

FIRST
EDITION

Udānapāḷi

BOOK OF
INSPIRED UTTERANCES



A Contemporary Translation

BHIKKHU MAHINDA
(ANĀGĀRIKA MAHENDRA)

Khuddakanikāye
IN THE MINOR COLLECTION

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INSPIRED UTTERANCES

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(ANĀGĀRIKA MAHENDRA)

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DEDICATION

To the Lay Saṅgha:
Of Three Times and Ten Directions;
Both Genders;
Noble and Worldly –
DEEP GRATITUDE for practicing the Teachings

*“One who is not tormented while living,
doesn’t sorrow while dying;
That one seeing, the patient one,
doesn’t sorrow amongst sorrows.* (V50)

*“Cutting off craving for becoming,
the peaceful minded bhikkhu;
Fully ended is birth and the round of existences,
he has no further becoming”. (V51)*

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

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

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

Sumathipāla Araña, Kanduboda, Sri Lanka

January 2022

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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, l, v
 - Sibillant: s
 - Aspirate: h
 - Niggahīta: ṁ (like ng in “song”)
- Among the consonants, g is always pronounced as in “good,” c as in “church,” ñ as in “onion”.
 - The aspirates – kh, gh, ch, jh, ṭh, ḍh, th, dh, ph, bh – are single consonants pronounced with slightly more force than the non-aspirates, thus th as in “Thomas” (not as in “thin”), ph as in “puff” (not as in “phone”).
 - Double consonants are always enunciated separately, thus dd as in “mad dog,” gg as in “big gun”.
 - An o and an e always carry a stress; otherwise the stress falls on a long vowel – ā, ī, ū, or on a double consonant, or on ṁ.

(Courtesy Venerables Balangoda Ānanda Maitreya and Bhikkhu Bodhi)

BIBLIOGRAPHY AND ABBREVIATIONS

- ACC** Access To Insight (www.accesstoinsight.org).
- APA** Walters, Jonathan S.; Apadānapāli: Legends of the Buddhist Saints; Whitman College 2018 (PDF Edition) (<http://www.apadanatranslation.org>).
- BL** Burlingame, Eugene Watson; Buddhist Legends – Dhammapada Commentary (3 Volumes), Harvard University Press. 1921 Edition. PDF Edition from www.ancient-buddhist-texts.net.
- 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.
- LB** Venerable Bhikkhu Ñāṇamoli; Life of the Buddha, 1992 BPS. PDF Edition.

- LDB** Walshe, Maurice; The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya (Teachings of the Buddha) Wisdom Publications. 1987, 1995 Kindle Edition.
- MLDB** Venerable Bhikkhu Bodhi; The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya (Teachings of the Buddha) Wisdom Publications. 2005 Kindle Edition.
- NDB** Venerable Bhikkhu Bodhi; The Numerical Discourses of the Buddha: A Complete Translation of the Aṅguttara Nikāya (Teachings of the Buddha) Wisdom Publications. 2012 Kindle Edition.
- NW** Venerable Ṭhānissaro Bhikkhu and Khematto Bhikkhu; Noble Warrior: A Life of the Buddha Compiled from the Pāli Canon, www.dhammadata.org. 2019 PDF 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.
- UD-A** Venerable Ānandajoti Bhikkhu; Udāna: Exalted Utterances; 2011 (3rd PDF Edition) (<https://www.ancient-buddhist-texts.net/Texts-and-Translations/Udana/index.htm>).

- UD-I** Ireland, John D.; Udāna: Inspired Utterances of the Buddha & Itivuttaka: The Buddha's Sayings; BPS 2007 (2-in-1 PDF Edition).
- UD-T** Venerable Ṭhānissaro Bhikkhu; Udāna: Exclamations; 2012 (PDF Edition) (<https://www.accesstoinsight.org/lib/authors/thanissaro/udana.pdf>).

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

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

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

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

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

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

I have always felt that the books in the Khuddaka Nikāya have not received their due because of a lack of freely available and approachable translations, hence this focus on translating the gems from the Khuddaka Nikāya. CST AN 7.68 and MN 22.238

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



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

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 Udāna belongs to one of the earlier, if not the earliest, strata. All the suttā in this book are by Lord Buddha and hence belong to the earliest strata. It should be borne in mind that, while discussing the topic of antiquity, parts of a given book could be later than the general age assigned to that book.

Udāna has some of the most ancient and archaic forms of words and usages of the Pāli language one would encounter in the Sutta Piṭaka. Many suttā and verses can also be found in other Nikāyā such as Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya, Itivuttaka, and Vinaya. This linguistic evidence provides additional confidence that this book belongs to a very early stratum in the Sutta Piṭaka.

Table 1: An Analysis of Udāna*

Target  # of suttā 	LDB	MLDB	CDB	NDB	ITI	CST Vinaya	Total
# With Duplication	3	2	5	3	1	11	25
# Without Duplication	3	2	3	3	1	8	20
Specific suttā of Udāna	51, 75, 76	42, 74	41, 51, 52, 65, 74	31, 45, 51	73	1, 2, 3, 4, 11, 20, 35, 45, 46, 48, 76	-

* Not all suttā listed are fully present in the target. For example, take UD 74. The instruction therein is replicated in full in MLDB 144.11 Channovāda (Advice to Channa) Sutta and CDB 35.87 Channa Sutta so even though while the setting and personalities are different, I have considered them to be the same. Also, many Suttā are listed in more than one target, as can be seen from the “Specific suttā of Udāna” row above. For example, Udāna 51 is in LDB, CDB, and NDB. See Table 2 for details.

As can be seen from Tables 1 and 2, 20 suttā of Udāna can be traced across the Sutta Piṭaka and Vinaya Piṭaka without duplication (or 25 suttā can be traced with duplication). Thus, 75% of the Udāna is unique (or 68.75% counting the duplicated suttā). What is the implication? Simply this: if you ignore Udāna, you are likely to miss out on several teachings that may be applicable to your thinking, your inclinations, and your personality style.

Udāna has a total of 80 suttā divided in 8 sections of 10 suttā each. Each sutta has an inspired utterance at the end (usually in the verse form but several suttā have the inspired utterance in the prose form). Many suttā also have interspersed verses. There are a total of 102 verses in Udāna. However, the CST UD Commentary states the verses to be 95 so there is a difference of seven verses since the CST UD Commentary was written. The CST UD Commentary we have is by Ācariya Dhammapāla Thera of the Badaratittha (Padaratittha) Vihāra, a monastery in the Damila country in South India.

Table 2: Udāna Suttā Cross-References

Udāna	Target
1	CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-1 Bodhikathā
2	CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-1 Bodhikathā
3	CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-1 Bodhikathā
4	CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-2 Ajapālakathā
11	CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-3 Mucalindakathā
20	CST Vinaya-Cūlavaggapāli-7 Saṅghabhedakakkhandhakaṃ-Chasakypabbajjakathā
31	NDB 9.3 Meghiya Sutta
35	CST Vinaya-Mahāvaggapāli-10 Kosambakakkhandhako-275 Pālileyakagamanakathā
41	CDB 3.8 Mallikā Sutta
42	MLDB 123.13 Acchariya-abbhūta Sutta
45	<ul style="list-style-type: none"> • NDB 8.20 (without the verse) • CST Vinaya-Cūlavaggapāli-9 Pātimokkhaṭṭhapanakkhandhakaṃ-1 Pātimokkhuddesayācanā, 2 Mahāsamuddeatṭhacchariyaṃ, 3 Imasmiṃdhammavinayeatṭhacchariyaṃ (with the verse)
46	CST Vinaya-Mahāvaggapāli-5 Cammakkhandhako-157 Soṇakuṭikaṇṇavattu, 158 Mahākaccānassa pañcavaraparidassanā
48	CST Vinaya-Cūlavaggapāli-7 Saṅghabhedakakkhandhakaṃ-2 Dutiyabhāṇavāro-Pañcavattuyācanakathā
51	<ul style="list-style-type: none"> • LDB 16.3.1-10 Mahāparinibbāna Sutta • CDB 51.10 Cetiya (The Shrine) Sutta • NDB 8.70 Bhūmicāla (Earthquakes) Sutta
52	CDB 3.11 Sattajaṭila (Seven Matted-Hair Ascetics) Sutta
65	CDB 21.6 Lakunḍaka Bhaddiya Sutta
73	ITI 43 Ajāta (Unborn) Sutta
74	<ul style="list-style-type: none"> • MLDB 144.11 Channovāda (Advice to Channa) Sutta • CDB 35.87 Channa Sutta
75	LDB 16.4.13-43 Mahāparinibbāna Sutta (missing 16.4.26 to 16.4.38)
76	<ul style="list-style-type: none"> • LDB 16.1.19-34 Mahāparinibbāna Sutta • CST Vinaya-Mahāvaggapāli-6 Bhesajjakkhandhako-173 Pāṭaligāmaṇḍavattu and 174 Sunidhavassakāravattu

Out of the 102 verses, ten verses [V47-V48, V87-V91, and V93-V95] are not udānā and four udānā are in prose format [58 Courtesan

Sutta, 71 First Connected to Nibbāna, 73 Third Connected to Nibbāna, and 74 Fourth Connected to Nibbāna].

Themes of Udāna

Thematically speaking, Udāna as a collection exhibits many common themes.

1. The first and foremost theme underlying the entire book is that of liberation, of freedom, of Nibbāna. As 45 Uposatha Sutta states “Just as bhikkhus, the ocean is of one taste, the taste of salt; just like that bhikkhus, this Dhamma-Vinaya is of one taste, the taste of freedom”. See 71 First Connected to Nibbāna Sutta to 74 Fourth Connected to Nibbāna Sutta for detailed teachings on Nibbāna.
2. A second theme is that of sectarians and their views – the kind of views they hold (54 First Various Sectarians Sutta to 56 Third Various Sectarians Sutta) and the kind of actions they are capable of and how to deal with their actions (38 Sundarī Sutta).
3. A third theme is that of kalyāṇamittatā – how good friendship can lead one to breakthrough, and ultimately to complete freedom. 10 Bāhiya Sutta tells us that even devatā can act compassionately for our welfare, like the devatā did to help Bāhiya Thera.

61 First Lakunḍaka Bhaddiya Sutta and 62 Second Lakunḍaka Bhaddiya Sutta depict how Lakunḍaka Bhaddiya Thera was lovingly and compassionately taught by the Sāriputta Thera and led to Arahantship.

On the other hand, how two great Nāga like Venerables Sāriputta and Mahāmoggallāna respect and adore each other while living together is depicted in the 34 Yakkha Blow Sutta.

4. The fourth theme is where Lord Buddha notices a certain trait of a Thera and praises it. Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery at the Jetavana in Sāvattthi), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or

contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā. These qualities are a great guide for us to follow in the footsteps of these Arahants.

5. In the fifth theme, Lord Buddha notices the inappropriate talk of bhikkhus and admonishes them to engage in “talk on Dhamma or maintain noble silence” – see 12 Kings Sutta, 28 Alms-Round Farer Sutta, and 29 Arts and Crafts Sutta.
6. In the sixth theme, Lord Buddha contemplates his own qualities in 53 Contemplation Sutta and 67 End of Proliferation Sutta.
7. Udāna also has the largest number of suttā by percentage located in the weeks after enlightenment as well as before mahāparinibbāna. However, this is a tentative table because so much of the prose and verses are interspersed across so many suttā that one can validly argue that so-and-so sutta is or isn’t a part of the respective categories.

Table 3: A Further Analysis of Udāna

Target ↓	Total Suttā	Suttā related to Enlightenment		Suttā related to Mahāparinibbāna	
		#	%	#	%
UD	80	6	7.50 %	3	3.75 %
LDB	34	2	5.88%	1	2.94 %
CDB	2904	10	0.34 %	3	0.10 %
NDB	8122	2	0.02 %	4	0.05 %
DHP	423	2	0.47%	-	-

I have not been able to do Vinaya analysis due to paucity of time and lack of expertise. Perhaps someone else can make this a subject of research and shed some light on it.

8. And finally, Māra, the perennial tempter-cum-joker in the Buddhist literature, also makes an appearance in Udāna to request Lord Buddha to attain parinibbāna – see 51 Relinquishing Life Formations Sutta.

Uniquities of Udāna

I have been able to identify five uniquenesses in Udāna that do not exist elsewhere in the Sutta Piṭaka, and in some cases in Vinaya Piṭaka as well.

1. **Account of Post-Enlightenment weeks of Lord Buddha**

Udāna has the distinction of hosting the highest percentage of suttā detailing the first weeks of the newly-enlightened Lord Buddha, which are unique in the Sutta Piṭaka (excepting Vinaya Piṭaka).

For full details, see “Appendix 2: Seven Weeks of Enlightenment”.

2. **Bāhiya Dārucīriya Thera (10 Bāhiya Sutta)**

Udāna is the only place in the entire Sutta and Vinaya Piṭaka where Bāhiya Dārucīriya Thera appears, excepting NDB 1.216 where he is assigned the distinction of “one who quickly attains direct knowledge”.

3. **Noble Suppabuddha (43 Suppabuddha the Leper Sutta)**

Udāna is the only place in the entire Sutta and Vinaya Piṭaka where he makes an appearance.

4. **Sectarian Views (55 Second Various Sectarials Sutta and 56 Third Various Sectarials Sutta)**

These suttā in Udāna are the only place in the entire Sutta Piṭaka where the sectarian views are encountered with a twist – see the endnotes on these suttā to understand the twist.

5. **Insect World (59 Running On Sutta)**

Udāna is the only book where a sutta is included on the moths falling into the flame.

Notes on Translation

Since the language and usage is so ancient and archaic, it is but natural that over the interceding two-and-a-half millennia, first in verbal transmissions and later in manuscript transmissions, inconsistencies and spelling mistakes would creep in. Additionally, the meaning of the words, usage, and language itself would change and we see all of this reflected in the Commentary on Udāna.

However, I have not attempted any linguistic or grammatical comparison or analysis in this book and have largely gone with translating the CST edition, except when an alternate version from a different source (as identified in the CST source) made better sense. In most cases, such information can be gleaned from the endnotes.

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

I have compared my translation with John Ireland (UD-I), Venerable Ṭhānissaro Bhikkhu (UD-T), and Venerable Ānandajoti Bhikkhu (UD-A) translations; all of which are complete translations. Whenever I found a similar verse or prose in another work such as LDB, MLDB, CDB, NDB, or Sn-B; I have also checked my translation with that work as well. All such information can be gathered from the endnotes.

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

1. I have NOT translated Buddha, Tathāgata, Dhammā, Saṅghā, Arahant, Nibbāna, jhāna, Bhikkhu, Bhikkhuni, Brahma, Brāhmaṇa, Brāhmaṇī, Deva, Devā, Devatā, Accharā, Nāga, Petā, Yakkhā, and Kamma (and their derivations) except as noted below, in glossary, and/or in endnotes.
 - a. Buddha is translated as rightly self-enlightened when used as part of sammāsaṃbuddha and derivatives. Paṭhamābhisambuddho has been translated as newly self-enlightened. Buddhā and buddho has also been translated as enlightened in V5 and V39.
 - b. Dhammā, when translated, has been translated as nature (e.g. samudayadhammaṃ, ṭhitadhammo, vipariṇāmadhammā), phenomenon (e.g. sahetudhamma), or evil-doer (e.g. pāpadhammaṃ, pāpadhammo, pāpadhammā).
 - c. Kamma/kammā, when translated, has been translated as work.
 - d. Nibbāna and its derivatives/combinations, when translated, has been translated as extinguishing.

- e. Sabrahmacārī and sabrahmacārino is translated as “co-farer of holy-life” and brahmacariyaṃ and derivations as “faring the holy-life”.
- f. I translate both karuṇā and anukampā (and their derivations) as compassion.
- g. Ramaṇīyā and manoramā (and their derivatives) are both translated as delightful.
- h. Gandha and derivatives have been translated as smell, scent, or fragrance.
- i. Sukhumaṃ and derivatives have been translated as fine or subtle.
- j. Terms related to “yoga” are translated as “bonds”.
- k. Terms related to “gaccha” are translated as follows:
 - “entered upon” (adhigacche, adhigaccheyya, nibbānamadhigantabbāṃ, nibbutiñcādhigacchatī),
 - “arrive” (adhigamma, agacchaṃ, agacchissaṃ, sakkāyādhigatā),
 - “went” (agamāsi),
 - “attain” (ajjhagamīṃ, ajjhagamā, bodhimajjhagamā, khayamajjhagā, samajjhaga, suddhimajjhagaṃ, suddhamajjhagā, suddhimajjhagamā),
 - “hard to attain” (duradhigamā),
 - “not attain” (cetosantimanajjhagaṃ, nādhigacchantī, nādhigacchantī”ti, nādhigaccheyya).
- l. Terms related to “attha” have been translated in this book as follows:
 - “goal” (atthacintā, atthaṃ, atthato, atthavā, paṇḍitehatthadassibhi, paramatthavijānanaṃ, sadattho, sāmāññatthoti, uttamatthassa),
 - “reason” (catthāya, etamatthaṃ, imamatthaṃ, yadattho, yassatthāya),
 - “benefit” (atthaṃ, atthassāyaṃ, atthakāmā, atthakāmassa, atthantaro, atthapucchanaṃ, atthatthiyaṃ, atthopasaṃhitā, atthūpanāyikā, hetadatthāya, imamatthamabhāsisuṃ, janenattho, nipuṇatthadassī, susukhumanipuṇatthadassinā, tassatthā, tavattho, ubhayattha, ubhinnamatthaṃ),
 - “benefit-less” (tvevānatthasaṃhitāṃ),

- “meaning” (alamatthavicintakaṃ, atthañca, atthaññū, atthañcopaparikkhati, dhammatthasahitaṃ),
 - “meaning-less” (niratthako, niratthakaṃ, mānatthe),
 - “desirous or non-desirous” (atthiko, anatthiko),
 - “use” (idamatthikaṃ),
 - “wish” (sukhattho),
 - without explicit translation (dhanattham, jīvikatthā, jīvikatthohaṃ, jīvitattham, yaññattham, yāpanattham).
2. I am translating dhuta, dhutavādo, and related words as “Austerities”, rather than as “Ascetic Practices”, which is how most everybody else translates it.
 3. Sometimes I have translated ca simultaneously as both and & too in the same verse, if it made better reading sense. However, I must admit I have not been systematic in doing so.
 4. Another point the reader should keep in mind is that in PāḲi, a sentence can cross the boundary of a verse and spill over into next verse or next several verses. In such a case, please read several verses together to get the meaning.
 5. I have provided both PāḲi text in Roman Diacritics and the English translation so it is easy for interested readers to compare them.

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

V1 *“Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa;
 Athassa kaṅkhā vapayanti sabbā,
 Yato pajānāti sahetudhamma”nti. paṭhamaṃ;*

T1 *“Indeed when these phenomena manifest,
 To the ardently meditating brāhmaṇa [Arahant];
 Then all his doubts disappear,
 For the one who knows phenomena with it’s causes”.*
 First.

Here, the Pāḷi 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 Pāḷi in an applied context (as opposed to classroom setting).

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

6. Prose has been translated without regard to positional placing. Since this book may act as both a Translation and/or a Teaching Aid, I have chosen to render prose in the classic format specified in Grammar books, rather than the contemporary English. I have tried to keep it as simple as possible and I hope my choice of linguistic rendition will not create any difficulties in reading and understanding the Dhamma.
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 Pāḷi-English glossary that provides both original and deconstructed Pāḷi terms and their English translations will help the reader understand how Pāḷi words are constructed and what each constituent word means.
9. As far as the numbering of the suttā and the verses goes, the scheme's as follows:

1.1 (1) *Paṭhamabodhisuttaṃ* – First Enlightenment Sutta

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

There are a total of 80 suttā and 102 verses in the Udāna.

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 and life of the elder bhikkhus. In the information quoted from DPPN, for the sake of brevity, references to Pāli sources have been removed (and replaced by references to contemporary English translations, as far as references can be tracked). I have also added the verse cross-references in the DPPN info. The DPPN source is from the online edition. I have added the "Note:" information in the endnotes and appendices.
13. "Appendix 1: 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 (".").

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

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

Khuddakanikāye – IN THE MINOR COLLECTION ¹

Udānapāḷi **BOOK OF INSPIRED UTTERANCES**

1. BODHIVAGGO – SECTION ON ENLIGHTENMENT

1.1 (1) Paṭhamabodhisuttaṃ – First Enlightenment Sutta ²

*Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati
naggiā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho.
Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena
nisinno hoti vimuttisukhapaṭisaṃvedī [vimuttisukhaṃ
paṭisaṃvedī (syā. pī. ka.)]. Atha kho bhagavā tassa sattāhassa
accayena tamhā samādhimhā vuṭṭhahitvā rattiyaṃ paṭhamam
yāmam paṭiccasamuppādam anulomam sādhukam manasākāsi –*

*“Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati,
yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā
viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā
saḷāyatanaṃ, saḷāyatanaṃpaccayā phasso, phassapaccayā vedanā,
vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā
bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ
sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa
kevalassa dukkhakkhandhassa samudayo hoti”ti.*

*Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V1 *“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhamma”nti. paṭhamam;*

Thus have I heard – One time the Blessed One was dwelling in Uruvelā on the bank of the River Nerañjarā at the root of the Bodhi Tree after being newly self-enlightened. At that time the Blessed One was sitting cross-legged for seven days experiencing the happiness of full-freedom. Then, at the end of seven days, having emerged from that concentration, in the first watch of the night, Blessed One mentally recited the good dependent origination in forward order thus –

“When this exists that exists, with the arising of this arises that, namely – ignorance causes formations [to arise], formations cause consciousness [to arise], consciousness causes name-and-form [to arise], name-and-form cause six sense-bases [to arise], six sense-bases cause contact [to arise], contact causes feelings [to arise], feelings cause craving [to arise], craving causes clinging [to arise], clinging causes becoming [to arise], becoming causes birth [to arise], birth causes old age-death sorrow-lamentation-suffering-mental sadness-despair to arise. Thus, this is the origination of the entire aggregate of suffering”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T1 “Indeed when these phenomena manifest,
To the ardently meditating brāhmaṇa [Arahant];
Then all his doubts disappear,
For the one who knows phenomena with it’s causes”.
First.

1.2 (2) *Dutiyabodhisuttaṃ* – Second Enlightenment Sutta³

*Evam me sutaṃ – eka samayaṃ bhagavā uruvelāyaṃ viharati
najiā nerañjarāya tīre bodhirukkhamaṇe paṭhamābhisambuddho.
Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena
nisinno hoti vimuttisukhapatisaṃvedī. Atha kho bhagavā tassa
sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiya
majjhimāṃ yāmaṃ paṭiccasamuppādaṃ paṭilomaṃ sādhukaṃ
manasākāsi –*

*“Iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,
yadidaṃ – avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā
viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho,*

*nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā
phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā
taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā
bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā
jarāmaraññaṃ sokaparidevaduḥkhaḍomanassupāyāsā nirujjhanti.
Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V2 *“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato khayāṃ paccayānaṃ avedī”ti. dutiyaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Uruvelā on the bank of the River Nerañjarā at the root of the Bodhi Tree after being newly self-enlightened. At that time the Blessed One was sitting cross-legged for seven days experiencing the happiness of full-freedom. Then, at the end of seven days, having emerged from that concentration, in the middle watch of the night, Blessed One mentally recited the good dependent origination in backward order thus –

“When this doesn’t exist that doesn’t exist, with the cessation of this ceases that, namely – with the cessation of ignorance formations cease, with the cessation of formations consciousness ceases, with the cessation of consciousness name-and-form cease, with the cessation of name-and-form six sense-bases cease, with the cessation of six sense-bases contact ceases, with the cessation of contact feelings cease, with the cessation of feelings craving ceases, with the cessation of craving clinging ceases, with the cessation of clinging becoming ceases, with the cessation of becoming birth ceases, with the cessation of birth old age-death sorrow-lamentation-suffering-mental sadness-despair cease. Thus, this is the cessation of the entire aggregate of suffering”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T2 “Indeed when these phenomena manifest,
To the ardently meditating brāhmaṇa [Arahant];
Then all his doubts disappear,
For one who knows the ending of causes”. Second.

