i> + <i>nirodho</i>), <i>dukkhanirodhoti</i>	cessation of suffering (suffering + cessation)
<i>dukkhaparetā</i> (<i>dukkha</i> + <i>paretā</i>)	afflicted with suffering (suffering + afflicted)
<i>dukkhasamudayo</i> (<i>dukkha</i> + <i>saṃ</i> + <i>udayo</i>), <i>dukkhasamudayoti</i>	arising of suffering (suffering + full + arising)
<i>dukkhasamuppādam</i> (<i>dukkha</i> + <i>saṃ</i> + <i>uppādam</i>)	arising of suffering (suffering + full + arising)
<i>dukkhassantakaro</i> (<i>dukkhassa</i> + <i>antakaro</i>)	ender of suffering (suffering + ender) [Arahant]
<i>dukkhassantaṃ</i> (<i>dukkhassa</i> + <i>antaṃ</i>)	end of suffering (suffering + end)
<i>dukkhavihārasuttaṃ</i> (<i>dukkha</i> + <i>vihāraṃ</i> + <i>suttaṃ</i>)	dwelling with suffering sutta (suffering + dwelling + sutta)
<i>dukkhotiṇṇā</i> (<i>dukkha</i> + <i>otiṇṇā</i>)	beset by suffering (suffering + beset by)
<i>dukkhūpasamaḡāmināṃ</i> (<i>dukkha</i> + <i>ūpasamaṃ</i> + <i>ḡāmināṃ</i>)	leading to appeasing of suffering (suffering + appeasing + leading)
<i>duppañño</i> (<i>du</i> + <i>p</i> + <i>pañño</i>)	unwise (bad + wisdom)
<i>duraccayaṃ</i> (<i>du</i> + <i>r</i> + <i>accayaṃ</i>)	hard to overcome (hard + to overcome)
<i>dussīlo</i> (<i>du</i> + <i>s</i> + <i>sīlo</i>), <i>dussīlā</i> (feminine)	unvirtuous (bad + virtues)
<i>dutiyaāsavasuttaṃ</i> (<i>dutiya</i> + <i>āsava</i> + <i>suttaṃ</i>)	second taint sutta (second + taint + sutta)
<i>dutiyaesanāsuttaṃ</i> (<i>dutiya</i> + <i>esana</i> + <i>suttaṃ</i>)	second longing sutta (second + longing + sutta)
<i>dutiyaṃ</i> , <i>dutiyo</i> , <i>dutiya</i> , <i>dutiyaṃti</i> (<i>dutiyaṃ</i> + <i>ti</i>)	second
<i>dutyiamuttamanti</i> (<i>dutyiaṃ</i> + <i>uttamaṃ</i> + <i>ti</i>)	second best (second + best)
<i>dutyianakuhanasuttaṃ</i> (<i>dutyia</i> + <i>na</i> + <i>kuhana</i> + <i>suttaṃ</i>)	second deceitless sutta (second + not + deceitful + sutta)
<i>dutyiarāgasuttaṃ</i> (<i>dutyia</i> + <i>rāga</i> + <i>suttaṃ</i>)	second lust sutta (second + lust + sutta)
<i>dutyiasekhasuttaṃ</i> (<i>dutyia</i> + <i>sekha</i> + <i>suttaṃ</i>)	second training sutta (second + training + sutta)
<i>dutyiasīlasutta</i> (<i>dutyia</i> + <i>sīla</i> + <i>suttaṃ</i>)	second virtue sutta (second + virtue + sutta)
<i>dutyiavaggo</i> (<i>dutyia</i> + <i>vaggo</i>)	second section (second + section)

<i>PāḲi</i>	English
<i>dutiya</i> vedanāsuttaṃ (<i>dutiya</i> + <i>vedanā</i> + <i>suttaṃ</i>)	second feelings sutta (second + feelings + sutta)
<i>duttaraṃ</i> (<i>du</i> + <i>t</i> + <i>taraṃ</i>)	so difficult to cross/swim (so difficult + to cross/swim)
<i>duṭṭhacittaṃ</i> (<i>duṭṭha</i> + <i>cittaṃ</i>)	hateful mind (hateful + mind)
<i>duṭṭho</i> , <i>duṭṭhāse</i> , <i>dussati</i>	hateful
<i>dvādasamaṃ</i> (<i>dvā</i> + <i>dasamaṃ</i>)	twelve (two + tenth)
<i>dvāraṃ</i> , <i>dvārāṇi</i> (plural)	door
<i>dve</i> , <i>dvīhi</i> , <i>duve</i> , <i>dvemā</i> (<i>dve</i> + <i>imā</i>), <i>dveme</i> (<i>dve</i> + <i>ime</i>), <i>dvemāṇi</i> (<i>dve</i> + <i>imāṇi</i>), <i>dvepi</i> (<i>dve</i> + <i>api</i>), <i>dvinnaṃ</i> , <i>dukkam</i>	two, these two (two + these)
<i>dvidasuttarasuttasate</i> (<i>dvi</i> + <i>dasa</i> + <i>uttara</i> + <i>sutta</i> + <i>sate</i>)	twelve suttā after a hundred (two + ten + after + sutta + hundred)
<i>dvipadā</i> (<i>dvi</i> + <i>padā</i>)	two-legged (two + legged)
<i>ehi</i>	come
<i>ejānugo</i>	gone to perturbation
<i>ekā</i> , <i>eke</i>	alone, one, by oneself
<i>ekaccaṃ</i> , <i>ekacco</i> , <i>ekaccānaṃ</i>	some, someone
<i>ekādasamaṃ</i> (<i>ekā</i> + <i>dasamaṃ</i>)	eleventh (one + tenth)
<i>ekadhammaṃ</i> (<i>ekaṃ</i> + <i>dhammaṃ</i>), <i>ekadhammo</i> , <i>ekadhammesu</i> , <i>ekadhammopi</i>	one nature/phenomenon (one + dhamma)
<i>ekaggacitto</i> (<i>eka</i> + <i>agga</i> + <i>citto</i>)	concentrated mind (one + pointed + mind)
<i>ekaggaṃ</i> (<i>eka</i> + <i>aggaṃ</i>)	concentrated (one + pointed)
<i>ekakanipāto</i> (<i>ekaka</i> + <i>nipāto</i>)	chapter of ones (ones + chapter)
<i>ekampi</i> (<i>ekaṃ</i> + <i>api</i>)	some, one
<i>ekaṅgampi</i> (<i>eka</i> + <i>aṅgaṃ</i> + <i>api</i>)	any factor (any + limb + too)
<i>ekanīvaraṇampi</i> (<i>eka</i> + <i>nīvaraṇaṃ</i> + <i>api</i>)	any hindrance (any + hindrance + too)
<i>ekapuggalassa</i> (<i>eka</i> + <i>puggalassa</i>)	a person (one + person)
<i>ekasaṃyojanampi</i> (<i>eka</i> + <i>saṃyojanaṃ</i> + <i>api</i>)	any fetter (any + fetter + too)
<i>ekassekena</i> (<i>ekassa</i> + <i>ekena</i>)	of one in one (of one + in one)

<i>Pāli</i>	English
<i>ekodibhūto</i> (<i>ekodi + bhūto</i>)	become concentrated (one-pointed + become) [Arahant]
<i>esa, eso, eseva</i> (<i>eso + eva</i>)	him, that person, like that (him, that person + so, even, just, like)
<i>esanā, esanānaṃ,</i> <i>esanānaṃca</i> (<i>esanānaṃ + ca</i>)	longing, of longing, of longing too (of longing + too)
<i>etadaggaṃ</i> (<i>etaṃ + aggaṃ</i>)	this is foremost (this + foremost)
<i>etadahosi</i> (<i>etaṃ + ahosi</i>)	occurred thus (this + occurred)
<i>etadaññāya</i> (<i>etaṃ + aññāya</i>)	understanding this (this + understanding)
<i>etadavoca</i> (<i>etaṃ + avoca</i>)	said this (this + said)
<i>etāhi, etāni</i> (<i>see tāni</i>)	these
<i>etaṃ</i>	this
<i>etamādīnavaṃ</i> (<i>etaṃ + ādīnavaṃ</i>), <i>evamādīnavaṃ</i>	this danger (this + danger)
<i>etamatthaṃ,</i> <i>etamatthaṃca</i> (<i>etaṃ + atthaṃ + ca</i>)	for this meaning too (this + meaning + too) <i>meaning is replaced by reason in T23 and T26</i>
<i>etarahi, etarahipi</i> (<i>etarahi + pi</i>)	at present, presently too (presently + too)
<i>etasmim</i> (<i>see tasmim</i>)	that
<i>ete</i>	these
<i>eva</i>	so, even, just
<i>evaṃ, evaṃ ce, evaṃce</i> (<i>evaṃ + ce</i>)	thus, in this way, thus too
<i>evamāhāro</i> (<i>evaṃ + āhāro</i>)	thus eater (thus + eater)
<i>evamāyupariyanto</i> (<i>evaṃ + āyu + pariyanto</i>)	limited by this [much] life-span (thus + life-span + limited)
<i>evambhūto</i> (<i>evaṃ + bhūto</i>)	become thus (thus + become)
<i>evametaṃ</i> (<i>evaṃ + etaṃ</i>)	thus this (thus + this)
<i>evameva</i> (<i>evaṃ + eva</i>)	just so (just + so)
<i>evaṃgotto</i> (<i>evaṃ + gotto</i>)	of that clan (thus + clan)
<i>evamidaṃ</i> (<i>evaṃ + idaṃ</i>)	thus here (thus + here)
<i>evamidhekacce</i> (<i>evaṃ + idha + ekacce</i>)	thus some here (thus + here + some)
<i>evaṃmahānubhāvo</i> (<i>evaṃ + mahā + anubhāvo</i>)	of great power thus (thus + great + of power)
<i>evaṃmahiddhiko</i> (<i>evaṃ + mahā + iddhiko</i>)	of great magical power thus (thus + great + of magical power)

PāḲi	English
<i>evaṃṇnāmo</i> (<i>evaṃ</i> + <i>nāmo</i>)	thus named (thus + named)
<i>evaṃsukhadukkhappaṭisaṃvedī</i> (<i>evaṃ</i> + <i>sukha</i> + <i>dukkha</i> + <i>p</i> + <i>paṭisaṃvedī</i>)	thus experiencing happiness-suffering (thus + happiness + suffering + experiencing)
<i>evaṃvaṇṇo</i> (<i>evaṃ</i> + <i>vaṇṇo</i>)	thus colored (thus + colored), thus class (thus + class)
<i>evaṃrūpā</i> (<i>eva</i> + <i>rūpā</i>)	like this (this + form)
<i>gacchati</i> , <i>gacchanti</i> , <i>gaccha</i> , <i>gantvā</i> , <i>gato</i> , <i>gatā</i>	go, going, gone, having gone
<i>gaharakkhaso</i> (<i>gaha</i> + <i>rakkhaso</i>) (<i>gaharakkhaso</i> 'ti)	crocodile-demon (crocodile + demon) OR demon-grasp
<i>gahaṭṭhā</i>	householders
<i>gahetvā</i>	holding
<i>gajjayitvā</i>	roaring
<i>gāme</i>	in village
<i>gameti</i> (see <i>anabhāvaṃ gameti</i>)	cause (as in cause to perish) <i>literally goes</i>
<i>gaṇā</i>	assemblies
<i>garūṇaṃ</i>	of guru
<i>gati</i>	destination, speed
<i>gehanissitaṃ</i> (<i>geha</i> + <i>nissitaṃ</i>)	dependent on home-life (house + dependent)
<i>ghānaṇca</i> (<i>ghānaṃ</i> + <i>ca</i>)	nose too (nose + too)
<i>gharamesino</i> (<i>gharaṃ</i> + <i>esino</i>)	seeker of household life (household life + seeker)
<i>ghāteti</i>	destroys
<i>giddho</i>	greedy
<i>gihibhogā</i> (<i>gihi</i> + <i>bhogā</i>)	pleasures of a householder (householder + pleasures)
<i>gijjhakūṭassa</i>	of Gijjhakūṭa
<i>giribbaje</i>	in Giribbaja, Place, First Capital of Magadha Janapada (now known as Rajgir in Bihar, India)
<i>gūthagataṃ</i>	dung heap
<i>guttadvāratāya</i> (<i>gutta</i> + <i>dvāra</i> + <i>tāya</i>)	with guarded doors they (guarded + doors + they) [Arahant]
<i>hanti</i>	strikes

<i>Pāḷi</i>	English
<i>harāyamānā</i>	ashamed
<i>haritvā</i>	having taken
<i>hāsupaṇṇānaṃ</i> (<i>hāsa + paṇṇānaṃ</i>), <i>hāsupaṇṇānaṃ</i>	One with Lustrous Wisdom (lustrous + wisdom) [Arahant]
<i>hatthehi</i>	by hands
<i>have</i>	indeed, certainly
<i>hetam</i>	this
<i>heṭṭhā</i>	further down
<i>hetu</i>	cause, reason
<i>hi</i>	emphatic particle (is, were) <i>not</i> <i>always directly translated</i>
<i>hiṃsanti</i>	done violence
<i>hīnādhimuttikā</i> (<i>hīna +</i> <i>adhimuttikā</i>), <i>hīnādhimuttikehi</i>	low inclined (low + inclined)
<i>hīnavīriyaṃ</i> (<i>hīna + vīriyaṃ</i>), <i>hīnavīriyoti</i>	lacking energy (low + energy)
<i>hīnavīriyo</i> (<i>hīna + vīriyo</i>)	unenergetic (not + energetic)
<i>hīne</i>	in low
<i>hirī</i> , <i>hirīmanaṃ</i> , <i>hirīmataṃ</i>	shame, with a sense of shame
<i>hiriottappaṃ</i> (<i>hiri + ottappaṃ</i>), <i>hirottappa</i>	shame-concern (shame + concern)
<i>hissa</i>	is, be (translated as his)
<i>hitāya</i>	for welfare
<i>hitvā</i>	having abandoned
<i>homi</i> , <i>hoti</i> , <i>hotī</i> , <i>honti</i> , <i>hotu</i> , <i>hotha</i>	am, is, does, happens
<i>hujjanaṃ</i> (<i>bahu + janaṃ</i>)	many people (many + people)
<i>icchālobhasamussayā</i> (<i>icchā + lobha + samussayā</i>)	wishes-greed-accumulation (wishes + greed + accumulation)
<i>icchanti</i>	wish
<i>idaṃ</i> , <i>imaṃ</i> , <i>imāni</i> , <i>imamhi</i>	this
<i>idamappahāya</i> (<i>idaṃ + a + p +</i> <i>pahāya</i>), <i>idamappahāyā</i>	this not abandoned (this + not + abandoned)
<i>idha</i>	here
<i>idhāhaṃ</i> (<i>idha + ahaṃ</i>)	here I
<i>idhekacco</i> (<i>idha + ekacco</i>)	some here (here + some)
<i>idheva</i> (<i>idha + eva</i>)	here itself (here + itself)

<i>PāḲi</i>	English
<i>idhūpapanno</i> (<i>idha</i> + <i>upapanno</i>) (<i>idhūpapanno</i> ’ <i>ti</i>)	arose here (here + arose)
<i>imasmā</i>	from this one
<i>imasmīṇi</i>	in / among this one
<i>imassa, imassāhaṃ</i> (<i>imassa</i> + <i>ahaṃ</i>), <i>imesaṃ</i> (plural)	to / of this one, I to / of this one (to / of this one + I)
<i>imāya, imāyāhaṃ</i> (<i>imāya</i> + <i>ahaṃ</i>)	this I (this + I)
<i>ime, imehi, imā</i> (feminine)	these
<i>inaṭṭā</i> (<i>ina</i> + <i>aṭṭā</i>)	distressed by debt (debt + distressed)
<i>indriyā, indriyāni, indriyāni,</i> <i>indriyesu</i>	faculties, of faculties
<i>indriyasampanno</i> (<i>indriya</i> + <i>sampanno</i>)	endowed with faculties (faculties + endowed) [Arahant]
<i>indriyasuttaṃ</i> (<i>indriya</i> + <i>suttaṃ</i>)	faculties sutta (faculties + sutta)
<i>iriyaṃ</i>	action, movement, posture, deportment
<i>isi</i>	sage
<i>iti, itī</i>	thus
<i>itibhavābhavahetu</i> (<i>iti</i> + <i>bhavābhava</i> + <i>hetu</i>)	for the cause of this or that life (thus + this or that life + cause)
itivuttakapāḲi	Book of This was Said (this book)
<i>itivuttanti</i>	this was said
<i>ito</i>	from here
<i>itthabhāvaññāthābhāvaṃ</i> (<i>ittha</i> + <i>bhāva</i> + <i>aññāthā</i> + <i>bhāvaṃ</i>), <i>itthambhāvaññāthābhāvaṃ</i>	becoming here, becoming there (here + becoming + there + becoming), this-ness + other-ness, if <i>ittha</i> = <i>itthatta</i> (see sermon 2 of “Nibbāna The Mind Stilled”) then becoming this, becoming that
<i>iṭṭhaṃ, iṭṭhassa</i>	appealing
<i>itthattaṃ</i>	here, in this world
<i>iva, va</i>	like, as
<i>jāgaritaṃ, jāgarato, jagato, jāgaro,</i> <i>jāgarantā, jāgarassa, jāgariyaṃ,</i> <i>jāgariyena</i>	watchful, vigilant, awake [Arahant]
<i>jāgariyasuttaṃ</i> (<i>jāgariya</i> + <i>suttaṃ</i>)	watchful, vigilant, awake sutta
<i>jahe, jaheyya</i>	abandons, should abandon

<i>Pāli</i>	English
<i>jalaṃva</i> (<i>jalaṃ</i> + <i>va</i>)	burning (burning + too) [shining]
<i>janakuhanatthaṃ</i> (<i>jana</i> + <i>kuhana</i> + <i>atthaṃ</i>)	to deceive people (people + deceiving + goal)
<i>janalapanatthaṃ</i> (<i>jana</i> + <i>lapana</i> + <i>atthaṃ</i>)	to [smooth-talk, con] people (people + con / smooth-talk + goal)
<i>jānaṃ, jānato, jānāti, jānāmi,</i> <i>jānanti, jānātha, jānatohaṃ</i> (<i>jānato</i> + <i>ahaṃ</i>)	knowing, one who knows, one who knows + I (one who knows + I)
<i>janapadatthāvariyaṃ</i> (<i>janapada</i> + <i>thāvariya</i> + <i>p</i> + <i>patto</i>)	immovable from the republic (republic + immovable + reached)
<i>janatamapetasoko</i> (<i>janataṃ</i> + <i>apetasoko</i>)	people + unsorrowing (people + departed sorrow)
<i>jānātū</i>	let him/her know
<i>jāneyyūṃ</i>	would know (translated as knew)
<i>jano, janā, janassa, janataṃ</i>	person, persons
<i>jantuno</i>	creature
<i>jarāmarāṇasaṅghātaṃ</i> (<i>jarā</i> + <i>marāṇa</i> + <i>saṅghātaṃ</i>)	aging-death-binding together (aging + death + binding together)
<i>jarāya</i>	aging
<i>jātaṃ, jāto, jātā, jātassa</i>	born
<i>jātu as in mā jātu</i>	never
<i>jātibhavaparikkhayaṃ</i> (<i>jāti</i> + <i>bhava</i> + <i>pari</i> + <i>k</i> + <i>khayaṃ</i>)	complete end of birth and becoming (birth + becoming + complete + end)
<i>jātijarābhibhūta</i> (<i>jāti</i> + <i>jarā</i> + <i>abhibhūta</i>)	overcome by birth and aging (birth + aging + overcome by)
<i>jātijarāmarāṇadukkhassamu-</i> <i>dayasambhavo</i> (<i>jāti</i> + <i>jarā</i> + <i>marāṇa</i> + <i>dukkha</i> + <i>samudaya</i> + <i>sambhavo</i>)	origination of the arising of birth, aging, death and suffering (birth + aging + death + suffering + arising + origination)
<i>jātijarāya</i> (<i>jāti</i> + <i>jarāya</i>)	for birth-aging (birth + aging)
<i>jātijarūpagā</i> (<i>jāti</i> + <i>jarā</i> + <i>upagā</i>)	arise in birth-aging [world] (birth + aging + [world] + arise)
<i>jātikhayantadassim</i> (<i>jāti</i> + <i>khaya</i> + <i>anta</i> + <i>dassim</i>), <i>jātikhayantadassino</i>	seeing end and ending of births (births + ending + end + seeing) [Arahant]
<i>jātikkhayaṃ</i> (<i>jāti</i> + <i>k</i> + <i>khayaṃ</i>)	ending of births (births + ending)
<i>jātikkhayamabhiññāya</i> (<i>jāti</i> + <i>k</i> + <i>khayaṃ</i> + <i>abhiññāya</i>)	fully known ending of births (births + ending + fully known)

PāḲi	English
<i>jātiṃ, jātiyo, jātiyā</i>	birth
<i>jātimaraṇaḡāmino</i> (<i>jāti + maraṇa + ḡāmino</i>), <i>jātimaraṇaḡāmino</i>	leading to birth-death (birth-death + going)
<i>jātimaraṇamaccagā</i> (<i>jāti + maraṇaṃ + accagā</i>)	overcoming birth and death (birth + death + overcoming)
<i>jātimaraṇassa</i> (<i>jāti + maraṇassa</i>)	of birth-death (birth-death)
<i>jātisahassampi</i> (<i>jāti + sahaṣṣaṃ + api</i>)	thousand births too (births + thousand + too)
<i>jātiṣaṃsāro</i> (<i>jāti + saṃsāro</i>)	birth in round of existences (birth + round of existences)
<i>jātisatampi</i> (<i>jāti + sataṃ + api</i>)	hundred births too (births + hundred + too)
<i>jātisatasahassampi</i> (<i>jāti + sata + sahaṣṣaṃ + api</i>)	hundred thousand births too (births + hundred thousand + too)
<i>jetvā, jetvāna</i>	having won
<i>jhānalābhī</i> (<i>jhāna + lābhī</i>)	gainer of jhāna (jhāna + gainer) [Arahant]
<i>jhānaratā</i> (<i>jhāna + ratā</i>)	delighting in jhāna (jhāna + delighting) [Arahant]
<i>jhāyī, jhāyi, jhāyino, jhāyibhi,</i> <i>jhāyinaṃ</i>	doing jhāna, does jhāna
<i>jigucchamānā</i>	disgustful <i>translated as despise in THIG</i>
<i>jināti,</i> <i>jāpaye</i> (<i>causative</i>)	subdues, scores victory causes to subdue
<i>jivhā</i>	tongue
<i>jīvikānaṃ</i>	livelihood
<i>jīvikasuttaṃ</i> (<i>jīvika + suttaṃ</i>)	livelihood sutta (livelihood + sutta)
<i>jīvita, jīvite</i>	life, until life lasts
<i>jotayanti</i>	light-up
<i>kabaḷaṃ</i>	lumps
<i>kacchehi</i> (<i>see kacchehi sedā muccanti</i>)	armpits <i>literally covered parts</i>
<i>kacchehi sedā muccanti</i>	undergarments get soiled [sweat drops from their armpits or covered parts]
<i>kāci, kānici</i>	whoever, whichever
<i>kācimā</i> (<i>kā + ca + imā</i>)	whatever