1.3 (3) *Tatīyabodhisuttaṃ* – Third Enlightenment Sutta ⁴

*Evam me sutam – ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati
nājjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho.
Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena
nisinno hoti vimuttisukhapatisaṃvedī. Atha kho bhagavā tassa
sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiya
pacchimam yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ
sādhukaṃ manasākāsi –*

*“Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati,
imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati;
yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā
viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā
saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā,
vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā
bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ
soka-parideva-dukkha-domanassupāyāsā sambhavanti. Evametassa
kevalassa dukkhakkhandhassa samudayo hoti.*

*“Avijjāya tveva asesavirāga-nirodhā saṅkhāra-nirodho,
saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa-nirodhā
nāmarūpa-nirodho, nāmarūpa-nirodhā saḷāyatana-nirodho,
saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho,
vedanā-nirodhā taṇhā-nirodho, taṇhā-nirodhā upādāna-nirodho,
upādāna-nirodhā bhava-nirodho, bhava-nirodhā jāti-nirodho,
jāti-nirodhā jarāmaraṇaṃ soka-parideva-dukkha-domanassupāyāsā
nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho
hoti”ti.*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V3 “Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Vidhūpayam tiṭṭhati mārasenaṃ,
Sūriyova [*suriyova* (sī. syā. kaṃ. pī.)]
obhāsayamantalikkha”nti. tatīyaṃ;

Thus have I heard – One time the Blessed One was dwelling in Uruvelā on the bank of the River Nerañjarā at the root of the Bodhi Tree after being newly self-enlightened. At that time the Blessed One was sitting cross-legged for seven days experiencing the happiness of full-freedom. Then, at the end of seven days, having emerged from that concentration, in the last watch of the night, Blessed One mentally recited the good dependent origination in forward and backward order thus –

“When this exists that exists, with the arising of this arises that, when this doesn’t exist that doesn’t exist, with the cessation of this ceases that; namely – ignorance causes formations [to arise], formations cause consciousness [to arise], consciousness causes name-and-form [to arise], name-and-form cause six sense-bases [to arise], six sense-bases cause contact [to arise], contact causes feelings [to arise], feelings cause craving [to arise], craving causes clinging [to arise], clinging causes becoming [to arise], becoming causes birth [to arise], birth causes old age-death sorrow-lamentation-suffering-mental sadness-despair to arise. Thus, this is the origination of the entire aggregate of suffering.

“But with the remainderless lustless cessation of ignorance formations cease, with the cessation of formations consciousness ceases, with the cessation of consciousness name-and-form cease, with the cessation of name-and-form six sense-bases cease, with the cessation of six sense-bases contact ceases, with the cessation of contact feelings cease, with the cessation of feelings craving ceases, with the cessation of craving clinging ceases, with the cessation of clinging becoming ceases, with the cessation of becoming birth ceases, with the cessation of birth old age-death sorrow-lamentation-suffering-mental sadness-despair cease. Thus, this is the cessation of the entire aggregate of suffering”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T3 “Indeed when these phenomena manifest,
To the ardently meditating brāhmaṇa [Arahant];
Scattering the army of Māra he stands,
Like the Sun lighting up the space”. Third.

1.4 (4) *Humhuṅkasuttaṃ* – Conceited Sutta ⁵

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsī.

Atha kho aññataro humhuṅkajātiko [huhuṅkajātiko (sī. syā. kaṃ. pī.)] brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsī. Ekamantaṃ ṭhito kho so brāhmaṇo bhagavantaṃ etadavoca – “kittāvataṃ nu kho, bho gotama, brāhmaṇo hoti, katame ca pana brāhmaṇakaraṇā [brāhmaṇakārakā (ka.)] dhammā”ti?

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V4 “Yo brāhmaṇo bāhitapāpadhammo,
Nihuṅhuṅko [nihuhuṅko (sī. syā. kaṃ pī.)] nikkasāvo
yatatto;
Vedantaḡ vūsitabrahmacariyo,
Dhammena so brahmavādaṃ vadeyya;
Yassussadā natthi kuhiñci loke”ti. catutthaṃ;

Thus have I heard – One time the Blessed One was dwelling in Uruvelā on the bank of the River Nerañjarā at the [root of the] Ajapāla Nigrodha Tree after being newly self-enlightened. At that time the Blessed One was sitting cross-legged for seven days experiencing the happiness of full-freedom. Then, at the end of seven days, Blessed One emerged from that concentration.

Then some conceited brāhmaṇa approached where the Blessed One was; having approached he was friendly with the Blessed One. Having engaged in friendly conversation, he stood on one side. Standing on one side that brāhmaṇa addressed the Blessed One thus – “In what ways is one a brāhmaṇa, good sir Gotama, what [actions] make one a brāhmaṇa”?

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T4 “One who is brāhmaṇa has removed evil-deeds,
He is non-conceited, undepraved and steadfast;
Reached end of knowledge, has lived the holy-life
[Arahant],
Speaking the Brahma talk by Dhamma;
There are no swellings for him in the world”. Fourth. ⁶

1.5 (5) *Brāhmaṇasuttaṃ* – *Brāhmaṇa Sutta* ⁷

*Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena
āyasmā ca sārīputto āyasmā ca mahāmoggallāno āyasmā ca
mahākassapo āyasmā ca mahākaccāno [mahākaccāyano (sī. pī.
ka.)] āyasmā ca mahākoṭṭhiko āyasmā ca mahākappino āyasmā ca
mahācundo āyasmā ca anuruddho āyasmā ca revato āyasmā ca
nando [ānando (sī. pī.)] yena bhagavā tenupasaṅkamimṣu.*

*Addasā kho bhagavā te āyasmante dūratova āgacchante; disvāna
bhikkhū āmantesi – “ete, bhikkhave, brāhmaṇā āgacchanti; ete,
bhikkhave, brāhmaṇā āgacchanti”ti. Evaṃ vutte, aññataro
brāhmaṇajātiko bhikkhu bhagavantaṃ etadavoca – “kittāvatā
nu kho, bhante, brāhmaṇo hoti, katame ca pana brāhmaṇakaraṇā
dhammā”ti?*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V5 “Bāhitvā pāpake dhamme, ye caranti sadā satā;
Khīṇasaṃyojanā buddhā, te ve [teva (sī.)] lokasmi
brāhmaṇā”ti. pañcamaṃ;

Thus have I heard – One time the Blessed One was dwelling
in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest.
At that time Venerables Sārīputta, Mahāmoggallāna,
Mahākassapa, Mahākaccāna, Mahākoṭṭhika, Mahākappina,
Mahācunda, Anuruddha, Revata, and Nanda [Ānanda]
approached where the Blessed One was.

Having seen the Venerables coming from far, the Blessed
One invited the bhikkhus – “Here, bhikkhus, brāhmaṇā are
coming; here, bhikkhus, brāhmaṇā are coming”. Spoken
thus, some bhikkhu born in the brāhmaṇa class addressed

the Blessed One thus – “In what ways is one a brāhmaṇa, Venerable Sir, what [actions] make one a brāhmaṇa”?

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T5 “Having removed the evil-deeds, those who always dwell mindful;
Fetterless enlightened, they are the brāhmaṇā in the world”. Fifth.

1.6 (6) *Mahākassapasuttaṃ* – Mahākassapa (Kassapa the Great) Sutta ⁸

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahākassapo pippaliguḥāyaṃ [pippaliguḥāyaṃ (syā.), simbaliguḥāyaṃ (ka.)] viharati ābādhiko [ābādhiko hoti (syā. pi.)] dukkhito bāḷhagilāno. Atha kho āyasmā mahākassapo aparena samayena tamhā ābādhā vuṭṭhāsi. Atha kho āyasmato mahākassapassa tamhā ābādhā vuṭṭhitassa etadahosi – “yaṃnūnāhaṃ rājagahaṃ piṇḍāya paviseyya”nti.

Tena kho pana samayena pañcamattāni devatāsātāni ussukkaṃ āpannāni honti āyasmato mahākassapassa piṇḍapātapaṭilābhāya. Atha kho āyasmā mahākassapo tāni pañcamattāni devatāsātāni paṭikkhipitvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi – yena daliddavisikhā kapaṇavisikhā pesakāavisikhā. Addasā kho bhagavā āyasmantaṃ mahākassapaṃ rājagahe piṇḍāya carantaṃ yena daliddavisikhā kapaṇavisikhā pesakāavisikhā.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V6 “*Anaññaposimaññātaṃ, dantaṃ sāre patiṭṭhitaṃ;
Khīṇāsavaṃ vantadosaṃ, tamahaṃ brūmi brāhmaṇa*”nti.
chaṭṭhaṃ;

Thus have I heard – One time the Blessed One was dwelling in Rājagaha in Squirrels Sanctuary, Bamboo Forest. At that time Venerable Mahākassapa was dwelling in the Pippali Cave, troubled, unhappy, and very sick. Then at a later time Venerable Mahākassapa emerged from that trouble

[sickness]. Then having recovered from that trouble, it occurred to Venerable Mahākassapa thus – “Why don’t I enter Rājagaha for the alms-round”?

At that time five-hundred devatā were eager and willing to provide alms-food to Venerable Mahākassapa. Then Venerable Mahākassapa, leaving those five-hundred devatā, having dressed and taking his alms-bowl and robe in the morning, entered Rājagaha for the alms-round – on the streets of poor, streets of miserable, streets of weavers. The Blessed One saw Venerable Mahākassapa on the alms-round in Rājagaha on the streets of poor, streets of miserable, streets of weavers.⁹

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T6 “One without dependents, one who knows, tamed, established in essence [of Dhamma]; Taintless, having vomited hatred, him I call a brāhmaṇa”. Sixth.¹⁰

1.7 (7) *Ajakalāpakasuttaṃ* – Ajakalāpaka Sutta¹¹

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā pāvāyaṃ [pāṭaliyaṃ (pī.)] viharati ajakalāpake cetiye, ajakalāpakassa yakkhassa bhavane. Tena kho pana samayena bhagavā rattandhakāratisāyaṃ abbhokāse nisinnō hoti; devo ca ekamekaṃ phusāyati. Atha kho ajakalāpako yakkho bhagavato bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato avidūre tikkhattuṃ “akkulo pakkulo”ti akkulapakkulikaṃ akāsi – “eso te, samaṇa, pisāco”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V7 “Yadā sakesu dhammesu, pāragū hoti brāhmaṇo; Atha etaṃ pisācaṇca, pakkulaṇcātivattati”ti. sattamaṃ;

Thus have I heard – One time the Blessed One was dwelling in Pāvā in Ajakalāpaka Shrine, Ajakalāpaka Yakkha’s Mansion. At that time the Blessed One was sitting in the open in the pitch dark night, in the drizzling rain. Then

the Ajakalāpaka Yakkha, desiring to make the Blessed One fearful, trembling, and terrified; approached where the Blessed One was; having approached the Blessed One, not far from him, three times he did “confused bewildered” confused-bewildered – “This is a demon for you, renunciate”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T7 “When by his own Dhamma, the brāhmaṇa has crossed-over;
Then he [overcomes] demons, and overcomes bewilderment too”. Seventh.

1.8 (8) *Saṅgāmajisuttaṃ* – *Saṅgāmaji* (Victor of Battle) Sutta ¹²

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā saṅgāmaji sāvatthiṃ anuppatto hoti bhagavantaṃ dassanāya. Assosi kho āyasmato saṅgāmajissa purāṇadutiyikā – “ayyo kira saṅgāmaji sāvatthiṃ anuppatto”ti. Sā dāraṇaṃ ādāya jetavanaṃ agamāsi.

Tena kho pana samayena āyasmā saṅgāmaji aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisinno hoti. Atha kho āyasmato saṅgāmajissa purāṇadutiyikā yenāyasmā saṅgāmaji tenupasaṅkami; upasaṅkamitvā āyasmantaṃ saṅgāmajiṃ etadavoca – “khuddaputtaṇhi [khuddaputtāṃhi (sī.)], samaṇa, posa ma”nti. Evaṃ vutte, āyasmā saṅgāmaji tuṇhī ahosi.

Dutiyampi kho āyasmato saṅgāmajissa purāṇadutiyikā āyasmantaṃ saṅgāmajiṃ etadavoca – “khuddaputtaṇhi, samaṇa, posa ma”nti. Dutiyampi kho āyasmā saṅgāmaji tuṇhī ahosi.

Tatiyampi kho āyasmato saṅgāmajissa purāṇadutiyikā āyasmantaṃ saṅgāmajiṃ etadavoca – “khuddaputtaṇhi, samaṇa, posa ma”nti. Tatiyampi kho āyasmā saṅgāmaji tuṇhī ahosi.

Atha kho āyasmato saṅgāmajissa purāṇadutiyikā taṃ dāraṇaṃ āyasmato saṅgāmajissa purato nikkhipitvā pakkāmi [pakkāmi (ka.) evamuparipi] – “eso [esa (sī. ka.)] te, samaṇa, putto; posa na”nti.

*Atha kho āyasmā saṅgāmaji taṃ dārakaṃ neva olokesi nāpi ālapi.
 Atha kho āyasmato saṅgāmajissa purāṇadutiyikā avidūraṃ
 [avidūre (syā. pī.)] gantvā apalokentī addasa āyasmantaṃ
 saṅgāmajiṃ taṃ dārakaṃ neva olokentaṃ nāpi ālapantaṃ,
 disvānassā etadahosi – “na cāyaṃ samaṇo puttenapi atthiko”ti.
 Tato paṇinivattitvā dārakaṃ ādāya pakkāmi. Addasā kho bhagavā
 dibbena cakkhunā visuddhena atikkantamānusakena āyasmato
 saṅgāmajissa purāṇadutiyikāya evarūpaṃ vippakāraṃ.*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
 udānaṃ udānesi –*

V8 *“Āyantiṃ nābhinandati, pakkamantiṃ na socati;
 Saṅgā saṅgāmajiṃ muttaṃ, tamahaṃ brūmi
 brāhmaṇa”nti. atthamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time Venerable Saṅgāmaji reached Sāvatti to see the Blessed One. Then the former wife of Venerable Saṅgāmaji heard – “It is said noble Saṅgāmaji has reached Sāvatti”. Then she, taking the son, went to Jeta’s Forest.

At that time Venerable Saṅgāmaji was sitting at the root of some tree for day-abiding. Then the former wife of Venerable Saṅgāmaji approached where Venerable Saṅgāmaji was; having approached, she addressed Venerable Saṅgāmaji thus – “Son is little, renunciate, support me”. Spoken to thus, Venerable Saṅgāmaji was silent.

Second time too, Venerable Saṅgāmaji’s former wife addressed Venerable Saṅgāmaji thus – “Son is little, renunciate, support me”. Second time too, spoken to thus, Venerable Saṅgāmaji was silent.

Third time too, Venerable Saṅgāmaji’s former wife addressed Venerable Saṅgāmaji thus – “Son is little, renunciate, support me”. Third time too, spoken to thus, Venerable Saṅgāmaji was silent.

Then, Venerable Saṅgāmaji’s former wife having placed that son in front of Venerable Saṅgāmaji, left [saying] – “This is your son, renunciate, support him”.

Then Venerable Saṅgāmaji neither looked at the son nor spoke to him. Then, Venerable Saṅgāmaji's former wife having gone not too far and looking back to take leave, saw that Venerable Saṅgāmaji neither looked at the son nor spoke to him, having seen it occurred to her thus – “This renunciate is not desirous even for the son”. Then she returned and taking the son left. The Blessed One saw with divine eye, purified and transcending human eye, this improper behavior of Venerable Saṅgāmaji's former wife.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T8 “Not pleased with her coming, not sorrowing with her going;
Saṅgāmaji freed from attachments, him I call a
brāhmaṇa”. Eighth. ¹³

1.9 (9) *Jaṭilasuttaṃ* – *Jaṭila (Matted-hair Ascetics) Sutta* ¹⁴

Evam me sutaṃ – ekaṃ samayaṃ bhagavā gayāyaṃ viharatī gayāsīse. Tena kho pana samayena sambahulā jaṭilā sītāsu hemantikāsu rattīsu antaraṭṭhake himapātasamaye gayāyaṃ ummujjantepi nimujjantepi, ummujjanimumjjampi karonti osiñcantepi, aggimpi juhanti – “iminā suddhī”ti.

Addasā kho bhagavā te sambahule jaṭile sītāsu hemantikāsu rattīsu antaraṭṭhake himapātasamaye gayāyaṃ ummujjantepi nimujjantepi ummujjanimumjjampi karonte [ummujjanimumjjam karontepi (sī. pī. ka.)] osiñcantepi aggimpi juhante – “iminā suddhī”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V9 “Na udakena sucī hotī, bahvettha nhāyatī [*nahāyatī (sī.)*] jano;
Yamhi saccañca dhammo ca, so sucī so ca brāhmaṇo”ti.
navamaṃ;

Thus have I heard – One time the Blessed One was dwelling in Gayā at the Gayā Head. At that time many matted-hair ascetics; in the cold nights of the Hemantika season [Winter] during the eight days of the snowfall; were plunging in,

rising up, and plunging in-rising up in the Gayā river; were sprinkling water; were offering sacrifices to the fire [thinking] – “By this is purification”.

The Blessed One saw those many matted-hair ascetics; in the cold nights of the Hemantika season [Winter] during the eight days of the snowfall; plunging in, rising up, and plunging in-rising up in the Gayā river; sprinkling water; offering sacrifices to the fire [thinking] – “By this is purification”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T9 “Purification doesn’t come by water, there are many taking [ritual] baths;
One who has the truths and the Dhamma, he is pure,
he is a brāhmaṇa”. Ninth. ¹⁵

1.10 (10) *Bāhiyasuttaṃ* – *Bāhiya Sutta* ¹⁶

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bāhiyo dārucīriyo suppārake paṭivasati samuddatīre sakkato garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Atha kho bāhiyassa dārucīriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – “ye kho keci loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesaṃ aññataro”ti.

Atha kho bāhiyassa dārucīriyassa purāṇasālohitā devatā anukampikā atthakāmā bāhiyassa dārucīriyassa cetasā cetoparivitakkamaññāya yena bāhiyo dārucīriyo tenupasaṅkami; upasaṅkamitvā bāhiyaṃ dārucīriyaṃ etadavoca – “neva kho tvaṃ, bāhiya, arahā, nāpi arahattamaggaṃ vā samāpanno. Sāpi te paṭipadā natthi yāya tvaṃ arahā vā assa [assasi (syā. ka.)] arahattamaggaṃ vā samāpanno”ti.

“Atha ke carahi sadevake loke arahanto vā arahattamaggaṃ vā samāpanno”ti? “Atthi, bāhiya, uttaresu janapadesu [*janapade (sī.)*] sāvatthi nāma nagaraṃ. Tattha so bhagavā etarahi viharati ahaṃ sammāsambuddho. So hi, bāhiya, bhagavā arahā ceva arahattāya ca dhammaṃ desetī”ti.

*Atha kho bāhiyo dārucīriyo tāya devatāya saṃvejito tāvadeva
suppārakamhā pakkāmi. Sabbattha ekarattiparivāsesa yena
sāvattthi jetavanam anāthapiṇḍikassa ārāmo tenupasaṅkami.
Tena kho pana samayena sambahulā bhikkhū abbhokāse
caṅkamanti. Atha kho bāhiyo dārucīriyo yena te bhikkhū
tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca –
“kham nu kho, bhante, etarahi bhagavā viharati araham
sammāsambuddho? Dassanakāmamhā mayam tam bhagavantam
arahantam sammāsambuddha”nti. “Antaragham pavittṭho kho,
bāhiya, bhagavā piṇḍāyā”ti.*

*Atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā
sāvattthim pavisitvā addasa bhagavantam sāvattthiyam piṇḍāya
carantam pāsādikaṃ pasādanīyam santindriyam santamānasam
uttamadamathasamathamānuppattam dantaṃ guttam
yatindriyam nāgam. Disvāna yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavato pāde sirasā nipatitvā bhagavantam
etadavoca – “desetu me, bhante bhagavā, dhammam; desetu,
sugato, dhammam, yam mamassa dīgharattam hitāya sukhāyā”ti.
Evaṃ vutte, bhagavā bāhiyam dārucīriyam etadavoca – “akālo
kho tāva, bāhiya, antaragham pavittṭhamhā piṇḍāyā”ti.*

*Dutiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca –
“dujjānam kho panetaṃ, bhante, bhagavato vā jīvītantarāyānam,
mayham vā jīvītantarāyānam. Desetu me, bhante bhagavā,
dhammam; desetu, sugato, dhammam, yam mamassa
dīgharattam hitāya sukhāyā”ti. Dutiyampi kho bhagavā bāhiyam
dārucīriyam etadavoca – “akālo kho tāva, bāhiya, antaragham
pavittṭhamhā piṇḍāyā”ti.*

*Tatiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca –
“dujjānam kho panetaṃ, bhante, bhagavato vā jīvītantarāyānam,
mayham vā jīvītantarāyānam. Desetu me bhante bhagavā,
dhammam; desetu, sugato, dhammam, yam mamassa
dīgharattam hitāya sukhāyā”ti.*

*“Tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ – ‘diṭṭhe diṭṭhamattaṃ
bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ
bhavissati, viññāte viññātamattaṃ bhavissati’ti. Evañhi te,
bāhiya, sikkhitabbaṃ. Yato kho te, bāhiya, diṭṭhe diṭṭhamattaṃ
bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ
bhavissati, viññāte viññātamattaṃ bhavissati, tato tvam, bāhiya,*

na tena; yato tvaṃ, bāhiya, na tena tato tvaṃ, bāhiya, na tattha;
yato tvaṃ, bāhiya, na tattha, tato tvaṃ, bāhiya, nevidha na
huraṃ na ubhayamantarena. Esevanto dukkhassā”ti.

Atha kho bāhiyassa dārucīriyassa bhagavato imāya saṃkhittāya
dhammadesanāya tāvadeva anupādāya āsavehi cittaṃ vimucci.

Atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṃkhittena
ovādena ovaditvā pakkāmi. Atha kho acirapakkantassa bhagavato
bāhiyaṃ dārucīriyaṃ gāvī taruṇavacchā adhipatitvā [\[adhipātetvā](#)
[\(sī. syā. pī.\), adhipātītva \(ka.\)](#)] jīvītā voropesi.

Atha kho bhagavā sāvattīyaṃ piṇḍāya caritvā pacchābhattaṃ
piṇḍapātaṭṭhikānto sambahulehi bhikkhūhi saddhiṃ nagaramhā
nikkhamitvā addasa bāhiyaṃ dārucīriyaṃ kālaṅkataṃ [\[kālakataṃ](#)
[\(sī. syā. kaṃ.\)](#)]; disvāna bhikkhū āmantesi – “gaṇhatha,
bhikkhave, bāhiyassa dārucīriyassa sarīrakaṃ; mañcakaṃ
āropetvā niharitvā jhāpetha; thūpañcassa karotha. Sabrahmacārī
vo, bhikkhave, kālaṅkato”ti.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā
bāhiyassa dārucīriyassa sarīrakaṃ mañcakaṃ āropetvā niharitvā
jhāpetvā thūpañcassa katvā yena bhagavā tenupasaṅkamimsu;
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu.
Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum –
“daḍḍhaṃ, bhante, bāhiyassa dārucīriyassa sarīraṃ, thūpo cassa
kato. Tassa kā gati, ko abhisamparāyo”ti? “Paṇḍito, bhikkhave,
bāhiyo dārucīriyo paccapādi dhammassānudhammaṃ; na ca
maṃ dhammādhikaraṇaṃ vihesesi. Parinibbuto, bhikkhave,
bāhiyo dārucīriyo”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –

V10 “Yattha āpo ca pathavī, tejo vāyo na gādhati;
Na tattha sukkā jotanti, ādicco nappakāsati;
Na tattha candimā bhāti, tamo tattha na vijjati.

V11 “Yadā ca attanāvedī [\[vedhī \(ka.\)\]](#), muni monena brāhmaṇo;
Atha rūpā arūpā ca, sukhadukkhā pamuccatī”ti. dasamaṃ;

Thus have I heard – One time the Blessed One was dwelling
in Sāvattī in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At
that time Bāhiya Dārucīriya was dwelling in Suppāraka on the

seashore, was provided hospitality, was respected, revered, venerated, honored, was a gainer of necessities of robes, alms-food, lodging, and medicines for the sick. Then, while Bāhiya Dārucīriya was secluded and in solitude, this thought occurred to him – “Indeed, those who are Arahants in the world or have entered on the Arahant path, I am one among them”.¹⁷

Then a devatā, who was Bāhiya Dārucīriya’s former blood-relative, compassionately and desirous of benefit, knowing Bāhiya Dārucīriya’s mental reflection, approached where Bāhiya Dārucīriya was, having approached she addressed Bāhiya Dārucīriya thus – “Bāhiya, neither are you an Arahant, nor have you entered on the Arahant path. You do not have the practice by which you would become an Arahant or enter on the Arahant path”.

“Then, by faring how in this world with it’s devā one becomes an Arahant or enters on the Arahant path”? “Bāhiya, in a republic in the north there is a city named Sāvattthi. The Blessed One dwelling there is an Arahant, a rightly self-enlightened one. Bāhiya, he is an Arahant who preaches the Dhamma to realize the Arahantship”.

Then Bāhiya Dārucīriya, deeply agitated by that devatā, instantly left Suppāraka. Dwelling everywhere for one night [without extended stopping anywhere], he approached Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvattthi. At that time many bhikkhus were walking under the open sky. Then, Bāhiya Dārucīriya approached the bhikkhus; having approached the bhikkhus he addressed them thus – “Venerable Sirs, where indeed does the Blessed One dwell, the Arahant, the rightly self-enlightened one? I am desirous of seeing that Blessed One, the Arahant, the rightly self-enlightened one”. “Bāhiya, the Blessed One has entered amongst the houses [in the town] for the alms-round”.

Then Bāhiya Dārucīriya having hurriedly left Jeta’s Forest and having entered Sāvattthi saw the Blessed One faring the alms-round in Sāvattthi – gracious, gladdening, with peaceful faculties and a peaceful mind, reached the best self-control and concentration, tamed, guarded, with controlled faculties,

a Nāga. Having seen he approached where the Blessed One was, having approached the Blessed One he fell-down at the feet of the Blessed One and addressed him thus – “O Venerable Blessed One, please preach the Dhamma to me; O Well-Gone One, please preach the Dhamma that would be for my benefit and happiness for a long time to come”. Spoken to thus, the Blessed One addressed Bāhiya Dārucīriya thus – “Bāhiya, this is not the time, we are amongst the houses [in the town] faring the alms-round”.

Second time too, Bāhiya Dārucīriya addressed the Blessed One thus – “O Venerable Sir, ill-known is the life-span of the Blessed One, [and] my life-span too. O Venerable Blessed One, please preach the Dhamma to me; O Well-Gone One, please preach the Dhamma that would be for my benefit and happiness for a long time to come”. Second time too, the Blessed One addressed Bāhiya Dārucīriya thus – “Bāhiya, this is not the time, we are amongst the houses [in the town] faring the alms-round”.

Third time too, Bāhiya Dārucīriya addressed the Blessed One thus – “O Venerable Sir, ill-known is the life-span of the Blessed One, [and] my life-span too. O Venerable Blessed One, please preach the Dhamma to me; O Well-Gone One, please preach the Dhamma that would be for my benefit and happiness for a long time to come”.

“Therefore, Bāhiya, you should train thus – ‘In the seen there will be only the seen, in the heard there will be only the heard, in the sensed there will be only the sensed, in the cognized there will be only the cognized’. Thus you should train Bāhiya. When Bāhiya, in the seen there will be only the seen, in the heard there will be only the heard, in the sensed there will be only the sensed, in the cognized there will be only the cognized; then Bāhiya you will not be because of it; when Bāhiya you will not be because of it then you will not be there; when Bāhiya you will not be there then Bāhiya you will be neither here nor hereafter nor in-between. Just this is the end of suffering”.

When the Blessed One gave this brief Dhamma preaching to Bāhiya Dārucīriya, his mind was instantly fully-freed from the taints by not clinging.¹⁸

Then having exhorted Bāhiya Dārucīriya with this brief exhortation, the Blessed One left. Then not long after the Blessed One left, Bāhiya Dārucīriya was trampled and deprived of life by a cow with a new-born calf.

Then after the Blessed One had fared the alms-round in Sāvattthi, had eaten, and was returning from the alms-round with many bhikkhus, having left the city he saw that Bāhiya Dārucīriya had done the time [died]; having seen he invited the bhikkhus – “Bhikkhus, take Bāhiya Dārucīriya’s body, having put it on a cremation carrier, having taken it out [to the cremation ground], cremate it; make a thūpa too. Bhikkhus, a co-farer of the holy-life has done the time”.¹⁹

“Yes, Venerable Sir” said those bhikkhus and having heard the Blessed One, having placed the body of Bāhiya Dārucīriya on the cremation carrier, having taken it to the cremation ground, having cremated it, having made a thūpa, they approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus – “We have cremated the body of Bāhiya Dārucīriya as well as made a thūpa too. What is his destination, what is his here-after”? “Bhikkhus, Bāhiya Dārucīriya was wise, he entered the Dhamma in fullness; he did not harass me with Dhamma questions. Bhikkhus, Bāhiya Dārucīriya is completely liberated”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T10 “Where water, earth, fire and wind don’t find footing;
Neither does Venus light up there, nor does the Sun
shine;
Nor does Moon appear there, nor is darkness seen.”²⁰

T11 “When this is self-realized, that sage is a brāhmaṇa by silence;
Then from form and formless, he is fully-freed from happiness and suffering too”. Tenth.

(*Ayampi udāno vutto bhagavatā iti me sutanti.*) [()
syāmapotthake natthi]

(This inspired utterance was spoken by the Blessed One thus I heard).

Bodhivaggo paṭhamo niṭṭhito. – First Section on Enlightenment is finished.

Tassuddānaṃ –

Tayo bodhi ca huṃhuṃko [*tayo ca bodhi nigrodho (sabbattha)*],
brāhmaṇo [*te therā (sī. syā. pī.), thero (ka.)*] *kassapena ca*;
Aja [*pāvāya (sī. syā.), pāṭaliyaṃ (pī.), pāvā (ka.)*] *saṅgāma jaṭilā,*
bāhiyenāti te dasāti.

Therefore said [contents] –

Three of enlightenment and conceited too, brāhmaṇa,
Kassapa too;
Aja Saṅgāmaji matted-hair ascetics, along with Bāhiya these
are ten.



2. MUCALINDAVAGGO – SECTION ON MUCALINDA

2.1 (11) *Mucalindasuttaṃ* – Mucalinda Sutta ²¹

*Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā uruvelāyaṃ viharatī
nājjā nerañjarāya tīre mucalindamūle paṭhamābhisambuddho.
Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena
nisinno hoti vimuttisukhapatisaṃvedī.*

*Tena kho pana samayena mahā akālamegho udapādi
sattāhavaddalikā sitavātaduddinī. Atha kho mucalindo nāgarājā
sakabhavanā nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ
bhogehi parikkhipitvā uparimuddhani mahantaṃ phaṇaṃ
vihacca aṭṭhāsi – “mā bhagavantaṃ sītaṃ, mā bhagavantaṃ
uñhaṃ, mā bhagavantaṃ daṇṣamakasavātātāpasarīsapa
[siriṃsapa (sī. syā. kaṃ. pī.)] samphasso”ti.*

*Atha kho bhagavā tassa sattāhassa accayena tamhā
samādhimhā vuṭṭhāsi. Atha kho mucalindo nāgarājā viddhaṃ
vigatavalāhakaṃ devaṃ viditvā bhagavato kāyā bhoge
viniveṭhetvā sakavaṇṇaṃ paṭisaṃharitvā māṇavakavaṇṇaṃ
abhinimminitvā bhagavato purato aṭṭhāsi pañjaliko bhagavantaṃ
namassamāno.*

*Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V12 *“Sukho viveko tuṭṭhassa, sutadhammassa passato;
Abyāpajjaṃ sukhaṃ loke, pañabhūtesu saṃyamo.*

V13 *“Sukhā virāgatā loke, kāmānaṃ samatikkamo;
Asmimānassa yo vinayo, etaṃ ve paramaṃ sukha”nti.
paṭhamam;*

Thus have I heard – One time the Blessed One was dwelling in Uruvelā on the bank of the River Nerañjarā at the root of the Mucalinda Tree after being newly self-enlightened. At that time the Blessed One was sitting cross-legged for seven days experiencing the happiness of full-freedom.

Then, at that time, a great untimely rainstorm arose, it rained for seven days, and it was cold-windy-rainy. Then Mucalinda, the king of Nāgā, having left his own home,

having encircled the body of the Blessed One seven times with his coils, stood having made a great fan over his head [thinking] – “May the Blessed One not be cold, may the Blessed One not be hot, may the Blessed One not be contacted by gadfly-mosquito-wind-heat-creeping things”.

Then, at the end of seven days, the Blessed One emerged from that concentration. Then Mucalinda the king of Nāgā, having known that the sky was without rain-cloud, having unwrapped his coils from the body of the Blessed One, having changed his own form and having made the form of a human, stood in front of the Blessed One, venerating him with folded hands.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T12 “Seclusion is happiness for the content one, one who sees the Dhamma that was heard;
No ill-will is happiness in the world, restraint to living beings.

T13 “Lustlessness is happiness in the world, transcendence of sensual pleasures;
One who has expelled the “I am” conceit, that is the highest happiness”. First.

2.2 (12) *Rājasuttaṃ* – Kings Sutta ²²

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – “ko nu kho, āvuso, imesaṃ dvinnāṃ rājūnaṃ mahaddhanataro vā mahābhogataro vā mahākosataro vā mahāvijitataro vā mahāvāhanataro vā mahabbalatataro vā mahiddhikataro vā mahānubhāvataro vā rājā vā māgadho seniyo bimbisāro, rājā vā pasenadi kosalo”ti? Ayañcarahi tesaṃ bhikkhūnaṃ antarākathā hoti vippakatā.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamito vā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāya

nuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā”ti?

“Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātapatikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – ‘ko nu kho, āvuso, imesaṃ dvinnāṃ rājūnaṃ mahaddhanataro vā mahābhogataro vā mahākosataro vā mahāvijitataro vā mahāvāhanataro vā mahabbalataro vā mahiddhikataro vā mahānubhāvataro vā rājā vā māgadho seniyo bimbisāro, rājā vā pasenadi kosalo’ ti? Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

“Na khvetaṃ, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe evarūpiṃ kathaṃ katheyyātha. Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ – dhammī vā kathā ariyo vā tuṇhībhāvo”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V14 *“Yañca kāmasukhaṃ loke, yañcidaṃ diviyaṃ sukhaṃ;
Taṇhakkhayasukhassete, kalaṃ nāgghanti soḷasi”nti.
dutiyaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, after having eaten and returned from the alms-round, many bhikkhus were sitting together and had gathered in the assembly hall when this talk arose – “Indeed friends, who among these two kings is wealthier, is an enjoyer of greater pleasures, has a greater treasury, is a greater winner [has a greater territory], has greater vehicles, is greatly strong, has greater supernormal powers, is greater powered – King of Magadha Seniya Bimbisāra or King Pasenadi Kosala”? This talk was going-on between the bhikkhus.

Then the Blessed One, having emerged from the solitude in the evening, approached where the assembly hall was; having approached he sat-down on a seat that was made [for him]. Having sat-down, the Blessed One invited the bhikkhus – “Bhikkhus, what talk were you engaged in, sitting together and having gathered, what was the talk that was going-on”?

“Here, Venerable Sir, after having eaten and returned from the alms-round, we were sitting together and had gathered in the assembly hall when this talk arose – ‘Indeed friends, who among these two kings is wealthier, is an enjoyer of greater pleasures, has a greater treasury, is a greater winner [has a greater territory], has greater vehicles, is greatly strong, has greater supernormal powers, is greater powered – King of Magadha Seniya Bimbisāra or King Pasenadi Kosala’? Venerable Sir, this talk was going-on when the Blessed One reached [here]”.

“Bhikkhus, indeed it is not suitable for you, sons of reputable families having gone forth from home to homelessness with confidence, to engage in this kind of talk. Bhikkhus, having gathered only [one of] two things should be done – talk on Dhamma or maintain noble silence”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T14 “Whatever sensual happiness in this world, whatever divine happiness here;
[Compared to] Happiness of ending of craving, they
are not even a sixteenth part of it”. Second.

2.3 (13) *Daṇḍasuttaṃ* – Punishment Sutta ²³

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā kumārakā antarā ca sāvatthiṃ antarā ca jetavanam ahiṃ daṇḍena hananti. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Addasā kho bhagavā sambahule kumārake antarā ca sāvatthiṃ antarā ca jetavanam ahiṃ daṇḍena hanante.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V15 “*Sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati;
Attano sukhamesāno, pecca so na labhate sukhaṃ.*

V16 “*Sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati;
Attano sukhamesāno, pecca so labhate sukha*”nti. tatiyaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvattthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, many young boys between Sāvattthi and Jeta’s Forest were killing a snake with a stick. Then the Blessed One, having dressed and taking his alms-bowl and robe in the morning, entered Sāvattthi for the alms-round. The Blessed One saw those many young boys between Sāvattthi and Jeta’s Forest killing a snake with a stick.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T15 “Beings desirous of happiness, whoever oppresses [them] by stick;
Longing happiness for himself, afterwards he doesn’t gain happiness.

T16 “Beings desirous of happiness, whoever doesn’t oppress [them] by stick;
Longing happiness for himself, afterwards he gains happiness”. Third.

2.4 (14) *Sakkārasuttaṃ* – Hospitality Sutta ²⁴

Evam me sutam – ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito, lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Bhikkhusaṅghopi sakkato hoti garukato mānito pūjito apacito, lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā [na apacitā (syā. pī.)] apūjitā anapacitā, na lābhino cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Atha kho te aññatitthiyā paribbājakā bhagavato sakkāraṃ asahamānā bhikkhusaṅghassa ca gāme ca araṇṇe ca bhikkhū disvā asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosentī vihesenti.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum – “etarahi, bhante,

*bhagavā sakkato garukato mānito pūjito apacito, lābhī
 cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.
 Bhikkhusaṅghopi sakkato garukato mānito pūjito apacito, lābhī
 cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.
 Aññatitthiyā pana paribbājakā asakkatā
 agarukatā amānitā apūjitā anapacitā, na lābhino
 cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.
 Atha kho te, bhante, aññatitthiyā paribbājakā bhagavato
 sakkāraṃ asahamānā bhikkhusaṅghassa ca gāme ca araññe ca
 bhikkhū disvā asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti
 rosentī vihesantī”ti.*

*Atha kho bhagavā etamattamaṃ veditvā tāyaṃ velāyaṃ imaṃ
 udānaṃ udānesī –*

V17 *“Gāme araññe sukhadukkhaphuṭṭho,
 Nevattato no parato dahetha;
 Phusanti phassā upadhiṃ paṭicca,
 Nirūpadhiṃ kena phuseyyu phassā”ti. catutthaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, the Blessed One was provided hospitality, was respected, revered, venerated, honored, was a gainer of necessities of robes, alms-food, lodging, and medicines for the sick. Bhikkhu Saṅgha too was provided hospitality, was respected, revered, venerated, honored, was a gainer of necessities of robes, alms-food, lodging, and medicines for the sick. But sectarian wanderers weren’t provided hospitality, weren’t respected, revered, venerated, honored, weren’t gainers of necessities of robes, alms-food, lodging and medicines for the sick. Then those sectarian wanderers not being able to bear the hospitality given to the Blessed One and the Bhikkhu Saṅgha, having seen bhikkhus whether in village or jungle; they reviled, abused, angered, and harassed them with vulgar and harsh speech.

Then many bhikkhus approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus – “Here, Venerable Sir, the Blessed One is provided hospitality, is respected, revered,

venerated, honored, is a gainer of necessities of robes, alms-food, lodging, and medicines for the sick. Bhikkhu Saṅgha too is provided hospitality, is respected, revered, venerated, honored, is a gainer of necessities of robes, alms-food, lodging, and medicines for the sick. But sectarian wanderers aren't provided hospitality, aren't respected, revered, venerated, honored, aren't gainers of necessities of robes, alms-food, lodging, and medicines for the sick. Venerable Sir, then those sectarian wanderers not being able to bear the hospitality given to the Blessed One and the Bhikkhu Saṅgha, having seen bhikkhus whether in village or jungle; they revile, abuse, anger, and harass them with vulgar and harsh speech".

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T17 "In the village or jungle, contacted by happiness and suffering,
One should not burn oneself or others;
Contacts contact one because of possessions,
Without possessions, what contacts will contact one"?
Fourth. ²⁵

2.5 (15) *Upāsakasuttaṃ* – Lay Devotee Sutta ²⁶

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññataro icchānaṅgalako upāsako sāvatthiṃ anuppatto hoti kenacideva karaṇīyena. Atha kho so upāsako sāvatthiyaṃ taṃ karaṇīyaṃ tīretvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ upāsakaṃ bhagavā etadavoca – “cīrassaṃ kho tvaṃ, upāsaka, imaṃ pariyāyamakāsi yadidaṃ idhāgamanāyā”ti.

“Cīrapaṭikāhaṃ, bhante, bhagavantaṃ dassanāya upasaṅkamitukāmo, api cāhaṃ kehici kehici kiccakaraṇīyehi byāvaṇo. Evāhaṃ nāsakkhiṃ bhagavantaṃ dassanāya upasaṅkamitu”nti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V18 *“Sukhaṃ vata tassa na hoti kiñci,
Saṅkhātadhammassa bahussutassa;
Sakiñcanaṃ passa vihaññamānaṃ,
Jano janasmim paṭibandharūpo”ti. pañcamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvattthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, a lay devotee, someone from Icchānaṅgala, had reached Sāvattthi for something to do. Then, when that lay devotee had finished what had to be done in Sāvattthi, having approached and greeted the Blessed One, he sat down on one side. Then the Blessed One addressed that lay devotee sitting on one side thus – “Lay devotee, long time it is since you did like this, namely come here”.

“For a long time, Venerable Sir, I have been desirous of approaching the Blessed One, but I have been obstructed by one or another reason. Because of that, I have been unable to approach the Blessed One to see him”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T18 *“Happy is he who has no possessions,
One who has realized Dhamma, one who is learned;
Ones with possessions are oppressed,
People are obstructed by people”. Fifth.*

2.6 (16) *Gabbhinīsuttaṃ* – Pregnant Woman Sutta ²⁷

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññatarassa paribbājakassa daharamāṇavikā pajāpati hoti gabbhinī upavijaññā. Atha kho sā paribbājikā taṃ paribbājakaṃ etadavoca – “gaccha tvaṃ, brāhmaṇa, telaṃ āhara, yaṃ me vijātāya bhavissati”ti.

Evaṃ vutte, so paribbājako taṃ paribbājikaṃ etadavoca – “kuto panāhaṃ, bhoti [bhotiyā (syā. pī. ka.)], telaṃ āharāmī”ti? Dutiyampi kho sā paribbājikā taṃ paribbājakaṃ etadavoca – “gaccha tvaṃ, brāhmaṇa, telaṃ āhara, yaṃ me vijātāya bhavissati”ti. Dutiyampi kho so paribbājiko taṃ paribbājikaṃ etadavoca – “kuto panāhaṃ, bhoti, telaṃ āharāmī”ti? Tatiyampi

kho sā paribbājikā taṃ paribbājakam etadavoca – “gaccha tvaṃ, brāhmaṇa, telaṃ āhara, yaṃ me vijātāya bhaviṣṣatī”ti.

Tena kho pana samayena rañño pasenadissa kosalassa koṭṭhāgāre samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā yāvadatthaṃ pātuṃ dīyati [diyyati (sī. ka.)], no nīharitum.

Atha kho tassa paribbājakassa etadahosi – “rañño kho pana pasenadissa kosalassa koṭṭhāgāre samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā yāvadatthaṃ pātuṃ dīyati, no nīharitum. Yaṃnūnāhaṃ rañño pasenadissa kosalassa koṭṭhāgāraṃ gantvā telassa yāvadatthaṃ pivitvā gharaṃ āgantvā ucchadditvāna [uggiritvāna (sī. syā. pī.), ucchaditvā (sī. syā. aṭṭha.), ucchadditvāna (ka.)] dadeyyaṃ, yaṃ imissā vijātāya bhaviṣṣatī”ti.

Atha kho so paribbājako rañño pasenadissa kosalassa koṭṭhāgāraṃ gantvā telassa yāvadatthaṃ pivitvā gharaṃ āgantvā neva sakkoti uddhaṃ kātuṃ, na pana adho. So dukkhāhi tibbāhi [tippāhi (syā.)] kharāhi kaṭukāhi vedanāhi phuṭṭho āvaṭṭati parivaṭṭati.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Addasā kho bhagavā taṃ paribbājakam dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭhaṃ āvaṭṭamānaṃ parivaṭṭamānaṃ.

Atha kho bhagavā etamatthaṃ vīditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V19 *“Sukhino vata ye akiñcanā,
Vedaguno hi janā akiñcanā;
Sakiñcanaṃ passa vihaññamānaṃ,
Jano janasmim paṭibandhacitto” [paṭibaddhacitto (syā.),
paṭibandharupo (?)] ti. chaṭṭhaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, some wanderer’s young wife was pregnant nearing child-birth. Then that woman wanderer addressed the wanderer thus – “You go brāhmaṇa, bring oil, I am nearing child-birth”.

Spoken to thus, that wanderer addressed that woman wanderer thus – “But from where, dear, do I bring oil”? Second time too, that woman wanderer addressed the

wanderer thus – “You go brāhmaṇa, bring oil, I am nearing child-birth”. Second time too, that wanderer addressed that woman wanderer thus – “But from where, dear, do I bring oil”? Third time too, that woman wanderer addressed the wanderer thus – “You go brāhmaṇa, bring oil, I am nearing child-birth”.

At that time, at the store-house of the King Pasenadi Kosala, renunciates and brāhmaṇā were being given ghee and oil as required to drink but not to take away.

Then it occurred to that wanderer thus – “At the store-house of the King Pasenadi Kosala, renunciates and brāhmaṇā are being given ghee and oil as required to drink but not to take away. Why don’t I, having gone to the store-house of the King Pasenadi Kosala, having drunk as much oil as required, having arrived back at the house, having vomited give it to the one who is nearing child-birth”?

Then that wanderer, having gone to the store-house of the King Pasenadi Kosala, having drunk as much oil as required, having arrived back at the house, was neither able to vomit it up nor digest it down. He was touched by painful, intense, severe, bitter feelings, twisting and turning this and that way.

Then the Blessed One, having dressed and taking his alms-bowl and robe in the morning, entered Sāvatti for the alms-round. The Blessed One saw that wanderer touched by painful, intense, severe, bitter feelings, twisting and turning this and that way.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T19 “Happy are the ones without possessions,
Reached end of knowledge are people without
possessions;
Ones with possessions are oppressed,
People are obstructed by people”. Sixth.

2.7 (17) Ekaputtakasuttaṃ – Only Son Sutta ²⁸

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññatarassa upāsakassa ekaputtako piyo manāpo kālaṅkato hoti.

Atha kho sambahulā upāsakā allavatthā allakesā divā divassa yena bhagavā tenupasaṅkamimsu; upasaṅkamitoṃ bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te upāsake bhagavā etadavoca – “kiṃ nu kho tumhe, upāsakā, allavatthā allakesā idhūpasaṅkamantā divā divassā”ti?

Evaṃ vutte, so upāsako bhagavantam etadavoca – “mayhaṃ kho, bhante, ekaputtako piyo manāpo kālaṅkato. Tena mayaṃ allavatthā allakesā idhūpasaṅkamantā divā divassā”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V20 *“Piyarūpassādagadhitāse [piyarūpassātagadhitāse (sī. pī.)],
Devakāyā puthu manussā ca;
Aghāvino parijunnā,
Maccurājassa vasaṃ gacchanti.*

V21 *“Ye ve divā ca ratto ca,
Appamattā jahanti piyarūpaṃ;
Te ve khaṇanti aghamūlaṃ,
Maccuno āmisaṃ durativatta”nti. sattamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, some lay devotee’s only son, dear and charming, had done the time [died].

Then many lay devotees, with wet clothes and wet hair, in the day time approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Then the Blessed One addressed those lay devotees sitting on one side thus – “Lay devotees, why have you, with wet clothes and wet hair, approached here in the day time”?

Spoken to thus, that lay devotee addressed the Blessed One thus – “My only son, dear and charming, has done the time [died]. That’s why we have, with wet clothes and wet hair, approached here in the day time”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T20 “Bonded by what is dear and agreeable,
Devā and many humans too;
Grieving, completely worn-out,
Go to the control of King of Death.”²⁹

T21 “Whoever by day and by night,
Heedfully abandons what is dear;
They dig-out the root of grief,
Bait of death hard to go beyond”. Seventh.