<i>Pāḷi</i>	English
<i>kālaṃ kaṅkhati</i>	bides time, awaits death
<i>kālaṃ kayirātha</i>	dies <i>literally does the time</i>
<i>kalaṃ, kalampi</i>	part, part too
<i>kālaṃ, kāle, kālena</i>	time, at right time, death time
<i>kālaṅkareyya (kālaṃ + kareyya)</i>	dies (time + done)
<i>kalāpaṃva</i>	like the quiver/cluster
<i>kālavipassī (kāla + vipassī), kālavipassino</i>	timely-seeing with insight (timely + seeing with insight)
<i>kalyāṇadhammo (kalyāṇa + dhammo), kalyāṇadhammā, kalyāṇadhammoti</i>	good-doer (good + Dhamma) [Arahant]
<i>kalyāṇādhimuttikā (kalyāṇa + adhimuttikā), kalyāṇādhimuttikehi</i>	good inclined (good + inclined)
<i>kalyāṇaṃ, kalyāṇa</i>	good
<i>kalyāṇamittatā (kalyāṇa + mittatā)</i>	good friendship (good + friendship)
<i>kalyāṇamitto (kalyāṇa + mitto)</i>	good friend (good + friend) [Arahant]
<i>kalyāṇapañño (kalyāṇa + pañño), kalyāṇapaññoti</i>	good wisdom (good + wisdom) [Arahant]
<i>kalyāṇasīlasuttaṃ (kalyāṇa + sīla + suttaṃ)</i>	good virtue sutta (good + virtue + sutta)
<i>kalyāṇasīlo (kalyāṇa + sīlo), kalyāṇasīloti</i>	one with good virtue (good + virtue) [Arahant]
<i>kāma, kāme, kāmesu</i>	sensual pleasures
<i>kāmabhogino, kāmabhogesu (kāma + bhogino)</i>	partaker of sensual pleasures (sensual pleasures + partaker)
<i>kāmaguṇānaṃ (kāma + guṇānaṃ)</i>	characteristics of sensual pleasures (characteristics of sensual pleasures)
<i>kāmakāmīno (kāma + kāmīno)</i>	desirous of sensual pleasures (sensual pleasures + desirous)
<i>kāmakaraṇīyo (kāma + karaṇīyo)</i>	to be done with [as] desired (as desired + done)
<i>kāmānametaṃ (kāmānaṃ + etaṃ)</i>	these sensual pleasures (sensual pleasures + these)
<i>kāmanissaraṇaṃ (kāma + nissaraṇaṃ)</i>	refuge from sensual pleasures (sensual pleasures + escape)
<i>kāmāsavo (kāma + āsavo)</i>	taint of sensual pleasures (sensual pleasures + taint)

<i>PāḲi</i>	English
<i>kāmasekkhaduṇṇe</i> (<i>kāma</i> + <i>sekkha</i> + <i>duṇṇe</i>)	two of sensual pleasures-trainee (sensual pleasures + trainee + two)
<i>kāmatanḥā</i> (<i>kāma</i> + <i>tanḥā</i>)	craving for sensual pleasures (sensual pleasures + craving)
<i>kāmaṇitakko</i> (<i>kāma</i> + <i>ṇitakko</i>)	thought of sensual pleasures (sensual pleasures + thoughts)
<i>kāmayogasuttaṇṇi</i> (<i>kāma</i> + <i>yoga</i> + <i>suttaṇṇi</i>)	bond of sensual pleasures sutta (sensual pleasures + bond + sutta)
<i>kāmayogaviṇṇayutto</i> (<i>kāma</i> + <i>yoga</i> + <i>vi</i> + <i>ṇayutto</i>)	unyoked from bond of sensual pleasures (sensual pleasures + bond + not + yoked) [Arahant]
<i>kāmayogayutto</i> (<i>kāma</i> + <i>yoga</i> + <i>yutto</i>)	yoked to bond of sensual pleasures (sensual pleasures + bond + yoked)
<i>kāmayogena</i> (<i>kāma</i> + <i>yogena</i>)	by bond of sensual pleasures (sensual pleasures + bond)
<i>kāmesanā</i> (<i>kāma</i> + <i>esanā</i>)	longing for sensual pleasures (sensual pleasures + longing)
<i>kāmesumicchācārā</i> (<i>kāmesu</i> + <i>miccha</i> + <i>ācārā</i>)	misconduct in sensual pleasures (sensual pleasures + wrong + conduct) <i>Third of the five precepts is to abstain from this.</i>
<i>kammaṇṇi</i> , <i>kammasa</i> , <i>kammāṇi</i> (plural), <i>kammāṇaṇṇi</i> (plural), <i>kammehi</i> (plural)	Untranslated
<i>kammārāmatamanuyutto</i> (<i>kammā</i> + <i>rāmatam</i> + <i>anuyutto</i>)	intent on pleasure in work (work + pleasure + intent on)
<i>kammārāmo</i> (<i>kammā</i> + <i>rāmo</i>)	fondness in work (work + fondness)
<i>kammarato</i> (<i>kamma</i> + <i>rato</i>)	delighting in work (work + delighting)
<i>kāmūpapattisuttaṇṇi</i> (<i>kāma</i> + <i>ūpapatti</i> + <i>suttaṇṇi</i>)	arising of [desires for] sensual pleasures sutta ([desires for] sensual pleasures + arising + sutta)
<i>kāmūpapattiyo</i> (<i>kāma</i> + <i>upapattiyo</i>), <i>kāmuppattiyo</i>	arising due to sensual pleasures (sensual pleasures + arising)
<i>kaṇḍhātī</i>	awaiting, abiding
<i>kantaṇṇi</i> , <i>kantassa</i>	agreeable

<i>Pāḷi</i>	English
<i>kapaṇaddhikavanibbake</i>	miserables, tramps, travelling salesmen
(<i>kapaṇa + addhika + vanibbake</i>)	(miserables + tramps + travelling salesmen)
<i>kappaṃ, kappatṭho, kappena</i>	eon, for an eon, in an eon
<i>karaṇ, karomi, karoti, karonti, karonto</i>	doing [attending]
<i>karaṇaṭhānaṃ</i>	cause of doing
<i>karaṇīyaṃ, karaṇīye</i>	to be done
<i>karissanti, karissathā</i>	will do, should do
<i>karontamupasevati</i>	resorting to doer
(<i>karontaṃ + upasevati</i>)	(doer + resorting), associating
<i>kāsāvakaṇṭhā</i> (<i>kāsāva + kaṇṭhā</i>)	brown-robed (brown + robed)
<i>kāsāyāni</i>	brown robes
<i>kassaci, kenaci, kenaci, keci</i> (plural)	whoever, whatever, whichever
<i>katabhīruttāṇo</i> (<i>kata + bhīruttāṇo</i>)	provided refuge (provided + refuge) [Arahant]
(see <i>akatabhīruttāṇo</i>)	
<i>katakalyāṇo</i> (<i>kata + kalyāṇo</i>)	done good (done + good)
(see <i>akatakalyāṇo</i>)	[Arahant]
<i>katakaraṇīyo</i>	done what had to be done
(<i>kata + karaṇīyo</i>)	(done + what had to be done)
	[Arahant]
<i>katakibbiso</i> (<i>kata + kibbiso</i>)	done wrong (done + wrong)
(see <i>akatakibbiso</i>)	
<i>katakusalo</i> (<i>kata + kusalo</i>)	done wholesome (done + wholesome) [Arahant]
(see <i>akatakusalo</i>)	
<i>kataluddo</i> (<i>kata + luddo</i>)	done cruelty (done + cruelty)
(see <i>akataluddo</i>)	
<i>katam, katā, katassa, katānaṃ, katvā, karitvā, katvāna</i>	done, having done
<i>katamaṃ, katamo, katamā, katamāni, katame, katamehi</i>	which, what, which of the many
<i>katapāpo</i> (<i>kata + pāpo</i>)	done evil (done + evil)
(see <i>akatapāpo</i>)	
<i>katham, kathaṇca</i> (<i>katham + ca</i>),	how, how too (how + too),
<i>kathaṇcāham</i> (<i>katham + ca + aham</i>)	how too I (how + too + I)
<i>kaṭṭhattham</i> (<i>kaṭṭha + attham</i>)	as fire-wood (fire-wood + as)
(see <i>kaṭṭhattham pharati</i>)	
<i>kaṭṭhattham pharati</i>	serve as fire-wood

<i>PāḲi</i>	English
<i>katvānākusalaṃ</i> (<i>katvāna</i> + <i>akusalaṃ</i>)	having done unwholesome (having done + unwholesome)
<i>kāyaduccaritaṃ</i> (<i>kāya</i> + <i>du</i> + <i>c</i> + <i>caritaṃ</i>), <i>kāyaduccaritena</i>	bodily misconduct (bodily + bad + conduct)
<i>kāyadukkhaṃ</i> (<i>kāya</i> + <i>dukkhaṃ</i>)	bodily suffering (bodily + suffering)
<i>kāyamoneyyaṃ</i> (<i>kāya</i> + <i>moneyyaṃ</i>)	bodily silence (bodily + silence)
<i>kāyamuniṃ</i> (<i>kāya</i> + <i>muninṃ</i>)	bodily silent sage (bodily + silent sage)
<i>kāyasoceyyaṃ</i> (<i>kāya</i> + <i>soceyyaṃ</i>)	bodily purification (bodily + purification)
<i>kāyasucaritaṃ</i> (<i>kāya</i> + <i>su</i> + <i>caritaṃ</i>), <i>kāyasucaritena</i>	bodily good conduct (bodily + good + conduct)
<i>kāyasuciṃ</i> (<i>kāya</i> + <i>suciṃ</i>)	bodily purity (bodily + purity)
<i>kāyasukhaṃ</i> (<i>kāya</i> + <i>sukhaṃ</i>)	bodily happiness (bodily + happiness)
<i>kayirātha</i> (see <i>kālaṃ kayirātha</i>)	does, would do, dies as in <i>kālaṃ kayirātha</i>
<i>kāyo</i> , <i>kāye</i> , <i>kāyassa</i> , <i>kāyena</i> , <i>kāyasmim</i> , <i>kāyañca</i> (<i>kāyaṃ</i> + <i>ca</i>)	body, in body, body too
<i>kesamassuṃ</i>	hair and beard
<i>kevalaparipunṇaṃ</i> (<i>kevala</i> + <i>pari</i> + <i>punṇaṃ</i>)	complete in entirety (entirely+ completely + filled)
<i>kevalassa</i> , <i>kevalī</i>	entire
<i>khandhānaṃ</i>	aggregates
<i>khayaḡāmināṃ</i> (<i>khaya</i> + <i>gāmināṃ</i>)	leading to ending (ending + leading)
<i>khayaṃ</i> , <i>khayo</i> , <i>khayā</i> , <i>khaye</i> , <i>khayāya</i> , <i>khayasmin</i>	end, for ending
<i>khayamattano</i> (<i>khayaṃ</i> + <i>attano</i>)	ending his (ending + his)
<i>khemo</i>	refuge
<i>khettamhi</i>	field
<i>khīṇamānapunabbhavā</i> (<i>khīṇa</i> + <i>māna</i> + <i>puna</i> + <i>b</i> + <i>bhavā</i>)	conceitless and ended are further becomings (ended + conceit + further + becomings) [Arahant]
<i>khīṇapunabbhavā</i> (<i>khīṇa</i> + <i>puna</i> + <i>b</i> + <i>bhavā</i>)	further becoming is ended (ended + further becoming) [Arahant]
<i>khīṇāsavo</i> (<i>khīṇa</i> + <i>āsavo</i>)	taintless (ended + taints) {Arahant}
<i>khīṇo</i> , <i>khīṇā</i>	ended

<i>Pāli</i>	English
<i>kho</i>	indeed
<i>Khujjuttarā</i>	see Introduction and Appendix 2
<i>kilissanti</i>	become soiled <i>literally defiled</i>
<i>kiṃ</i>	what, why
<i>kimassa</i>	how does he
<i>kiñca</i>	what
<i>kiñcāpi</i> (<i>kinci + api</i>)	although
<i>kiñci</i>	any
<i>kinnu</i>	what
<i>kira</i>	it is said
<i>kissa</i>	what, of what, whose
<i>kitti</i>	fame
<i>ko</i>	what
<i>koci</i>	someone, whoever
<i>kodhaṃ, kodhena,</i> <i>kodhañca</i> (<i>kodhaṃ + ca</i>)	anger, of anger, anger too, (anger + too)
<i>kodhamakkhā</i> (<i>kodhā + makkhā</i>)	anger-mercilessness (anger + mercilessness)
<i>kodhapariññāsuttaṃ</i> (<i>kodha + pari + ññā + suttaṃ</i>)	completely knowing anger sutta (anger + completely + knowing + sutta)
<i>kodhasuttaṃ</i> (<i>kodhaṃ + suttaṃ</i>)	anger sutta
<i>kodhupāyāsassetam</i> (<i>kodhaṃ + upāyāsassa + etaṃ</i>)	this anger and despair (anger + despair + this)
<i>kubbetha</i>	would do
<i>kudācana</i> ”n (<i>kudācanaṃ</i>)	ever, any
<i>kuddhāse</i>	angry
<i>kuhā, kuhanā</i> (<i>see nakuhanā,</i> <i>nikkuhā</i>)	deceitful, deceiving
<i>kuhapurisā</i> (<i>kuha + purisā</i>)	deceitful men (deceitful + men)
<i>kuhasuttaṃ</i> (<i>kuha + suttaṃ</i>)	deceitful sutta (deceitful + sutta)
<i>kukkuṭasūkarā</i> (<i>kukkuṭa + sūkarā</i>)	roosters-pigs (roosters + pigs)
<i>kulagandhano</i> (<i>kula + gandhano</i>)	family-stinker (family + stinker) [black sheep of the family]
<i>kulāni</i>	families

<i>PāḲi</i>	English
<i>kulaputto</i> (<i>kula</i> + <i>putto</i>), <i>kulaputtā</i> (plural)	son of reputable family (reputable family + son)
<i>kummaggaṃ</i> (<i>ku</i> + <i>m</i> + <i>maggam</i>)	wrong path (wrong + path)
<i>kummaggappaṭipanno</i> (<i>ku</i> + <i>m</i> + <i>magga</i> + <i>p</i> + <i>paṭipanno</i>)	practicer of wrong path (wrong + path + practicer) <i>literally walker on wrong path</i>
<i>kurute</i>	make, does
<i>kusaggena</i> (<i>kusa</i> + <i>aggena</i>)	tip of kusa grass blade (tip + kusa)
<i>kusalam</i> , <i>kusalo</i> , <i>kusale</i> , <i>kusalesu</i> , <i>kusalānam</i>	wholesome
<i>kusalavitakkā</i> (<i>kusala</i> + <i>vitakkā</i>)	wholesome thoughts (wholesome + thoughts)
<i>kusāpi</i> (<i>kusa</i> + <i>api</i>)	kusa [grass] too (<i>kusa</i> + <i>too</i>)
<i>kusītam</i> , <i>kusīto</i> , <i>kusītena</i>	indolent
<i>kusītamāgama</i> (<i>kusītam</i> + <i>āgama</i>)	with an indolent one (indolent + with)
<i>labha</i> , <i>labhitvā</i> , <i>laddhāna</i>)	gain, having gained
<i>lābhasakkāragāra</i> vo (<i>lābha</i> + <i>sakkāra</i> + <i>gāra</i> vo)	gains-hospitality-respect (gains + hospitality + respect)
<i>lābhasakkārasilokānisamsattham</i> (<i>lābha</i> + <i>sakkāra</i> + <i>silokāni</i> + <i>samsattham</i>)	associated with gains-hospitality-praise (gains + hospitality + praises + associated with)
<i>lābhasakkārasilokapaṭisamyutto</i> (<i>lābha</i> + <i>sakkāra</i> + <i>siloka</i> + <i>paṭisamyutto</i>)	connected to gains-hospitality-praise (gains + hospitality + praises + connected)
<i>lapā</i> , <i>lapati</i> (see <i>nillapā</i>)	prattling, talking
<i>lapitalāpana</i>	prattling utterances
<i>lapitalāpanamattena</i> , <i>lapitalāpanamattena</i> (<i>lapita</i> + <i>lāpana</i> + <i>mattena</i>)	intoxicated with prattling utterances (prattling + utterances + intoxicated)
<i>lobham</i> , <i>lobho</i> , <i>lobhena</i> , <i>lobhañca</i> (<i>lobham</i> + <i>ca</i>)	greed, of greed, greed too (greed + too)
<i>lobhapariññāsuttaṃ</i> (<i>lobha</i> + <i>pari</i> + <i>ññā</i> + <i>suttaṃ</i>)	completely knowing greed sutta (greed + completely + knowing + sutta)
<i>lobhasuttaṃ</i> (<i>lobha</i> + <i>suttaṃ</i>)	greed sutta
<i>lokaṃ</i> , <i>loko</i> , <i>loke</i> , <i>lokasmiṃ</i> , <i>lokasmā</i> , <i>lokasmi</i> , <i>lokassa</i> , <i>lokena</i>	world, in world

<i>Pāli</i>	English
<i>lokanirodhagāminī</i> (loka + nirodha + gāminī)	leading to cessation of world (world + cessation + leading)
<i>lokanirodho</i> (loka + nirodho)	cessation of world (world + cessation)
<i>lokantagū</i> (loka + anta + gū)	reached end of world (world + end + reached) <i>literally beyond the end of the world</i>
<i>lokānukampāya</i> (loka + anukampāya)	with compassion for world (world + with compassion)
<i>lokasamudayo</i> (loka + samudayo)	arising of the world (world + arising)
<i>lokasuttaṃ</i> (loka + suttaṃ)	world sutta (world + sutta)
<i>lokavidū</i> (loka + vidū)	knower of the world (world + knower) [Lord Buddha]
<i>lubbhati, lobhaneyye</i>	greedy, greed-generator <i>literally</i> <i>lustful</i>
<i>luddho, luddhāse</i>	greedy
<i>mā</i>	don't, no
<i>macce</i>	mortals
<i>maccheramalaṃ,</i> <i>maccheramalaṇca</i> (macchera + malaṃ + ca)	mind of miserliness (miserliness + soiled + too)
<i>maccuḥāyino</i> (maccu + hāyino)	killer of death (death + killer) [Arahant]
<i>maccujaho</i> (maccu + jaho)	abandoned death (death + abandoned) [Arahant]
<i>maccurājanti</i> (maccu + rājaṃ + ti)	king of death (death + king)
<i>maccuvasaṃ</i> (maccu + vasaṃ)	control of death (death + control)
<i>madanimmadano</i> (mada + nimmadano)	detoxing the intoxication (intoxication + detoxification)
<i>magadhānaṃ</i>	of Magadha janapada [republic], see endnote on T34
<i>maggāṃ, maggo, maggaṇca</i>	path
<i>maggamanuggamanti</i> (maggāṃ + anuggamanti)	follows the path (path + follows)
<i>maggamanukkamanti</i> (maggāṃ + anukkamanti)	follows the path (path + follows)
<i>maggānugo</i> (maggā + anugo)	follows the path (path + follows)
<i>mahā</i>	great

<i>PāḲi</i>	<i>English</i>
<i>mahābrahmā</i> (<i>mahā + brahmā</i>)	mahābrahmā (mahā + brahmā)
<i>mahaṇṇave</i>	great ocean
<i>mahantaṃ, mahatthehi, mahantehi, mahatthehi</i>	great [being]
<i>mahapphalaṃ</i> (<i>maha + p + phalaṃ</i>)	great fruit (great + fruit)
<i>mahesiṃ</i> (<i>mahā + isiṃ</i>), <i>mahesi, mahesibhi, mahesino, mahesinā</i>	great sage (great + sage) [Lord Buddha]
<i>mahiccho</i> (<i>mahā + iccho</i>)	greedy (greatly + wishful)
<i>majjhe</i>	in the middle
<i>majjhekalyāṇaṃ</i> (<i>majjhe + kalyāṇaṃ</i>)	good in the middle (middle + good)
<i>makkhāgato</i> (<i>makkha + āgato</i>)	merciless (mercilessness + arrived at)
<i>makkhapaṇiṇṇāsuttaṃ</i> (<i>makkha + paṇi + ṇṇā + suttaṃ</i>)	completely knowing mercilessness sutta (mercilessness + completely + knowing + sutta)
<i>makkhasuttaṃ</i> (<i>makkha + suttaṃ</i>)	mercilessness sutta
<i>makkhāse, makkhitāse</i>	smear, painted
<i>makkho, makkhaṃ, makkhena, makkhaṇca</i> (<i>makkhaṃ + ca</i>)	mercilessness (NDB 9.62 translates as denigration)
<i>mālā</i>	garlands
<i>mālāgandhavilepanaṃ</i> (<i>mālā + gandha + vilepanaṃ</i>)	garlands-scents-creams (garlands + smells + creams)
<i>maṃ</i>	me
<i>māmakā</i>	mine
<i>maṃsacakkhu</i> (<i>maṃsa + cakkhu</i>), <i>maṃsacakkhussa</i>	fleshly eye (fleshly + eye)
<i>mānābhisamayā</i> (<i>māna + abhi + samayā</i>)	fully understanding the conceit (conceit + fully + understanding) [Arahant]
<i>mānaganthā</i> (<i>mānaṃ + ganthā</i>)	bonded by conceit
<i>mānaganthābhibhuno</i> (<i>mānaṃ + gantha + abhibhuno</i>)	conquering the bond of conceit (conceit + bond of + conquering) [Arahant]
<i>mānajaṃ</i> (<i>mānaṃ + jaṃ</i>)	abandoned conceit (conceit + abandoned)
<i>mānaṃ, mānena, mānaṇca</i> (<i>mānaṃ + ca</i>), <i>mānato</i>	conceit