2.8 (18) *Suppavāsasuttaṃ* – *Suppavāsā Sutta*³⁰

*Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kuṇḍikāyaṃ
[kuṇḍiyāyaṃ (sī. syā. pī.)] viharati kuṇḍadhānavane
[kuṇḍiṭṭhānavane (syā. pī.)]. Tena kho pana samayena
suppavāsā koliyadhītā satta vassāni gabbhaṃ dhāreti. Sattāhaṃ
mūlhagabbhā sā dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi
phuṭṭhā tihi vitakkehi adhivāseti – “sammāsambuddho vata so
bhagavā yo imassa evarūpassa dukkhassa pahānāya dhammaṃ
deseti; suppaṭipanno vata tassa bhagavato sāvakasaṅgho yo
imassa evarūpassa dukkhassa pahānāya paṭipanno; susukhaṃ
vata taṃ nibbānaṃ yatthidaṃ evarūpaṃ dukkhaṃ na
saṃvijjati”ti.*

*Atha kho suppavāsā koliyadhītā sāmikaṃ āmantesi – “ehi tvaṃ,
ayyaputta, yena bhagavā tenupasaṅkama; upasaṅkamitvā
mama vacanena bhagavato pāde sirasā vandāhi; appābādhaṃ
appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha –
‘suppavāsā, bhante, koliyadhītā bhagavato pāde sirasā vandati;
appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ
pucchati”ti. Evañca vadehi – ‘suppavāsā, bhante, koliyadhītā
satta vassāni gabbhaṃ dhāreti. Sattāhaṃ mūlhagabbhā sā
dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā tihi
vitakkehi adhivāseti – sammāsambuddho vata so bhagavā yo
imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti;
suppaṭipanno vata tassa bhagavato sāvakasaṅgho yo imassa
evarūpassa dukkhassa pahānāya paṭipanno; susukhaṃ vata taṃ
nibbānaṃ yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjati”ti.*

“Parama”nti kho so koliyaputto suppvāsāya koliyadhītāya paṭissutoṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho koliyaputto bhagavantaṃ etadavoca – “suppvāsā, bhante, koliyadhītā bhagavato pāde sirasā vandati, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evaṅca vadeti – ‘suppvāsā, bhante, koliyadhītā satta vassāni gabbhaṃ dhāreti. Sattāhaṃ mūlhagabbhā sā dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā tīhi vitakkehi adhiṇvāseti – sammāsambuddho vata so bhagavā yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti; suppaṭipanno vata tassa bhagavato sāvakasaṅgho yo imassa evarūpassa dukkhassa pahānāya paṭipanno; susukhaṃ vata nibbānaṃ yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjati”ti.

“Sukhinī hotu suppvāsā koliyadhītā; arogā arogaṃ puttaṃ vijāyatū”ti. Saha vacanā ca pana bhagavato suppvāsā koliyadhītā sukhinī arogā arogaṃ puttaṃ vijāyi.

“Evaṃ, bhante”ti kho so koliyaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ gharaṃ tena paccāyāsi. Addasā kho so koliyaputto suppvāsāṃ koliyadhītaraṃ sukhiniṃ arogaṃ arogaṃ puttaṃ vijātaṃ. Disvānassa etadahosi – “acchariyaṃ vata, bho, abbhutaṃ vata, bho, tathāgatassa mahiddhikatā mahānubhāvātā, yatra hi nāmāyaṃ suppvāsā koliyadhītā saha vacanā ca pana [saha vacanā pana (pī.), saha vacanā (?)] bhagavato sukhinī arogā arogaṃ puttaṃ vijāyissatī”ti! Attamano pamudito pītisomanassajāto ahosi.

Atha kho suppvāsā koliyadhītā sāmikaṃ āmantesi – “ehi tvamaṃ, ayyaputta, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi – ‘suppvāsā, bhante, koliyadhītā bhagavato pāde sirasā vandatī”ti; evaṅca vadehi – ‘suppvāsā, bhante, koliyadhītā satta vassāni gabbhaṃ dhāreti. Sattāhaṃ mūlhagabbhā sā etarahi sukhinī arogā arogaṃ puttaṃ vijātā. Sā sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. Adhiṇvāsetu kira, bhante, bhagavā suppvāsāya koliyadhītāya satta bhattāni saddhiṃ bhikkhusaṅghena”ti.

“Parama”nti kho so koliyaputto suppvāsāya koliyadhītāya paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so koliyaputto bhagavantam etadvoca –

“Suppvāsā, bhante, koliyadhītā bhagavato pāde sirasā vandati; evaṇca vadeti – ‘suppvāsā, bhante, koliyadhītā satta vassāni gabbhaṃ dhāreti. Sattāhaṃ mūlhagabbhā sā etarahi sukhinī arogā arogaṃ puttaṃ vijātā. Sā sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. Adhivāsetu kira, bhante, bhagavā suppvāsāya koliyadhītāya satta bhattāni saddhiṃ bhikkhusaṅghena’”ti.

Tena kho pana samayena aññatarena upāsakena buddhappamukho bhikkhusaṅgho svātanāya bhattena nimantito hoti. So ca upāsako āyasmato mahāmoggallānassa [mahāmoggallānassa (ka.)] upaṭṭhāko hoti. Atha kho bhagavā āyasmantaṃ mahāmoggallānaṃ āmantesi – “ehi tovaṃ, moggallāna, yena so upāsako tenupasaṅkama; upasaṅkamitvā taṃ upāsakaṃ evaṃ vadehi – ‘suppvāsā, āvuso, koliyadhītā satta vassāni gabbhaṃ dhāresi. Sattāhaṃ mūlhagabbhā sā etarahi sukhinī arogā arogaṃ puttaṃ vijātā. Sā sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. Karotu suppvāsā koliyadhītā satta bhattāni, pacchā tovaṃ karissasī’ti [karissasīti saññāpehi (ka.)]. Tuyheso upaṭṭhāko”ti.

“Evaṃ, bhante”ti kho āyasmā mahāmoggallāno bhagavato paṭissutvā yena so upāsako tenupasaṅkami; upasaṅkamitvā taṃ upāsakaṃ etadvoca – “suppvāsā, āvuso, koliyadhītā satta vassāni gabbhaṃ dhāreti. Sattāhaṃ mūlhagabbhā sā etarahi sukhinī arogā arogaṃ puttaṃ vijātā. Sā sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ bhattena nimanteti. Karotu suppvāsā koliyadhītā satta bhattāni, pacchā tovaṃ karissasī”ti.

“Sace me, bhante, ayyo mahāmoggallāno tiṇṇaṃ dhammānaṃ pāṭibhogo – bhogānaṃca jīvitaṃ ca saddhāya ca, karotu suppvāsā koliyadhītā satta bhattāni, pacchāhaṃ karissāmī”ti. “Dvinnam kho te ahaṃ [dvinnam kho tesam (pī.), dvinnam kho nesam (ka.)], āvuso, dhammānaṃ pāṭibhogo – bhogānaṃca jīvitaṃ ca. Saddhāya pana tovaṃyeva pāṭibhogo”ti.

“Sace me, bhante, ayyo mahāmoggallāno dvinnam dhammānaṃ pāṭibhogo – bhogānaṃca jīvitaṃ ca, karotu suppvāsā

koliyadhītā satta bhattāni, pacchāhaṃ karissāmī”ti.

Atha kho āyasmā mahāmoggallāno taṃ upāsakaṃ saññāpetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – “saññatto [saññāto (syā.)], bhante, so upāsako mayā; karotu suppvāsā koliyadhītā satta bhattāni, pacchā so karissatī”ti.

Atha kho suppvāsā koliyadhītā sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi, taṅca dārakaṃ bhagavantaṃ vandāpesi sabbaṅca bhikkhusaṅghaṃ.

Atha kho āyasmā sārīputto taṃ dārakaṃ etadavoca – “kacci te, dāraka, khamanīyaṃ, kacci yāpanīyaṃ, kacci na kiñci dukkha”nti? “Kuto me, bhante sārīputta, khamanīyaṃ, kuto yāpanīyaṃ! Satta me vassāni lohitakumbhiyaṃ vuttānī”ti.

Atha kho suppvāsā koliyadhītā – “putto me dhammasenāpatinā saddhiṃ mantetī”ti attamanā pamuditā pītisomanassajātā ahoṣi. Atha kho bhagavā (suppvāsāṃ koliyadhītaraṃ attamanaṃ pamuditāṃ pītisomanassajātāṃ viditvā [disvā (sī.)]) [() natthi iṅgalisapotthake] suppvāsāṃ koliyadhītaraṃ etadavoca – “iccheyyāsi tvaṃ, suppvāse, aññampi evarūpaṃ putta”nti? “Iccheyyāmaṃ, bhagavā, aññānīpi evarūpāni satta puttānī”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V22 *“Asātaṃ sātārūpena, piyarūpena appiyaṃ;
Dukkaṃ sukhassa rūpena, pamattamativattatī”ti.
atthamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Kuṇḍikā in Kuṇḍadhāna Forest. At that time, Suppvāsā the Koliyan daughter was bearing an embryo for seven years. Because of the obstructed labor for seven [days], she was touched by painful, intense, severe, bitter feelings; she bore it by these three thoughts – “Rightly self-enlightened is the Blessed One who is preaching Dhamma to abandon this suffering; well-practicing is the Disciple Saṅgha of the Blessed One that is practicing to abandon this suffering; true happiness is that Nibbāna where this kind of suffering is not seen”.³¹

Then Suppavāsā the Koliyan daughter invited her husband – “Come young master, approach where the Blessed One is, having approached please pay homage in my name with your head at the Blessed One’s feet; ask him if he is unafflicted, unfatigued, bodily vigorous, strong, and dwelling comfortably [then say] – ‘Venerable Sir, Suppavāsā the Koliyan daughter pays homage with her head at the Blessed One’s feet and asks whether the Blessed One is unafflicted, unfatigued, bodily vigorous, strong, and dwelling comfortably’. And also say this – ‘Venerable Sir, Suppavāsā the Koliyan daughter is bearing an embryo for seven years. Because of the obstructed labor for seven [days], she is touched by painful, intense, severe, bitter feelings; she bears it by these three thoughts – rightly self-enlightened is the Blessed One who is preaching Dhamma to abandon this suffering; well-practicing is the Disciple Saṅgha of the Blessed One that is practicing to abandon this suffering; true happiness is that Nibbāna where this kind of suffering is not seen’ “.

Saying “Excellent” that Koliyan Son, having heard Suppavāsā the Koliyan daughter, approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting down on one side he addressed the Blessed One thus – “Venerable Sir, Suppavāsā the Koliyan daughter pays homage with her head at the Blessed One’s feet; asks whether the Blessed One is unafflicted, unfatigued, bodily vigorous, strong, and dwelling comfortably; and she also says thus – ‘Venerable Sir, Suppavāsā the Koliyan daughter is bearing an embryo for seven years. Because of the obstructed labor for seven [days], she is touched by painful, intense, severe, bitter feelings; she bears it by these three thoughts – rightly self-enlightened is the Blessed One who is preaching Dhamma to abandon this suffering; well-practicing is the Disciple Saṅgha of the Blessed One that is practicing to abandon this suffering; true happiness is that Nibbāna where this kind of suffering is not seen’ “.

“May Suppavāsā the Koliyan daughter be happy; may she healthily birth a healthy child”. With these words of the

Blessed One, Suppavāsā the Koliyan daughter happily and healthily birthed a healthy child.

“May it be so, Venerable Sir” saying this that Koliyan Son, pleased with and rejoicing in what the Blessed One said, rising up from the seat, having greeted and circumambulated the Blessed One, returned back to his own home. Then the Koliyan Son saw Suppavāsā the Koliyan daughter had happily and healthily birthed a healthy child. Having seen it occurred to him thus – “Marvelous it is, good sir, unparalleled it is, good sir; the supernormal powers, the great powers, of the Tathāgata; indeed with the words of the Blessed One, Suppavāsā the Koliyan daughter happily and healthily birthed a healthy child”! With this, he was delighted, filled with altruistic joy, rapture, and mental happiness.³²

Then Suppavāsā the Koliyan daughter invited her husband – “Come young master, approach where the Blessed One is, having approached in my words please pay homage with your head at the Blessed One’s feet [then say] – ‘Venerable Sir, Suppavāsā the Koliyan daughter pays homage with her head at the Blessed One’s feet’; and she also says thus – ‘Venerable Sir, Suppavāsā the Koliyan daughter was bearing an embryo for seven years. Bearing the obstructed labor for seven [days], she has happily and healthily birthed a healthy child. She invites the Bhikkhu Saṅgha headed by Lord Buddha for alms for seven days. Venerable Sir, may the Blessed One consent to Suppavāsā the Koliyan daughter’s invitation to accept the alms for seven days, together with the Bhikkhu Saṅgha’ “.

Saying “Excellent” that Koliyan Son, having heard Suppavāsā the Koliyan daughter, approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting down on one side he addressed the Blessed One thus –

“Venerable Sir, Suppavāsā the Koliyan daughter pays homage with her head at the Blessed One’s feet; and she also says thus – ‘Venerable Sir, Suppavāsā the Koliyan daughter was bearing an embryo for seven years. Bearing

the obstructed labor for seven [days], she has happily and healthily birthed a healthy child. She invites the Bhikkhu Saṅgha headed by Lord Buddha for alms for seven days. Venerable Sir, may the Blessed One consent to Suppavāsā the Koliyan daughter's invitation to accept the alms for seven days, together with the Bhikkhu Saṅgha' ”.

At that time, some lay devotee had invited the Bhikkhu Saṅgha headed by Lord Buddha for next day's alms. That lay devotee was one who attended on Venerable Mahāmoggallāna. Then the Blessed One invited Venerable Mahāmoggallāna – “Come Moggallāna, approach where that lay devotee is, having approached tell that lay devotee thus – ‘Friend, Suppavāsā the Koliyan daughter was bearing an embryo for seven years. Bearing the obstructed labor for seven [days], she has happily and healthily birthed a healthy child. She has invited the Bhikkhu Saṅgha headed by Lord Buddha for alms for seven days. Let's do the seven days alms invitation of Suppavāsā the Koliyan daughter, then we will do your alms invitation’. He is your attendant”.

“May it be so, Venerable Sir” saying thus Venerable Mahāmoggallāna, having heard the Blessed One, approached where that lay devotee was; having approached he addressed that lay devotee thus – “Friend, Suppavāsā the Koliyan daughter was bearing an embryo for seven years. Bearing the obstructed labor for seven [days], she has happily and healthily birthed a healthy child. She has invited the Bhikkhu Saṅgha headed by Lord Buddha for alms for seven days. Let's do the seven days alms invitation of Suppavāsā the Koliyan daughter, then we will do your alms invitation”.

“Venerable Sir, if noble Mahāmoggallāna will be my guarantor for three Dhammā – pleasures, life, and confidence too, do the seven days alms invitation of Suppavāsā the Koliyan daughter, then I will do the alms invitation”. “I will be guarantor for two Dhammā – pleasures and life. Of confidence you yourself are the guarantor”.

“Venerable Sir, if noble Mahāmoggallāna is my guarantor for two Dhammā – pleasures and life, do the seven days alms

invitation of Suppavāsā the Koliyan daughter, then I will do the alms invitation”.

Then Venerable Mahāmoggallāna, having convinced that lay devotee, approached where the Blessed One was; having approached he addressed the Blessed One thus – “My lay devotee is convinced, please do the seven days alms invitation of Suppavāsā the Koliyan daughter, then he will do the alms invitation”.

Then Suppavāsā the Koliyan daughter having served the Bhikkhu Saṅgha headed by Lord Buddha for seven days with excellent chewables and eatables with her own hands and having satisfied and gratified them, with her son paid homage to the Blessed One and the entire Bhikkhu Saṅgha.

Then Venerable Sāriputta addressed that child thus – “Child, is it bearable; are you maintaining yourself; is there any suffering”? “Venerable Sir Sāriputta, where is it bearable for me; where is it maintainable! I have spent seven years in the blood-pot [womb]”.

Then Suppavāsā the Koliyan daughter [thought] – “My son is counseling with the General of Dhamma” and she was delighted, filled with altruistic joy, rapture, and mental happiness. Then the Blessed One (having known that Suppavāsā the Koliyan daughter was delighted, filled with altruistic joy, rapture, and mental happiness) addressed Suppavāsā the Koliyan daughter thus – “Do you wish another son like this”? “I do wish seven other sons like this, O Blessed One”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T22 “Disagreeable disguised as agreeable, non-dear disguised as dear;
Suffering disguised as happiness, overcome the heedless one”. Eighth. ³³

2.9 (19) *Visākhāsuttaṃ* – *Visākhā Sutta* ³⁴

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme miḡāramātupāsāde. Tena kho pana samayena

visākhāya migāramātuyā kocideva attho raññe pasenadimhi kosale paṭibaddho [paṭibandho (pī. ka.)] hoti. Taṃ rājā pasenadi kosalo na yathādhippāyaṃ tīreti.

Atha kho visākhā migāramātā divā divassa [divādivasseva (syā.), divādivasseyyeva (pī.), divā divassayeva (ka.)] yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho visākhā migāramātaraṃ bhagavā etadavoca – “handa kuto nu tvaṃ, visākhe, āgacchasi divā divassā”ti? “Idha me, bhante, kocideva attho raññe pasenadimhi kosale paṭibaddho; taṃ rājā pasenadi kosalo na yathādhippāyaṃ tīreti”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V23 *“Sabbaṃ paravaṣaṃ dukkhaṃ, sabbaṃ issariyaṃ sukhaṃ; Sādhāraṇe vihaññanti, yogā hi duratikkamā”ti. navamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in the Eastern Monastery, Migāra’s-Mother’s Mansion. At that time, for some reason King Pasenadi Kosala was obstructing Visākhā Migāramātā. Therefore King Pasenadi Kosala was not finishing [the business] as wished.

Then Visākhā Migāramātā, in the day time approached where the Blessed One was; having approached and greeted the Blessed One, she sat down on one side. Then the Blessed One addressed Visākhā Migāramātā sitting on one side thus – “Alas! Visākhā, why have you come here in the day time”? “Venerable Sir, here for some reason King Pasenadi Kosala is obstructing me; King Pasenadi Kosala is not finishing [the business] as wished”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T23 *“Everything controlled by others is suffering, all under our supremacy is happiness; Commonly held [things] are oppressing, bonds are hard to transcend”. Ninth.* ³⁵

2.10 (20) Bhaddiyasuttaṃ – Bhaddiya {Good} Sutta ³⁶

Evam me sutam – ekam samayam bhagavā anupiyāyam viharati ambavane. Tena kho pana samayena āyasmā bhaddiyo kālīgodhāya putto araññagatopi rukkhāmūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – “aho sukhaṃ, aho sukha”nti!

Assosum kho sambahulā bhikkhū āyasmato bhaddiyassa kālīgodhāya puttassa araññagatassapi rukkhāmūlagatassapi suññāgāragatassapi abhikkhaṇaṃ udānaṃ udānentassa – “aho sukhaṃ, aho sukha”nti! Sutoāna nesaṃ etadahosi – “nissamsayaṃ kho, āvuso, āyasmā bhaddiyo kālīgodhāya putto anabhirato brahmacariyaṃ carati, yaṃsa pubbe agāriyabhūtassa [agārikabhūtassa (syā.)] rajjasukhaṃ, so tamanussaramāno araññagatopi rukkhāmūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ‘aho sukhaṃ, aho sukha’”nti!

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “āyasmā, bhante, bhaddiyo kālīgodhāya putto araññagatopi rukkhāmūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ‘aho sukhaṃ, aho sukha’nti! Nissamsayaṃ kho, bhante, āyasmā bhaddiyo kālīgodhāya putto anabhirato brahmacariyaṃ carati. Yaṃsa pubbe agāriyabhūtassa rajjasukhaṃ, so tamanussaramāno araññagatopi rukkhāmūlagatopi suññāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ‘aho sukhaṃ, aho sukha’”nti!

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tvam, bhikkhu, mama vacanena bhaddiyaṃ bhikkhuṃ āmantehi – ‘satthā taṃ, āvuso bhaddiya, āmanteti’”ti.

“Evam, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā bhaddiyo kālīgodhāya putto tenupasaṅkami; upasaṅkamitvā bhaddiyaṃ kālīgodhāya puttaṃ etadavoca – “satthā taṃ, āvuso bhaddiya, āmanteti”ti. “Evamāvuso”ti kho āyasmā bhaddiyo kālīgodhāya putto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddiyaṃ kālīgodhāya puttaṃ bhagavā etadavoca –

“Saccam kira tvam, bhaddiya, araṇṇagatopi rukkhamūlagatopi suñṇāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ‘aho sukhaṃ, aho sukha’”nti! “Evam, bhante”ti.

“Kiṃ pana [kam pana (syā pī.)] tvam, bhaddiya, atthavaṣaṃ sampassamāno araṇṇagatopi rukkhamūlagatopi suñṇāgāragatopi abhikkhaṇaṃ udānaṃ udānesi – ‘aho sukhaṃ, aho sukha’”nti!
 “Pubbe me, bhante, agāriyabhūtaṣaṃ rajjaṃ kārentassa antopi antepure rakkhā susaṃvihitā ahosi, bahipi antepure rakkhā susaṃvihitā ahosi, antopi nagare rakkhā susaṃvihitā ahosi, bahipi nagare rakkhā susaṃvihitā ahosi, antopi janapade rakkhā susaṃvihitā ahosi, bahipi janapade rakkhā susaṃvihitā ahosi. So kho ahaṃ, bhante, evaṃ rakkhito gopito santo bhūto ubbiggo ussaṅkī utrāsī vihāsiṃ. Etarahi kho panāhaṃ, bhante, araṇṇagatopi rukkhamūlagatopi suñṇāgāragatopi eko [ekako (syā. pī.)] abhūto anubbiggo anussaṅkī anutrāsī apposukko pannalomo paradattavutto [paradavutto (ka. sī. syā. pī.)], migabhūtena cetasā viharāmi. Imaṃ [idaṃ (sī. ka.)] kho ahaṃ, bhante, atthavaṣaṃ sampassamāno araṇṇagatopi rukkhamūlagatopi suñṇāgāragatopi abhikkhaṇaṃ udānaṃ udānesi [udānemi (ka.)] – ‘aho sukhaṃ, aho sukha’”nti!

Atha kho bhagavā etaṃ matthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V24 “Yassantarato na santi kopā,
 Itibhavābhavataṇca vītivatto;
 Taṃ vigatabhayaṃ sukhīṃ asokaṃ,
 Devā nānubhavanti dassanāyā”ti. dasamaṃ;

Thus have I heard – One time the Blessed One was dwelling in Anupiyā in Mango Forest. At that time, Venerable Bhaddiya Son of Kālīgodhā having gone to the jungle, having gone to the tree-root, having gone to an empty place, repeatedly uttered these inspired utterances – “Oh happiness, oh happiness”!

Many bhikkhus heard Venerable Bhaddiya Son of Kālīgodhā having gone to the jungle, having gone to the tree-root, having gone to an empty place, repeatedly utter these inspired utterances – “Oh happiness, oh happiness”! Having heard it occurred to them thus – “Friend, doubtlessly Venerable Bhaddiya Son of Kālīgodhā fares the holy-life

non-delightedly, previously as a house-holder he had kingly happiness, so recollecting that, having gone to the jungle, having gone to the tree-root, having gone to an empty place, he repeatedly utters these inspired utterances – ‘Oh happiness, oh happiness’!

Then many bhikkhus approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus – “Venerable Sir, Venerable Bhaddiya Son of Kālīgodhā having gone to the jungle, having gone to the tree-root, having gone to an empty place, repeatedly utters these inspired utterances – ‘Oh happiness, oh happiness’! Venerable Sir, doubtlessly Venerable Bhaddiya Son of Kālīgodhā fares the holy-life non-delightedly, previously as a house-holder he had kingly happiness, so recollecting that, having gone to the jungle, having gone to the tree-root, having gone to an empty place, he repeatedly utters these inspired utterances – ‘Oh happiness, oh happiness’ ”!

Then the Blessed One invited some bhikkhu – “Come bhikkhu, invite bhikkhu Bhaddiya in my name – ‘Teacher invites you, friend Bhaddiya’ ”.

“May it be so, Venerable Sir” saying thus that bhikkhu, having heard the Blessed One, approached where Venerable Bhaddiya Son of Kālīgodhā was; having approached he addressed Venerable Bhaddiya Son of Kālīgodhā thus – “Teacher invites you, friend Bhaddiya”. “May it be so, friend” saying thus Venerable Bhaddiya Son of Kālīgodhā, having heard that bhikkhu, approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Then the Blessed One addressed Venerable Bhaddiya Son of Kālīgodhā sitting on one side thus –

“Is it true, Bhaddiya, that having gone to the jungle, having gone to the tree-root, having gone to an empty place, you repeatedly utter these inspired utterances – ‘Oh happiness, oh happiness’! “That is so, Venerable Sir”.

“But, Bhaddiya, clearly seeing what reason, having gone to the jungle, having gone to the tree-root, having gone to an empty place, you repeatedly utter these inspired utterances – ‘Oh happiness, oh happiness’ ”? “Previously, Venerable Sir, while being a house-holder, while I was ruling, I was furnished protection inside the dwelling, I was furnished protection outside the dwelling, I was furnished protection inside the city, I was furnished protection outside the city, I was furnished protection inside the republic, I was furnished protection outside the republic. Venerable Sir, thus protected and guarded, I dwelt afraid, anxious, distrustful, and alarmed. But here now, Venerable Sir, having gone to the jungle, having gone to the tree-root, having gone to an empty place, being solitary, I am unafraid, unanxious, trustful, unalarmed, uninterested [in worldly affairs], pacified, living on what others give, dwelling with a mind like that of a free deer. Clearly seeing this reason, having gone to the jungle, having gone to the tree-root, having gone to an empty place, I repeatedly utter these inspired utterances – ‘Oh happiness, oh happiness’ ”! ³⁷

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T24 “Who internally has no anger,
Having overcome becoming and not becoming;
That one fearless, happy and sorrowless,
Even devā do not get to see such a one”. Tenth.

Mucalindavaggo dutiyo niṭṭhito. – Second Section on Mucalinda is finished.

Tassuddānaṃ –

Mucalindo rājā daṇḍena, sakkāro upāsakena ca;

Gabbhinī ekaputto ca, suppvāsā visākhā ca;

Kālīgodhāya bhaddiyoti.

Therefore said [contents] –

Mucalinda, kings, by stick, hospitality, lay-devotee too;

Pregnant, only-son too, Suppvāsā, Visākhā too;

Kālīgodhā Bhaddiya too.



3. NANDAVAGGO – SECTION ON NANDA

3.1 (21) *Kammavipākajasuttaṃ* – Kamma Results Sutta ³⁸

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññataro bhikkhu bhagavato avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya purāṇakammavipākajaṃ dukkhaṃ tibbaṃ kharaṃ kaṭukaṃ vedanaṃ adhivāsento sato sampajāno avihaññamāno.

Addasā kho bhagavā taṃ bhikkhuṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya purāṇakammavipākajaṃ dukkhaṃ tibbaṃ kharaṃ kaṭukaṃ vedanaṃ adhivāsentaṃ sataṃ sampajānaṃ avihaññamānaṃ.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V25 “*Sabbakammajahassa bhikkhuno,
Dhunamānassa pure kataṃ rajaṃ;
Amamassa ʘhitassa tādino,
Attho natthi jaṇaṃ lapetave*”ti. paṭhamam;

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, some bhikkhu sitting not far from the Blessed One, having crossed legs, having made upright body, was bearing the results of the former kammā – painful, intense, severe, bitter feelings – mindfully, seeing clearly, without getting oppressed.

Then the Blessed One saw that bhikkhu sitting not far, having crossed legs, having made upright body, bearing the results of the former kammā – painful, intense, severe, bitter feelings – mindfully, seeing clearly, without getting oppressed.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T25 “Abandoning all kammā the bhikkhu,
Shaking the previously done, the dust;
Unselfish steady the thus one,
Has no use prattling with people”. First.

3.2 (22) *Nandasuttaṃ* – *Nanda Sutta* ³⁹

Evam me sutam – ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā nando bhagavato bhātā mātucchāputto sambahulānaṃ bhikkhūnaṃ evamāroceti – “anabhirato ahaṃ, āvuso, brahmacariyaṃ carāmi; na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmi”ti.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca – “āyasmā, bhante, nando bhagavato bhātā mātucchāputto sambahulānaṃ bhikkhūnaṃ evamāroceti – ‘anabhirato ahaṃ, āvuso, brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmi’”ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tvaṃ, bhikkhu, mama vacanena nandaṃ bhikkhuṃ āmantehi – ‘satthā taṃ, āvuso nanda, āmanteti’”ti. “Evam, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā nando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ nandaṃ etadavoca – “satthā taṃ, āvuso nanda, āmanteti”ti.

“Evamāvuso”ti kho āyasmā nando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ nandaṃ bhagavā etadavoca –

“Saccaṃ kira tvaṃ, nanda, sambahulānaṃ bhikkhūnaṃ evamārocesi – ‘anabhirato ahaṃ, āvuso, brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmi’”ti? “Evam, bhante”ti.

“Kissa pana tvaṃ, nanda, anabhirato brahmacariyaṃ carasi, na sakkosi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāsi”ti? “Sākiyānī maṃ [mama (syā., aṭṭhakathā oloketabbā)], bhante, janapadakalyāṇī gharā nikkhamantassa

[*nikkhamantaṃ (aṭṭhakathāyaṃ pāṭhantaraṃ)*] upaḍḍhullikhitehi kesehi apaloketvā maṃ etadavoca – ‘tuvaṭaṃ kho, ayyaputta, āgaccheyyāsi’^{ti}. So kho ahaṃ, bhante, tamanussaramāno anabhirato brahmacariyaṃ carāmi, na sakkomi brahmacariyaṃ sandhāretuṃ, sikkhaṃ paccakkhāya hīnāyāvattissāmi^{ti}.

Atha kho bhagavā āyasmantaṃ nandaṃ bāhāyaṃ gahetvā – seyyathāpi nāma balavā puriso samīñjitaṃ [*sammiñjitaṃ (sī. syā. kaṃ. pī.)*] vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya [*sammiñjeyya (sī. syā. kaṃ. pī.)*], evameva – jetavane antarahito devesu tāvatimsesu pāturahosi.

Tena kho pana samayena pañcamattāni accharāsātāni sakkassa devānamindassa upaṭṭhānaṃ āgatāni honti kakuṭapādāni. Atha kho bhagavā āyasmantaṃ nandaṃ āmantesi – “passasi no tovaṃ, nanda, imāni pañca accharāsātāni kakuṭapādāni^{ti}? “Evaṃ, bhante^{ti}.

“Taṃ kiṃ maññasi, nanda, katamā nu kho abhirūpatarā vā dassanīyatarā vā pāsādikatarā vā, sākiyānī vā janapadakalyāṇī, imāni vā pañca accharāsātāni kakuṭapādāni^{ti}? “Seyyathāpi, bhante, paluṭṭhamakkaṭṭi kaṇṇanāsacchinṇā, evameva kho, bhante, sākiyānī janapadakalyāṇī imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkhyampi [*saṅkhampi (sī.)*] nopeti kalabhāgampi nopeti upanidhimpī nopeti. Atha kho imāni pañca accharāsātāni abhirūpatarāni ceva dassanīyatarāni ca pāsādikatarāni cā^{ti}.

“Abhirama, nanda, abhirama, nanda! Ahaṃ te pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādāna^{nti}.

“Sace me, bhante, bhagavā pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ, abhiramissāmahaṃ, bhante, bhagavati brahmacariye^{ti} [*bhagavā brahmacariyeti (syā. pī.), bhagavā brahmacariyanti (ka.)*].

Atha kho bhagavā āyasmantaṃ nandaṃ bāhāyaṃ gahetvā – seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya, evameva – devesu tāvatimsesu antarahito jetavane pāturahosi.

Assosuṃ kho bhikkhū – “āyasmā kira nando bhagavato bhātā mātucchāputto accharānaṃ hetu brahmacariyaṃ carati; bhagavā kirassa pāṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādāna^{nti}.

Atha kho āyasmato nandassa sahāyakā bhikkhū āyasmantaṃ nandaṃ bhatakaṇḍādena ca upakkitakāṇḍādena ca samudācaranti – “bhatako kirāyasmā nando upakkitako kirāyasmā nando accharānaṃ hetu brahmacariyaṃ carati; bhagavā kirassa paṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādāna”nti.

Atha kho āyasmā nando sahāyakānaṃ bhikkhūnaṃ bhatakaṇḍādena ca upakkitakāṇḍādena ca aṭṭhiyamāno harāyamāno jigucchamāno eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi. “Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi. Aññatāro kho pañāyasmā nando arahataṃ ahoṣi.

Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʃhitā kho sā devatā bhagavantaṃ etadavoca – “āyasmā, bhante, nando bhagavato bhātā mātucchāputto āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti. Bhagavatopi kho ñāṇaṃ udapādi – “nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

Atha kho āyasmā nando tassā rattiyaṃ accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā nando bhagavantaṃ etadavoca – “yaṃ me, bhante, bhagavā paṭibhogo pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ, muñcāmahaṃ, bhante, bhagavantaṃ etasmā paṭissavā”ti. “Mayāpi kho toaṃ, nanda [kho te nanda (sī. syā. pī.), kho nanda (ka.)], cetasā ceto paricca vidito – ‘nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī’ti. Devatāpi me etamattthaṃ ārocesi – ‘āyasmā, bhante, nando bhagavato bhātā mātucchāputto āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā

*upasampajja viharatī'ti. Yadeva kho te, nanda, anupādāya
āsavehi cittaṃ vimuttaṃ, athāhaṃ mutto etasmā paṭissavā'ti.*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V26 *“Yassa nittiṇṇo paṅko,
Maddito kāmakaṇṭako;
Mohakkhayaṃ anuppatto,
Sukhadukkesu na vedhatī sa bhikkhū”ti. dutiyaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika's Monastery, Jeta's Forest. At that time, Venerable Nanda the brother, mother's sister's son, of the Blessed One had informed many bhikkhus thus – “Friend, I fare the holy-life non-delightedly; I am not capable of bearing the holy-life, repudiating the training I will live the low-life [of a house-holder]”.⁴⁰

Then some bhikkhu approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting down on one side he addressed the Blessed One thus – “Venerable Sir, Venerable Nanda the brother, mother's sister's son, of the Blessed One has informed many bhikkhus thus – “Friend, I fare the holy-life non-delightedly; I am not capable of bearing the holy-life, repudiating the training I will live the low-life [of a house-holder]”.

Then the Blessed One invited some bhikkhu – “Come, bhikkhu, in my name invite bhikkhu Nanda – “Teacher invites you, friend Nanda’ “. “May it be so, Venerable Sir” saying thus that bhikkhu, having heard the Blessed One, approached where Venerable Nanda was; having approached he addressed Venerable Nanda thus – “Teacher invites you, friend Nanda”.

“May it be so, friend” saying thus Venerable Nanda, having heard that bhikkhu, approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Then the Blessed One addressed Venerable Nanda sitting on one side thus –

“Is it true, Nanda, that you have informed many bhikkhus thus – “Friend, I fare the holy-life non-delightedly; I am not capable of bearing the holy-life, repudiating the training I will live the low-life [of a house-holder]”? “That is so, Venerable Sir”.

“Nanda, but why are you faring the holy-life non-delightedly; not capable of bearing the holy-life, repudiating the training to live the low-life [of a house-holder]”? “Venerable Sir, when I was going-forth, the Sākiyan woman Janapadakalyāṇī with partly-combed hair, taking my leave addressed me thus – ‘Return quickly, young master’. Venerable Sir, recollecting that [scene and her], I fare the holy-life non-delightedly; I am not capable of bearing the holy-life, repudiating the training I will live the low-life [of a house-holder]”. ⁴¹

Then the Blessed One, holding Venerable Nanda by arm – just as if a strong man would quickly open the closed arm, or close the open arm, like that – disappeared from Jeta’s Forest and reappeared in the Tāvatiṃsa heaven.

At that time, five hundred dove-footed Apsarā had come to attend on Sakka, the devā-king. Then the Blessed One invited Venerable Nanda – “Nanda, do you see these five hundred dove-footed Apsarā”? “That is so, Venerable Sir”.

“Nanda, What do you think, who is more beautiful, better-looking, more gracious; the Sākiyan woman Janapadakalyāṇī or these five hundred dove-footed Apsarā”? “Venerable Sir, compared to these five hundred Apsarā, the Sākiyan woman Janapadakalyāṇī is just like a singed and burnt female monkey with ear and nose cut-off; there is no reckoning, not even a fraction, there is no comparison. Indeed, these five hundred Apsarā are more beautiful, better-looking, and more gracious”.

“Delight, Nanda, delight, Nanda! I am your guarantor for gaining [these] five hundred dove-footed Apsarā”.

“Venerable Sir, if the Blessed One is my guarantor for gaining [these] five hundred dove-footed Apsarā, I will delight in the holy-life of the Blessed One, Venerable Sir”. ⁴²

Then the Blessed One, holding Venerable Nanda by arm – just as if a strong man would quickly open the closed arm, or close the open arm, like that – disappeared from the Tāvatiṃsa heaven and reappeared in Jeta’s Forest.

Then the bhikkhus heard – “It is said, Venerable Nanda the brother, mother’s sister’s son, of the Blessed One, is faring the holy-life for the sake of Apsarā; the Blessed One is said to be [his] guarantor for gaining five hundred dove-footed Apsarā”.

Then the companion bhikkhus of Venerable Nanda treated him like a servant or a hireling – “Venerable Nanda is said to be a servant, Venerable Nanda is said to be a hireling, faring the holy-life for the sake of Apsarā; the Blessed One is said to be [his] guarantor for gaining five hundred dove-footed Apsarā”.

Then Venerable Nanda, distressed, ashamed, and disgusted at being called a servant and a hireling by his companion bhikkhus, dwelt solitary, remote, heedful, ardent, and resolute, and in no long time – the reason for which sons of reputable families completely go forth from home to homelessness for that unsurpassed [goal] – reached the end of faring the holy-life, having self-realized the higher knowledges in this world, and dwelt appeased. He fully knew “Ended is birth, holy-life has been lived, what had to be done is done, there is no more hereafter”. Then Venerable Nanda became one of the Arahants. ⁴³

Then when the night had advanced, some devatā of excellent complexion, lighting-up the entire Jeta’s Forest approached where the Blessed One was; having approached and greeted the Blessed One, she stood on one side. Standing on one side that devatā addressed the Blessed One thus – “Venerable Sir, Venerable Nanda the brother, mother’s sister’s son, of the Blessed One, with the ending of taints, taintless with a fully-freed mind, fully-freed by wisdom in this world, having self-realized the higher knowledges, dwells appeased”. The understanding also arose in the Blessed One – “Nanda, with the ending of taints, taintless with a fully-freed mind, fully-freed by wisdom in this world, having self-realized the higher knowledges, dwells appeased”.

Then Venerable Nanda, when that night was ending, approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side Venerable Nanda addressed the Blessed One thus – “Venerable Sir, you became my guarantor for gaining five hundred dove-footed Apsarā, Venerable Sir, I free the Blessed One from that promise”. “I too, Nanda, having completely understood your mind with my mind, know – ‘Nanda, with the ending of taints, taintless with a fully-freed mind, fully-freed by wisdom in this world, having self-realized the higher knowledges, dwells appeased’. Devatā too have informed me thus – ‘Venerable Sir, Venerable Nanda the brother, mother’s sister’s son, of the Blessed One, with the ending of taints, taintless with a fully-freed mind, fully-freed by wisdom in this world, having self-realized the higher knowledges, dwells appeased’. As soon as your mind was fully-freed by non-clinging to the taints, I was freed from this promise”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T26 “One who has crossed-over the mud,
Trampled the thorn of sensual pleasures;
Reached the end of delusion,
That bhikkhu doesn’t tremble by happiness or by
suffering”. Second.

3.3 (23) *Yasojasuttaṃ* – *Yasoja Sutta* ⁴⁴

Evam me sutam – ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena yasojappamukhāni pañcamattāni bhikkhusatāni sāvatthiṃ anupattāni honti bhagavantaṃ dassanāya. Tedha kho āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā [uccāsaddamahāsaddā (ka.)] ahesuṃ.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “ke panete, ānanda, uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope”ti? “Etāni, bhante, yasojappamukhāni pañcamattāni bhikkhusatāni sāvatthiṃ anupattāni bhagavantaṃ dassanāya. Tete āgantukā

bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisamayamānā uccāsaddā mahāsaddā”ti. “Tenahānanda, mama vacanena te bhikkhū āmantehi – ‘satthā āyasmante āmanteti’”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “satthā āyasmante āmanteti”ti. “Evaṃāvuso”ti kho te bhikkhū āyasmato ānandassa paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca –

“Kiṃ nu tumhe, bhikkhave, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope”ti? Evaṃ vutte, āyasmā yasojo bhagavantaṃ etadavoca – “imāni, bhante, pañcamattāni bhikkhusatāni sāvattihiṃ anuppattāni bhagavantaṃ dassanāya. Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisamayamānā uccāsaddā mahāsaddā”ti. “Gacchatha, bhikkhave, pañāmeme vo [\[vo pañāmeme \(sabbattha\) ma. ni. 2.157 passitabbam\]](#); na vo mama santike vatthabba”nti.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā [\[paṭisaṃsāmetvā \(syā.\)\]](#) pattacīvaramādāya yena vajjī tena cārikaṃ pakkamiṃsu. Vajjīsu anupubbena cārikaṃ caramānā yena vaggumudā nadī tenupasaṅkamiṃsu; upasaṅkamitvā vaggumudāya nadiyā tīre paṇṇakuṭīyo karitvā vassaṃ upagacchiṃsu.

Atha kho āyasmā yasojo vassūpagato [\[vassūpagate \(ka.\)\]](#) bhikkhū āmantesi – “bhagavatā mayaṃ, āvuso, pañamitā atthakāmena hitesinā, anukampakena anukampaṃ upādāya. Handa mayaṃ, āvuso, tathā vihāraṃ kappema yathā no viharataṃ bhagavā attamano assā”ti. “Evaṃāvuso”ti kho te bhikkhū āyasmato yasojassa paccassosum. Atha kho te bhikkhū vūpakaṭṭhā appamattā ātāpino pahitattā viharantā tenevantaravassena sabbeva tisso vijjā sacchākaṃsu.

Atha kho bhagavā sāvattiyaṃ yathābhirantaṃ viharitvā yena vesālī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena vesālī tadavasari. Tatra sudaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

Atha kho bhagavā vaggumudātīriyānaṃ bhikkhūnaṃ cetasā ceto paricca manasi karitvā āyasmantaṃ ānandaṃ āmantesi – “ālokaḷātā vīya me, ānanda, esā disā, obhāsajātā vīya me, ānanda, esā disā; yassaṃ disāyaṃ [yāyaṃ (ka.)] vaggumudātīriyā bhikkhū viharanti. Gantaṃ appaṭikūlāsi me manasi kātuṃ. Paṇeḷeyyāsi tvaṃ, ānanda, vaggumudātīriyānaṃ bhikkhūnaṃ santike dūtaṃ – ‘satthā āyasmante āmanteti, satthā āyasmantānaṃ dassanakāmo’”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yena aññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ etadavoca – “ehi tvaṃ, āvuso, yena vaggumudātīriyā bhikkhū tenupasaṅkama; upasaṅkamitvā vaggumudātīriye bhikkhū evaṃ vadehi – ‘satthā āyasmante āmanteti, satthā āyasmantānaṃ dassanakāmo’”ti.

“Evamāvuso”ti kho so bhikkhu āyasmato ānandassa paṭissutvā – seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya, evameva – mahāvane kūṭāgārasālāyaṃ antarahito vaggumudāya nadiyā tīre tesāṃ bhikkhūnaṃ purato pāturahosi. Atha kho so bhikkhu vaggumudātīriye bhikkhū etadavoca – “satthā āyasmante āmanteti, satthā āyasmantānaṃ dassanakāmo”ti.

“Evamāvuso”ti kho te bhikkhū tassa bhikkhuno paṭissutvā senāsanaṃ saṃsāmetvā pattacīvaramādāya – seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya, evameva – vaggumudāya nadiyā tīre antarahitā mahāvane kūṭāgārasālāyaṃ bhagavato sammukhe pāturahesuṃ. Tena kho pana samayena bhagavā āneñjena samādhinā nisinno hoti. Atha kho tesāṃ bhikkhūnaṃ etadahosi – “katamena nu kho bhagavā vihārena etarahi viharatī”ti? Atha kho tesāṃ bhikkhūnaṃ etadahosi – “āneñjena kho bhagavā vihārena etarahi viharatī”ti. Sabbeva āneñjasamādhinā nisīdiṃsu.

Atha kho āyasmā ānando abhikkantāya rattiyā, nikkhante paṭhame yāme, utṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ [cīvaram (sabbattha)] karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – “abhikkantā, bhante, ratti; nikkhanto paṭhamo yāmo; ciranisinnā āgantukā bhikkhū; paṭisammodatu, bhante, bhagavā āgantukehi bhikkhūhī”ti. Evaṃ vutte, bhagavā tuṇhī ahoṣi.

Dutiyampi kho āyasmā ānando abhikkantāya rattiyā, nikkhante majjhime yāme, uṭṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantaṃ etada voca – “abhikkantā, bhante, ratti; nikkhanto majjhimo yāmo; ciraṇisinnā āgantukā bhikkhū; paṭisammodatu, bhante, bhagavā āgantukehi bhikkhūhī”ti. Dutiyampi kho bhagavā tuṇhī ahoṣi.

Tatīyampi kho āyasmā ānando abhikkantāya rattiyā, nikkhante pacchime yāme, uddhaste aruṇe, nandimukhiyā rattiyā uṭṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantaṃ etada voca – “abhikkantā, bhante, ratti; nikkhanto pacchimo yāmo; uddhasto aruṇo; nandimukhī ratti; ciraṇisinnā āgantukā bhikkhū; paṭisammodatu, bhante, bhagavā, āgantukehi bhikkhūhī”ti.

Atha kho bhagavā tamhā samādhimhā vuṭṭhahitvā āyasmantaṃ ānandaṃ āmantesi – “sace kho tvaṃ, ānanda, jāneyyāsi ettakampi te nappaṭibhāseyya [nappaṭibheyya (?)]. Ahañca, ānanda, imāni ca pañca bhikkhusatāni sabbeva āneñjasamādhinaṃ nisīdimhā”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V27 *“Yassa jito kāmakaṇṭako,
Akkoso ca vadho ca bandhanañca;
Pabbatova [pabbato viya (sī. syā. pī.)] so ṭhito anejo,
Sukhadukkhesu na vedhatī sa bhikkhū”ti. tatīyaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvattī in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, five hundred bhikkhus headed by Yasoja had reached Sāvattī to see the Blessed One. There the newly-arrived bhikkhus were greeting the resident bhikkhus, preparing the residences, putting away bowl-and-robles, creating a pandemonium and uproar.

Then the Blessed One invited Venerable Ānanda – “Ānanda, what is this pandemonium and uproar like fishermen at the fish market”? “Venerable Sir, five hundred bhikkhus headed by Yasoja have reached Sāvattī to see the Blessed One. These newly-arrived bhikkhus are greeting the resident bhikkhus, preparing the residences, putting away bowl-

and-robres, creating a pandemonium and uproar". "Then, Ānanda, in my name invite those bhikkhus – "Teacher invites the Venerable Ones' ".

"May it be so, Venerable Sir" saying thus Venerable Ānanda, having heard the Blessed One, approached where those bhikkhus were; having approached he addressed those bhikkhus thus – "Teacher invites the Venerable Ones".

"May it be so, friend" saying thus those bhikkhus, having heard Venerable Ānanda, approached where the Blessed One was, having approached and greeted the Blessed One, they sat down on one side. Then the Blessed One addressed those bhikkhus sitting on one side thus –

"Why were you bhikkhus, creating a pandemonium and uproar like fishermen at the fish market"? Spoken to thus, Venerable Yasoja addressed the Blessed One thus – "These five hundred bhikkhus have reached Sāvatti to see the Blessed One. These newly-arrived bhikkhus were greeting the resident bhikkhus, preparing the residences, putting away bowl-and-robres, creating a pandemonium and uproar". "Go away, bhikkhus, I dismiss you, you should not dwell near me".