<i>Pāli</i>	English
<i>manaṃ, mano, manasā</i>	mind
<i>manāpaṃ, manāpassa</i>	charming
<i>manāpāmanāpaṃ</i> (<i>manāpaṃ + a + manāpaṃ</i>)	charming and non-charming (charming + non + charming)
<i>mānapariññāsuttaṃ</i> (<i>māna + pari + ññā + suttaṃ</i>)	completely knowing conceit sutta (conceit + completely + knowing + sutta)
<i>mānasaṅkhaye</i> (<i>māna + saṃ + khaye</i>)	full ending of conceit (conceit + full + ending) [Nibbāna]
<i>manasānukampaṃ</i> (<i>manasā + anukampaṃ</i>)	compassionate mind (mind + compassionate)
<i>manasi</i>	mentally
<i>manasikāro</i> (<i>manasi + kāro</i>)	mentally attending (mentally + attending)
<i>mānasuttaṃ</i> (<i>māna + suttaṃ</i>)	conceit sutta (conceit + sutta)
<i>maññati, maññeyya</i>	believe, conceive
<i>manoduccaritaṃ</i> (<i>mano + du + c + caritaṃ</i>), <i>manoduccaritena</i>	mental misconduct (mental + bad + conduct)
<i>manomoneyyaṃ</i> (<i>mano + moneyyaṃ</i>)	mental silence (mental + silence)
<i>manomunimanāsavaṃ</i> (<i>mano + muniṃ + an + āsavaṃ</i>)	mentally silent sage, taintless (mentally + silent sage + without + taint) [Arahant]
<i>manosoceyyaṃ</i> (<i>mano + soceyyaṃ</i>)	mental purification (mental + purification)
<i>manosucaritaṃ</i> (<i>mano + su + caritaṃ</i>), <i>manosucaritena</i>	mental good conduct (mental + good + conduct)
<i>mānupetā</i> (<i>māna + upetā</i>)	possessed by conceit (conceit + possessed by)
<i>manussabhūto</i> (<i>manussa + bhūto</i>)	become human (human + become)
<i>manussattaṃ</i> (<i>manussa + sattaṃ</i>), <i>manussattā</i> (plural)	human being (human + being)
<i>manusso, manujā, mānūsā,</i> <i>manussā, manussānaṃ</i>	human, humans, from humans
<i>mārabandhanā</i> (<i>māra + bandhanā</i>)	Māra-tie (Māra + tie)
<i>māradheyyaṃ</i> (<i>māra + dheyyaṃ</i>), <i>māradheyyato</i>	realm of Māra (Māra + realm)
<i>māradheyyasuttaṃ</i> (<i>māra + dheyyaṃ + sutta</i>)	realm of Māra sutta (Māra + realm + sutta)

PāḲi	English
Māraṃ , <i>mārassa, mārena, maccuno</i>	Lord of Death, deva, also known as pāpima, antakā, etc. Lord of Vasavattino or Vasavattipura or Paranimmitavasavatti heaven.
<i>maraṇaṃ, maraṇā, maraṇena</i>	death
<i>maraṇamattaṃ (maraṇa + mattaṃ)</i>	deadly, death-like (dead + almost)
<i>māraṇjahaṃ (māraṃ + jahaṃ), mārajahaṃ</i>	abandoned Māra (abandoned + Māra) [Arahant]
<i>mārapāso (māra + pāso)</i>	noose of Māra (Māra + noose)
<i>māse</i>	in month
<i>mātā (mātāti)</i>	mother
<i>mātāpitara (mātā + pitara), mātāpitunaṃ, mātāpitūsu</i>	mother-father (mother + father)
<i>mattaññū</i>	moderate eater
<i>mattaññutāya</i>	moderation
<i>mattāse</i>	intoxicated
<i>mātucchā (mātucchāti)</i>	mother's sister
<i>mātugāmassetaṃ (mātugāmassa + etaṃ)</i>	this is for women (is for women + this)
<i>mātulānī (mātulānīti)</i>	mother's brother's wife
<i>mayāṃ, mayā</i>	we
<i>mayhaṃ</i>	to me, mine
<i>me</i>	I, mine, my
<i>medhāvī, medhāvino</i>	intelligent
<i>megho</i>	rain
<i>mettabhāvanā (mettā + bhāvanā), mettabhāvañca</i>	developing loving-friendliness (loving-friendliness + developing)
<i>mettabhāvanāsuttaṃ (mettabhāvanā + suttaṃ)</i>	developing loving-friendliness sutta (developing loving-friendliness + sutta)
<i>mettacittaṃ, mettacittañca (metta + cittaṃ + ca)</i>	mind of loving-friendliness, and mind of loving-friendliness (loving-friendliness + mind + and)
<i>mettaṃ, mettassa, mettāya, mettāyeva, mettāyati</i>	loving-friendliness, due to loving-friendliness
<i>mettaṃso (mettaṃ + so)</i>	he with loving-friendliness (loving-friendliness + he)

<i>Pāḷi</i>	English
<i>mettasuttaṃ</i> (<i>metta</i> + <i>suttaṃ</i>)	loving-friendliness sutta (loving-friendliness + sutta)
<i>mettavācaṇca</i> (<i>metta</i> + <i>vācaṃ</i> + <i>ca</i>)	friendly talk (loving-friendship + words + too)
<i>micchā</i> , <i>micā</i>	wrong
<i>micchādīṭṭhikā</i> (<i>micchā</i> + <i>dīṭṭhikā</i>)	one with wrong view (wrong + view)
<i>micchādīṭṭhikammasamādānā</i> (<i>micchā</i> + <i>dīṭṭhi</i> + <i>kamma</i> + <i>samādānā</i>)	doing [bad] kamma due to wrong view (wrong + view + kamma + acquiring)
<i>micchādīṭṭhikasammādīṭṭhikasuttehi</i> (<i>micchā</i> + <i>dīṭṭhikā</i> + <i>sammā</i> + <i>dīṭṭhikā</i> + <i>suttehi</i>)	one with wrong view and one with right view sutta (wrong + view + right + view + sutta)
<i>micchādīṭṭhikasuttaṃ</i> (<i>micchā</i> + <i>dīṭṭhikā</i> + <i>suttaṃ</i>)	one with wrong view sutta (wrong + view + sutta)
<i>milāyanti</i>	wilting
<i>mittaṃ</i> , <i>mittānaṃ</i>	friend, friend's
<i>mocanti</i> , <i>muccanti</i> (see <i>kacchehi sedā muccanti</i>)	freed, drops
<i>mocayataṃ</i>	freed ones
<i>modatī</i> , <i>modanti</i>	rejoices, rejoice
<i>mohaggaṇi</i> (<i>moha</i> + <i>aggaṇi</i>), <i>mohagga</i>	fire of delusion (delusion + fire)
<i>mohakāmā</i> (<i>moha</i> + <i>kāmā</i>)	delusion-sensual pleasures (delusion + sensual pleasures)
<i>mohakkhaya</i> (<i>moha</i> + <i>k</i> + <i>khaya</i>)	ending of delusion (delusion + ending) [Nibbāna]
<i>mohakodha</i> (<i>moha</i> + <i>kodha</i>), <i>mohakodhā</i>	delusion-anger (delusion + anger)
<i>mohaneyye</i> , <i>mohaneyyesu</i>	delusion-generator <i>literally</i> deluder
<i>mohapariññāsuttaṃ</i> (<i>moha</i> + <i>pari</i> + <i>ññā</i> + <i>suttaṃ</i>)	completely knowing delusion sutta (delusion + completely + knowing + sutta)
<i>mohasuttaṃ</i> (<i>moha</i> + <i>suttaṃ</i>)	delusion sutta (delusion + sutta)
<i>moho</i> , <i>mohaṃ</i> , <i>mohena</i> , <i>mohaṇca</i> (<i>mohaṃ</i> + <i>ca</i>), <i>mūhā</i> , <i>muyhāti</i>	delusion, delusion too, deluded
<i>moneyyasampannaṃ</i> (<i>moneyya</i> + <i>sampannaṃ</i>)	endowed with silence (silence + endowed)
<i>moneyyasuttaṃ</i> (<i>moneyya</i> + <i>suttaṃ</i>)	silence sutta (silence + sutta)

<i>PāḲi</i>	English
<i>mucchito, mucchite</i>	comatose
<i>mudito</i>	altruistic joy [rooting for others] [Arahant]
<i>mukhato</i>	of mouth, from mouth
<i>mūladhātu (mūla + dhātu)</i>	root element (root + element)
<i>mūlajātā (mūla + jātā)</i>	root born (root + born)
<i>mūlasuttaṃ (mūla + suttaṃ)</i>	root sutta (root + sutta)
<i>mūḷho, mūḷhāse</i>	deluded
<i>muninī, muni, munī, muno, mune, moneyyānī, moneyyānī</i>	silent sage
<i>musāvādā (musā + vādā)</i>	lying (lies + saying) <i>Fourth of the five precepts is to abstain from this.</i>
<i>musāvādasuttaṃ (musā + vāda + suttaṃ)</i>	lying sutta (lies + saying + sutta)
<i>musāvādissa</i>	lying
<i>mutaṃ, mutto</i>	free, freed
<i>muttamanti (muttamaṃ + ti)</i>	best
<i>muṭṭhassati (muṭṭha + sati)</i>	with mindfulness un-established (bad + memory)
<i>na</i>	no, not
<i>nabhaṃ, nabhe</i>	sky
<i>nābhīramatīti (na + abhi + ramatī + ti)</i>	not fully delight (not + fully + indulge)
<i>nādhimuccati (na + adhimuccati)</i>	uninclined (not + inclined)
<i>nādhivāseti (na + adhivāseti)</i>	not consent (not + consent)
<i>nādīsotasuttaṃ (nadī + sota + suttaṃ)</i>	river current sutta (river + current + sutta)
<i>nadiyā</i>	in/by/of river
<i>nāgacchati (na + āgacchati), nāgacchanti</i>	not come (not + come)
<i>nāgghanti (na + agghanti)</i>	not worth (not + worth)
<i>nāhaṃ (na + ahaṃ)</i>	I don't (not + I)
<i>nahāpanena, nhāpanena</i>	bathing
<i>nakuhanā (na + kuhanā), nikkuhā (ni + k + kuhā) (see kuhā, kuhanā)</i>	not deceitful (not + deceitful) [Arahant]

<i>Pāli</i>	English
<i>nālaṃ (na + alaṃ)</i>	not enough (not + enough) [unsuitable]
<i>naṃ, ne (plural)</i>	that, him, them, those
<i>nāma, nāmena</i>	name, of name
<i>nāmarūpasmiṃ (nāma + rūpa + asmiṃ)</i>	this name-form (name + form + this)
<i>namo, namasseyya, namassanti</i>	reverence
<i>ñāṇakaraṇo (ñāṇa + karaṇo), ñāṇakaraṇā</i>	generating knowledge (knowledge + generating)
<i>ñāṇaṃ</i>	understanding
<i>nandino</i>	pleasing, pleased
<i>nāññaṃ (na + aññaṃ), nāññassa</i>	no one else (not + anyone)
<i>nānubhavanti (na + anubhavanti)</i>	none is equal (non + equal)
<i>nappajahati (na + p + pajahati)</i>	not abandoning (not + abandoning)
<i>nappajānanti (na + p + pajānanti)</i>	don't know (not + knowing)
<i>nappasīdanti (na + p + pasīdanti)</i>	non-reconciled (non + reconciled)
<i>nappaṭihaññati (na + p + paṭihaññati)</i>	unoppressed (not + oppressed)
<i>naraṃ, naro, nare</i>	man
<i>naruttamā (nara + uttamā)</i>	best of men (men + best) [Arahant]
<i>nassati (see vinassati, vinasseyyā)</i>	perished
<i>ñātaṃ, ñatvā, ñatvāna</i>	understood, having understood
<i>nātivattati (na + ativattati), nātivattare</i>	not going beyond (not + going beyond)
<i>natthañño (natthi + añño)</i>	no other (no + other), nothing else
<i>natthi (na + atthi)</i>	no, isn't (not + is)
<i>nāvabujjhati (nā + va + bujjhati)</i>	not awake (not + too + awake)
<i>navamaṃ</i>	ninth
<i>nayidaṃ (nay + idaṃ)</i>	not this (not + this)
<i>nayidha (nay + idha)</i>	not here (not + here)
<i>nayimaṃ (nay + imaṃ)</i>	not this (not + this)
<i>nekkhammaṃ</i>	went forth, going forth
<i>nekkhammassetaṃ (nekkhammassa + etaṃ)</i>	this going forth (going forth + this)

<i>PāḲi</i>	English
<i>nekkhammavitakko</i> (<i>nekkhamma</i> + <i>vitakko</i>)	thought of going forth (going forth + thought)
<i>nenti</i>	lead to, guided to
<i>nerayiko, nerayikā</i>	destined for hell
<i>nesaṃ</i>	their
<i>netticchinnassa</i> (<i>netti</i> + <i>chinnassa</i>)	by cutting-off lead (lead + cutting-off)
<i>neva</i> (<i>na</i> + <i>eva</i>)	not [so, even, just, like] (not + so, even, just, like)
<i>nevasaṇṇināsaṇṇino</i> (<i>na</i> + <i>eva</i> + <i>saṇṇi</i> + <i>na</i> + <i>a</i> + <i>saṇṇino</i>)	neither perceptive nor non- perceptive (not + like + perceptive + nor + non + perceptive)
<i>ni</i>	without
<i>nibbānadhātu</i> (<i>nibbāna</i> + <i>dhātu</i>), <i>nibbānadhātū, nibbānadhātuyo,</i> <i>nibbānadhātuyā</i>	Nibbāna element (Nibbāna + element) [Nibbāna]
<i>nibbānadhātusuttaṃ</i> (<i>nibbāna</i> + <i>dhātu</i> + <i>suttaṃ</i>)	Nibbāna element sutta (Nibbāna + element + sutta)
<i>nibbānaṃ, nibbānāya, nibbānasseva</i>	Untranslated [Nibbāna]
<i>nibbānasaṃvattaniko,</i> <i>nibbānasaṃvattanikā</i> (<i>nibbāna</i> + <i>saṃvattanikā</i>), <i>nibbānogadhagāmināṃ</i> (<i>nibbāna</i> + <i>ogadha</i> + <i>gāmināṃ</i>)	conducive to Nibbāna (Nibbāna + conducive)
<i>nibbāpentī, nibbāpetvā</i>	leading to merging with Nibbāna (Nibbāna + merging with + leading to)
<i>nibbāpentī, nibbāpetvā</i>	gets liberated, having been liberated
<i>nibbedhagāminī</i> (<i>nibbedha</i> + <i>gāminī</i>)	leading to penetration (penetration + leading)
<i>nibbidāya, nibbindatha</i>	disenchantment
<i>nibbuto, nibbutassa</i> (see <i>anibbuto,</i> <i>parinibbuto</i>)	liberated [Arahant]
<i>niccaṃ</i>	always <i>literally permanent</i>
<i>niccharati, niccharanti</i>	sound forth, utter
<i>nicchāto</i>	passionless [Arahant]
<i>niddārāmatamanuyutto</i> (<i>niddā</i> + <i>rāmatam</i> + <i>anuyutto</i>)	intent on pleasure in sleep (sleep + pleasure + intent on)
<i>niddārāmo</i> (<i>niddā</i> + <i>rāmo</i>)	fond of sleep (sleep + fond)

<i>Pāḷi</i>	English
<i>niddārato</i> (<i>niddā + rato</i>)	delighting in sleep (sleep + delighting)
<i>niddisati</i>	points out, defines
<i>nigacchasi</i>	undergoes
<i>nihīnakammā</i> (<i>nihīna + kammā</i>)	lowly kammā (lowly + kammā)
<i>nikkaṇṇhā</i> (<i>ni + k + kaṇṇhā</i>)	not black (not + black)
<i>nikkhipanto</i>	puts down, places
<i>assa pāde pādaṃ nikkhipanto</i>	following me step by step
<i>nikkhipeyya, nikkhitto</i>	put down, placed
<i>nillapā</i> (<i>ni + l + lapā</i>) (<i>see lapā, lapati</i>)	non-prattling (not + prattling) [Arahant]
<i>Nimmānaratino</i>	[heaven of devā] delighting in creations
<i>ninhātapāpaka</i> (<i>ninhāta + pāpaka</i>), <i>ninhātapāpakanti</i>	purged of evils (purged + evil)
<i>ninnaṇṇa</i> (<i>ninnaṇṇ + ca</i>)	low[land] too (low[land] + too)
<i>nipako, nipakā</i>	prudent [clever, wise] [Arahant]
<i>niraggaḷaṃ</i>	Alms Sacrifice with wide-open bolt-less doors
<i>nirākare</i>	neglect, despise, disdain
<i>nirāso</i> (<i>ni + r + āso</i>)	unelated (without + hope) [Arahant]
<i>nirayaṃ, niraye, nirayaṃhi</i>	hell, in hell
<i>nirodhadhātu</i> (<i>nirodha + dhātu</i>)	cessation element (cessation + element) [Nibbāna]
<i>nirodhaṃ, nirodho, nirodhe, nirodhāya</i>	cessation [Nibbāna]
<i>nirujjhanti</i>	ceasing
<i>nirūpadhiṃ</i> (<i>ni + r + upadhiṃ</i>), <i>nirūpadhi</i>	possession-less (without + possession) [Arahant]
<i>nisinno, nisinnopi, nisinnassa</i>	sitting down, sitting down too
<i>nissaraṇaṃ, nissaraṇiyyā, nissāraṇiyyā</i>	refuge, leading to refuge, escape [Nibbāna]
<i>nissaraṇiyyasuttaṃ</i> (<i>nissaraṇiyya + suttaṃ</i>)	leading to refuge sutta (leading to refuge + sutta)
<i>nissāya</i>	dependence
<i>nittharaṇatthāya</i> (<i>nittharaṇa + atthāya</i>)	to escape (escape + goal/benefit)

<i>PāḲi</i>	English
<i>niṭṭhito, niṭṭhitā</i>	finished
<i>nīvaraṇena</i>	by hindrance
<i>nivāte (ni + vāte)</i>	unstirred by wind (no + wind)
<i>nivesaya (nivesaya'), nivesaye</i>	settled, residence
<i>niviṭṭhaṃ, niviṭṭhā, niviṭṭhassa</i>	settled
<i>nivutā</i>	covered
<i>no</i>	not
<i>nopeti (na + upeti)</i> (see “saṅkhyam nopeti vedagū”)	cannot be arrived [to a reckoning]
<i>nupaseveyya (na + upaseveyya)</i>	not resorting (not + resorting)
<i>obhāsakarātipi</i> (obhāsa + karā + ti + api)	luster maker [Arahant] (luster + maker + is + too)
<i>oghassa</i>	of flood
<i>ohāretvā</i>	having removed
<i>ohitabhāro</i> (ohita + bhāro)	laid down the burden (burden + laid down) [Arahant]
<i>okkamati</i>	becomes, falls into, enters
<i>olīyanti</i>	undershoots
<i>omukkassa</i>	cast off
<i>opadhikaṃ, opadhikāni</i>	possessions [siding with re- becoming or rebirth]
<i>oramattakena</i>	trifling
<i>orambhāgiyānaṃ (oraṃ + bhāga + giyānaṃ)</i>	going to lower becomings [hells] (lower + becomings + going)
<i>orasā</i>	true
<i>osadhitārakā (osadhi + tārakā)</i>	medicine star ([brilliant white] medicine + star)
<i>otiṇṇamhā (otiṇṇa + amha)</i>	we were beset by (beset by + we) [we descended]
<i>ottāpī, ottappī, ottappaṇca (ottappaṃ + ca)</i>	afraid of wrongdoing fear of wrongdoing too (fear of wrongdoing + too) [Arahant]
<i>ovādakā</i>	advisor
<i>ovuyhasi, ovuyheyya</i>	carried away, carried down
<i>pabbajito, pabbajjāya</i>	ordained, for ordination
<i>pabbatamuddhaniṭṭhito</i> (pabbata + muddham + niṭṭhito)	come to top of the mountain (mountain + top + come to)

<i>Pāli</i>	English
<i>pabbatasamo</i> (<i>pabbata</i> + <i>samo</i>)	equal to a mountain (mountain + equal)
<i>pabbato</i>	mountain
<i>pabhā, pabhāya</i>	light
<i>pabhaṅgunam, pabhaṅgunam,</i> <i>pabhaṅguram</i>	subject to breakup
<i>pabhaṅkarā</i> (<i>pabham</i> + <i>karā</i>), <i>pabhaṅkarātipi</i>	radiance-maker (radiance + maker) [Arahant]
<i>pabujjhatha</i>	should be awake, should wake-up
<i>paccanubhoti</i> (<i>pacca</i> + <i>anu</i> + <i>bhoti</i>), <i>paccanubhūtam</i>	experience, experienced
<i>paccatī</i>	cooked
<i>paccayaṃ</i>	causes, because of, generates, conditions, requisite
<i>pacchime</i>	last, later
<i>paccupaṭṭhitakāmā</i> (<i>pacca</i> + <i>upaṭṭhita</i> + <i>kāmā</i>)	ones with presently arisen sensual pleasures (presently + arisen + ones with sensual pleasures)
<i>paccuppanam</i> (<i>pacca</i> + <i>uppanam</i>), <i>paccuppanno, paccupaṭṭhitā</i>	present (presently + arisen)
<i>paccūsasamayaṃ</i> (<i>pacca</i> + <i>ūsa</i> + <i>samayaṃ</i>)	at the dawn time (at + dawn + time)
<i>padaham</i>	energetic
<i>padālayuṃ</i>	shattered
<i>padam, pada</i>	station
<i>pādam, pāde, pādehi, pādānam</i> (plural)	leg, feet
<i>padesarajjassa</i>	provincial kingship
<i>padesavassī</i> (<i>padesa</i> + <i>vassī</i>), <i>padesavassitī</i>	raining partly (provincial + raining)
<i>padhamsati</i>	fully demolishes
<i>padhānena</i>	striving
<i>paduṭṭhacittasuttam</i> (<i>paduṭṭha</i> + <i>cittam</i> + <i>suttam</i>)	polluted mind sutta (polluted + mind + sutta)
<i>paduṭṭham, padūsitam, padūsitum,</i> <i>padūseyya, paduṭṭhacittam</i>	polluted, polluting, polluted mind
<i>paduṭṭhamanasaṅkappo</i> (<i>paduṭṭha</i> + <i>mana</i> + <i>saṅkappo</i>)	polluted mind and intention (polluted + mind + intention)