"May it be so, Venerable Sir" saying thus those bhikkhus, having heard the Blessed One, rising up from the seat, having greeted and circumambulated the Blessed One, after tidying up the residences, taking bowl-and-robres, left for the Vajjian Federation. In the Vajjian Federation, walking gradually they approached where the Vaggumudā river was; having approached and having made leaf-huts on the Vaggumudā riverbank, they entered the rains-residence.

Then Venerable Yasoja invited the bhikkhus who had entered the rains-residence – "Friends, the Blessed One dismissed us, wishing for our benefit and our well-being, compassionate, arousing compassion for us. Friends, let us dwell in a suitable way which would delight the Blessed One". "May it be so, friend" said those bhikkhus having heard Venerable Yasoja. Then those bhikkhus dwelt remote, heedful, ardent, and resolute, and in that rains-residence itself, all of them realized the three knowledges. ⁴⁵

Then the Blessed One, having dwelt in Sāvattṭhi as desired, left for Vesālī. Walking gradually he arrived at Vesālī. There the Blessed One dwelt in Vesālī in Kūṭāgārasālā, Great Forest.

Then the Blessed One, having completely understood and recollected the minds of the bhikkhus of the Vaggumudā riverbank with his mind, invited Venerable Ānanda – “Luminous is this direction, Ānanda, lustrous is this direction, Ānanda; the direction in which bhikkhus of the Vaggumudā riverbank are dwelling. My mind has become agreeable. Ānanda, dispatch a messenger to the bhikkhus of the Vaggumudā riverbank – ‘Teacher invites the Venerable Ones, Teacher is desirous to see the Venerable Ones’ ”.

“May it be so, Venerable Sir” saying thus Venerable Ānanda, having heard the Blessed One, approached where some bhikkhu was; having approached he addressed that bhikkhu thus – “Come friend, approach where the bhikkhus of the Vaggumudā riverbank are, having approached tell the bhikkhus of the Vaggumudā riverbank thus – ‘Teacher invites the Venerable Ones, Teacher is desirous to see the Venerable Ones’ ”.

“May it be so, friend” saying thus that bhikkhu, having heard the Venerable Ānanda – just as if a strong man would quickly open the closed arm, or close the open arm, like that – disappeared from Kūṭāgārasālā, Great Forest and reappeared in front of the bhikkhus on the Vaggumudā riverbank. Then that bhikkhu addressed the bhikkhus of the Vaggumudā riverbank thus – “Teacher invites the Venerable Ones, Teacher is desirous to see the Venerable Ones”.

“May it be so, friend” saying thus those bhikkhus, having heard that bhikkhu, tidying up the residences, taking bowl-and-robles – just as if a strong man would quickly open the closed arm, or close the open arm, like that – disappeared from the Vaggumudā riverbank and reappeared in Kūṭāgārasālā, Great Forest in presence of the Blessed One. At that time, the Blessed One was in the imperturbable concentration. Then it occurred to those bhikkhus thus – “In what dwelling is the Blessed One dwelling now”? Then

it occurred to those bhikkhus thus – “The Blessed One is dwelling in the imperturbable dwelling now”. All of them sat down in the imperturbable concentration.

Then Venerable Ānanda, when the night had advanced, at the end of the first watch, rising up from the seat, with the robe covering one shoulder, bowing where the Blessed One was, addressed the Blessed One thus – “Venerable Sir, the night has advanced; the first watch has ended; the newly-arrived bhikkhus have been sitting for a long time; Venerable Sir, may the Blessed One greet the newly-arrived bhikkhus”. Spoken to thus, the Blessed One was silent.

Second time too Venerable Ānanda, when the night had advanced, at the end of the middle watch, rising up from the seat, with the robe covering one shoulder, bowing where the Blessed One was, addressed the Blessed One thus – “Venerable Sir, the night has advanced; the middle watch has ended; the newly-arrived bhikkhus have been sitting for a long time; Venerable Sir, may the Blessed One greet the newly-arrived bhikkhus”. Second time too, the Blessed One was silent.

Third time too Venerable Ānanda, when the night had advanced, at the end of the last watch, while the sun was rising, at the dawn time, rising up from the seat, with the robe covering one shoulder, bowing where the Blessed One was, addressed the Blessed One thus – “Venerable Sir, the night has advanced; the last watch has ended; sun is rising; it’s dawn time; the newly-arrived bhikkhus have been sitting for a long time; Venerable Sir, may the Blessed One greet the newly-arrived bhikkhus”. ⁴⁶

Then the Blessed One having emerged from that concentration, invited Venerable Ānanda – “Ānanda, if you knew then you would not have spoken thus. I and all of these five hundred bhikkhus were sitting in the imperturbable concentration”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T27 “One who has won the thorn of sensual pleasures,
 Reviling and the assassins and the ties too;
 One standing like a mountain, imperturbable,
 That bhikkhu doesn’t tremble by happiness or
 suffering”. Third.

3.4 (24) *Sāriputtasuttaṃ* – *Sāriputta (Son of Sāri) Sutta* ⁴⁷

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā sāriputto bhagavato avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satipaṇṇāpetaṃ. Addasā kho bhagavā āyasmantaṃ sāriputtaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satipaṇṇāpetaṃ.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V28 “*Yathāpi pabbato selo, acaḷo suppatiṭṭhito;
 Evaṃ mohakkhayaṃ bhikkhu, pabbatova na vedhati*”ti.
catutthaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvattī in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Sāriputta was sitting not far from the Blessed One, having crossed legs, having made upright body, having established mindfulness in forefront. The Blessed One saw Venerable Sāriputta sitting not far, having crossed legs, having made upright body, having established mindfulness in forefront.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T28 “Like a rock mountain, immovable and well-established;
 Thus with the ending of delusion a bhikkhu, doesn’t tremble like a mountain”. Fourth.

3.5 (25) *Mahāmoggallānasuttaṃ* – *Mahāmoggallāna (Moggallāna the Great) Sutta* ⁴⁸

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati

jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinnō hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya kāyagatāya satiyā ajjhattaṃ sūpaṭṭhitāya. Addasā kho bhagavā āyasmantaṃ mahāmoggallānaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya kāyagatāya satiyā ajjhattaṃ sūpaṭṭhitāya.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V29 “*Sati kāyagatā upaṭṭhitā,
Chasu phassāyatanesu saṃvuto;
Satataṃ bhikkhu samāhito,
Jaṇṇā nibbānamattano*”ti. pañcamaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Mahāmoggallāna was sitting not far from the Blessed One, having crossed legs, having made upright body, having internally well-established mindfulness directed to body. The Blessed One saw Venerable Mahāmoggallāna sitting not far, having crossed legs, having made upright body, having internally well-established mindfulness directed to body.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T29 “Establishing mindfulness directed to body,
Restraining the six contact sense-bases;
The bhikkhu always guarded,
Knows his own Nibbāna”. Fifth.

3.6 (26) *Pilindavacchasuttaṃ* – Pilindavaccha (Pilinda of Vaccha Clan) Sutta ⁴⁹

Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā pilindavaccho [pilindivaccho (sī.)] bhikkhū vasalavādena samudācarati. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “āyasmā, bhante, pilindavaccho bhikkhū vasalavādena samudācarati”ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tovaṃ, bhikkhu, mama vacanena pilindavacchaṃ bhikkhuṃ āmantehi – ‘satthā taṃ, āvuso pilindavaccha [vaccha (syā.)], āmanteti”’ti. “Evaṃ, bhante”’ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā pilindavaccho tenupasaṅkami; upasaṅkamitvā āyasmantaṃ pilindavacchaṃ etadavoca – “satthā taṃ, āvuso pilindavaccha, āmanteti”’ti.

“Evamāvuso”’ti kho āyasmā pilindavaccho tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ pilindavacchaṃ bhagavā etadavoca – “saccaṃ kira tovaṃ, vaccha, bhikkhū vasalavādena samudācarasī”’ti? “Evaṃ, bhante”’ti.

Atha kho bhagavā āyasmato pilindavacchassa pubbenivāsaṃ manasi karitvā bhikkhū āmantesi – “mā kho tumhe, bhikkhave, vacchassa bhikkhuno ujjhāyittha. Na, bhikkhave, vaccho dosantaro bhikkhū vasalavādena samudācarati. Vacchassa, bhikkhave, bhikkhuno pañca jātisatāni abbokiṇṇāni brāhmaṇakule paccājātāni. So tassa vasalavādo dīgharattaṃ samudāciṇṇo [ajjhāciṇṇo (syā. pī. ka. aṭṭhakathāyaṃ pāṭhantaram)]. Tenāyaṃ vaccho bhikkhū vasalavādena samudācarati”’ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V30 *“Yamhī na māyā vasatī na māno,
Yo vītalobho amamo nirāso;
Panunṇakodho [paṇunnakodho (pī.)] abhinibbutatto,
So brāhmaṇo so samaṇo sa bhikkhū”’ti. chaṭṭhaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Rājagaha in Squirrels Sanctuary, Bamboo Forest. At that time Venerable Pilindavaccha was calling bhikkhus untouchables. Then many bhikkhus approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus – “Venerable Sir, Venerable Pilindavaccha calls bhikkhus untouchables”.

Then the Blessed One invited some bhikkhu – “Come, bhikkhu, in my name invite bhikkhu Pilindavaccha –

“Teacher invites you, friend Pilindavaccha’ “. “May it be so, Venerable Sir” saying thus that bhikkhu, having heard the Blessed One, approached where Venerable Pilindavaccha was; having approached he addressed Venerable Pilindavaccha thus – “Teacher invites you, friend Pilindavaccha”.

“May it be so, friend” saying thus Venerable Pilindavaccha, having heard that bhikkhu, approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Then the Blessed One addressed Venerable Pilindavaccha sitting on one side thus – “Is it true, Vaccha, that you call bhikkhus untouchables”? “That is so, Venerable Sir”.

Then the Blessed One, having recollected the previous abodes of Venerable Pilindavaccha invited the bhikkhus – “Bhikkhus, don’t be offended by Vaccha bhikkhu. Bhikkhus, Vaccha is not calling bhikkhus untouchables because of hatred. Bhikkhus, for the previous five-hundred lives Vaccha bhikkhu was born uninterruptedly in brāhmaṇa families. He had the habit of calling [others] untouchables for long time. Because of that Vaccha calls bhikkhus untouchables”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T30 “He who has no deceit and no conceit,
One greedless, unselfish, unelated;
Angerless and fully liberated,
He is a brāhmaṇa, a renunciate, a bhikkhu”. Sixth.

3.7 (27) *Sakkudānasuttaṃ* – Inspired Utterance of Sakka Sutta⁵⁰

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahākassapo pippaliguḥāyaṃ viharati, sattāhaṃ ekapallaṅkena nisinno hoti aññataraṃ [nisinno aññataraṃ (syā. ka.)] samādhimā samāpajjitvā. Atha kho āyasmā mahākassapo tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsi. Atha kho āyasmato mahākassapassa tamhā samādhimhā vuṭṭhitassa etadahosi – “yaṃnūnāhaṃ rājagahaṃ piṇḍāya paviseyya”nti.

Tena kho pana samayena pañcamattāni devatāsātāni ussukkaṃ āpannāni honti āyasmato mahākassapassa piṇḍapātapaṭilābhāya. Atha kho āyasmā mahākassapo tāni pañcamattāni devatāsātāni paṭikkhipitvā pubbaṇhasamayam nivāsetvā pattacīvaramādhāya rājagaham piṇḍāya pāvīsi.

Tena kho pana samayena sakko devānamindo āyasmato mahākassapassa piṇḍapātaṃ dātukāmo hoti. Pesakāravaṇṇaṃ abhinimminivā tantaṃ vināti. Sujā [sujātā (syā. pī. ka.)] asurakaññā tasaram pūreti. Atha kho āyasmā mahākassapo rājagahe sapadānaṃ piṇḍāya caramāno yena sakkassa devānamindassa nivesanaṃ tenupasaṅkami. Addasā kho sakko devānamindo āyasmantaṃ mahākassapaṃ dūratova āgacchantaṃ. Disvāna gharā nikkhamitvā paccugantvā hatthato pattaṃ gahetvā gharaṃ pavisitvā [pavisetvā (ka.)] ghaṭiyā odanaṃ uddharitvā pattaṃ pūretvā āyasmato mahākassapassa adāsi. So ahosi piṇḍapāto anekasūpo anekabyañjano anekarasabyañjano [anekasūparasabyañjano (sī. pī.)]. Atha kho āyasmato mahākassapassa etadahosi – “ko nu kho ayaṃ satto yassāyaṃ evarūpo iddhānubhāvo”ti? Atha kho āyasmato mahākassapassa etadahosi – “sakko kho ayaṃ devānamindo”ti. Iti veditvā sakkam devānamindaṃ etadavoca – “kataṃ kho te idaṃ, kosiya; mā [māssu (sī. syā.)] punapi evarūpamakāsi”ti. “Amhākampi, bhante kassapa, puññena attho; amhākampi puññena karaṇīya”nti.

Atha kho sakko devānamindo āyasmantaṃ mahākassapaṃ abhivādetvā padakkhiṇaṃ katvā vehāsaṃ abbhuggantvā ākāse antalikkhe tikkhattuṃ udānaṃ udānesi – “aho dānaṃ paramadānaṃ [paramaṃ dānaṃ (pī. ka.)] kassape suppatiṭṭhitaṃ! Aho dānaṃ paramadānaṃ kassape suppatiṭṭhitaṃ!! Aho dānaṃ paramadānaṃ kassape suppatiṭṭhita”nti!!! Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya sakkassa devānamindassa vehāsaṃ abbhuggantvā ākāse antalikkhe tikkhattuṃ udānaṃ udānentassa – “aho dānaṃ paramadānaṃ kassape suppatiṭṭhitaṃ! Aho dānaṃ paramadānaṃ kassape suppatiṭṭhitaṃ!! Aho dānaṃ paramadānaṃ kassape suppatiṭṭhita”nti!!!

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V31 *“Piṇḍapātikassa bhikkhuno,
 Attabharassa anaññaposino;
 Devā pihayanti tādino,
 Upasantassa sadā satīmato”ti. sattamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Rājagaha in Squirrels Sanctuary, Bamboo Forest. At that time Venerable Mahākassapa was dwelling in the Pippali Cave, sitting cross-legged for seven days, having entered upon some concentration. Then, at the end of seven days, Venerable Mahākassapa emerged from that concentration. Then having emerged from that concentration, it occurred to Venerable Mahākassapa thus – “Why don’t I enter Rājagaha for the alms-round”? ⁵¹

At that time five-hundred devatā were eager and willing to provide alms-food to Venerable Mahākassapa. Then Venerable Mahākassapa, leaving those five-hundred devatā, having dressed and taking his alms-bowl and robe in the morning, entered Rājagaha for the alms-round. ⁵²

At that time Sakka, the devā-king, was desirous of giving alms to Venerable Mahākassapa. Having made the form of a weaver he was weaving at the loom. Sujā the Asura-maiden was feeding the weaving shuttle. Then while Venerable Mahākassapa was faring the alms-round in Rājagaha bypassing no donors, he approached where the residence of Sakka, the devā-king, was. Sakka, the devā-king, saw Venerable Mahākassapa coming from far. Having seen, he left the house to go out to meet him, holding his [Venerable Mahākassapa’s] bowl in hand, entered the house and taking the rice from the pot he filled-up the bowl and gave it to Venerable Mahākassapa. That alms-food had many condiments, many food-items, many different tastes. Then it occurred to Venerable Mahākassapa thus – “Who is this being with such power [to give such great food]”? Then it occurred to Venerable Mahākassapa thus – “This is Sakka, the devā-king”. Having known this, [he] addressed Sakka, the devā-king, thus – “What have you done, Kosiya; don’t do like this again”. “Venerable Sir Kassapa, we are also desirous of merits; we also want to do meritorious actions”.

Then Sakka, the devā-king, having greeted and circumambulated Venerable Mahākassapa; having risen up in the sky, in the space, three times uttered this inspired utterance – “Oh the giving, the highest giving to Kassapa is well-established! Oh the giving, the highest giving to Kassapa is well-established!! Oh the giving, the highest giving to Kassapa is well-established”!!! The Blessed One heard with divine ear, purified and transcending human [ear], Sakka the devā-king’s three inspired utterances after having risen up in the sky, in the space – “Oh the giving, the highest giving to Kassapa is well-established! Oh the giving, the highest giving to Kassapa is well-established!! Oh the giving, the highest giving to Kassapa is well-established”!!!

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T31 “The bhikkhu faring the alms-round,
Supporting self, one without dependents;
Is envied by the devā, the thus one,
Always appeased and mindful”. Seventh.

3.8 (28) *Piṇḍapātikasuttaṃ* – Alms-Round Farer Sutta ⁵³

Evam me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ karerimaṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi –

“Piṇḍapātiko, āvuso, bhikkhu piṇḍāya caranto labhati kālena kālaṃ manāpika cakkhunā rūpe passituṃ, labhati kālena kālaṃ manāpika sotena sadde sotuṃ, labhati kālena kālaṃ manāpika ghānena gandhe ghāyituṃ, labhati kālena kālaṃ manāpika jivhāya rase sāyituṃ, labhati kālena kālaṃ manāpika kāyena phoṭṭhabbe phusituṃ. Piṇḍapātiko, āvuso, bhikkhu sakkato garukato mānito pūjito apacito piṇḍāya carati. Handāvuso, mayampi piṇḍapātikā homa. Mayampi lacchāma kālena kālaṃ manāpika cakkhunā rūpe passituṃ, mayampi lacchāma kālena kālaṃ manāpika sotena sadde sotuṃ, mayampi lacchāma kālena kālaṃ manāpika ghānena gandhe ghāyituṃ, mayampi lacchāma kālena kālaṃ manāpika jivhāya rase sāyituṃ, mayampi lacchāma kālena kālaṃ manāpika kāyena phoṭṭhabbe phusituṃ; mayampi

*sakkatā garukatā mānitā pūjitā apacitā piṇḍāya carissāmā”ti.
Ayañcarahi tesam bhikkhūnam antarākathā hoti vippakatā.*

*Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena
karerimaṇḍalamālo tenupasaṅkami; upasaṅkamitvā paññatte
āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāya
nuttha, bhikkhave, etarahi kathāya sannisinā, kā ca pana vo
antarākathā vippakatā”ti?*

*“Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātaṇṭikāntānam
karerimaṇḍalamāle sannisinānam sannipatitānam
ayamantarākathā udapādi –*

*‘Piṇḍapātiko, āvuso, bhikkhu piṇḍāya caranto labhati kālena
kālam manāpikē cakkhunā rūpe passitum, labhati kālena kālam
manāpikē sotena sadde sotum, labhati kālena kālam manāpikē
ghānena gandhe ghāyitum, labhati kālena kālam manāpikē
jīvhāya rase sāyitum, labhati kālena kālam manāpikē kāyena
phoṭṭhabbe phusitum. Piṇḍapātiko, āvuso, bhikkhu sakkato
garukato mānito pūjito apacito piṇḍāya carati. Handāvuso,
mayampi piṇḍapātikā homa. Mayampi lacchāma kālena kālam
manāpikē cakkhunā rūpe passitum ... pe ... kāyena phoṭṭhabbe
phusitum. Mayampi sakkatā garukatā mānitā pūjitā apacitā
piṇḍāya carissāmā’ti. Ayaṃ kho no, bhante, antarākathā
vippakatā, atha bhagavā anuppatto”ti.*

*“Na khvetaṃ, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānam
saddhā agārasmā anagāriyaṃ pabbajitānam yaṃ tumhe
evārūpiṃ kathaṃ katheyyātha. Sannipatitānam vo, bhikkhave,
dvayaṃ karaṇīyaṃ – dhammī vā kathā ariyo vā tuṇhībhāvo”ti.*

*Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V32 *“Piṇḍapātikassa bhikkhuno,
Attabharassa anaññaposino;
Devā pihayanti tādino,
No ce saddasilokanissito”ti. aṭṭhamam;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, after having eaten and returned from the alms-round, many bhikkhus had gathered and were sitting together in the Karerimaṇḍalamāla when this talk arose –

“Friends, an alms-round farer bhikkhu, while faring the alms-round, from time to time gets to see charming forms with the eyes, from time to time gets to hear charming words with the ears, from time to time gets to smell charming smells with the nose, from time to time gets to taste charming tastes with the tongue, from time to time gets to touch charming contacts with the body. Friends, an alms-round farer bhikkhu is provided hospitality; respected, revered, venerated, and honored he fares the alms-round. Friends, let us also fare the alms-round. We too will from time to time get to see charming forms with the eyes, we too will from time to time get to hear charming words with the ears, we too will from time to time get to smell charming smells with the nose, we too will from time to time get to taste charming tastes with the tongue, we too will from time to time get to touch charming contacts with the body; we too will be provided hospitality; respected, revered, venerated, and honored we will fare the alms-round”. This talk was going-on between the bhikkhus.

Then the Blessed One, having emerged from the solitude in the evening, approached where the Karerimaṇḍalamāla was; having approached he sat-down on a seat that was made [for him]. Having sat-down, the Blessed One invited the bhikkhus – “Bhikkhus, what talk were you engaged in, sitting together and having gathered, what was the talk that was going-on”?

“Here, Venerable Sir, after having eaten and returned from the alms-round, we had gathered and were sitting together in the Karerimaṇḍalamāla when this talk arose –

‘Friends, an alms-round farer bhikkhu, while faring the alms-round, from time to time gets to see charming forms with the eyes, from time to time gets to hear charming words with the ears, from time to time gets to smell charming smells with the nose, from time to time gets to taste charming tastes with the tongue, from time to time gets to touch charming contacts with the body. Friends, an alms-round farer bhikkhu is provided hospitality; respected, revered, venerated, and honored he fares the alms-round. Friends, let us also fare the alms-round. We too will from

time to time get to see charming forms with the eyes, ... same ... get to touch charming contacts with the body. We too will be provided hospitality; respected, revered, venerated, and honored we will fare the alms-round'. Venerable Sir, this talk was going-on when the Blessed One reached [here]".

"Bhikkhus, indeed it is not suitable for you, sons of reputable families having gone forth from home to homelessness with confidence, to engage in this kind of talk. Bhikkhus, having gathered only [one of] two things should be done – talk on Dhamma or maintain noble silence".

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T32 "The bhikkhu faring the alms-round,
Supporting self, one without dependents;
Is envied by the devā, the thus one,
If he is not dependent on words of praise". Eighth.

3.9 (29) *Sippasuttaṃ* – Arts and Crafts Sutta ⁵⁴

Evam me sutam – ekam samayam bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulānaṃ bhikkhūnaṃ pacchābhantaṃ piṇḍapātapaṭikkantānaṃ maṇḍalamāle sannisinnaṇaṃ sannipatitānaṃ ayamantarākathā udapādi – “ko nu kho, āvuso, sippaṃ jānāti? Ko kiṃ sippaṃ sikkhi? Kataraṃ sippaṃ sippānaṃ agga”nti?

Tatthe kacce evamāhaṃsu – “hatthisippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “assasippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “rathasippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “dhanusippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “tharusippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “muddāsippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “gaṇanāsippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “saṅkhānasippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “lekhāsippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “kāveyyasippaṃ [kābyasippaṃ (syā.)] sippānaṃ agga”nti. Ekacce evamāhaṃsu – “lokāyatāsippaṃ sippānaṃ agga”nti. Ekacce evamāhaṃsu – “khattavijjāsippaṃ sippānaṃ agga”nti. Ayañcarahi tesam bhikkhūnaṃ antarākathā hoti vipakatā.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena maṇḍalamālo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāya nuttha, bhikkhave, etarahi kathāya sannisinā, kā ca pana vo antarākathā vipakatā”ti?

“Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātapatikantānaṃ maṇḍalamāle sannisinānaṃ ayamantarākathā udapādi – ‘ko nu kho, āvuso, sippaṃ jānāti? Ko kiṃ sippaṃ sikkhi? Kataraṃ sippaṃ sippānaṃ agga’nti?

“Tatthe kacce evamāhaṃsu – ‘hatthisippaṃ sippānaṃ agga’nti. Ekacce evamāhaṃsu – ‘assasippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘rathasippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘dhanusippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘tharusippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘muddāsippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘gaṇanāsippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘saṅkhānasippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘lekhāsippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘kāveyyasippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘lokāyatasippaṃ sippānaṃ agga’nti; ekacce evamāhaṃsu – ‘khattavijjāsippaṃ sippānaṃ agga’nti. Ayaṃ kho no, bhante, antarākathā hoti vipakatā, atha bhagavā anuppatto”ti.