<i>PāḲi</i>	English
<i>pahānattham, pahānatthañcā</i> (<i>pahāna + attham + ca</i>)	to abandon too (abandon + goal + too)
<i>pahīno, pahīna, pahāsi, pahāya,</i> <i>pahamsu, pahantvāna</i>	having abandoned, abandoned, do abandon, abandons
<i>pahitattoti, pahitattehi, pahitattassa</i>	resolutely [Arahant]
<i>pahīyati, pahīyate, pahīyyati</i>	abandons
<i>pāhuneyyo</i> (see <i>āhuneyyo,</i> <i>āhuneyyā, sāhuneyyakāni</i>)	worthy of hospitality [Arahant]
<i>pahūtamariyo</i> (<i>pahūta + mariyo</i>)	limitless (abundant + limit)
<i>pajā, pajāya, pajānaṃ</i>	generation, off-spring
<i>pajahaṃ, pajahati, pajahanti,</i> <i>pajahatha, pajahāmā</i>	abandon, abandoned
<i>pajānāmi, pajānāti, pajānanti</i>	I know, knowing
<i>pajjotakarātipi</i> (<i>pajjota + karā + ti + pi</i>)	illuminator (illumination + maker + is + too) [Arahant]
<i>pakaroti</i>	does
<i>pakāsito, pakāsita, pakāseti,</i> <i>pakāsitāti, pakāsetha</i>	explained, should be explained
<i>pakatindriyo</i> (<i>pākata + indriyo</i>)	unsubjugated faculties (unsubjugated + faculties)
<i>pakireti</i>	gives, scatters down
<i>pakkhandati</i>	joyful
<i>palāsaputasseva</i> (<i>palāsa + puṭassa + eva</i>)	like a leaf basket (leaf + basket + like)
<i>palāsena</i>	by leaves
<i>pālenti, pāleyyūṃ</i>	protects, nurtures
<i>pāḲiyam</i>	Buddha vacana, a line
<i>pamādamanuciñño</i> (<i>pamādam + anuciñño</i>)	pursuing heedlessness (heedlessness + practicing)
<i>pamāde</i>	heedless
<i>pamāṇamanuciñño</i> (<i>pamāṇam + anuciñño</i>)	pursuing measure (measure + practicing)
<i>pamāṇameti</i>	measure
<i>pamodanaṃ, pamodati</i>	much rejoices, much rejoice
<i>pāmojjakaraṇam</i> (<i>pāmojja + karaṇam</i>)	joyful (joy + maker) [Nibbāna]
<i>paṃsukūlaṃ</i>	dust-heap

<i>Pāli</i>	English
<i>pamocenti, pamuccatī, pamuccanti</i>	completely free, completely freed
<i>pamudito, pamuditassa</i>	altruistic joy [rooting for others] [Arahant]
<i>pana, panāhaṃ (pana + ahaṃ), panāyaṃ (pana + ayaṃ)</i>	but, so, but I (but + I), but this (but + this)
<i>pānabhojanaṃ (pānaṃ + bhojanaṃ)</i>	drinks-food (drink + food)
<i>pānaṃ, pānañca (pānaṃ + ca), pānena</i>	drink, drink too (drink + too), with drinks
<i>pāṇamaduttḥacitto (pānaṃ + a + duttḥa + citto)</i>	being without hateful mind (being + not + hateful + mind)
<i>panassa (pana + assa)</i>	but his (but + his)
<i>pāṇātipātā (pāṇāti + pātā), pāṇātipātino</i>	killing living beings (living beings + killing) <i>First of the five precepts is to abstain from this.</i>
<i>panāyasmanto (pana + āyasmanto)</i>	but venerable (but + venerable) <i>literally old, aged</i>
<i>pañcamavaggo (pañcama + vaggo)</i>	fifth section (fifth + section)
<i>pañcamo, pañcamaṃ, pañcannaṃ pañcannetaṃ, pañcapi, pañcassa</i>	fifth
<i>pañcapubbanimittasuttaṃ (pañca + pubba + nimitta + suttaṃ)</i>	five fore-signs sutta (five + fore + warnings + sutta)
<i>pañcindriyāni (pañca + indriyāni)</i>	five faculties (five + faculties)
<i>paṇḍito, paṇḍitā (plural), paṇḍitoti, paṇḍitehi</i>	wise one
<i>pāṇe</i>	in beings [for beings]
<i>paneke (pana + eke)</i>	but someone (but + someone)
<i>panete (pana + ete)</i>	but these (but + these) (translated as those)
<i>paṇidhāya</i>	decided
<i>paṇītaṃ, paṇīte</i>	excellent, high
<i>paññā, paññāya, paññāsampi (paññāsam + pi)</i>	wisdom
<i>paññācakkhu (paññā + cakkhu)</i>	wisdom eye (wisdom + eye)
<i>paññākkhandho (paññā + k + khandho), paññākkhandhena</i>	aggregate of wisdom (wisdom + aggregate)
<i>paññānirodhiko (paññā + nirodhiko), paññānirodhikā</i>	wisdom inhibitor (wisdom + cessation-maker)

PāḲi	English
<i>paññāparihīnasuttaṃ</i> (<i>paññā + pari + hīna + suttaṃ</i>)	devoid of wisdom sutta (wisdom + complete + devoid + sutta)
<i>paññāpemi</i> (see <i>brūmi, brūmī</i>)	I designate
<i>paññāsampannā</i> (<i>paññā + sampannā</i>)	endowed with wisdom (wisdom + endowed) [Arahant]
<i>paññāvimuttiṃ</i> (<i>paññā + vi + muttiṃ</i>), <i>paññāvimuttiyā</i>	fully-freed by wisdom (wisdom + fully + freed) [Arahant]
<i>paññāvuddhiko</i> (<i>paññā + vuddhiko</i>), <i>paññāvuddhikā</i>	promoter of wisdom (wisdom + increase)
<i>paññāyati, paññāyetha, paññāyethā</i> (<i>paññāyethā'ti</i>)	discerned
<i>paññūttaraṃ</i> (<i>paññā + uttaraṃ</i>), <i>paññūttarā, paññūttarānaṃ</i>	with surpassing wisdom (wisdom + surpassing) [Arahant]
<i>pāpacetasāṃ</i> (<i>pāpa + cetasaṃ</i>)	evil mind (evil + mind)
<i>pāpadhammo</i> (<i>pāpa + dhammo</i>), <i>pāpadhammā</i>	evil-doer (evil + dhamma)
<i>pāpakammaṃ</i> (<i>pāpa + kammaṃ</i>)	evil kamma (evil + kamma)
<i>pāpaṃ, pāpa, pāpā, pāpakaṃ,</i> <i>pāpakena, pāpehi, pāpasmiṃ,</i> <i>pāpakato</i>	evil [kamma]
<i>pāpamittatāya</i> (<i>pāpa + mittatāya</i>)	due to evil friendship (evil + friendship)
<i>pāpasakhā</i> (<i>pāpa + sakhā</i>)	evil friends (evil + friends)
<i>pāpicchatāya</i> (<i>pāpa + icchatāya</i>)	due to evil wishes (evil + desires)
<i>pāpiccho</i> (<i>pāpa + iccho</i>), <i>pāpicchānaṃ</i>	having evil wishes
<i>pāpikāya</i>	evil
pāpimato	Evil One [Māra], see <i>Māraṃ</i>
<i>pāpune, pāpenti, pāpuṇitvā</i>	reaches, having reached
<i>pāragataṃ, pāragato, pāragatā,</i> <i>pāragatoti, pāragā, pāragu,</i> <i>pāraguṃ, pāraṅgato, pāraṅgatā</i>	gone to the far-shore [Arahant]
<i>paraṃ, paramhi</i>	after, hereafter
<i>paramaṃ, paramo, paramā</i>	highest, at most [after]
paranimmitavasavattino (see <i>vasavattī, vasavattino</i>)	[heaven of devā] wielding control over creations of others
<i>parānuddayatāpaṭisaṃyutto</i> (<i>para + anuddayatā + paṭisaṃyutto</i>)	connected to sympathy for others (others + sympathy + connected)

<i>Pāḷi</i>	English
<i>parattha</i> (<i>para</i> + <i>attha</i>), <i>paratthehi</i>	hereafter (other + goal)
<i>paribbaje</i>	goes forth, in wandering, lives gone forth life
<i>paribhāsā</i>	abusive language
(<i>pari</i> + <i>bhāsā</i>)	(abusive + language)
<i>pāricariyāya</i> (<i>pari</i> + <i>cariyāya</i>)	for honoring (completely + walking or conducting or serving)
<i>paricca</i>	completely understood
<i>pariccajanā</i>	give-up
<i>pariccaje</i>	give-up [renounce]
<i>paridevehi</i>	lamentation
<i>paridhammsamāno</i>	complete demolisher
(<i>pari</i> + <i>dhammsamāno</i>)	(complete + demolisher)
<i>parihānasuttaṃ</i>	decay sutta
(<i>pari</i> + <i>hāna</i> + <i>suttaṃ</i>)	(complete + decay + sutta)
<i>parihānena</i> , <i>parihānāya</i> , <i>parihāyati</i>	decay (complete + decay)
<i>parihīno</i> (<i>pari</i> + <i>hīno</i>), <i>parihīnā</i>	devoid (completely + devoid)
<i>parijānaṃ</i>	completely knowing
(<i>pari</i> + <i>jānaṃ</i>)	(completely + knowing)
<i>parikkhayā</i>	complete ending
(<i>pari</i> + <i>k</i> + <i>khayā</i>)	(complete + ending)
<i>parikkhepā</i>	cliques get created
(<i>pari</i> + <i>k</i> + <i>khepā</i>)	(completely + enclosing)
<i>parikkhīṇabhavasamyojano</i>	completely ended fetter of becoming
(<i>pari</i> + <i>k</i> + <i>khīṇa</i> + <i>bhava</i> + <i>samyojano</i>)	(completely + ended + becoming + fetter) [Arahant]
<i>parikkhīṇo</i>	completely ended
(<i>pari</i> + <i>k</i> + <i>khīṇo</i>)	(completely + ended)
<i>parimukhaṃ</i>	giving primacy, in forefront
(<i>pari</i> + <i>mukhaṃ</i>)	(around + mouth)
<i>parinibbuto</i> (<i>pari</i> + <i>nibbuto</i>), <i>parinibbanti</i> , <i>parinibbāyati</i> (see <i>anibbuto</i> , <i>nibbuto</i> , <i>nibbutassa</i>)	completely liberated (completely + liberated), final passing-away (final + passing-away) [Arahant]
<i>pariññatthaṃ</i> , <i>pariññatthañcā</i> (<i>pari</i> + <i>ñña</i> + <i>atthaṃ</i> + <i>cā</i>)	for complete knowledge (complete + knowledge + goal + too)

<i>PāḲi</i>	English
<i>pariññāya</i> (<i>pari</i> + <i>ññāya</i>), <i>pariññā</i>	completely knowing (completely + knowing)
<i>paripunṇaṃ</i> (<i>pari</i> + <i>punṇaṃ</i>)	completely fulfill (completely + fulfill)
<i>paripunṇasikkhaṃ</i> (<i>pari</i> + <i>punṇa</i> + <i>sikkhaṃ</i>), <i>paripunṇasekhaṃ</i> , <i>paripunṇasekkaṃ</i>	completely fulfilled training (completely + fulfilled + training) [Arahant]
<i>paripūreti</i> (<i>pari</i> + <i>pūreti</i>)	completely fulfills (completely + fulfills)
<i>parisāsu</i>	sky watchers <i>literally</i> council
<i>parissayavinodanaṃ</i> (<i>parissaya</i> + <i>vinodanaṃ</i>)	banishing troubles (troubles + banishing)
<i>parisuddhaṃ</i>	completely clean (completely + clean)
<i>paritasseyya</i>	thirsting, craving
<i>parittaṃ</i>	insignificant
<i>parivajjeyya</i> (<i>pari</i> + <i>vajjeyya</i>)	completely forsaken (completely + forsaken)
<i>parivīmaṃsamāno</i> (<i>pari</i> + <i>vīmaṃsamāno</i>)	desirous of inquiring completely (completely + inquiring) [Arahant]
<i>pariyādāya</i>	possessed
<i>pariyāḍinnacitto</i> (<i>pari</i> + <i>y</i> + <i>ādinna</i> + <i>citto</i>), <i>pariyāḍinnacittā</i>	one with completely overcome mind (completely + overcome + mind)
<i>pariyāyavacanaṃ</i> (<i>pariyāya</i> + <i>vacanaṃ</i>)	sequential [word] (sequential + word)
<i>pariyāyena</i>	sequential
<i>pariyesitaṃ</i>	pondered over
<i>pariyosānakalyāṇaṃ</i> (<i>pariyosāna</i> + <i>kalyāṇaṃ</i>)	good in the end (end + good)
<i>pariyuṭṭhitā</i> (<i>pari</i> + <i>yuṭṭhitā</i>)	completely yoked (completely + yoked)
<i>pasāda</i> , <i>pasādataṃ</i> , <i>pasādati</i>	glad
<i>pāsādamāruya</i> (<i>pasādaṃ</i> + <i>āruya</i>)	climbed up mansion (mansion + climbed up)
<i>pasaṃsaṃ</i> , <i>pasaṃsā</i> , <i>pasaṃsanti</i>	praise, praising
<i>pāsaṃsatarā</i>	more praise-worthy

<i>Pāli</i>	English
<i>pasannacittaṃ</i> (<i>pasanna + cittaṃ</i>), <i>pasannacitto</i> , <i>pasannacittā</i>	glad, glad mind (glad + mind)
<i>pasannacittasuttaṃ</i> (<i>pasanna + cittaṃ + suttaṃ</i>)	glad mind sutta (glad + mind + sutta)
<i>pasannaṃ</i> , <i>pasannā</i> , <i>pasannānaṃ</i> , <i>pasannānañca</i> (<i>pasannānaṃ + ca</i>)	glad, and glad ones (glad ones + too)
<i>pasāraye</i>	stretches
<i>pasavati</i>	to bring forth, give birth to, beget, produce
<i>pasidanti</i>	reconciled
<i>passaddho</i>	calmed
<i>passaṃ</i> , <i>passa</i> , <i>passato</i> , <i>passē</i> , <i>passati</i> , <i>passatī</i> , <i>passathā</i> , <i>passanto</i> , <i>passanti</i> , <i>passanti</i> , <i>passitabbaṃ</i>	see, one who sees, to be seen
<i>paṭhamaāsavasuttaṃ</i> (<i>paṭhama + āsava + suttaṃ</i>)	first taint sutta (first + taint + sutta)
<i>paṭhamaesanāsuttaṃ</i> (<i>paṭhama + esanā + suttaṃ</i>)	first longing sutta (first + longing + sutta)
<i>paṭhamaṃ</i> , <i>paṭhamo</i> , <i>paṭhamā</i> , <i>paṭhamanti</i> (<i>paṭhamaṃ + ti</i>)	first
<i>paṭhamanakuhanasuttaṃ</i> (<i>paṭhama + na + kuhanaṃ +</i> <i>suttaṃ</i>)	first deceitless sutta (first + not + deceitful + sutta)
<i>paṭhamarāgasuttaṃ</i> (<i>paṭhama + rāga + suttaṃ</i>)	first lust sutta (first + lust + sutta)
<i>paṭhamasekhasuttaṃ</i> (<i>paṭhama + sekha + suttaṃ</i>)	first training sutta (first + training + sutta)
<i>paṭhamasīlasutta</i> (<i>paṭhama + sīla + suttaṃ</i>)	first virtue sutta (first + virtue + sutta)
<i>paṭhamavaggo</i> (<i>paṭhama + vaggo</i>)	first section
<i>paṭhamavedanāsuttaṃ</i> (<i>paṭhama + vedanā + suttaṃ</i>)	first feelings sutta (first + feelings + sutta)
<i>pathaviṃ</i>	earth
<i>pāṭibhogo</i>	guarantor
<i>paṭicca</i>	dependent, causative
<i>paṭiccasamuppannaṃ</i> (<i>paṭicca + samuppannaṃ</i>)	dependently arisen (dependently + arisen)
<i>paṭicchanti</i>	receive
<i>paṭiggāhaka</i>	recipients of alms

<i>PāḲi</i>	English
<i>pāḲikaṅkhaṃ, pāḲikaṅkhā</i>	to be desired or expected
<i>paḲilābhā, paḲilabhati</i>	obtaining, receiving, taking up, acquisition, assumption, attainment
<i>pātimokkhasaṃvaraṃvuto</i> (<i>pātimokkha</i> + <i>saṃvara</i> + <i>saṃvuto</i>), <i>pātimokkhasaṃvaraṃvutā,</i> <i>pātimokkhasaṃvaraṃvutānaṃ</i>	restrained by restraint of precepts (<i>pātimokkha</i> + restraint + restrained) [Arahant] <i>pātimokkha</i> = collection of Vinaya precepts. There are 2 of them: one for <i>Bhikkhu</i> and one for <i>Bhikkhunī</i> .
<i>paḲimukkassa</i>	bonded, tied
<i>paḲinissatṭhā</i>	giving up, hand-over, forsake
<i>pāḲipado, paḲipadā, pāḲipadopi,</i> <i>paḲipadāti, paḲipanno, paḲipajjanti</i> <i>paḲipuggalo</i>	practicing, practice <i>literally walking on path</i> equal person
<i>paḲisallānārāmā</i> (<i>paḲisallāna</i> + <i>ārāmā</i>), <i>paḲisallānārāmānaṃ</i> <i>paḲisallānaratā</i> (<i>paḲisallāna</i> + <i>ratā</i>), <i>paḲisallānaratānaṃ</i> <i>paḲisallānasuttaṃ</i> (<i>paḲisallāna</i> + <i>suttaṃ</i>)	fond of solitude (solitude + fond) [Arahant] delighting in solitude (solitude + delighting) [Arahant] solitude sutta (solitude + sutta)
<i>paḲisaṃvedeti</i>	fully experiences
<i>paḲisotaṃ, paḲisoto</i>	against the current
<i>patissato</i>	fully mindful [Arahant]
<i>patiṭṭhitā</i> (see <i>upaṭṭhitā</i>)	established
<i>paḲivirato, paḲiviratā</i> (plural)	abstains, abstain
<i>pattaṃ, patto, patta, pattā, pattāpi,</i> <i>pattiyā</i> <i>pattamānaṃ</i> (<i>patta</i> + <i>mānaṃ</i>)	reach, reached, to reach attainer (attained + person)
<i>pattapāṇī</i> (<i>patta</i> + <i>pāṇī</i>) (<i>pattapāṇī'ti</i>)	alms-bowl in hand (bowl + in hand)
<i>pattapuḱasseva</i> (<i>patta</i> + <i>puḱassa</i> + <i>eva</i>)	like a leaf-basket (leaf + basket + like)
<i>patte</i>	bowl
<i>patthayamāno, patthayamānassa,</i> <i>patthayāno</i> <i>pattipattaṃ</i>	aspiring reached the end
<i>pātubhavanti</i>	appear

<i>Pāli</i>	English
<i>pavaḍḍhati</i>	increasing very much
<i>pavassati</i>	pours down [rains]
<i>pavattayi</i>	rolling
<i>pavecchati</i>	will give, donate
<i>pavivekārāmaṇ</i> (<i>pavivekā + rāmaṇ</i>), <i>pavivekārāmo</i> , <i>pavivekārāmā</i> , <i>pavivekārāmānaṇ</i>	fond of detachment (detachment + fond) [Arahant]
<i>pavivekarataṇ</i> (<i>paviveka + rataṇ</i>), <i>pavivekarato</i> , <i>pavivekaratā</i> , <i>pavivekaratānaṇ</i>	delighting in detachment (detachment + delighting) [Arahant]
<i>paviveko</i>	detached
<i>pavivittehi</i>	detached [Arahant]
<i>pavuccatī</i>	is said to be
<i>payatapāṇi</i> (<i>payata + pāṇi</i>), <i>payatapāṇī</i>	purified-handed (purified + handed) [Lord Buddha]
<i>payirupāsanaṇpahaṇ</i> (<i>pari + upāsanaṇ + pi + ahaṇ</i>)	completely devoted on too I (completely + devoted + too + I)
<i>payirupāsato</i> (<i>pari + upāsato</i>)	completely devoted (completely + devoted)
<i>pe</i>	as above, as previously (is used to ellide text)
<i>pecca</i>	afterwards
<i>pettivisayaṇ</i> (<i>petti + visayaṇ</i>)	peta realm (peta + realm)
<i>phalaṇ</i> , <i>phalānaṇ</i>	fruit
<i>pharati</i> (see <i>kaṭṭhatthaṇ pharati</i>)	serve [pervading]
<i>phusaṇ</i> , <i>phuse</i> , <i>phassaye</i> , <i>phusati</i> , <i>phusseti</i> , <i>phuṭṭhāssa</i> , <i>phuṭṭho</i> , <i>phuṭṭhuṇ</i> , <i>phusayitvā</i> , <i>phussayitvā</i> , <i>phassayitvā</i>	contact, contacted, having contacted
<i>pihayanti</i>	envy
<i>piṇḍapātaḥetu</i> (<i>piṇḍapāta + hetu</i>)	for the cause of alms-food (alms- food + cause)
<i>piṇḍiyālopo</i> (<i>piṇḍiya + ālopo</i>) (see <i>ālopo</i>)	morsel (lump + morsel)
<i>piṇḍolo</i> , <i>piṇḍolyaṇ</i>	alms-seeker
<i>pipāsavinayo</i> (<i>pipāsa + vinayo</i>) (see <i>vineyya</i>)	expelling the thirst (thirst + expelling)
<i>piṭṭhito</i>	follow closely

PāḲi	English
<i>piyaṃ, piyassa</i>	dear
<i>piyarūpaṃ (piya + rūpaṃ)</i>	dear form (dear + form) [lovable form]
<i>piyarūpasātagadhiṃ</i> (<i>piya + rūpa + sāta + gadhiṃ</i>)	bonded by dear and agreeable forms (dear + forms + agreeable + bonded)
<i>piyarūpasātarūpena</i> (<i>piyarūpa + sātarūpena</i>)	by dear and agreeable (dear + agreeable)
<i>pokkharā</i>	lotus
<i>posakā</i>	bread-winner <i>literally nourisher</i>
<i>potthakesu</i>	by books
<i>pubbācariyā (pubba + acariyā), pubbācariyāti (see sapubbācariyakāṇi)</i>	first teachers (first + teachers)
<i>pubbadevatā (pubba + devatā) (see sapubbadevatāṇi)</i>	first devatā (first + devatā)
<i>pubbaṅgamā (pubbaṃ + āgamā)</i>	preceding (before + comes)
<i>pubbanimittāṇi (pubba + nimittāṇi)</i>	omens (fore + warnings) <i>literally fore + signs</i>
<i>pubbenivāsaṃ (pubbe + nivāsaṃ)</i>	past abode (past + abode)
<i>puggalaṃ, puggalo, puggalā</i>	person
<i>puggalassaṭṭhiṣaṅcayo</i> (<i>puggalassa + aṭṭhi + saṅcayo</i>)	persons' collection of bones (persons' + bones + collection)
<i>pūjītā</i>	worshipped
<i>puna</i>	again
<i>punabbhavaṃ (puna + b + bhavaṃ)</i> <i>punabbhavo, punabbhava</i>	further becoming (further + becoming)
<i>punappuna (puna + p + puna)</i>	again and again (again + again)
<i>punarāgamāsiṃ</i> (<i>puna + r + āgama + asiṃ</i>)	I did come again (again + come + I did)
<i>punāyanti (puna + āyanti)</i> (feminine)	come again (again + come)
<i>puñjaṃ</i>	mass
<i>puñṇakaro (puñṇa + karo)</i>	done merits (merits + doing)
<i>puñṇakiriyāsu</i> (<i>puñṇa + kiriyāsu</i>)	in meritorious actions (meritorious + in actions)

<i>Pāḷi</i>	English
<i>puññakiriyavatthu</i> (<i>puñña + kiriya + vatthu</i>) <i>puññakiriyavatthūni</i> (plural), <i>puññakiriyavatthūnī</i> (plural)	base of meritorious action (meritorious + action + base of)
<i>puññakiriyavatthusuttaṃ</i> (<i>puñña + kiriya + vatthu + suttaṃ</i>)	base of meritorious action sutta (meritorious + action + base of + sutta)
<i>puññakkhettaṃ</i> (<i>puñña + k + khettaṃ</i>), <i>puññakkhette</i> <i>puññaṃ</i> , <i>puññāni</i> , <i>puññānaṃ</i> , <i>puññaṃeva</i> (<i>puññaṃ + eva</i>), <i>puññānanti</i>	field of merits (merits + field) [Arahant] merit, merits, of merits, in merits, so merit [merit + so]
<i>purā</i>	past or fully
<i>pūreti</i>	fills
<i>purimāni</i> (<i>pure + imāni</i>)	previous these (previous + these)
<i>purimavagge</i> (<i>purima + vagge</i>)	in previous section (previous + in section)
<i>purisadammasārathi</i> (<i>purisa + damma + sārathi</i>)	trainer of tamable men (men + tamable + charioteer or trainer of horses) [Lord Buddha]
<i>purisādhamaṃ</i> (<i>purisa + adhamam</i>)	lowest man (man + lowest)
<i>purisājañña</i> (<i>purisa + ājañña</i>)	thoroughbred man (man + well-bred) [Arahant]
<i>purisaṃ</i> , <i>puriso</i> , <i>purisa</i> , <i>purisassa</i>	man, men
<i>purisamedham</i>	Purisamedha sacrifice
<i>purisapuggalā</i> , <i>purisapuggalassa</i>	persons <i>literally</i> men-persons
<i>purisayugāni</i> (<i>purisa + yugāni</i>)	men couple (men + couple)
<i>purisuttamo</i> (<i>purisa + uttamo</i>)	best of men (men + best) [Lord Buddha]
<i>pūti</i>	foul
<i>pūtimacchaṃ</i> (<i>pūti + macchaṃ</i>)	foul fish (foul + fish)
<i>pūtimuttaṃ</i> (<i>pūti + muttaṃ</i>)	foul urine (foul + urine)
<i>puttamicchanti</i> (<i>puttaṃ + icchanti</i>)	wishes for a son (son + wishes)
<i>puttapasuṃ</i> (<i>puttaṃ + pasuṃ</i>)	son-animal (son + animal)
<i>puttasuttaṃ</i> (<i>putta + suttaṃ</i>)	sons sutta (sons + sutta)
<i>putto</i> , <i>puttopi</i> , <i>puttā</i> , <i>puttassa</i> , <i>puttānaṃ</i>	son, sons
<i>rāgadosā</i> (<i>rāga + dosā</i>)	lust-hate (lust + hate)

<i>PāḲi</i>	English
<i>rāgaduve</i> (<i>rāga</i> + <i>duve</i>)	two of lust (lust + two)
<i>rāgaggiṃ, rāgaggi</i> (<i>rāga</i> + <i>aggi</i>)	fire of lust (lust + fire)
<i>rāgakkhayo</i> (<i>rāga</i> + <i>k</i> + <i>khayo</i>)	ending of lust (lust + ending) [Nibbāna]
<i>rāgānuso</i> (<i>rāga</i> + <i>anusayo</i>)	sleeping [tendency for] lust (lust + sleeping [tendency])
<i>rāgo</i>	lust
<i>rahadaṃ, rahado, rahadova</i>	lake
<i>rājā</i>	king
<i>rājābhinitā</i> (<i>rāja</i> + <i>abhinitā</i>)	brought about by kings (kings + brought about)
<i>rajaṃ</i>	dust
<i>rājisayo</i> (Sanskrit: <i>rājasūya</i>), <i>rājisayo</i> <i>rajjati</i>	coronation sacrifice for a world emperor impassioned
<i>rakkheyya</i>	protect
<i>raṇaṇjahā</i> (<i>raṇaṃ</i> + <i>jahā</i>), <i>raṇaṇjahātipi</i>	abandoner of fight, abandoner of sinful (fight/sinful + abandoner) [Arahant]
<i>rāsi</i>	mound
<i>rato, ratā, ratte</i>	delight
<i>rattacittā</i> (<i>ratta</i> + <i>cittā</i>)	impassioned mind (impassioned + mind)
<i>raṭṭhapiṇḍamasaṇṇato</i> (<i>raṭṭha</i> + <i>piṇḍa</i> + <i>a</i> + <i>saṇṇato</i>)	alms-food of the country intemperately (country + alms- food + in + temperate)
<i>rattiṃ, rattiya</i>	night
<i>rattindivā</i> (<i>rattiṃ</i> + <i>divā</i>)	night and day (night + day)
<i>rattindivamatanditā</i> (<i>rattiṃ</i> + <i>divaṃ</i> + <i>atanditā</i>)	night and day, unremittingly (night + day + unremittingly) [Arahant]
<i>roganiḍḍhaṃ</i> (<i>roga</i> + <i>niḍḍhaṃ</i>)	nest/seat of disease (disease + nest/seat)
<i>roganīlaṃ</i> (<i>roga</i> + <i>nīlaṃ</i>)	nest of disease (disease + nest)
<i>rūhati</i> (see <i>virūhanti</i>)	grows
<i>rukkhamūlaṃ</i> (<i>rukkha</i> + <i>mūlaṃ</i>)	tree root (tree + root)
<i>rūpadhātuṃ</i> (<i>rūpa</i> + <i>dhātuṃ</i>), <i>rūpadhātu</i>	form element (form + element)

<i>Pāli</i>	English
<i>rūpaṃ, rūpe, rūpehi, rūpino, rūpānañca (rūpaṇaṃ + ca)</i>	form [beauty], form too (form + too)
<i>rūpānametaṃ (rūpānaṃ + etaṃ)</i>	of this form (form + of this)
<i>rūpūpagā (rūpa + ūpagā)</i>	arose in form [world] (form [world] + arose)
<i>sa, so, sā (feminine)</i>	he, she
<i>sabbā, sabbāni</i>	all of them
<i>sabbabhavāni (sabba + bhavāni)</i>	all becomings (all + becomings)
<i>sabbābhibhū (sabba + abhibhū)</i>	all conquered [Arahant]
<i>sabbabhūtānukampako (sabba + bhūta + anukampako), sabbabhūtānukampī, sabbabhūtānukampino</i>	compassionate for all beings (all + beings + compassionate) [Arahant]
<i>sabbabhūtesu (sabba + bhūtesu)</i>	for all beings (all + beings)
<i>sabbadukkhaṃ (sabba + dukkhaṃ), sabbadukkhā</i>	all suffering (all + suffering)
<i>sabbadukkhamupaccagu (sabba + dukkhaṃ + upaccagu)</i>	overcome all suffering (all + suffering + overcome)
<i>sabbaganthappamocano (sabba + gantha + p + pamocano), sabbaganthappamocana</i>	completely freed from all bonds (all + bonds + completely freed) [Arahant] [Nibbāna]
<i>sabbakammakkhayaṃ (sabba + kamma + k + khayaṃ)</i>	ending of all kamma (all + kamma + ending)
<i>sabbalokaṃ (sabba + lokaṃ), sabbaloke, sabbalokassa</i>	all world (all + world)
<i>sabbalokavisaṃyutto (sabba + loka + vi + saṃyutto)</i>	unyoked from all worlds (all + worlds + not + yoked) [Arahant]
<i>sabbaṃ, sabbe, sabbañca (sabbaṃ + ca), sabbaso, sabbattha</i>	all, everywhere
<i>sabbapahāyina (sabba + pahāyina), sabbappahāyinenti, sabbappahāyina</i>	all abandoned (all + abandoned)
<i>sabbapariññā (sabba + pari + ññā)</i>	completely knowing all (all + completely + knowing)
<i>sabbapariññāsuttaṃ (sabba + pari + ññā + suttaṃ)</i>	completely knowing all sutta (all + completely + knowing + sutta)
<i>sabbarāgavirattassa (sabba + rāga + vi + rattassa)</i>	non-delighting in all lust (all + lust + non + delighting) [Arahant]

<i>PāḲi</i>	English
<i>sabbasaṃyojanakkhaya</i> , <i>sabbasaṃyojanakkhayā</i> (<i>sabba</i> + <i>saṃyojana</i> + <i>k</i> + <i>khayā</i>)	ending of all fetters (all + fetters + ending) [Nibbāna]
<i>sabbasaṅkhārasamathaṃ</i> (<i>sabba</i> + <i>saṅkhāra</i> + <i>samathaṃ</i>)	all formations calmed (all + formations + calmed) [Arahant]
<i>sabbasaṅkhāresu</i> (<i>sabba</i> + <i>saṅkhāresu</i>)	in/of all formations (all + in/of formations)
<i>sabbasattānukampī</i> (<i>sabba</i> + <i>sattā</i> + <i>anukampī</i>)	compassionate to all beings (all + beings + compassionate)
<i>sabbatha</i>	in every way
<i>sabbato</i> , <i>sabbadā</i> , <i>sabbatthesu</i>	everywhere, anything
<i>sabbatthābhivassī</i> (<i>sabbattha</i> + <i>abhi</i> + <i>vassī</i>)	fully raining everywhere (everywhere + fully + raining)
<i>sabbavedayitāni</i> (<i>sabba</i> + <i>vedayitāni</i>)	all feelings (all + feelings)
<i>sabbesaṃva</i> (<i>sabbesaṃ</i> + <i>va</i>), <i>sabbesaṅñeva</i>	like all (all + like)
<i>sabrahmakasuttaṃ</i> (<i>sa</i> + <i>brahmaka</i> + <i>suttaṃ</i>)	with brahma sutta (with + brahmas + sutta)
<i>sabrahmake</i> (<i>sa</i> + <i>brahmake</i>), <i>sabrahmakāni</i> , <i>sabrahmakassa</i> <i>sabyañjanaṃ</i> (<i>sa</i> + <i>byañjanaṃ</i>)	with brahmas (with + brahmas), like living with brahmas with words (with + words)
<i>saccanti</i> (<i>saccaṃ</i> + <i>ti</i>)	is truth (truth + is)
<i>saccaparāmāso</i> (<i>sacca</i> + <i>parāmāso</i>)	clinging to [this is] truth (truth + clinging)
<i>sacchikato</i> (<i>sacchi</i> + <i>kato</i>), <i>sacchikatvā</i>	realized (truth + doing), having realized
<i>sace</i>	if
<i>sadā</i>	always
<i>saddahānā</i>	confident
<i>saddaṃ</i> , <i>saddā</i>	words
<i>saddhaṃ</i> , <i>saddhā</i>	confidence
<i>saddhammaṃ</i> (<i>sad</i> or <i>sant</i> + <i>dhammaṃ</i>), <i>saddhammā</i> , <i>saddhamme</i> <i>saddhammassa</i> <i>saddhiṃ</i>	good Dhamma (good + Dhamma) with, together

<i>Pāli</i>	English
<i>sadevakam</i> (sa + devakam), <i>sadevakassa</i> , <i>sadevakasmim</i> , <i>sadevake</i>	with devā (with + devā)
<i>sadevamanussāya</i> (sa + deva + manussāya)	with devā and humans (with devā + humans)
<i>sādhujjōipi</i> (sādhu + jīvī + api)	liver of good life too (good + life + too)
<i>sagaham</i> (sa + gaham), <i>sagaho</i>	with crocodile (with + crocodile)
<i>sāgārā</i> (sa + agārā), <i>sāgāresu</i> (see <i>anagārā</i> , <i>anagāriyam</i>)	with home (with + home)
<i>sagāravo</i> (sa + gāravo)	respectful (with + respect)
<i>saggagatā</i> (sagga + gatā)	having gone to heaven (heaven + gone)
<i>saggam</i> , <i>sagge</i> , <i>saggamhi</i>	heaven, in heaven
<i>saggāpāyañca</i> (saggam + apāyam + ca)	heaven and states of woe (heaven + states of woe + and)
<i>sahabyatam</i> (saha + byatam)	manifest, companionship
<i>sahanandī</i> (saha + nandī)	rejoicing together (together + pleasing)
<i>saha</i> , <i>sahāpi</i> (saha + api)	together too (together + too)
<i>sahate</i>	overpower, bear, endure
<i>sahavāso</i> (saha + avāso), <i>sahāvase</i> , <i>sahavāsopi</i> (saha + avāso + api)	dwelling together (together + dwelling), dwelling together too (together + dwelling + too)
<i>sāhuneyyakāni</i> (see <i>āhuneyyo</i> , <i>āhuneyyā</i> , <i>pāhuneyyo</i>)	worthy of gifts
<i>sākāram</i>	with particulars
<i>sake</i>	own
<i>sakkārasuttam</i> (sakkāra + suttam)	hospitality sutta (hospitality + sutta)
<i>sakkārena</i>	because of hospitality
<i>sakkareyya</i>	to be provided hospitality
<i>sakkariyamānassa</i>	hospitality
<i>sakkāyābhiratā</i> (sakkāyā + abhiratā)	well-delighting in personality [view] (personality + well-delighting)
sakko	Sakka, deva, lord of heaven of Thirty-Three, another name for Inda

<i>PāḲi</i>	<i>English</i>
<i>sallakatto</i>	surgeon [Lord Buddha]
<i>sallato</i>	one with dart
<i>samā</i>	same, equal
<i>samacariyañca</i> (<i>saṃ + acariyaṃ + ca</i>) (<i>same as sīlamayaṃ puññakiriyavatthu</i>)	virtuous conduct (even + farer)
<i>samādahimsu</i>	put together, collected
<i>samādapakā</i>	rousers [Arahant]
<i>samādāya</i> (<i>saṃ + ādāya</i>)	having fully undertaken (fully + undertaken)
<i>samādhi</i>	concentration
<i>samadhigayha</i>	concentrated
(<i>samadhi + gayha</i>)	(concentration + gone to)
<i>samādhikkhandho</i>	aggregate of concentration
(<i>samādhi + k + khandho</i>),	(concentration + aggregate)
<i>samādhikkhandhena</i>	
<i>samādhisampannā</i>	endowed with concentration
(<i>samādhi + sampannā</i>)	(concentration + endowed)
	[Arahant]
<i>samaggaṃ katoāna</i>	having united
<i>samaggaṃ, samagge, sāmaggī</i>	unity, united
<i>samaggānañcanuggaho</i>	assistance of those living in unity
(<i>samaggānaṃ + ca + anuggaho</i>)	(united + and + helpful)
<i>samaggarato</i>	delighting in unity
(<i>samagga + rato</i>)	(unity + delighting) [Arahant]
<i>sāmaggipuggalo</i>	union-person
(<i>sāmaggi + puggalo</i>)	(union + person)
<i>samāhitaṃ, samāhito, samāhitā, samāhitassa</i>	restrained [Arahant]
<i>samajjhagā</i> (<i>saṃ + ajjhagā</i>)	fully attains (fully + attains)
<i>sāmaṃ</i>	by myself, by oneself
<i>samaṇā, samaṇe, samaṇena, samaṇesu, samaṇassa</i>	renunciates
<i>samaṇabrāhmaṇakapaṇaddhikavan-ibbakayācakānaṃ</i>	renunciate-brāhmaṇa-miserable-tramp-travelling salesman-beggar
(<i>samaṇa + brāhmaṇa + kapaṇa + addhika + vanibbaka + yācakānaṃ</i>)	(renunciate + brāhmaṇa + miserable + tramp + travelling salesman + beggar)

<i>Pāḷi</i>	English
<i>samaṇabrāhmaṇasuttaṃ</i> (<i>samaṇa</i> + <i>brāhmaṇa</i> + <i>suttaṃ</i>)	renunciate and brāhmaṇa sutta (renunciate + brāhmaṇa + sutta)
<i>samānāmanuciṇṇo</i> (<i>samānaṃ</i> + <i>anuciṇṇo</i>)	pursuing equality (equality + practicing)
<i>samaṇasammata</i> (<i>samaṇa</i> + <i>sammata</i>)	considered renunciate (renunciate + considered)
<i>samaṇasīlā</i> (<i>samaṇa</i> + <i>sīlā</i>)	renunciate virtue (renunciate + virtue)
<i>samannāgato</i> (<i>saṃ</i> + <i>anvāgata</i>), <i>samannāgatā</i> , <i>samannāgatānaṃ</i>	possessing, possessed of [furnished with]
<i>sāmaññāṅganti</i> (<i>sāmañña</i> + <i>aṅgaṃ</i> + <i>ti</i>)	factor of renunciate [life] (renunciate life + limb)
<i>sāmaññassānulomikā</i> (<i>sāmaññassa</i> + <i>anulomikā</i>)	proper for renunciates (renunciates + proper order)
<i>samaññāto</i>	known
<i>sāmaññatthaṃ</i> (<i>sāmañña</i> + <i>atthaṃ</i>)	goal of renunciate life (renunciate life + goal)
<i>sāmaññatthaṅca</i> (<i>sāmañña</i> + <i>atthaṃ</i> + <i>ca</i>)	goal of renunciate life (renunciate life + goal + and)
<i>samāno</i>	equal, being
<i>samantacakkhu</i> (<i>samanta</i> + <i>cakkhu</i>)	omni-seer (everywhere + eyes) [Lord Buddha]
<i>samantato</i>	everywhere
<i>samanupassāmi</i> (<i>saṃ</i> + <i>anupassāmi</i>)	see, perceive
<i>samapaññāsamathatikāṃ</i> (<i>samapañña</i> + <i>samatha</i> + <i>tikaṃ</i>)	wisdom-concentration-third (wisdom + concentration + third)
<i>samāpattiya</i>	entered upon
<i>samārake</i> (<i>sa</i> + <i>mārake</i>), <i>samārakassa</i>	with Māra (with + Māra)
Sāmāvatī	Queen, see Introduction and Appendix 1
<i>samavekkhitā</i> (<i>saṃ</i> + <i>avekkhitā</i>), <i>samavekkhiya</i>	fully seen (fully + seen), contemplate
<i>samayaṃ</i> , <i>samayā</i> , <i>samaye</i> (see <i>samayitvāna</i>)	time, calm
<i>samayataṃ</i>	peaceful ones
<i>samayitvāna</i> (see <i>samayaṃ</i>)	having calmed
<i>sambhataṅca</i>	stored
<i>sambhavaṃ</i> (<i>saṃ</i> + <i>bhavaṃ</i>)	origination, becoming (full + becoming)