“Na khvetam, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe evarūpiṃ kathaṃ katheyyātha. Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ – dhammī vā kathā ariyo vā tuṇhībhāvo”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V33 *“Asippajīvī lahu atthakāmo,
Yatindriyo sabbadhi vippamutto;
Anokasārī amamo nirāso,
Hitvā mānaṃ ekacaro sa bhikkhū”ti. navamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, after having eaten and returned from the alms-round, many bhikkhus were sitting together and had gathered in the Maṇḍalamāla when this talk arose –

“Friends, who knows arts and crafts? Who has learned what arts and crafts? Which arts and crafts are foremost among arts and crafts”?

Then someone said thus – “Elephant craft is foremost among arts and crafts”. Someone said thus – “Horse craft is foremost among arts and crafts”. Someone said thus – “Chariot craft is foremost among arts and crafts”. Someone said thus – “Archery is foremost among arts and crafts”. Someone said thus – “Sword craft is foremost among arts and crafts”. Someone said thus – “Seal Making is foremost among arts and crafts”. Someone said thus – “Accounting is foremost among arts and crafts”. Someone said thus – “Reasoning is foremost among arts and crafts”. Someone said thus – “Writing is foremost among arts and crafts”. Someone said thus – “Poetry is foremost among arts and crafts”. Someone said thus – “Debating is foremost among arts and crafts”. Someone said thus – “Political craft is foremost among arts and crafts”. This talk was going-on between the bhikkhus. ⁵⁵

Then the Blessed One, having emerged from the solitude in the evening, approached where the Maṇḍalamāla was; having approached he sat-down on a seat that was made [for him]. Having sat-down, the Blessed One invited the bhikkhus – “Bhikkhus, what talk were you engaged in, sitting together and having gathered, what was the talk that was going-on”?

“Here, Venerable Sir, after having eaten and returned from the alms-round, we were sitting together and had gathered in the Maṇḍalamāla when this talk arose – ‘Friends, who knows arts and crafts? Who has learned what arts and crafts? Which arts and crafts are foremost among arts and crafts’?

“Then someone said thus – ‘Elephant craft is foremost among arts and crafts’. Someone said thus – ‘Horse craft is foremost among arts and crafts’. Someone said thus – ‘Chariot craft is foremost among arts and crafts’. Someone said thus – ‘Archery is foremost among arts and crafts’. Someone said thus – ‘Sword craft is foremost among arts

and crafts'. Someone said thus – 'Seal Making is foremost among arts and crafts'. Someone said thus – 'Accounting is foremost among arts and crafts'. Someone said thus – 'Reasoning is foremost among arts and crafts'. Someone said thus – 'Writing is foremost among arts and crafts'. Someone said thus – 'Poetry is foremost among arts and crafts'. Someone said thus – 'Debating is foremost among arts and crafts'. Someone said thus – 'Political craft is foremost among arts and crafts'. Venerable Sir, this talk was going-on when the Blessed One reached [here]".

"Bhikkhus, indeed it is not suitable for you, sons of reputable families having gone forth from home to homelessness with confidence, to engage in this kind of talk. Bhikkhus, having gathered only [one of] two things should be done – talk on Dhamma or maintain noble silence".

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T33 "Not living by arts and crafts, light and desirous of benefit,
With controlled faculties and fully-freed in every way;
One houseless, unselfish, unelated,
Abandoning conceit, dwelling alone, he is a bhikkhu".
Ninth. ⁵⁶

3.10 (30) *Lokasuttaṃ* – World Sutta ⁵⁷

*Evam me sutam – ekam samayaṃ bhagavā uruvelāyaṃ viharati
nājjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho.
Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena
nisinno hoti vimuttisukhapaṭisaṃvedī.*

*Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā
vuttahavitvā buddhacakkhunā lokaṃ volokesi. Addasā kho
bhagavā buddhacakkhunā volokento satte anekehi santāpehi
santappamāne, anekehi ca pariḷāhehi pariḍayhamāne – rāgajehipi,
dosajehipi, mohajehipi [*mohajehipīti (sabbattha)*].*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

- V34 “*Ayaṃ loko santāpajāto,
Phassapareto rogaṃ vadati attato;
Yena yena hi maññati [yena hi maññati (syā. pī.)],
Tato taṃ hoti aññathā.*
- V35 “*Aññathābhāvī bhavasatto loko,
Bhavapareto bhavamevābhinandati;
Yadabhinandati taṃ bhayaṃ,
Yassa bhāyati taṃ dukkhaṃ;
Bhavavippahānāya kho panidaṃ brahmacariyaṃ vussati”.*

“Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippamokkhamāhaṃsu, sabbe te avippamuttā bhavasmā’*ti vadāmi. ‘Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavena bhavassa nissaraṇamāhaṃsu, sabbe te anissaṭṭā bhavasmā’*ti vadāmi.**

“Upadhiñhi paṭicca dukkhamidaṃ sambhoti, sabbupādānakkhayaṃ natthi dukkhassa sambhavo. Lokamimaṃ passa; puthū avijjāya paratā bhūtā bhūtaratā aparimuttā; ye hi keci bhavā sabbadhi sabbatthatāya sabbe te bhavā aniccā dukkhā vipariṇāmadhammā”*ti.*

- V36 “*Evameṭaṃ yathābhūtaṃ, sammappaññāya passato;
Bhavataṇhā pahīyati, vibhavaṃ nābhinandati.*

- V37 “*Sabbaso taṇhānaṃ khayā,
Asesavirāgaṇirodho nibbānaṃ;
Tassa nibbutassa bhikkhuno,
Anupādā [anupādānā (sī.)] punabbhavo na hoti;
Abhibhūto māro vijjitasāṅgāmo,
Upaccagā sabbabhavāni tādī”*ti. dasamaṃ;**

Thus have I heard – One time the Blessed One was dwelling in Uruvelā on the bank of the River Nerañjarā at the root of the Bodhi Tree after being newly self-enlightened. At that time the Blessed One was sitting cross-legged for seven days experiencing the happiness of full-freedom.

Then, at the end of seven days, having emerged from that concentration, with the Buddha eyes he surveyed the world. The Blessed One saw, while surveying with the Buddha eyes, beings tormented by many torments, burning by many burnings – by lust, by hate, by delusion. ⁵⁸

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

- T34** “This world births torments,
Afflicted by contacts, is called the disease of self;
As one wishes it to be,
Then that becomes otherwise.
- T35** “Desiring to become otherwise, world clings to becoming,
Afflicted by becoming, delights in becoming;
Whatever it is pleased with that is fearful,
Whatever it is afraid of that is suffering;
To abandon the becomings, the holy-life is fared here”.

“ ‘ Whoever renounces or brāhmaṇā say that by becoming one becomes fully-freed, all of them are not fully-freed I say’. ‘But whoever renounces or brāhmaṇā say that by not becoming one has a refuge, all of them are refuge-less I say’. ⁵⁹

“Because of possessions all suffering arises here, with the ending of all clinging there is no arising of suffering. See this world; people afflicted by ignorance, having become, delighting in becoming are not fully-freed; whatever becomings are there, everywhere, in every way, all of those becomings are impermanent, suffering, subject to change”. ⁶⁰

- T36** “In this way, as it has become, one who sees with right wisdom;
Abandons the craving for becoming, doesn’t delight in not-becoming.
- T37** “Ending of craving everywhere,
Remainderless lustless cessation, Nibbāna;
Thus liberated bhikkhu,
A clinging-less one has no further becoming;
Māra has been conquered, battle has been won,
He has overcome all becomings, the thus one”. Tenth.

Nandavaggo tatiyo niṭṭhito. – Third Section on Nanda is finished.

Tassuddānaṃ –

Kammaṃ nando yasojo ca, sārīputto ca kolito;

Pilindo [pilindi (sī.)] kassapo piṇḍo, sippaṃ lokena te dasāti.

Therefore said [contents] –
Kamma Nanda Yasoja too, Sāriputta and Kolita;
Pilinda Kassapa alms-farer, arts-crafts world are the ten.



4. MEGHIYAVAGGO – SECTION ON MEGHIYA

4.1 (31) Meghiyasuttaṃ – Meghiya Sutta ⁶¹

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā cālīkāyaṃ viharati cālīke pabbate. Tena kho pana samayena āyasmā megghiyo bhagavato upatthāko hoti. Atha kho āyasmā megghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho āyasmā megghiyo bhagavantam etadavoca – “icchāmaṃ, bhante, jantugāmaṃ piṇḍāya pavisitu”nti. “Yassadāni tvaṃ, megghiya, kālaṃ maññasī”ti.

Atha kho āyasmā megghiyo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya jantugāmaṃ piṇḍāya pāvisi. Jantugāme piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena kimikālāya nadiyā tīraṃ tenupasaṅkami. [upasaṅkamitvā (sabbattha) a. ni. 9.3 passitabbam] Addasā kho āyasmā megghiyo [upasaṅkamitvā (sabbattha) a. ni. 9.3 passitabbam] kimikālāya nadiyā tīre jaṅghāvihāraṃ [jaṅghāvihāraṃ (ka.)] anucaṅkamamāno anuvicaramāno [anuvicaramāno addasā kho (sī. syā. pī.), anuvicaramāno addasa (ka.)] ambavanaṃ pāsādikaṃ manuññaṃ ramaṇīyaṃ. Disvānassa etadahosi – “pāsādikaṃ vatidaṃ ambavanaṃ manuññaṃ [idaṃ padaṃ videsapotthakesu natthi, aṅguttarepi] ramaṇīyaṃ. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya. Sace maṃ bhagavā anujāneyya, āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāyā”ti.

Atha kho āyasmā megghiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā megghiyo bhagavantam etadavoca –

“Idhāhaṃ, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya jantugāmaṃ piṇḍāya pāvisiṃ. Jantugāme piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena kimikālāya nadiyā tīraṃ tenupasaṅkamiṃ [upasaṅkamitvā (sabbattha)]. Addasaṃ kho ahaṃ, bhante [upasaṅkamitvā (sabbattha)], kimikālāya nadiyā tīre jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno [anuvicaramāno addasaṃ (sabbattha)] ambavanaṃ pāsādikaṃ manuññaṃ ramaṇīyaṃ.

Disvāna me etadahosi – ‘pāsādikaṃ vatidaṃ ambavanaṃ manuññaṃ ramaṇīyaṃ. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya. Sace maṃ bhagavā anujāneyya, āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāya’ ti. Sace maṃ, bhante, bhagavā anujānāti [anujāneyya (a. ni. 9.3)], gaccheyyāhaṃ taṃ ambavanaṃ padhānāya” ti.

Evaṃ vutte, bhagavā āyasmantaṃ meghiyaṃ etadavoca – “āgamehi tāva, meghiya, ekakamhi [ekakamhā (sī. pī.), ekakomhi (syā.)] tāva, yāva aññopi koci bhikkhu āgacchatī” ti.

Dutiyaṃpi kho āyasmā meghiyo bhagavantaṃ etadavoca – “bhagavato, bhante, natthi kiñci uttari [uttariṃ (sī. syā. kaṃ. pī.)] karaṇīyaṃ, natthi katassa vā paticayo. Mayhaṃ kho pana, bhante, atthi uttari karaṇīyaṃ, atthi katassa paticayo. Sace maṃ bhagavā anujānāti, gaccheyyāhaṃ taṃ ambavanaṃ padhānāya” ti. Dutiyaṃpi kho bhagavā āyasmantaṃ meghiyaṃ etadavoca – “āgamehi tāva, meghiya, ekakamhi tāva, yāva aññopi koci bhikkhu āgacchatī” ti.

Tatiyaṃpi kho āyasmā meghiyo bhagavantaṃ etadavoca – “bhagavato, bhante, natthi kiñci uttari karaṇīyaṃ, natthi katassa vā paticayo. Mayhaṃ kho pana, bhante, atthi uttari karaṇīyaṃ, atthi katassa paticayo. Sace maṃ bhagavā anujānāti, gaccheyyāhaṃ taṃ ambavanaṃ padhānāya” ti. “Padhānanti kho, meghiya, vadamānaṃ kinti vadeyyāma? Yassadāni tovaṃ, meghiya, kālaṃ maññasī” ti.

Atha kho āyasmā meghiyo uttāhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena taṃ ambavanaṃ tenupasaṅkami; upasaṅkamitvā taṃ ambavanaṃ ajjhogāhetvā [ajjhogāhetvā (sī. syā. pī.)] aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Atha kho āyasmato meghiyassa tasmiṃ ambavane viharantassa yebhuyyena tayo pāpakā akusalā vitakkaṃ samudācaranti, seyyathidaṃ – kāmavitakko, byāpādavitakko, vihiṃsāvitakko [vitakkoti (sī. pī. ka.)].

Atha kho āyasmato meghiyassa etadahosi – “acchariyaṃ vata bho, abbhutaṃ vata bho! Saddhāya ca vatamhā agārasmā anagāriyaṃ pabbajitā. Atha ca panimehi tihi pāpakehi akusalehi vitakkehi anvāsattā, seyyathidaṃ – kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkena”.

Atha kho āyasmā meghiyo sāyanhasamayam paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā meghiyo bhagavantam etadavoca – “idha mayham, bhante, tasmim ambavane viharantassa yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti, seyyathidaṃ – kāmavitakko, byāpādavitakko, vihiṃsāvitakko. Tassa mayham, bhante, etadahosi – ‘acchariyam vata, bho, abbhutaṃ vata, bho! Saddhāya ca vatamhā agārasmā anagāriyam pabbajitā. Atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā, seyyathidaṃ – kāmavitakkena, byāpādavitakkena, vihiṃsāvitakkena’”.

“Aparipakkāya, meghiya, cetovimuttiyā pañca dhammā paripākāya saṃvattanti. Katame pañca?

“Idha, meghiya, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Aparipakkāya, meghiya, cetovimuttiyā ayam paṭhamo dhammo paripākāya saṃvattati.

“Puna caparam, meghiya, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Aparipakkāya, meghiya, cetovimuttiyā ayam dutiyo dhammo paripākāya saṃvattati.

“Puna caparam, meghiya, bhikkhu yāyam kathā abhisallekhikā cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, seyyathidaṃ – appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, silakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāṇadassanakathā; evarūpāya kathāya nikāmalābhī hoti akicchālābhī akasiralābhī. Aparipākāya, meghiya, cetovimuttiyā ayam tatiyo dhammo paripākāya saṃvattati.

“Puna caparam, meghiya, bhikkhu āradhāvīriyo viharati, akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya [uppādāya (syā.)], thāmaṇvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu. Aparipakkāya, meghiya, cetovimuttiyā ayam catuttho dhammo paripākāya saṃvattati.

“Puna caparam, meghiya, bhikkhu paññāvā hoti udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya

sammā dukkhakkhayagāminiyā. Aparipakkāya, meghiya, cetovimuttiyā ayaṃ pañcamo dhammo paripākāya saṃvattati. Aparipakkāya, meghiya, cetovimuttiyā ime pañca dhammā paripākāya saṃvattanti.

“Kalyāṇamittassetam, meghiya, bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ silavā bhavissati, pātimokkhasaṃvarasaṃvuto viharissati, ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhissati sikkhāpadesu.

“Kalyāṇamittassetam, meghiya, bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, seyyathidaṃ – appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, sīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiññānadassanakathā; evarūpāya kathāya nikāmalābhī bhavissati akicchālābhī akasiralābhī.

“Kalyāṇamittassetam, meghiya, bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ āradhdhāvīriyo viharissati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṇvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu.

“Kalyāṇamittassetam, meghiya, bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ paññavā bhavissati, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

“Tena ca pana, meghiya, bhikkhunā imesu pañcasu dhammesu patiṭṭhāya cattāro dhammā uttari bhāvetabbā – asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā byāpādassa pahānāya, ānāpānassati bhāvetabbā vitakkupacchedāya, aniccasaññā bhāvetabbā asmimānasamugghātāya. Aniccasaññīno hi, meghiya, anattasaññī saññhāti, anattasaññī asmimānasamugghātāṃ pāpuṇāti diṭṭheva dhamme nibbāna”nti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V38 “*Khuddā vitakkā sukhumā vitakkā,
Anugatā [anuggatā (sī. ka. aṭṭhakathāyaṃ pāṭhantaram)]
manaso uppilāvā [ubbilāpā (sī. syā. pī.)];
Ete avidvā manaso vitakke,
Hurā huram dhāvati bhantacitto.*

V39 “*Ete ca vidvā manaso vitakke,
Ātāpiyo saṃvaratī satīmā;
Anugate manaso uppilāve,
Asesamete pajahāsi buddho”ti. paṭhamam;*

Thus have I heard – One time the Blessed One was dwelling in Cālikā on the Cālika mountain. At that time Venerable Meghiya was an attendant of the Blessed One. Then Venerable Meghiya approached where the Blessed One was; having approached and greeted the Blessed One, he stood on one side. Standing on one side Venerable Meghiya addressed the Blessed One thus – “Venerable Sir, I wish to enter Jantugāma for the alms-round”. “Do what you think timely here, Meghiya”.

Then Venerable Meghiya, having dressed and taking his alms-bowl and robe in the morning, entered Jantugāma for the alms-round. Having fared the alms-round in Jantugāma, having eaten, returning from the alms-round, he approached the Kimikālā riverbank. Venerable Meghiya saw, while walking around and about, a mango forest that was gladdening, pleasant, and delightful. Having seen it occurred to him thus – “This mango forest is gladdening, pleasant, and delightful. Enough is this for the striving of a son of a reputable family who is intent on striving. If the Blessed One permits me, I will come to this mango forest to strive”.

Then Venerable Meghiya approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side Venerable Meghiya addressed the Blessed One thus –

“Here, Venerable Sir, having dressed and taking alms-bowl and robe in the morning, I entered Jantugāma for the alms-round. Having fared the alms-round in Jantugāma, having eaten, returning from the alms-round, I approached

the Kimikālā riverbank. I saw, while walking around and about, a mango forest that was gladdening, pleasant, and delightful. Having seen it occurred to me thus – ‘This mango forest is gladdening, pleasant, and delightful. Enough is this for the striving of a son of a reputable family who is intent on striving. If the Blessed One permits me, I will come to this mango forest to strive’. If the Blessed One permits me, I would like to go to that mango forest to strive”.

Spoken to thus, the Blessed One addressed Venerable Meghiya thus – “Wait now, Meghiya; we are alone now; wait until another bhikkhu comes”.

Second time too Venerable Meghiya addressed the Blessed One thus – “Venerable Sir, the Blessed One has nothing further to do, nor to increase what is already done. But Venerable Sir, I have further to do, to increase what is already done. If the Blessed One permits me, I would like to go to that mango forest to strive”. Second time too the Blessed One addressed Venerable Meghiya thus – “Wait now, Meghiya; we are alone now; wait until another bhikkhu comes”.

Third time too Venerable Meghiya addressed the Blessed One thus – “Venerable Sir, the Blessed One has nothing further to do, nor to increase what is already done. But Venerable Sir, I have further to do, to increase what is already done. If the Blessed One permits me, I would like to go to that mango forest to strive”. “You are talking about striving, Meghiya, what can we say? Do what you think timely here, Meghiya”.

Then Venerable Meghiya, rising up from the seat, having greeted and circumambulated the Blessed One, approached where the mango forest was; having approached and entered the mango forest he sat down at a tree-root for the day-dwelling. While Venerable Meghiya was thus dwelling in the mango forest, he was frequently claimed by the three evil, unwholesome thoughts namely this – thought of sensual pleasures, thought of ill-will, thought of violence.

Then it occurred to Venerable Meghiya thus – “Marvelous it is good sir, unparalleled it is, good sir! Verily we went forth

from home to homelessness with confidence. But we are befallen by these three evil, unwholesome thoughts namely this – thought of sensual pleasures, thought of ill-will, thought of violence”.

Then Venerable Meghiya, having emerged from the solitude in the evening, approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side Venerable Meghiya addressed the Blessed One thus – “Venerable Sir, while dwelling in that mango forest, I was frequently claimed by the three evil, unwholesome thoughts namely this – thought of sensual pleasures, thought of ill-will, thought of violence. Then it occurred to me thus – ‘Marvelous it is, good sir, unparalleled it is, good sir! Verily we went forth from home to homelessness with confidence. But we are befallen by these three evil, unwholesome thoughts namely this – thought of sensual pleasures, thought of ill-will, thought of violence’ ”.

“Meghiya, unripened freedom of mind is ripened with increasing the five phenomena. What five?

“Here Meghiya, a bhikkhu has a good friend, a good companion, a good confidant. Meghiya, the unripened freedom of mind is ripened with increasing this first phenomenon.

“Again Meghiya, a bhikkhu is virtuous, dwelling restrained by the restraint of Pātimokkha, endowed with conduct and alms-refuge, seeing fault in even as much as an atom of blamable, training having undertaken the training precepts. Meghiya, the unripened freedom of mind is ripened with increasing this second phenomenon. ⁶²

“Again Meghiya, a bhikkhu gets to hear easily, without difficult, without pain, whatever talk increases the austerity, beneficial mental reflection, solitary disenchantment, lustlessness, cessation, appeasement, full knowledge, full enlightenment, Nibbāna; namely this – talk on having few wishes, talk on being satisfied, talk on being detached, talk on being unassociated, talk on energy, talk on virtues, talk on concentration, talk on wisdom, talk on full-freedom, talk

on knowledge and vision of full-freedom. Meghiya, the unripened freedom of mind is ripened with increasing this third phenomenon.⁶³

“Again Meghiya, a bhikkhu dwells firm and energetic, for abandoning the unwholesome phenomena, for acquiring the wholesome phenomena, he is resolute and strives greatly, not having unyoked [from training], in the wholesome phenomena. Meghiya, the unripened freedom of mind is ripened with increasing this fourth phenomenon.

“Again Meghiya, a bhikkhu is wise, possessing wisdom that sees the arising and setting [of phenomena], noble, penetrating, right, leading to ending of suffering. Meghiya, the unripened freedom of mind is ripened with increasing this fifth phenomenon. Meghiya, the unripened freedom of mind is ripened with increasing these five phenomena.

“Having a good friend, good companion, good confidant, Meghiya, it is expected that the bhikkhu will become virtuous, will dwell restrained by the restraint of Pātimokkha, endowed with conduct and alms-refuge, seeing fault in even as much as an atom of blamable, will train having undertaken the training precepts.

“Having a good friend, good companion, good confidant, Meghiya, it is expected that the bhikkhu will get to hear easily, without difficult, without pain, whatever talk increases the austerity, beneficial mental reflection, solitary disenchantment, lustlessness, cessation, appeasement, full knowledge, full enlightenment, Nibbāna; namely this – talk on having few wishes, talk on being satisfied, talk on being detached, talk on being unassociated, talk on energy, talk on virtues, talk on concentration, talk on wisdom, talk on full-freedom, talk on knowledge and vision of full-freedom.

“Having a good friend, good companion, good confidant, Meghiya, it is expected that the bhikkhu will be firm and energetic, will abandon the unwholesome phenomena, will acquire the wholesome phenomena, he will be resolute and strive greatly, not having unyoked [from training], in the wholesome phenomena.

“Having a good friend, good companion, good confidant, Meghiya, it is expected that the bhikkhu will possess wisdom that sees the arising and setting [of phenomena], noble, penetrating, right, leading to ending of suffering.

“Then again, Meghiya, established in these five phenomena, the bhikkhu should further develop these four phenomena – repulsive should be developed to abandon lust, loving-friendliness should be developed to abandon ill-will, mindfulness of in-out breathing should be developed to cut-off thoughts, sign of impermanence should be developed to remove the ‘I am’ conceit. Meghiya, one with the sign of impermanence is the one who spreads the sign of not-self, one with the sign of not-self removes the ‘I am’ conceit, he reaches Nibbāna in this world”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

- T38** “Inferior thoughts, subtle thoughts,
Following [them] mentally elated;
Unknowing the mental thoughts here,
He runs here and hereafter with a confused mind.
- T39** “Having known the mental thoughts here,
Ardently he guards [himself], the mindful one;
[Not] Following [them] mentally elated,
He abandons them without residue, the enlightened one”. First.

4.2 (32) *Uddhatasuttaṃ* – Restless Sutta ⁶⁴

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kusiṇārāyaṃ viharati upavattane mallānaṃ sālavane. Tena kho pana samayena sambahulā bhikkhū bhagavato avidūre araṇṇakuṭikāyaṃ viharanti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā.