<i>PāḲi</i>	English
<i>sambhedaṃ</i>	mixing up, confusion, contamination
<i>sambodhāya</i> (<i>saṃ + bodhāya</i>)	for self-enlightenment (self + enlightenment)
<i>sambodhigāmino</i> (<i>saṃ + bodhi + gāmino</i>)	leading to self-enlightenment (self + enlightenment + leading)
<i>sambodhimanuttaraṃ</i> (<i>saṃ + bodhiṃ + an + uttaraṃ</i>)	unsurpassed self-enlightenment (self + enlightenment + not + surpassed) [Nibbāna]
<i>sambodhimuttama,</i> <i>sambodhimuttamaṃ</i> (<i>saṃ + bodhiṃ + uttamaṃ</i>)	best self-enlightenment (self + enlightenment + best) [Nibbāna]
<i>sambuddhānaṃ</i> (<i>saṃ + buddhānaṃ</i>)	for self-enlightened (self + enlightened) [Lord Buddha]
<i>sameti, samenti, samentī,</i> <i>samessanti, samimsu</i>	appeases, get together
<i>saṃhāraḱo</i>	collected [drawing together]
<i>saṃharāṇi</i> (<i>saṃ + harāṇi</i>)	fully removing (fully + removing)
<i>saṃharitvāna</i>	collected
<i>samiṇṇjaye</i> (<i>saṃ + iṇṇjaye</i>)	moves or stirs
<i>samitaṃ</i>	always
<i>sammā</i>	rightly, fully
<i>sammadaṇṇā</i> (<i>sammad + aṇṇā</i>), <i>sammadaṇṇāya</i>	full understanding (full + understanding) [Arahant]
<i>sammaddaso</i> (<i>samma + d + daso</i>)	with right view (right + view)
<i>sammādiṭṭhikā</i> (<i>sammā + diṭṭhikā</i>)	one with right view (right + view) [Arahant]
<i>sammādiṭṭhikammasamādāṇā</i> (<i>sammā + diṭṭhi + kamma + samādāṇā</i>)	doing [good] kamma due to right view (right + view + kamma + acquiring)
<i>sammādiṭṭhikasuttaṃ</i> (<i>sammā + diṭṭhika + suttaṃ</i>)	one with right view sutta (right + view + sutta)
<i>sammaggataṃ, samaggataṃ</i>	having arrived at the right path <i>samaggataṃ not in dictionary</i>
<i>sammāpāsaṃ</i>	Sammāpāsa sacrifice, a sacrifice in which a sacrificial peg is thrown
<i>sammappajāṇo</i> (<i>samma + p + pajāṇo</i>)	with right knowledge (right + knowledge)
<i>sammappaṇṇāya</i> (<i>samma + p + paṇṇāya</i>)	with right wisdom (right + wisdom)

<i>Pāḷi</i>	English
<i>sammāsambodhiṃ</i> (<i>sammā + saṃ + bodhiṃ</i>)	right self-enlightenment [Nibbāna] (right + self + enlightenment)
<i>sammāsambuddhadesite</i> (<i>sammā + saṃ + buddha + desite</i>)	preached by rightly self-enlightened (rightly + self + enlightened + preached)
<i>sammāsambuddhaṃ</i> (<i>sammā + saṃ + buddhaṃ</i>), <i>sammāsambuddho</i> , <i>sammāsambuddhassa</i> , <i>sammāsambuddhassā</i>	rightly self-enlightened (rightly + self + enlightened) [Lord Buddha]
<i>sammāsambuddhasāsane</i> (<i>sammā + saṃ + buddha + sāsane</i>)	in the teaching of rightly self-enlightened (rightly + self + enlightened + teaching)
<i>sammāsambuddhasāvakaṃ</i> (<i>sammā + saṃ + buddha + sāvakaṃ</i>)	disciple of rightly self-enlightened (rightly + self + enlightened + disciple)
<i>sammato</i>	believed to be, agreed to be
<i>sammūḷhe</i> (<i>saṃ + mūḷhe</i>)	deluded (fully + confused)
<i>sampahaṃsakā</i>	gladdening [Arahant]
<i>sampajānamusāvādo</i> (<i>sampajāna + musāvādo</i>)	deliberately lying (knowing clearly + lying)
<i>sampajāno</i> , <i>sampajānassa</i>	clearly knowing [deliberate] [Arahant]
<i>sampākamattano</i> (<i>sampākaṃ + attano</i>)	will happen to oneself (result + self)
<i>sampannaṃ</i> , <i>sampanna</i> , <i>sampannā</i>	endowed
<i>sampannapātimokkhā</i> (<i>sampanna + pātimokkhā</i>), <i>sampannapātimokkhānaṃ</i>	endowed with precepts (endowed + Vinaya precepts)
<i>sampannasīlā</i> (<i>sampanna + sīlā</i>), <i>sampannasīlānaṃ</i>	endowed with virtues (endowed + virtues)
<i>sampannasīlasuttaṃ</i> (<i>sampanna + sīla + suttaṃ</i>)	endowed with virtues sutta (endowed + virtues + sutta)
<i>samparāyiko</i> (<i>saṃ + parāyiko</i>), <i>samparāyikā</i> , <i>samparāyikañca</i>	here-after
<i>sampatvā</i> (<i>saṃ + patvā</i>)	fully reached (fully + reached)
<i>samphala</i>	abundant fruits
<i>samphusaṃ</i> (<i>saṃ + phusaṃ</i>), <i>samphuṭṭho</i>	contact (full + contact), contacted

<i>PāḲi</i>	<i>English</i>
<i>saṃsaggā</i>	in contact, associated with
<i>saṃsandanti, saṃsandissanti, saṃsandimsu</i>	flowing together, coming together
<i>saṃsāraṃ</i>	round of existences
<i>saṃsaraṃ, saṃsarato, saṃsaranti</i>	wandering-on
<i>samudācarati, samudācaranti, samudācarissati</i>	occurs to, frequents
<i>samuddaṃ</i>	sea
<i>samūhataṃ, samūhata</i>	settled, fully destroyed
<i>samuppannaṃ</i>	arisen
<i>samussayā</i>	accumulation (this body <i>literally this assemblage</i> in THIG)
<i>samuttejakā</i>	inspirer, inspiring [instigating] [Arahant]
<i>saṃvaratthaṃ, saṃvaratthañceva (saṃvara + atthaṃ + ca + eva)</i>	for restraint (guarding + goal + and + itself)
<i>saṃvaṭṭakappe</i>	evolving eons
<i>(saṃvaṭṭa + kappe)</i>	(evolving + eons)
<i>saṃvattanti, saṃvattanti, saṃvaṭṭamāne</i>	increasing, evolving
<i>saṃvaṭṭavivaṭṭakappe (saṃvaṭṭa + vivaṭṭa + kappe)</i>	evolving and dissolving eons (evolving + dissolving + eons)
<i>saṃvejanena, saṃvejanīyena, saṃvejanīyesu, saṃvijjethēva</i>	deep agitation
<i>saṃvejanīyaṭṭhānesu (saṃvejanīya + ṭ + ṭhānesu)</i>	deep agitation where required (deep agitation + place/cause)
<i>saṃvibhāgaṃ, saṃvibhāgā, saṃvibhāgānaṃ, saṃvibhājeti</i>	sharing, shares
<i>saṃviggassa</i>	due to deep agitation
<i>saṃviijamānā (saṃ + viijamānā)</i>	fully seen (fully + seen)
<i>saṃvutindriyo (saṃvuta + indriyo)</i>	guarded in faculties (guarded + faculties) [Arahant]
<i>saṃyojanakkhayā (saṃyojana + k + khayā)</i>	ending of fetters (fetters + ending)
<i>saṃyojanaṃ (saṃ + yojanaṃ), saṃyojanā, saṃyojanānaṃ, saṃyojanena</i>	fetter (fully + yoked), fetters, by fetter
<i>saṃyuttā (saṃ + yuttā)</i>	yoked (fully + yoked)
<i>sandassakā</i>	showing [the path] [Arahant]

<i>Pāli</i>	English
<i>sandhāvanti, sandhāvitvāna, sandhāvato</i>	running thru, having run thru
<i>saṅgahāni</i>	collection
<i>saṅgāmasīsaṃ</i> (<i>saṅgāma</i> + <i>sīsaṃ</i>)	leader in the battle (battle + at the head)
<i>saṅgāmāya, saṅgāmetī</i>	battle
<i>saṅgamma</i>	multitude, gathering
<i>saṅgātigo</i> (<i>saṅga</i> + <i>atigo</i>)	surmounted attachment [Arahant] (attachment + surmounted)
<i>saṅgāyitvā</i> (<i>saṃ</i> + <i>gāyitvā</i>)	having fully chanted (fully + having chanted)
<i>saṅghabhedako</i> (<i>saṅgha</i> + <i>bhedako</i>)	divider of the Saṅgha (Saṅgha + divider)
<i>saṅghabhedasuttaṃ</i> (<i>saṅghaṃ</i> + <i>bheda</i> + <i>suttaṃ</i>)	division of the Saṅgha sutta (Saṅgha + division + sutta)
<i>saṅghabhedo</i> (<i>saṅgha</i> + <i>bhedo</i>)	division of the Saṅgha (Saṅgha + division)
<i>saṅghaṃ, saṅghā, saṅghe, saṅghassa</i>	Untranslated [Buddhist monastic order of monks & nuns]
<i>saṅghasāmaggī</i> (<i>saṅgha</i> + <i>sāmaggī</i>)	union of the Saṅgha (Saṅgha + union)
<i>saṅghasāmaggīsuttaṃ</i> (<i>saṅghaṃ</i> + <i>sāmaggī</i> + <i>suttaṃ</i>)	union of the Saṅgha sutta (Saṅgha + union + sutta)
<i>saṅghāṭi</i>	outer double robe
<i>saṅghāṭikaṇṇasuttaṃ</i> (<i>saṅghāṭi</i> + <i>kaṇṇa</i> + <i>suttaṃ</i>)	holding the corner of outer double robe sutta (outer double robe + holding the corner + sutta)
<i>saṅghāṭikaṇṇe</i> (<i>saṅghāṭi</i> + <i>kaṇṇe</i>)	holding the corner of outer double robe (outer double robe + holding the corner)
<i>sañimīti</i>	probably a misspelled word
<i>saṅkhārūpasamo</i> (<i>saṅkhāra</i> + <i>ūpasamo</i>)	appeasing of formations (formations + appeasing)
<i>saṅkhatam, saṅkhatā, saṅkhatassa</i>	formed
<i>saṅkhatamaddhuvam</i> (<i>saṅkhatam</i> + <i>a</i> + <i>d</i> + <i>dhuvam</i>)	formed-uncertain (formed + uncertain)
<i>saṅkhāyasevī</i> (<i>saṅkhāya</i> + <i>sevī</i>)	resorting to fully ending (fully ending + resorting)
<i>saṅkhyam</i> (see “ <i>saṅkhyam nopeti vedagū</i> ”)	number [measure, amount]

<i>PāḲi</i>	English
<i>saṅkhyam nopeti vedagū</i>	wise cannot be reckoned, wise are immeasurable [Arahant]
<i>saṅkiyo</i>	doubtful, suspected, anxious
<i>saṇṇamassā</i>	restraint
<i>saṇṇino</i>	perceptive
<i>santacittam (santa + cittam), santacittā</i>	peaceful minded (peaceful + mind) [Arahant]
<i>santam</i>	peaceful
<i>santatarasuttam (santatara + suttam)</i>	progressively calmer sutta (progressively calmer + sutta)
<i>santataro, santatarā</i>	calmer
<i>santavutti (santa + vutti)</i>	peaceful conduct
<i>santavuttimanuddhatam (santa + vuttim + an + uddhatam)</i>	peaceful conduct, non-restless (peaceful + conduct + non + restless) [Arahant] <i>anuddhatam can also be translated unconceited</i>
<i>santi, santim</i>	peace, having
<i>santike, santikeva (santike + eva)</i>	close, near, just near
<i>santimevādhigacchatī (santim + eva + adhigacchatī)</i>	only enter upon [realization] of peace (peace + only + enter upon [realization] of)
<i>santipadam (santi + padam), santipade</i>	peaceful station (peaceful + station) [Nibbāna]
<i>santipadamanuttaram (santi + padam + an + uttaram)</i>	unsurpassed peaceful station (peaceful + station + not + surpassed) [Nibbāna]
<i>santiṭṭhati (sam + ṭiṭṭhati)</i>	fully settled (fully + standing)
<i>santo, santā, sante</i>	peaceful, saintly [Arahant]
<i>santo santipade rato</i>	peaceful one delighting in peaceful station [Arahant]
<i>saparilāham (sa + pariāham)</i>	with burning (with + burning)
<i>sappaṇṇo (sa + p + paṇṇo)</i>	with wisdom (with + wisdom) [wise]
<i>sappattiso (sa + p + pattiso)</i>	reverential (with + reverence)
<i>sappuriso (sad or sant + p + puriso)</i>	good person (person of integrity) [Arahant]

<i>Pāli</i>	English
<i>sapubbācariyakāni</i> (<i>sa</i> + <i>pubba</i> + <i>acariyakāni</i>) (see <i>pubbācariyā</i> , <i>pubbācariyāti</i>)	with first teachers (with + first + teachers)
<i>sapubbadevatāni</i> (<i>sa</i> + <i>pubba</i> + <i>devatāni</i>) (see <i>pubbadevatā</i>)	with first devatā (with + first + devatā)
<i>saradasamaye</i> (<i>sarada</i> + <i>samaye</i>)	in the fall season (fall + season/ time)
<i>sarakkhaso</i> (<i>sa</i> + <i>rakkhaso</i>), <i>sarakkhasoti</i> , <i>sarakkhasaṃ</i>	with demon (with + demon)
<i>saraṇaṃ</i>	refuge
<i>sarīrantimadhārīna</i> (<i>sarīra</i> + <i>antima</i> + <i>dhārīna</i>)	bearers of the last body (body + last + bearers) [Arahant]
<i>saro</i>	arrow
<i>sāsanaṃ</i> , <i>sāsane</i>	teaching
<i>sasenaṃ</i> (<i>sa</i> + <i>senāṃ</i>) (see <i>savāhini</i>)	with army (with + army)
<i>sassamaṇabrāhmaṇiyyā</i> (<i>sa</i> + <i>samaṇa</i> + <i>brāhmaṇiyyā</i>)	with renunciates and brāhmaṇas (with + renunciates + brāhmaṇas)
<i>satādhipateyyā</i> (<i>sati</i> + <i>adhipateyyā</i>), <i>satādhipateyyānaṃ</i>	reached mindfulness (mindfulness + reached) [Arahant]
<i>saṭaṃ</i> , <i>sato</i> , <i>satimā</i> , <i>satimataṃ</i> , <i>satimanto</i> , <i>satassa</i> , <i>satimantova</i> (<i>satimanto</i> + <i>va</i>)	mindfulness, mindful, mindful too (mindful + too) [Arahant]
<i>sātarūpa</i> (<i>sāta</i> + <i>rūpa</i>)	agreeable forms (agreeable + forms)
<i>satataṃ</i>	continuously
<i>sātātikaṃ</i>	persevere [Arahant]
<i>sati</i>	there being, mindfulness
<i>satta</i> , <i>sattamaṃ</i> , <i>sattannaṃ</i>	seven, seventh
<i>sattakkhattuṃ</i> (<i>satta</i> + <i>k</i> + <i>khattuṃ</i>)	seven lives [seven times]
<i>sattaratanasamannāgato</i> (<i>satta</i> + <i>ratana</i> + <i>samannāgato</i>)	possessing seven jewels (seven + jewels + possessing)
<i>sattasaṇḍaṃ</i> (<i>satta</i> + <i>saṇḍaṃ</i>)	teeming with beings (beings + teeming) <i>literally grove of beings see THIG V261 vanasaṇḍacārīnī</i>
<i>sattasaṅgappahīnassa</i> (<i>satta</i> + <i>saṅga</i> + <i>p</i> + <i>pahīnassa</i>)	abandoning seven attachments (seven + attachment + abandoning) <i>satta can also mean beings here – see endnote on T217</i>

<i>PāḲi</i>	English
<i>sattavīsatisaṅgahāti</i> (<i>satta + vīsati + saṅgahā + iti</i>)	collection of twenty-seven (seven + twenty + collection + this)
<i>sattavisekanipātaṃ</i> (<i>satta + viś + eka + nipātaṃ</i>)	twenty-seven in the first chapter (seven + twenty + first + chapter)
<i>saṭṭhaṃ</i> (<i>sa + atṭhaṃ</i>)	with meaning (with + meaning)
<i>saṭṭhavāhātīpi</i> (<i>saṭṭhavāhā + ti + pi</i>), <i>saṭṭhavāhena</i>	caravan leader (caravan leader + is + too), by caravan leader [Arahant]
<i>saṭṭhu</i> , <i>saṭṭhā</i> , <i>saṭṭhuno</i> , <i>saṭṭhārotīpi</i> (<i>saṭṭhāro + ti + pi</i>)	teacher [Arahant], teacher (teacher + is + too)
<i>saṭṭhusāsanakārīno</i> (<i>saṭṭhu + sāsana + kārīno</i>)	doer of the teacher's teaching (teacher + teaching + doer) [Arahant]
<i>sattimāni</i> (<i>satta + imāni</i>), <i>sattimānidha</i>	these seven (seven + these)
<i>satto</i> , <i>satta</i> , <i>sattā</i> (plural), <i>satte</i> , <i>sattehi</i>	being
<i>sauddesaṃ</i> (<i>sa + uddesaṃ</i>)	with explanation (with + explanation)
<i>saūmibhayaṃ</i> (<i>sa + ūmi + bhayaṃ</i>) (see <i>ūmibhaya</i>)	with fear of waves (with + waves + fear)
<i>saūmiṃ</i> (<i>sa + ūmiṃ</i>), <i>saūmi</i>	with waves (with + waves)
<i>saupādisesā</i> (<i>sa + upādi + sesā</i>)	with residue of possession (with + possession + residue) [with substratum left]
<i>saupāyāsaṃ</i> (<i>sa + upāyāsaṃ</i>)	with despair (with + despair)
<i>savāhananti</i> (<i>sa + vāhananti</i>)	with vehicle/mount (with + vehicle/mount)
<i>savāhīni</i> (<i>sa + vāhīni</i>) (see <i>sasenaṃ</i>)	with army (with + army)
<i>sāvakaśaṅgho</i> (<i>sāvaka + saṅgho</i>)	assembly of disciples (disciples + assembly)
<i>sāvako</i>	disciple
<i>savanampahaṃ</i> (<i>savanaṃ + pi + ahaṃ</i>)	listening too I (listening + too + I)
<i>sāvattaṃ</i> (<i>sa + āvattaṃ</i>), <i>sāvattaṃ</i> , <i>sāvattoti</i>	with whirlpool (with + whirlpool)
<i>savīciṃ</i> (<i>sa + vīciṃ</i>)	with hurricane waves (with + hurricane waves)
<i>savidhātaṃ</i>	likely an error – sutta 28 (<i>should be savighātaṃ</i>)

<i>Pāli</i>	English
<i>savighātaṃ</i> (<i>sa</i> + <i>vighātaṃ</i>)	with vexation (with + vexation) <i>translated as destructive in THIG</i>
<i>sayam</i> , <i>saye</i>	by self
<i>sayanāsaṇaṃ</i> (<i>sayana</i> + <i>āsaṇaṃ</i>)	bed (sleeping + seat)
<i>sayanena</i> , <i>sayānassa</i> , <i>sayānopi</i>	sleeping, lying down
<i>sedā</i> (<i>see kacchehi sedā muccanti</i>)	sweat
<i>sekhaduve</i> (<i>sekha</i> + <i>duve</i>)	two trainings (trainings + two)
<i>sekho</i> , <i>sekhassa</i> , <i>sekkhā</i>	trainee
<i>sele</i>	rock
<i>senam</i>	army
<i>senāsanahetu</i> (<i>senāsaṇaṃ</i> + <i>hetu</i>)	for cause of dwelling (dwelling + cause)
<i>senāsaṇamārabha</i> (<i>senāsaṇaṃ</i> + <i>ārabha</i>)	concerned about dwelling (dwelling + concerned)
<i>senāsaṇānaṃ</i>	for /of dwelling
<i>seṭṭho</i> , <i>seṭṭhā</i>	best
<i>sevamānaṃ</i> , <i>sevamāno</i>	resorting
<i>sevato</i> , <i>seveyya</i>	resorts, should resort
<i>seyyathāpi</i>	just as
<i>seyyathidaṃ</i> (<i>seyyatha</i> + <i>idaṃ</i>), <i>seyyathīdaṃ</i>	namely this (namely + this)
<i>seyyāvasathapadīpeyyaṃ</i> (<i>seyyāvasatha</i> + <i>padīpeyyaṃ</i>)	bedding-lodging-lamps (bedding and lodging + lamps)
<i>seyyo</i>	better
<i>sīde</i> , <i>sīdati</i>	sinks
<i>sīho</i>	lion
<i>sikkhā</i> , <i>sikkhataṃ</i> , <i>sikkhati</i> , <i>sikkhatoti</i> , <i>sikkhatha</i> , <i>sikkheyya</i>	training, trains, trainee
<i>sikkhamānaṃ</i> , <i>sikkhamānassa</i> , <i>sikkhamānāya</i>	desirous of training [Arahant]
<i>sikkhānisamsā</i> (<i>sikkhā</i> + <i>ānisamsā</i>), <i>sikkhānisamsānaṃ</i>	benefits of the training (training + profits/merits/good results)
<i>sikkhānisamsasuttaṃ</i> (<i>sikkhā</i> + <i>ānisamsa</i> + <i>suttaṃ</i>)	benefits of the training sutta (training + profits + sutta)
<i>sikkhāpadesu</i> (<i>sikkhā</i> + <i>padesu</i>)	precepts (training + steps)
<i>sikkheyya</i>	should train

<i>PāḲi</i>	English
<i>ṣilakkhandho</i> (<i>ṣīla</i> + <i>k</i> + <i>khandho</i>), <i>ṣilakkhandhena</i>	aggregate of virtue (virtue + aggregate)
<i>ṣīlaṃ</i> , <i>ṣīlena</i>	virtue, with virtue (also conduct)
<i>ṣīlamayaṃ</i> (<i>ṣīlaṃ</i> + <i>ayaṃ</i>)	this virtue (virtue + this)
<i>ṣīlasampannā</i> (<i>ṣīla</i> + <i>sampannā</i>)	endowed with virtues (virtues + endowed) [Arahant]
<i>ṣīlasampannasuttaṃ</i> (<i>ṣīla</i> + <i>sampannā</i> + <i>suttaṃ</i>)	endowed with virtues sutta (virtues + endowed + sutta)
<i>ṣīlavanto</i> (<i>ṣīla</i> + <i>vanto</i>), <i>ṣīlavā</i>	virtuous (virtues + having)
<i>ṣīlavatūpapanno</i> (<i>ṣīla</i> + <i>vata</i> + <i>upapanno</i>)	virtues-practices arisen (virtues + practices + arisen)
<i>ṣiṅḡī</i>	quarrelsome [horned]
<i>ṣīti</i>	cool
<i>ṣītībhavissanti</i> (<i>ṣīti</i> + <i>bhavissanti</i>)	will become cool (cool + will become)
<i>ṣiyā</i>	be, exist, is, has
<i>soceyyasampannaṃ</i> (<i>soceyya</i> + <i>sampannaṃ</i>)	endowed with purity (purity + endowed) [Arahant]
<i>soceyyasuttaṃ</i> (<i>soceyya</i> + <i>suttaṃ</i>)	purity sutta (purity + sutta)
<i>soci</i> , <i>soceyyāni</i> , <i>soceyyānī</i>	purity
<i>sokāvatīṇṇaṃ</i> (<i>soka</i> + <i>avatiṇṇaṃ</i>)	affected with sorrow (sorrow + affected with)
<i>sokehi</i>	with sorrow
<i>soḷasiṃ</i>	sixteenth
<i>somaṃ</i> (<i>so</i> + <i>imaṃ</i>)	he here (he + here)
<i>somanassasuttaṃ</i> (<i>somanassaṃ</i> + <i>suttaṃ</i>)	mental happiness sutta (happy mind + sutta)
<i>somanassena</i>	by mental happiness
<i>soṇasiṅḡālā</i> (<i>soṇa</i> + <i>siṅḡālā</i>), <i>soṇasiḡālā</i>	dogs-jackals (dogs + jackals)
<i>sopapajjati</i> (<i>so</i> + <i>upapajjati</i>)	he arises (he + arises)
<i>sopi</i> (<i>so</i> + <i>api</i>)	he too (he + too)
<i>sotaṃ</i> , <i>soto</i> , <i>sotena</i>	current
<i>sotaṇca</i> (<i>sotaṃ</i> + <i>ca</i>)	ear too (ear + too)
<i>subhāvitā</i> (<i>su</i> + <i>bhāvitā</i>), <i>subhāvitassa</i>	well-developed (well + developed)
<i>subhāya</i>	by beautiful

<i>Pāli</i>	English
<i>subhikkhavāco</i> (<i>su + bhikkha + vāco</i>)	is said to be one with plenty requisites (well + requisites + said to be)
<i>sucaritāni</i> (<i>su + caritāni</i>), <i>sucaritāni</i> (plural)	good conduct (good + conduct)
<i>sucaritasuttaṃ</i> (<i>su + carita +</i> <i>suttaṃ</i>)	good conduct sutta (good + conduct + sutta)
<i>suciṃ, suci</i>	pure
<i>sudaṃ</i>	pleonastic particle [in this way, just, is, was, has been]
<i>sudesitaṃ</i> (<i>su + desitaṃ</i>)	well-preached (well + preached)
<i>sugataṃ</i> (<i>su + gataṃ</i>), <i>sugato</i> , <i>sugatassa</i>	Well-gone One (well + gone) [Lord Buddha]
<i>sugatigamanasaṅkhātāṃ</i> (<i>su + gati + gamana + saṅkhātāṃ</i>)	named leading to good destination (good + destination + leading + formation)
<i>sugatigāmināṃ</i> (<i>su + gati + gāmināṃ</i>)	leading to good destination (good + destination + leading)
<i>sugatiṃ</i> (<i>su + gatiṃ</i>), <i>suggati</i> , <i>sugate</i>	good destination (good + destination)
<i>suguttānidha</i> (<i>su + guttāṃ + idha</i>)	well-guarded here (well + guarded + here)
<i>sukhadukkhaṃ</i> (<i>sukhaṃ + dukkhaṃ</i>)	happiness-suffering (happiness + suffering)
<i>sukhaṃ, sukho, sukhā, sukhāni</i> , <i>sukhāya, sukhe</i>	happiness
<i>sukhapatthanāsuttaṃ</i> (<i>sukha + patthanā + suttaṃ</i>)	aspiring for happiness sutta (happiness + aspiring + sutta)
<i>sukhasamuddaye</i> (<i>sukha +</i> <i>samuddaye</i>), <i>sukhasamudraye</i>	arising of happiness (happiness + arising)
<i>sukhasomanassabahulo</i> (<i>sukha + somanassa + bahulo</i>)	much happiness and mental happiness (happiness + mental happiness + much)
<i>sukhassetaṃ</i> (<i>sukhassa + etaṃ</i>)	for this happiness (for happiness + this)
<i>sukhavihārasuttaṃ</i> (<i>sukha + vihāraṃ + suttaṃ</i>)	dwelling with happiness sutta (happiness + dwelling + sutta)
<i>sukhudrayaṃ</i> (<i>sukha + udrayaṃ</i>)	causing happiness (causing + happiness)
<i>sukhumaṃ</i>	subtle, delicate

<i>PāḲi</i>	English
<i>sukkā</i>	pure, white, bright
<i>sukkadhammasuttaṃ</i> (<i>sukka + dhamma + suttaṃ</i>)	bright Dhamma sutta (bright + Dhamma + sutta)
<i>sukkamūlā</i> (<i>sukka + mūlā</i>)	root of brightness (brightness + root)
<i>sulabhañca</i> (<i>su + labhaṃ + ca</i>), <i>sulabhāni</i> , <i>sulabhena</i>	easily gained too (easily + gained + too)
<i>sulabhasuttaṃ</i> (<i>su + labha + suttaṃ</i>)	easily gainable sutta (easily + gainable + sutta)
<i>suladdhalābhaṃ</i> (<i>su + laddha + lābhaṃ</i>)	well-gained gains (well + gained + gains)
<i>suladdhalābhasaṅkhātāṃ</i> (<i>su + laddha + lābha + saṅkhātāṃ</i>)	named well-gained gains (well + gained + gains + formation)
<i>sumedho</i>	intelligent [Lord Buddha]
<i>suṇanti</i>	listen
<i>suṇāthetaṃ</i> (<i>suṇātha + etaṃ</i>)	should listen to this (should listen + this)
<i>suññāgārānaṃ</i> (<i>suñña + agārānaṃ</i>)	of empty places (empty + homes)
<i>suññaṃ</i>	empty
<i>suparihīnā</i> (<i>su + pari + hīnā</i>)	well-devoid (well + completely + devoid)
<i>suppatitṭhitasāṅkhātā</i> (<i>su + p + patitṭhita + saṅkhātā</i>)	named well-established (well + established + formation)
<i>suppatitṭhito</i> (<i>su + p + patitṭhito</i>), <i>sūpatṭhitā</i> , <i>sūpatṭhititāya</i>	well-established (well + established)
<i>suppavedite</i> (<i>su + p + pavedite</i>)	well-spoken (well + spoken)
<i>surabhi</i>	fragrant
<i>surāmerayamajjapamādaṭṭhānā</i> (<i>surā + meraya + majja +</i> <i>pamādaṭṭhānā</i>)	liquors, spirits, wines, intoxicants (liquors + spirits + wines + intoxicants) <i>Fifth of the five precepts</i> <i>is to abstain from this.</i>
<i>susamāhitā</i> (<i>su + samāhitā</i>)	well restrained (well + restrained)
<i>sutaṃ</i> , <i>sutanti</i> (<i>sutaṃ + ti</i>), <i>sutvā</i> , <i>suttā</i>	heard, hear, having heard
<i>suttāni</i>	suttā
<i>suttantā</i>	end of suttā
<i>suttasaṅgaho</i> (<i>sutta + saṅgaho</i>)	sutta collection (sutta + collection)
<i>suvaṇṇe</i> (<i>su + vaṇṇe</i>)	attractive [good + complexion], beautiful

<i>Pāli</i>	English
<i>suvimuttacitto</i> (<i>su + vi + mutta + citto</i>)	very fully-freed mind (very + fully + freed + mind)
<i>syāmapotthake</i> (<i>syāma + potthake</i>)	in Thai book (Thai + in book)
<i>tā</i>	due to, that, those
<i>tacasāraṇva</i> (<i>tacasāraṇ + va</i>)	like bamboo (bamboo + like)
<i>tadā</i>	then, as that time
<i>tadabhinanditum</i> (<i>tada + abhinanditum</i>)	that to be pleased (that to be + well-pleased)
<i>tadamināpi</i>	that by this
<i>tadevāhaṃ</i> (<i>tada + eva + ahaṃ</i>)	then I (then + I)
<i>tādino, tādīnā, tādisaṃ, tādiso, tādīsako</i>	thus one, such one [Arahant]
<i>tadubhayaṃ</i> (<i>taṃ + ubhayaṃ</i>), <i>tadubhayaena</i>	such both (such + both)
<i>tagarañca</i> (<i>tagaraṃ + ca</i>)	fragrance too (fragrance + too)
<i>tālapakkaṇva</i> (<i>tāla + pakkaṃ + va</i>)	like palm fruit (palm + fruit + like)
<i>taṃ, tañca</i> (<i>taṃ + ca</i>), <i>tañce</i> (<i>taṃ + ce</i>), <i>tamaḥaṃ</i> (<i>taṃ + ahaṃ</i>)	you, you too, them (them + I), that too
<i>tamagataṃ</i> (<i>tama + gataṃ</i>)	darkness (darkness + going)
<i>tamāhu</i> (<i>taṃ + āhu</i>)	they said (they + said)
<i>tamaṃ, tamo, tama</i>	darkness
<i>tamenam</i> (<i>taṃ + enaṃ</i>)	that this (that + this)
<i>tameva</i> (<i>taṃ + eva</i>), <i>tamevāhaṃ</i> (<i>taṃ + eva + ahaṃ</i>)	that too (that + too) that + too I (that + too + I)
<i>tamhā</i>	his
<i>tamhi</i>	in him
<i>tamokhandhaṃ</i> (<i>tamo + khandhaṃ</i>), <i>tamokkhandhaṃ</i>	aggregate of darkness (darkness + aggregate) <i>refers to ignorance</i>
<i>tamonudaṃ, tamonudātīpi</i> (<i>tamo + nudā + ti + pi</i>)	dispeller of darkness, dispelling darkness (darkness + dispeller + is + too) [Arahant]
<i>taṇhādutiyo</i> (<i>taṇhā + dūtiyo</i>)	craving as shadow (craving + shadow)
<i>taṇhakkhayavimuttino</i> (<i>taṇha + k + khaya + vi + muttino</i>)	fully-freed by ending of craving (craving + ending + well + freed)
<i>taṇhakkhayo</i> (<i>taṇha + k + khayo</i>), <i>taṇhakkhaye</i>	ending of craving (craving + ending)

PāḲi	English
<i>taṇhaṃ, taṇhā, taṇhāto,</i> <i>taṇhāyetaṃ (taṇhāya + etaṃ)</i>	craving, this craving (craving + this)
<i>taṇhāsaṃyojanaṃ (taṇhā +</i> <i>saṃyojanaṃ), taṇhāsaṃyojanena</i>	fetter of craving (craving + fetter), by fetter of craving
<i>taṇhāsaṃyojanasuttaṃ</i> <i>(taṇhā + saṃyojanaṃ + suttaṃ)</i>	fetter of craving sutta (craving + fetter + sutta)
<i>taṇhāsuttaṃ (taṇhā + suttaṃ)</i>	craving sutta (craving + sutta)
<i>taṇhāyogena</i> <i>(taṇhā + yogena)</i>	by bond of craving (craving + bond)
<i>tañhi</i>	that [ground]
<i>taṇhuppādā (taṇhā + uppādā)</i>	arising of craving (craving + arising)
<i>taṇhuppādasuttaṃ</i> <i>(taṇhā + uppādā + suttaṃ)</i>	arising of craving sutta (craving + arising + sutta)
<i>tāni (see etāhi, etāni)</i>	these, them, those
<i>tanū, tanu</i>	thin, slender
<i>tapanīyā</i>	to be tormented
<i>tapanīyasuttaṃ (tapanīya + suttaṃ)</i>	torment sutta (torment + sutta)
<i>tapate</i>	bright
<i>tappeti</i>	satisfying
<i>tāraganāva (tāra + gaṇā + va)</i>	all stars (stars + all) <i>literally</i> <i>assembly of stars</i>
<i>tārakarūpānaṃ (tāraka + rūpānaṃ)</i>	star (star + forms)
<i>tārayataṃ</i>	crossed-over ones
<i>tasaṃ</i>	mobile
<i>tasmā</i>	therefore
<i>tasmātiha</i> <i>(tasmā + iti + iha)</i>	therefore, because of this (because + of + this)
<i>tasmim (see etasmim)</i>	that
<i>tassa</i>	his
<i>tassanvayo (tassa + anvayo)</i>	followed (that + followed)
<i>tasseva (tassa + eva)</i>	like him (like + him)
<i>tassuddānaṃ (tassa + uddānaṃ)</i>	therefore said [contents]
<i>tathā</i>	so, thus, like

<i>Pāḷi</i>	English
<i>tathāgataṃ, tathāgato, tathāgatoti, tathāgatena, tathāgatassa, tathāgatassettaṃ (tathāgatassa + etaṃ)</i>	Untranslated [thus come or thus gone] [Arahant]
<i>tathāgatappavedite (tathāgata + p + pavedite)</i>	spoken by Lord Buddha (Lord Buddha + spoken)
<i>tathāgatasāvakaśaṅgho (tathāgata + sāvaka + saṅgho)</i>	Lord Buddha's assembly of disciples (Lord Buddha + disciples + assembly)
<i>tathākārī (tathā + kārī)</i>	so he does (so + does) [Lord Buddha]
<i>tathārūpe (tathā + rūpe)</i>	like that (that + form)
<i>tathāvādī (tathā + vādī)</i>	so he says (so + says) [Lord Buddha]
<i>tathāvidho (tathā + vidho), tathāvidha</i>	that way (that + way)
<i>attheva (tatha + eva)</i>	so like
<i>tathūpamaṃ (tatha + ūpamaṃ), tathūpamāhaṃ (tatha + ūpamaṃ + ahaṃ)</i>	this simile (this + simile), this is the simile for me (this + simile + I)
<i>tatiyaṃ, tatiyo, tatiyā</i>	third
<i>tatiyavaggo (tatiya + vaggo)</i>	third section (third + section)
<i>tato, tatopi (tato + api)</i>	because of that, from there, from that, thence, therefore, thereupon
<i>tatra, tattha</i>	there, therein, therefrom
<i>tatrāpāsiṃ (tatra + api + āsiṃ)</i>	there too I was (there + too + I was)
<i>tattha tattha</i>	step-by-step
<i>tatthetaṃ (tattha + etaṃ)</i>	there this (there + this)
<i>tatto</i>	scorching, glowing, heated
<i>tāya</i>	with/by her
<i>tayo, tehi, tihi, tīṇi, tisso, tiṇṇaṃ, tissopi (tisso + api)</i>	three, three too (three + too)
<i>tayome (tayo + ime)</i>	these three (three + these)
<i>te</i>	they, them, those
<i>tena</i>	on account of

<i>PāḲi</i>	English
<i>terasa, terasāti, terasamaṃ</i>	thirteen
<i>tesaṃ</i>	theirs, for them
<i>tevijjaṃ, tevijjo</i>	triple-knowledge bearer [Arahant]
<i>tevijjasuttaṃ</i> (<i>tevijja + suttaṃ</i>)	triple-knowledge sutta (triple-knowledge + sutta)
<i>thaddhā</i> (see <i>atthaddhā</i>)	obdurate [non-sensible]
<i>thalaṃ, thale</i>	land
<i>ṭhānaṃ</i>	state, place
<i>thanayitvā</i>	having thundered
<i>ṭhānesu</i>	place, cause
<i>thāvaraṃ</i>	immobile
<i>thīnamiddhabahulo</i> (<i>thīna + middha + bahulo</i>)	much sloth-torpor (sloth + torpor + much)
<i>thīnamiddhaṃ</i> (<i>thīnaṃ + middhaṃ</i>)	sloth-torpor (sloth + torpor)
<i>ṭhito, ṭhitoti, ṭhitopi, ṭhitassa</i>	standing, stood
<i>ti</i>	so, it is
<i>tibbasārāgo</i> (<i>tibba + sā + rāgo</i>)	with intense lust (intense + with + lust)
<i>tikanipāto</i> (<i>tika + nipāto</i>)	third section (third section)
<i>tiṃsampi</i> (<i>tiṃsaṃ + pi</i>)	thirty too (thirty + too)
<i>tīṇimāni</i> (<i>tīṇi + imāni</i>)	these three (three + these)
<i>tiṇṇo</i>	crossed-over [Arahant]
<i>tiracchānaṇca</i> (<i>tiracchānaṃ + ca</i>)	animal too (animal + too)
<i>tīre</i>	[river]bank
<i>tiriyamaṃ</i>	across
<i>tiṭṭhaṃ, tiṭṭhe, tiṭṭhati, tiṭṭheyya</i>	stands, would stand
<i>tiṭṭhanteva</i> (<i>tiṭṭhantā + eva</i>)	standing thus (standing + so)
<i>tumhākaṃ</i>	to you
<i>tumhe, tumhepi</i>	you, even you
<i>tuṭṭho, tuṭṭhassa</i>	content
<i>tvaṃ</i>	you
<i>toevidaṃ</i> (<i>tu + eva + idaṃ</i>)	this here itself

<i>Pāli</i>	English
<i>ubhatopadittam</i>	burning at both ends
<i>(ubhato + padittam)</i>	(both + burning)
<i>ubhayatthasuttam</i>	both benefits sutta
<i>(ubhaya + attha + suttam)</i>	(both + benefits + sutta)
<i>ubho, ubhopi</i>	both, even both
<i>ucchādanena</i>	anointing [massaging, rubbing]
<i>ucchijjati</i> (see <i>acchecchi, acchejji, acchijji, chijjati</i>)	annihilate [cease]
<i>uda</i>	or
<i>udabindūva</i>	like a water drop
<i>(uda + bindu + iva)</i>	(water + drop + like)
<i>udadhi</i>	ocean
<i>udapādim, udapādi, udapajjatha</i>	arose, arises, should arise
<i>udayabbayam</i> (<i>udaya + v + vayam</i>)	arising-passing (arising + passing)
<i>uddhaccakukkucam</i>	restlessness-remorse
<i>(uddhaccam + kukkucam)</i>	(restlessness + remorse)
<i>uddham</i>	upwards, high
<i>uddham tiriyaṃ apācīnam</i>	upwards + across + downwards
<i>uddhato</i>	restless <i>can also be translated</i> <i>conceited</i>
<i>udīrito</i>	uttered, spoken
<i>ujumaggānusārino</i>	straight path follower
<i>(uju + magga + anusārino)</i>	(straight + path + follower)
<i>ukkādhārātipi</i>	fire-brand bearer [Arahant]
<i>(ukkā + dhārā + ti + api)</i>	(fire-brand + bearer + is + too)
<i>ūmibhaya</i> (<i>ūmi + bhaya</i>) (see <i>saūmibhayam</i>)	fear of waves (waves + fear)
<i>unnaḷā</i>	puffed-up, vain
<i>upaccagāti, upaccagunti</i>	overcome
<i>upādānakkhayārāmaṃ</i>	fond of ending of clinging
<i>(upādāna + k + khayā + rāmaṃ)</i>	(clinging + ending + fond) [Arahant]
<i>upādāya, upādāyā</i>	clinging
<i>upadhī, upadhīsu</i>	possessions
<i>upadhikkhayaṃ</i>	ending of possessions
<i>(upadhi + khayam)</i>	(possessions + ending) [Nibbāna]

<i>PāḲi</i>	English
<i>upadhippaṭṭinissaggaṃ</i> (<i>upadhi</i> + <i>p</i> + <i>paṭṭinissaggaṃ</i>)	renouncing possessions (possessions + renouncing) [Arahant]
<i>upadhisaṅkhaye</i> (<i>upadhi</i> + <i>saṃ</i> + <i>khaye</i>)	full ending of possessions (possessions + full + ending) [Nibbāna]
<i>upādisesā</i> (<i>upādi</i> + <i>sesā</i>), <i>upādisese</i>	residue of possession (possession + residue) [with substratum left]
<i>upalepabhayā</i> (<i>upalepa</i> + <i>bhayā</i>), <i>upalimpabhayā</i>	fearful of defilement (defilement + fearful) [Arahant]
<i>upamā</i>	simile
<i>upanayhati</i>	touching, contacting
<i>upapajjati</i>	arises
<i>upapannā</i> , <i>upapajjāmi</i> , <i>upapajjati</i> , <i>upapajjanti</i> , <i>upapajjeyya</i> , <i>upapajjare</i> , <i>upapajjamāne</i> , <i>upapajjissāmi</i>	arise, have arisen
<i>upaparikkhasuttaṃ</i> (<i>upaparikkha</i> + <i>suttaṃ</i>)	examination sutta (examination + sutta)
<i>upaparikkhato</i> , <i>upaparikkhayā</i> , <i>upaparikkheyya</i>	examined
<i>uparujjhati</i>	block, hinder
<i>upāsakā</i>	lay devotees
<i>upasampajja</i>	having appeased
<i>upasaṅkamanampahaṃ</i> (<i>upasaṅkamanam</i> + <i>pi</i> + <i>ahaṃ</i>)	approaching too I (approaching + too + I)
<i>upaṭṭhitā</i> (see <i>paṭṭhitā</i>)	established
<i>upaṭṭhitassati</i> (<i>upaṭṭhita</i> + <i>sati</i>)	established mindfulness [Arahant] (established + mindfulness)
<i>upavāḍakā</i>	fault-finder
<i>upāyāsehi</i>	despair
<i>upekkhako</i>	equanimous
<i>upeti</i>	approached
<i>uppādo</i> , <i>uppanno</i> , <i>uppannā</i> , <i>upenti</i> , <i>uppatti</i> , <i>upapatti</i> , <i>uppajjanti</i> , <i>uppajjantūti</i> , <i>uppajjati</i> , <i>uppajjati</i> , <i>uppajjamāno</i> , <i>uppajjamānā</i> , <i>uppādayaṃ</i>	arisen, arising, arise, take it up

<i>Pāli</i>	English
<i>uttamapuriso</i> (<i>uttama</i> + <i>puriso</i>) (<i>uttamapuriso</i> 'ti)	best man (best + man) [Arahant]
<i>uttamatthassa</i> (<i>uttama</i> + <i>atthassa</i>)	for highest goal (highest + for goal)
<i>uttarikaraṇīye</i> (<i>uttari</i> + <i>karaṇīye</i>)	higher duty (further + to be done)
<i>uttariṃ, uttari</i>	higher
<i>uttaro</i>	north
<i>uṭṭhānādhigataṃ</i> (<i>uṭṭhānā</i> + <i>adhigataṃ</i>)	realized by energy (energetically + entered upon)
<i>vā, vātha</i>	or, or then
<i>vacanaṃ, vācaṃ, vācañca</i> (<i>vācaṃ</i> + <i>ca</i>), <i>vācāya, vācāhi</i>	word, verbally, words, word too (word + too)
<i>vācāsuciṃ</i> (<i>vācā</i> + <i>suciṃ</i>), <i>vacīsuciṃ</i>	verbal purity (verbal + purity)
<i>vacīduccaritaṃ</i> (<i>vacī</i> + <i>du</i> + <i>c</i> + <i>caritaṃ</i>), <i>vacīduccaritāni, vacīduccaritena</i>	verbal misconduct (verbal + bad + conduct)
<i>vacīmoneyyaṃ</i> (<i>vacī</i> + <i>moneyyaṃ</i>)	verbal silence (verbal + silent sage)
<i>vacīmuniṃ</i> (<i>vacī</i> + <i>muniṃ</i>)	verbally silent sage (verbally + silent sage)
<i>vacīsoceyyaṃ</i> (<i>vacī</i> + <i>soceyyaṃ</i>)	verbal purification (verbal + purification)
<i>vacīsucaritaṃ</i> (<i>vacī</i> + <i>su</i> + <i>caritaṃ</i>), <i>vacīsucaritena</i>	verbal good conduct (verbal + good + conduct)
<i>vadāmi, vadāmī, vadeyya</i>	say, should say, spoke
<i>vadaññū</i>	easily spoken to, addressable, liberal, bountiful, kind, giving ear to supplications
<i>vaḍḍhayanti</i>	increase
<i>vādo, vādena</i>	words [to say]
<i>vaggamāhu</i> (<i>vaggaṃ</i> + <i>āhu</i>)	section (section + said)
<i>vaggārāmo</i> (<i>vagga</i> + <i>rāmo</i>)	fond of division (section + fond)
<i>vaggo</i>	section
<i>vājapeyyaṃ</i>	Vājapeyya sacrifice, a sacrifice in which Soma (Vāja) is drunk (commentary states that in this seventeen animals are offered seventeen times)
<i>vaje</i>	escaped

<i>PāḲi</i>	English
<i>vajjesu</i>	in blamable
<i>vanatho</i>	defilements <i>literally</i> undergrowth
<i>vaṇibbakayācakānaṃ</i> (<i>vaṇibbaka + yācakānaṃ</i>)	travelling salesmen, beggars (travelling salesmen + beggars)
<i>vanibbake</i>	those in need (travelling salesmen)
<i>vaṇṇo</i>	color, beauty, class
<i>vāpi</i> (<i>va + api</i>)	or else (or + else)
<i>vārinā</i>	with water
<i>varo</i>	highest
<i>vasavattī, vasavattino</i> (see <i>paranimmitavasavattino</i>)	[heaven of devā] wielding control
<i>vasimaṇi</i>	dwelt (translated as dwelling)
<i>vassāni, vassānaṃ</i>	years <i>literally</i> rains
<i>vata</i>	verily
<i>vatthaṃ, vatthena, vatthāni</i>	clothing
<i>vaṭṭupacchedo</i> (<i>vaṭṭa + upacchedo</i>)	cutting-off the round of existences (round + cut-off)
<i>vāyāmo, vāyameyya</i>	effort
<i>vāyanti</i>	smelling
<i>ve</i>	certainly
<i>vedagū, vedaguno</i>	reached end of knowledge <i>literally</i> beyond the <i>Vedā</i> [Arahant]
<i>vedanā, vedanānaṃ,</i> <i>vedanānañca</i> (<i>vedanānaṃ + ca</i>)	feelings, feelings too (feelings + too)
<i>vepullaṃ</i>	abundance
<i>vepullo, vepullapabbataṃ</i> (<i>vepulla + pabbataṃ</i>)	Vepulla mountain (Vepulla + mountain) <i>one of the five mountains surrounding Rājagaha, the others being Gijjhakūṭa, Vebhāra, Pāṇḍava, and Isigili</i>
<i>verabhayātītaṃ</i> (<i>vera + bhaya + atītaṃ</i>)	beyond enmity and fear (enmity + fear + passed)
<i>veraṇi</i>	enmity
<i>veyyākaraṇāya</i>	explaining [grammar]
<i>vibbhantacitto</i> (<i>vibbhanta + citto</i>)	scattered mind (confused + mind)
<i>vibhavaṃ</i> (<i>vi + bhavaṃ</i>), <i>vibhavā</i>	not becoming (not + becoming)

<i>Pāḷi</i>	English
<i>vibhavataṇhā</i> (<i>vi + bhava + taṇhā</i>)	craving for not becoming (not + becoming + craving)
<i>vicarasi</i>	walking
<i>vicāritāni</i>	dwelling in thinking
<i>vicikiccā, vicikicchā</i>	skeptical doubt
<i>viddhe vigatavalāhake deve</i>	clear sky without a cloud
<i>viditaṃ, veditvā</i>	known, having known
<i>vidū</i>	knower
<i>vigataṃ, vigato, vigatā</i>	gone, without
<i>vighātapakkhiko (vighāta + pakkhiko), vighātapakkhikā</i>	siding with destruction (destruction + on side of)
<i>vighāto, vighātavā</i>	destructive
<i>vihanti, vihane</i>	destroy
<i>viharataṃ, viharato, viharati, viharanti, viharī, viharantī, viharataṃ, viharatha, vihareyya</i>	dwelling, dwell, dwelt
<i>vihārimātāpiṇi (vihāriṇ + ātāpiṇi)</i>	dwells ardently (dwells + ardently)
<i>vihato (vi + hato), vihatā</i>	fully destroyed (fully + destroyed)
<i>vihimsati</i>	violence
<i>vihimsāvitakko</i> (<i>vihimsā + vitakko</i>)	thought of violence (violence + thought)
<i>vijānataṃ (vi + jānataṃ)</i>	full knower (full + knower) [Arahant]
<i>vijitasaṅgāmaṃ</i> (<i>vijita + saṅgāmaṃ</i>), <i>vijitasaṅgāmo</i>	having won battle (won + battle)[Arahant]
<i>vijitāvī, vijitvā</i>	winner, having won[Arahant]
<i>vijjācaraṇasampanno</i> (<i>vijjā + ācāraṇa + sampanno</i>)	endowed with knowledge and conduct [Lord Buddha] (knowledge + conduct + endowed)
<i>vijjāṃ, vijjā, vijjāhi</i>	knowledge
<i>vijjāsuttaṃ</i> (<i>vijjā + suttaṃ</i>)	knowledge sutta (knowledge + sutta)
<i>vijjati, vijjati</i>	seen
<i>vikampati (vi + kampati)</i>	fully wavering (fully + wavering)
<i>vikkhīṇo (vi + k + khīṇo)</i>	fully ended (fully + ended)
<i>vimaṃsati</i>	investigates, considers

<i>PāḲi</i>	English
<i>vimokkho</i> (<i>vi</i> + <i>mokkho</i>), <i>vimokkhena</i>	fully freed (fully + freed), full-freedom [Arahant]
<i>vimuccathā</i> (<i>vimuccathā'ti</i>)	should be fully freed
<i>vimuttacittā</i> (<i>vi</i> + <i>mutta</i> + <i>cittā</i>)	fully-freed mind (well + freed + mind)
<i>vimuttaṃ</i> , <i>vimutto</i> , <i>vimuttā</i> , <i>vimuttassa</i> , <i>vimuttiti</i> , <i>vimuttiyā</i> , <i>vimuccati</i> , <i>vimuccanti</i>	fully-freed, was fully-freed, full-freedom [Arahant]
<i>vimuttikkhandho</i> (<i>vimutti</i> + <i>k</i> + <i>khandho</i>)	aggregate of full-freedom (freedom + aggregate) [Nibbāna]
<i>vimuttiñāṇadassanakkhandho</i> (<i>vimutti</i> + <i>ñāṇa</i> + <i>dassana</i> + <i>k</i> + <i>khandho</i>)	aggregate of knowledge and vision of full-freedom (freedom + knowledge + vision + aggregate)
<i>vimuttiñāṇadassanasampannā</i> (<i>vimutti</i> + <i>ñāṇa</i> + <i>dassana</i> + <i>sampannā</i>)	endowed with freedom knowledge and vision (freedom + knowledge + vision + endowed) [Arahant]
<i>vimuttiñāṇamuttamaṃ</i> (<i>vimutti</i> + <i>ñāṇaṃ</i> + <i>uttamaṃ</i>)	best freedom knowledge (freedom + knowledge + best)
<i>vimuttisampannā</i>	endowed with full-freedom [Arahant]
<i>vimuttisārā</i> (<i>vimutti</i> + <i>sārā</i>), <i>vimuttisārānaṃ</i>	essence of full-freedom (essence + full-freedom)
<i>vinassati</i> (<i>vi</i> + <i>nassati</i>), <i>vinasseyyā</i> (see <i>nassati</i>)	fully perished (fully + perished)
<i>vineyya</i> (see <i>pipāsavinayo</i>)	to be expelled
<i>vinipātaṃ</i>	lower realm
<i>viññāṇaṃ</i> , <i>viññāṇaṇca</i> (<i>viññāṇaṃ</i> + <i>ca</i>), <i>viññāṇe</i>	consciousness, consciousness too, in consciousness
<i>viññāpakā</i> , <i>viññāpanāya</i>	instructor, to be instructed [Arahant]
<i>viññātaṃ</i>	understood
<i>viññū</i>	wise, intelligent, understanding [Arahant]
<i>vinodeti</i>	banishes
<i>vipākaṃ</i> , <i>vipāko</i>	result
<i>vipariṇāmadhammā</i> (<i>vipariṇāma</i> + <i>dhammā</i>)	changing nature (changing + nature)

<i>Pāli</i>	English
<i>vipassino, vipassanāya, vipassanti</i>	insight-seer, sees with insight
<i>vippamutto (vi + p + pamutto)</i>	fully freed (fully + freed) [Arahant]
<i>vippasanno (vi + p + pasanno), vippasannassa, vippasannena</i>	very happy [very + happy]
<i>virāgadhammaṃ, virāgunaṃ</i>	subject to dissolution [fading away]
<i>virāgo, virāge, virāgāya, virāgikaṃ</i>	lustlessness
<i>virāgūpasame (virāga + ūpasame)</i>	lustless-appeased (lustless + appeased) [Arahant]
<i>virajaṃ (vi + rajaṃ)</i>	dustless (without + dust) [Nibbāna]
<i>virājayaṃ, virājita</i>	fully removed
<i>virajjatha</i>	should be dispassionate
<i>virattacittāse (viratta + cittāse)</i>	with dispassionate mind (dispassionate + mind)
<i>vīriyaṃ</i>	energy
<i>vīriyārambhassetaṃ (vīriya + ārambhasa + etaṃ)</i>	this is energetic (energy + beginning + this)
<i>virocāti (vi + rocāti), virocātī, virocare</i>	brilliant
<i>virūḷhabrahmacariyā (virūḷha + brahmacariyā)</i>	growing in the holy life [Arahant] (growing in the + holy life)
<i>virūḷhiṃ, virūhanti (see rūhati)</i>	growth, growing
<i>visakumbhena (visa + kumbhena)</i>	by poison-pot (poison + pot)
<i>visaṃyutto (vi + saṃyutto),</i>	unyoked (not + yoked) [Arahant]
<i>visantaraṃ (visaṃ + taraṃ), vesantaraṃ, vissantaraṃ</i>	crossed-over poison (poison + crossed-over) [Arahant]
<i>vīsati, vīsampi (vīsaṃ + api)</i>	twenty, twenty too (twenty + too)
<i>visesādhigamena (visesa + adhiḡamena)</i>	thru special attainment (special + thru attainment)
<i>vissuto</i>	renowned
<i>visuddhena (vi + suddhena)</i>	purified (fully + clean)
<i>visujjhati (vi + sujjiḥati)</i>	cleansing (full + cleansing)
<i>vītagedhassa (vīta + gedhassa)</i>	greed-less (without + greed) [Arahant]
<i>vitakkaṃ, vitakko, vitakkā (singular), vitakke, vitakkāni (plural)</i>	thought

<i>PāḲi</i>	English
<i>vitakkāsakkārasadda</i> (<i>vitakkā + sakkāra + sadda</i>)	thoughts, hospitality, words (thoughts + hospitality + words)
<i>vitakkasuttaṃ</i> (<i>vitakka + suttaṃ</i>)	thoughts sutta (thoughts + sutta)
<i>vitakkayamāno</i>	thinking
<i>vitakkaye, vitakketi, vitakkāsayā</i>	thinking
<i>vitakkūpasame</i> (<i>vitakka + ūpasame</i>), <i>vitakkūpasamena</i>	appeasing the thoughts (thoughts + appeasing)
<i>vitamaccharā</i> (<i>vīta + maccharā</i>)	miserliness-less (without + miserliness) [Arahant]
<i>vitāsāradam</i> (<i>vīta + sāradam</i>)	foolishness-less [Arahant] (without + foolishness) [wise]
<i>vitatanho</i> (<i>vīta + taṇho</i>), <i>vitatanhā</i>	craving-less (without + craving) [Arahant]
<i>vitinṇaparalokassa</i> (<i>vi + tiṇṇa + paralokassa</i>)	abandoning concern for next world (fully + cross-over + next world)
<i>vittalābhaṇca</i> (<i>vitta + lābham + ca</i>)	wealth and gain too (wealth + gain + too)
<i>vivāhe</i>	in marriage
<i>vivaṭṭakappe</i> (<i>vivaṭṭa + kappe</i>)	dissolving eons (dissolving + eons)
<i>vivaṭṭamāne</i>	during dissolving, while dissolving
<i>vivattayi, vāvattayi</i>	destroys, devolves
<i>viveko</i>	detachment
<i>vo, vuccati, vuccatī, vuccanti, vuc-</i> <i>cantī, vuttaṃ, vutto, vutte, vuccare</i> <i>vokkantā</i>	say, said entered, fell into, turned aside, deviated from
<i>vosānaṃ</i> (see <i>abhiññāvoso</i>)	attainment, perfection
<i>vuccatīti</i> (<i>vuccatī + ti</i>)	is said to be (said + is)
<i>vuddhiṃ</i>	increase
<i>vūpasammati</i> (<i>va + upasammati</i>)	and is appeased (and + appeased)
<i>vūsitabrahmacariyo</i> (<i>vūṣita + brahmacariyo</i>)	lived the holy-life (lived + holy-life) [Arahant]
<i>vusitavā</i>	having lived the holy-life
<i>vussati</i>	has been lived, has been dwelt
<i>vuttamarahatāti</i> (<i>vuttaṃ + arahatā</i> <i>+ iti</i>)	said by the Arahant
<i>vuttaṇhetam</i> (<i>vuttaṃ + hi + etam</i>)	this was said (said + this)

<i>Pāḷi</i>	English
<i>vuṭṭhīva</i> (<i>vuṭṭhī</i> + <i>iva</i>)	like rain (rain + like)
<i>yā, yāni</i>	whatever
<i>yācayogo</i>	generous [Lord Buddha]
<i>yadā</i>	when
<i>yadeva</i> (<i>yad</i> + <i>eva</i>)	[who, what, which] + [so, even, just, like]
<i>yadi</i>	if
<i>yadidaṃ</i> (<i>yad</i> + <i>idaṃ</i>)	namely
<i>yādisaṃ</i>	which like, what like, whichever, whoever, how much
<i>yāgā, yāgānaṃ, yajetha</i> [Sanskrit: <i>yagna</i>]	sacrifice, to sacrifice
<i>yaḍamānānupariyaḍā</i> (<i>yaḍamānā</i> + <i>anu</i> + <i>pari</i> + <i>yaḍā</i>)	going around performing the sacrifice (performing + going + around + sacrifice)
<i>yaṃ</i>	this, whatever
<i>yamāhu</i> (<i>yam</i> + <i>āhu</i>)	which is said (which is + said)
<i>yamhi</i>	in which
<i>yamidaṃ</i> (<i>yaṃ</i> + <i>idaṃ</i>)	[which, whatever, because of] this
<i>yānaṃ</i>	transportation [vehicle]
<i>yañca</i> (<i>yaṃ</i> + <i>ca</i>), <i>yañce</i> (<i>yaṃ</i> + <i>ce</i>)	and [which, whatever, because of]
<i>yañcaññaṃ</i> (<i>yaṃ</i> + <i>ca</i> + <i>aññaṃ</i>)	and [which, whatever, because of] others
<i>yasmā</i>	because of which
<i>yasmiṃ</i>	in which
<i>yaso, yasasā</i>	reputed, reputation
<i>yassa</i> (masculine)	whose [who]
<i>yataṃ, yatamenāṃ</i>	controlled
<i>yathā, yathāssa, yathāpi</i> (<i>yathā</i> + <i>api</i>)	as, as too (as + too), as if, like
<i>yathābhataṃ</i>	as if carried there
<i>yathābhūtaṃ</i> (<i>yathā</i> + <i>bhūtaṃ</i>), <i>yathābhūte</i>	as it is (as + it is)
<i>yathāhaṃ</i> (<i>yathā</i> + <i>ahaṃ</i>)	as I (as + I)
<i>yathākāmakaraṇīyo</i> (<i>yathā</i> + <i>kāma</i> + <i>karaṇīyo</i>)	to be done with as desired (as + desired + done)

<i>PāḲi</i>	English
<i>yathākammūpage</i> (<i>yathā + kamma + upage</i>)	come into being according to their kamma ([as, like, after] + kamma + come into being)
<i>yathākārī</i> (<i>yathā + kārī</i>)	as he does (as + does) [Lord Buddha]
<i>yathātathaṃ</i> (<i>yathā + tathaṃ</i>)	like/as so (like/as + so) [according to truth]
<i>yathāvādī</i> (<i>yathā + vādī</i>)	as he says (as + says) [Lord Buddha]
<i>yāthāvanti</i> (<i>yāthā + vanti</i>)	one who is like/as so (like/as + is)
<i>yathāvuttaṃ</i> (<i>yathā + vuttaṃ</i>)	as said (as + said)
<i>yathāyaṃ</i> (<i>yathā + ayaṃ</i>)	like/as this (like/as + this)
<i>yathayidaṃ</i> (<i>yatha + yidaṃ</i>), <i>yathāyidaṃ</i>	as this (just + this), as follows (as + follows)
<i>yato</i>	from what, from whom, inasmuch as, since, because, from the time when
<i>yattha</i>	where
<i>yāvajīvaṃ</i> (<i>yāva + jīvaṃ</i>)	as long as life lasts (as long as + life lasts)
<i>yāvāñca</i> (<i>yāvaṃ + ca</i>)	and that (that + and), as far as
<i>yāvavatā</i>	as far as, like as, in comparison with, regarding, because
<i>yāyaṃ</i> (<i>feminine</i>), <i>yāya</i> (<i>feminine</i>)	in [who, what, which]
<i>ye</i>	those
<i>yena</i>	because of which, which
<i>yenāhaṃ</i> (<i>yena + ahaṃ</i>)	because of which I
<i>yenevaṃ</i> (<i>yena + evaṃ</i>), <i>yeneva</i>	with which
<i>yepassa</i>	what is seen
<i>yesaṃ</i> , <i>yesañca</i>	to/of [who, what, which]
<i>yeva</i>	even, just, also
<i>yo</i>	he
<i>yogā</i>	bonds
<i>yogakkhemaṃ</i> (<i>yoga + k + khemaṃ</i>), <i>yogakkhemā</i> , <i>yogakkhemassa</i> , <i>yogakkhemato</i>	refuge from bonds (bonds + refuge) [Nibbāna]

<i>Pāḷi</i>	English
<i>yogamāyanti</i> (<i>yogaṃ + āyanti</i>)	come to bond (bond + come under)
<i>yogātigo</i> (<i>yogā + atigo</i>)	surmounting bonds (bonds + surmounting)
<i>yogayuttā</i> (<i>yoga + yuttā</i>)	yoked by bonds (bonds + yoked)
<i>yojanasate</i> (<i>yojana + sate</i>)	hundred yojana (yojana + hundred)
<i>yoni, yoniso, yonissa</i>	appropriately
<i>yoniyo</i>	births
<i>yopi</i>	whoever
<i>yovedi</i> (<i>yo + vedi</i>)	who remembered
<i>yuttā, yuttataraṃ</i>	yoked, more yoked

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 both 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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6. The App also allows the user to copy the link of the teaching she is interested in and post it to the Social Networks (Facebook, Instagram, Twitter, Pinterest) as well as share it by WhatsApp, Telegram, Signal, and email.
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.

Itivuttakapāḷi

BOOK OF THIS WAS SAID

The present book, *Itivuttaka*, belongs to the Pāḷi Tipiṭaka, the authorized recension for the Theravāda Buddhism. It is unique in the Buddhist Teachings in that it contains teachings recited and collected by a woman named Khujjuttarā (declared by Lord Buddha to be foremost of those who were learned), a maid-servant of the famous Queen Sāmāvati (declared by Lord Buddha to be foremost of those who dwelt in friendship). Whenever Lord Buddha was in Kosambi, Khujjuttarā would go and listen to the teachings. Upon her return she would recite the teachings to the royalty that included queens, princesses, and their maid-servants. To emphasize that she was telling the words of the enlightened one, she prefaced each teaching with the standard formula of “This was said by the Blessed one, said by the Arahant thus I heard”. In this way, while being of a lower class, she in fact became a teacher to the high-class, royal women. *Itivuttaka* is also one of the nine divisions within which Lord Buddha’s teachings are classified – thus the genesis of this term and this collection is indeed ancient. 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. A full Pāḷi-English Glossary and detailed Endnotes will help the interested reader to explore further.

This is a completely reworked edition, with numerous textual and grammatical changes. New content has been added and existing content has been updated. Many Pāḷi terms have been modified and now they have been standardized across all the books I have authored.



DHAMMA PUBLISHERS
Roslindale, MA, USA



ISBN 9780999078150



9 780999 078150