Addasā kho bhagavā te sambahule bhikkhū avidūre araṇṇakuṭikāyaṃ viharante uddhate unnaḷe capale mukhare vikiṇṇavāce muṭṭhassatino asampajāne asamāhite vibbhantacitte pākatindriye.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V40 “*Arakkhiteṇa kāyena [cittena (nettiyaṃ)], micchādiṭṭhihatena [micchādiṭṭhigatena (bahūsu)] ca; Thīnamiddhā [thīnamiddhā (sī. syā. kaṃ. pī.)] bhibhūteṇa, vasaṃ māraṣa gacchati.*

V41 “*Tasmā rakkhitaṇṇassa, sammāsaṅkappagocaro; Sammādiṭṭhipurekkhāro, nātvaṇa udayabbayaṃ; Thīnamiddhābhibhū bhikkhu, sabbā duggatiyo jahe”ti. dutiyaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Kusinārā in Mallan Upavattana, Sāla Forest. At that time, many bhikkhus were dwelling in jungle huts not far from the Blessed One, restless, puffed-up, unsteady, talkative, loose talkers, with muddled mindfulness, not clearly knowing, unrestrained, confused minded, with unsubjugated faculties.

Then the Blessed One saw those many bhikkhus dwelling in jungle huts not far, restless, puffed-up, unsteady, talkative, loose talkers, with muddled mindfulness, not clearly knowing, unrestrained, confused minded, with unsubjugated faculties.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T40 “Bodily unprotected, and destroyed by wrong views; Conquered by sloth and torpor, he goes to control of Māra.”⁶⁵

T41 “With a protected mind, resorting to right intention; Preceded by right view, having known arising and passing; Conquering sloth and torpor the bhikkhu, abandons all bad destinations”. Second.⁶⁶

4.3 (33) *Gopālakasuttaṃ* – Cowherd Sutta⁶⁷

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamaḷaṃ tenupasaṅkami; upasaṅkamitoṃ paññatte āsane nisīdi.

Atha kho aññataro gopālako yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho taṃ gopālakaṃ bhagavā dhammiyā
kathāya sandassesi samādapesi [*samādāpesi (?)*] samuttejesi
sampahaṃsesi.

Atha kho so gopālako bhagavatā dhammiyā kathāya sandassito
samādapito [*samādipito (?)*] samuttejito sampahaṃsito
bhagavantaṃ etadavoca – “adhivāsetu me, bhante, bhagavā
svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesi
bhagavā tuṇhībhāvena. Atha kho so gopālako bhagavato
adhivāsanaṃ viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā
padakkhiṇaṃ katvā pakkāmi.

Atha kho so gopālako tassā rattiyā accayena sake nivesane pahūtaṃ
appodakapāyasam [*appodakapāyāsam (sabbattha)*] paṭiyādāpetvā
navāṇca sappiṃ bhagavato kālaṃ ārocesi – “kālo, bhante,
niṭṭhitaṃ bhatta”nti. Atha kho bhagavā pubbaṇhasamayaṃ
nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena
tassa gopālakassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā
paññatte āsane nisīdi. Atha kho so gopālako buddhappamukhaṃ
bhikkhusaṅghaṃ appodakapāyasena [*appodakapāyāsena ca (syā.
pi.)*] navena ca sappiṇā sahatthā santappesi sampavāresi. Atha kho
so gopālako bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ
nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ
kho taṃ gopālakaṃ bhagavā dhammiyā kathāya sandassetvā
samādāpetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi.
Atha kho acirapakkantassa bhagavato taṃ gopālakaṃ aññataro
puriso sīmantarikāya jīvītā voropesi.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.
Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocun –
“yena, bhante, gopālakena ajja buddhappamukho bhikkhusaṅgho
appodakapāyasena navena ca sappiṇā sahatthā santappito
sampavārīto so kira, bhante, gopālako aññatarena purisena
sīmantarikāya jīvītā voropito”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –

V42 “Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ;
Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare”ti. tatiyaṃ;

Thus have I heard – One time the Blessed One was walking in the Kosala [republic] together with a large Bhikkhu Saṅgha. Then the Blessed One, getting off the path, approached where there was a tree-root; having approached he sat-down on a seat that was made [for him].

Then some cowherd approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. That cowherd sitting on one side was instructed, roused, inspired, and gladdened by the Blessed One with a Dhamma talk.

Then that cowherd, who was instructed, roused, inspired, and gladdened by the Blessed One with a Dhamma talk addressed the Blessed One thus – “Venerable Sir, please accept tomorrow’s meal along together with the Bhikkhu Saṅgha”. The Blessed One accepted silently. Then that cowherd, having known that the Blessed One had accepted, rising up from the seat, having greeted and circumambulated the Blessed One, left.

Then that cowherd, at the ending of that night, having prepared much thick milk-rice [topped] with fresh ghee, at his own residence, had the Blessed One informed – “It is time, Venerable Sir, meal is ready”. Then the Blessed One, having dressed and taking alms-bowl and robe in the morning, together with the Bhikkhu Saṅgha approached where that cowherd’s residence was; having approached he sat-down on a seat that was made [for him]. Then that cowherd served the Bhikkhu Saṅgha headed by Lord Buddha with thick milk-rice [topped] with fresh ghee with his own hands and satisfied and gratified them. Then that cowherd, after the Blessed One had eaten and removed his hand from the alms-bowl, took some low seat and sat down on one side. The Blessed One, having instructed, roused, inspired, and gladdened that cowherd sitting on one side with a Dhamma talk, rising up from the seat he left. Then not long after the Blessed One had left, that cowherd was deprived of life by someone in the boundary-land.

Then many bhikkhus approached where the Blessed One was; having approached and greeted the Blessed One, they

sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus – “Venerable Sir, the cowherd, who served the Bhikkhu Saṅgha headed by Lord Buddha today with thick milk-rice [topped] with fresh ghee with his own hands and satisfied and gratified them that cowherd, Venerable Sir, was deprived of life by someone in the boundary-land”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T42 “Like one adversary to another, like one enemy to another; A mind of wrong resolution, does [more] evil”. Third.

4.4 (34) *Yakkhapahārasuttaṃ* – **Yakkha Blow Sutta** ⁶⁸

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā ca sārīputto āyasmā ca mahāmoggallāno kapotakandarāyaṃ viharanti. Tena kho pana samayena āyasmā sārīputto juṇhāya rattiyaṃ navoropitehi kesehi abbhokāse nisinno hoti aññataraṃ samādhiṃ samāpajjitvā.

Tena kho pana samayena dve yakkhā sahāyakā uttarāya disāya dakkhiṇaṃ disaṃ gacchanti kenacideva karaṇīyena. Addasaṃsu kho te yakkhā āyasmantaṃ sārīputtaṃ juṇhāya rattiyaṃ navoropitehi kesehi abbhokāse nisinnaṃ. Disvāna eko yakkho dutiyaṃ yakkhaṃ etadaṇvoca – “paṭibhāti maṃ, samma, imassa samaṇassa sīse pahāraṃ dātu”nti. Evaṃ vutte, so yakkho taṃ yakkhaṃ etadaṇvoca – “alaṃ, samma, mā samaṇaṃ āsādesi. Uḷāro so, samma, samaṇo mahiddhiko mahānubhāvo”ti.

Dutiyaṃpi kho so yakkho taṃ yakkhaṃ etadaṇvoca – “paṭibhāti maṃ, samma, imassa samaṇassa sīse pahāraṃ dātu”nti. Dutiyaṃpi kho so yakkho taṃ yakkhaṃ etadaṇvoca – “alaṃ, samma, mā samaṇaṃ āsādesi. Uḷāro so, samma, samaṇo mahiddhiko mahānubhāvo”ti. Tatiyaṃpi kho so yakkho taṃ yakkhaṃ etadaṇvoca – “paṭibhāti maṃ, samma, imassa samaṇassa sīse pahāraṃ dātu”nti. Tatiyaṃpi kho so yakkho taṃ yakkhaṃ etadaṇvoca – “alaṃ, samma, mā samaṇaṃ āsādesi. Uḷāro so, samma, samaṇo mahiddhiko mahānubhāvo”ti.

Atha kho so yakkho taṃ yakkhaṃ anādiyitvā āyasmato sārīputtattherassa sīse pahāraṃ adāsi. Tāva mahā pahāro ahosi, api tena pahārena sattaratanāṃ vā adḍhaṭṭhamaratanaṃ vā nāgaṃ osādeyya, mahantaṃ vā pabbatakūṭaṃ padāleyya. Atha ca pana so yakkho ‘dayhāmi dayhāmi’ ti vatvā tattheva mahānirayaṃ apatāsi [avattthāsi (ka. sī.)].

Addasā kho āyasmā mahāmogallāno dibbena cakkhunā visuddhena atikkantamānusakena tena yakkhena āyasmato sārīputtattherassa sīse pahāraṃ dīyamānaṃ. Disvā yena āyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ etadavoca – “kacci te, āvuso, khamanīyaṃ, kacci yāpanīyaṃ, kacci na kiñci dukkha” nti? “Khamanīyaṃ me, āvuso moggallāna, yāpanīyaṃ me, āvuso moggallāna; api ca me sīsaṃ thokaṃ dukkha” nti.

“Acchariyaṃ, āvuso sārīputta, abbhutaṃ, āvuso sārīputta! Yāva [yaṃ tvaṃ (sī. ka.), yaṃ (syā.)] mahiddhiko āyasmā sārīputto mahānubhāvo! Idha te, āvuso sārīputta, aññataro yakkho sīse pahāraṃ adāsi. Tāva mahā pahāro ahosi, api tena pahārena sattaratanāṃ vā adḍhaṭṭhamaratanaṃ vā nāgaṃ osādeyya, mahantaṃ vā pabbatakūṭaṃ padāleyya, atha ca panāyasmā sārīputto evamāha – ‘khamanīyaṃ me, āvuso moggallāna, yāpanīyaṃ me, āvuso moggallāna; api ca me sīsaṃ thokaṃ dukkha’” nti.

“Acchariyaṃ, āvuso moggallāna, abbhutaṃ, āvuso moggallāna! Yāva [yaṃ (syā.)] mahiddhiko āyasmā mahāmogallāno mahānubhāvo yatra hi nāma yakkhampi passissati! Mayaṃ panetarahi paṃsupisācakampi na passāmā” ti.

Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya tesāṃ ubhinnaṃ mahānāgānaṃ imaṃ evarūpaṃ kathāsallāpaṃ.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V43 *“Yassa selūpamaṃ cittaṃ, ʘhitaṃ nānupakampati;
Virattaṃ rajanīyesu, kopaneyye na kuppati;
Yassevaṃ bhāvitāṃ cittaṃ, kuto taṃ dukkhamessatī” ti.
catutthaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Rājagaha in Squirrels Sanctuary, Bamboo Grove. At that time Venerables Sāriputta and Mahāmoggallāna were dwelling on Dove Grotto. At that time, Venerable Sāriputta was sitting in the open, in the moonlit night, with freshly shaven-head, having entered upon some concentration.

At that time two companion Yakkhā were going from the north to the south direction for some reason. Those Yakkhā saw Venerable Sāriputta sitting in the open, in the moonlit night, with freshly shaven-head. Having seen one Yakkha spoke to the other Yakkha – “I feel like hitting this renunciate on the head, good sir”. Spoken to thus, that Yakkha addressed the other [first] Yakkha thus – “Enough good sir, don’t offend the renunciate. Great he is, good sir, the renunciate has great supernormal powers, he is greatly powered”.

Second time too that [first] Yakkha spoke to the other Yakkha – “I feel like hitting this renunciate on the head, good sir”. Second time too that Yakkha addressed the other [first] Yakkha thus – “Enough good sir, don’t offend the renunciate. Great he is, good sir, the renunciate has great supernormal powers, he is greatly powered”. Third time too that [first] Yakkha spoke to the other Yakkha – “I feel like hitting this renunciate on the head, good sir”. Third time too that Yakkha addressed the other [first] Yakkha thus – “Enough good sir, don’t offend the renunciate. Great he is, good sir, the renunciate has great supernormal powers, he is greatly powered”.

Then that [first] Yakkha without minding the [advice of the second] Yakkha, hit Venerable Elder Bhikkhu Sāriputta on the head. That was a great blow, a blow that would fell a Nāga [elephant] seven cubits or seven-and-a-half cubits tall; even the great mountain top would get shattered. Then that [first] Yakkha having said ‘I am burning, I am burning’ right there fell in the great hell.

Venerable Mahāmoggallāna saw with divine eye, purified and transcending human eye, that [first] Yakkha hitting Venerable Elder Bhikkhu Sāriputta on the head. Having

seen he approached where Venerable Sāriputta was; having approached he addressed Venerable Sāriputta thus – “Friend, is it bearable; are you maintaining yourself; is there any suffering”? “It is bearable, friend Moggallāna, I am maintaining myself, friend Moggallāna; but I do have a little head-pain”.

“Marvelous it is, friend Sāriputta, unparalleled it is, friend Sāriputta! Venerable Sāriputta has great supernormal powers, he is greatly powered! Here, friend Sāriputta, some Yakkha hit you on the head. That was a great blow, a blow that would fell a Nāga [elephant] seven-and-a-half cubits or eight cubits tall; even the great mountain top would get shattered, but Venerable Sāriputta says thus – ‘Friend Moggallāna, it is bearable, I am maintaining myself, friend Moggallāna; but I do have a little head-pain’ ”.

“Marvelous it is, friend Moggallāna, unparalleled it is, friend Moggallāna! Venerable Mahāmoggallāna has great supernormal powers, he is greatly powered where he can see even the Yakkha! Here, we didn’t see even a garbage-heap demon”!

The Blessed One heard with divine ear, purified and transcending human [ear], this conversation between those two great Nāgā.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T43 “Whose mind is like a rock, established and unwavering;
Dispassionate from passion-generator, unshaken by shakable;
Whoever has developed mind like that, where is the future suffering for him”? Fourth. ⁶⁹

4.5 (35) *Nāgasuttaṃ* – *Nāga Sutta* ⁷⁰

Evam me sutam – ekam samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Tena kho pana samayena bhagavā ākiṇṇo viharati bhikkhūhi bhikkhūṇi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi. Ākiṇṇo dukkhaṃ

na phāsu viharati. Atha kho bhagavato etadahosi – “ahaṃ kho etarahi ākiṇṇo viharāmi bhikkhūhi bhikkhūnihi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvaakehi. Ākiṇṇo dukkhaṃ na phāsu viharāmi. Yaṃnūnāhaṃ eko gaṇasmā vūpakaṭṭho vihareyya”nti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kosambiṃ piṇḍāya pāvisi. Kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto sāmaṃ senāsanaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhākaṃ anapaloketvā bhikkhusaṅghaṃ eko adutiyo yena pālileyyaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena pālileyyaṃ tadavasari. Tatra sudam bhagavā pālileyyaṃ viharati rakkhitaṇasāṇḍe bhaddasālāmūle.

Aññataropi kho hatthināgo ākiṇṇo viharati hatthihi hatthinīhi hatthikalabhehi hatthicchāpehi. Chinnaggāni ceva tiṇāni khādanti, obhaggobhaggañcassa sākābhāṅgaṃ khādanti, āvilāni ca pānīyāni pivati, ogāhā cassa uttiṇṇassa hatthinīyo kāyaṃ upanighaṃsantiyo gacchanti. Ākiṇṇo dukkhaṃ na phāsu viharati. Atha kho tassa hatthināgassa etadahosi – “ahaṃ kho etarahi ākiṇṇo viharāmi hatthihi hatthinīhi hatthikalabhehi hatthicchāpehi, chinnaggāni ceva tiṇāni khādāmi, obhaggobhaggañca me sākābhāṅgaṃ khādanti, āvilāni ca pānīyāni pivāmi, ogāhā ca me uttiṇṇassa hatthinīyo kāyaṃ upanighaṃsantiyo gacchanti, ākiṇṇo dukkhaṃ na phāsu viharāmi. Yaṃnūnāhaṃ eko gaṇasmā vūpakaṭṭho vihareyya”nti.

Atha kho so hatthināgo yūthā apakkamma yena pālileyyaṃ rakkhitaṇasāṇḍo bhaddasālāmūlaṃ yena bhagavā tenupasaṅkami. Tatra sudam [upasaṅkamitvā tatra sudam (syā. pī. ka.)] so hatthināgo yasmiṃ padese bhagavā viharati taṃ padesaṃ [appaharitaṅca karoti, soṇḍāya (bahūsu)] appaharitaṃ karoti, soṇḍāya ca [appaharitaṅca karoti, soṇḍāya (bahūsu)] bhagavato pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti [upaṭṭhāpeti (sī. syā. kaṃ. pī.)].

Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – “ahaṃ kho pubbe ākiṇṇo vihāsiṃ bhikkhūhi bhikkhūnihi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvaakehi, ākiṇṇo dukkhaṃ na phāsu vihāsiṃ. Somhi etarahi anākiṇṇo viharāmi bhikkhūhi

*bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi
titthiyehi titthiyasāvakehi, anākiṇṇo sukhaṃ phāsu viharāmi*”ti.

*Tassapi kho hatthināgassa evaṃ cetaso parivitaṅko udapādi
– “ahaṃ kho pubbe ākiṇṇo vihāsiṃ hatthīhi hatthinīhi
hatthikalabhehi hatthicchāpehi, chinnaggāni ceva tiṇāni khādiṃ,
obhaggobhaggaṇca me sākābhāṅgaṃ khādiṃsu, āvilāni ca
pāṇiyāni apāyiyiṃ, ogāhā ca me uttiṇṇassa hatthinīyo kāyaṃ
upanighaṃsantiyo agamaṃsu, ākiṇṇo dukkhaṃ na phāsu
vihāsiṃ. Somhi etarahi anākiṇṇo viharāmi hatthīhi hatthinīhi
hatthikalabhehi hatthicchāpehi, acchinnaggāni ceva tiṇāni
khādāmi, obhaggobhaggaṇca me sākābhāṅgaṃ na khādanti,
anāvilāni ca pāṇiyāni pivāmi, ogāhā ca me uttiṇṇassa hatthinīyo
na kāyaṃ upanighaṃsantiyo gacchanti, anākiṇṇo sukhaṃ phāsu
viharāmi*”ti.

*Atha kho bhagavā attano ca pavivekaṃ viditvā tassa ca
hatthināgassa cetasā cetoparivitaṅkamaññāya tāyaṃ velāyaṃ
imaṃ udānaṃ udānesi –*

V44 “Etaṃ [*evaṃ* (ka.)] nāgassa nāgena, īsādantassa hatthino;
Sameti cittaṃ cittena, yadeko ramatī mano”ti. pañcamaṃ;

Thus have I heard – One time the Blessed One was dwelling in Kosambi in Ghosita’s Monastery. At that time the Blessed One was dwelling crowded by bhikkhus, bhikkhunīs, male lay devotees, female lay devotees, kings, great ministers of the state, sectarians, and devotees of the sectarians. Crowded he dwelt in suffering, not in comfort. Then it occurred to the Blessed One thus – “Here, I am dwelling crowded by bhikkhus, bhikkhunīs, male lay devotees, female lay devotees, kings, great ministers of the state, sectarians, and devotees of the sectarians. Crowded I dwell in suffering, not in comfort. Why don’t I dwell solitary, remote from the gathering”?

Then the Blessed One, having dressed and taking alms-bowl and robe in the morning, entered Kosambi for the alms-round. Having fared the alms-round in Kosambi, had eaten, and returning from the alms-round, after having himself tidied up the residence, taking alms-bowl and robe, without having invited his attendant, without taking leave of the Bhikkhu Saṅgha, solitary without a second, left for Pālīyeyaka. Walking gradually he arrived at Pālīyeyaka.

There the Blessed One dwelt at Pālileyyaka, in the protected forest at the root of the Good Sāla tree.

Some other Nāga elephant too was dwelling crowded by elephants, she-elephants, baby elephants, and elephant calves. He was eating rough grass, others were eating the branches he dragged-down and broke, he was drinking agitated [muddy] water, when getting out of the water she-elephants went rubbing-up against him. Crowded he dwelt in suffering, not in comfort. Then it occurred to the Nāga elephant thus – “Here, I dwell crowded by elephants, she-elephants, baby elephants, and elephant calves, I eat rough grass, they eat the branches I drag-down and break, I drink agitated [muddy] water, when getting out of the water the she-elephants go rubbing-up against me, crowded I dwell in suffering, not in comfort. Why don’t I dwell solitary, remote from the gathering”?

Then that Nāga elephant, leaving his herd, approached the Pālileyyaka, in the protected forest at the root of the Good Sāla tree, where the Blessed One was. There that Nāga elephant mowed the area where the Blessed One was dwelling, with his trunk he brought water for the Blessed One after the meals.

Then, while the Blessed One was secluded and in solitude, this thought occurred to him – “Indeed, previously I dwelt crowded by bhikkhus, bhikkhunis, male lay devotees, female lay devotees, kings, great ministers of the state, sectarians, and devotees of the sectarians; crowded I dwelt in suffering, not in comfort. Now here, I dwell uncrowded by bhikkhus, bhikkhunis, male lay devotees, female lay devotees, kings, great ministers of the state, sectarians, and devotees of the sectarians; uncrowded I dwell in happiness, in comfort”.

That Nāga elephant too had this thought occur to him – “Indeed, previously I dwelt crowded by elephants, she-elephants, baby elephants, and elephant calves; I was eating rough grass, others were eating the branches I dragged-down and broke, I was drinking agitated [muddy] water, when getting out of the water she-elephants went rubbing-up against me, crowded I dwelt in suffering, not in comfort.

Now here, I dwell uncrowded by elephants, she-elephants, baby elephants, and elephant calves; I eat tender grass, no one eats the branches I drag-down and break, I drink unagitated [clear] water, when getting out of the water the she-elephants don't go rubbing-up against me; uncrowded I dwell in happiness, in comfort".

Then the Blessed One, having known his own thought and knowing the mental reflection of that Nāga elephant, at that time uttered this inspired utterance –

T44 "Thus the Nāga to the Nāga, elephant with the great ivory;
Agreeing mind with mind, their minds delight in being solitary". Fifth.

4.6 (36) *Piṇḍolasuttaṃ* – Piṇḍola (Bhāradvāja the Alms-Seeker) Sutta ⁷¹

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā piṇḍolabhāradvājo bhagavato avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya āraññiko piṇḍapātiko paṃsukūliko tecīvariko appiccho santuṭṭho pavivitto asaṃsaṭṭho āradhaviṛiyo [āradhaviṛiyo (sī. syā. kaṃ. pī.)] dhutavādo adhicittamanuyutto.

Addasā kho bhagavā āyasmantaṃ piṇḍolabhāradvājaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya āraññikaṃ piṇḍapātikaṃ paṃsukūlikaṃ tecīvarikaṃ appicchaṃ santuṭṭhaṃ pavivittaṃ asaṃsaṭṭhaṃ āradhaviṛiyaṃ dhutavādaṃ adhicittamanuyuttaṃ.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V45 "Anūpavādo anūpaghāto [anupavādo anupaghāto (syā. pī. ka.)], pātimokkhe ca saṃvaro;
Mattaññutā ca bhattasmiṃ, pantañca sayanāsaṇaṃ;
Adhicitte ca āyogo, etaṃ buddhāna sāsana"nti. chaṭṭhaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika's Monastery, Jeta's Forest. At that time, Venerable Piṇḍolabhāradvāja was sitting not far

from the Blessed One, having crossed legs, having made upright body, a jungle-dweller, alms-round farer, cast-off clothes wearer, wearing only three-robres, with few wishes, satisfied, detached, unassociated, firm and energetic, doing austerities, intent on the higher mind.

The Blessed One saw Venerable Piṇḍolabhāradvāja sitting not far, having crossed legs, having made upright body, a jungle-dweller, alms-round farer, cast-off clothes wearer, wearing only three-robres, with few wishes, satisfied, detached, unassociated, firm and energetic, doing austerities, intent on the higher mind.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T45 “Not finding faults and harmless, restrained by the Pātimokkha;
Moderate in eating, a solitary dweller;
Yoked to the higher mind, this is the Teaching of the Buddhā”. Sixth.⁷²

4.7 (37) *Sāriputtasuttaṃ* – *Sāriputta (Son of Sāri) Sutta*⁷³

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā sāriputto bhagavato avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya appiccho santuṭṭho pavovitto asaṃsaṭṭho āradhaviṛiyo adhicittamanuyutto.

Addasā kho bhagavā āyasmantaṃ sāriputtaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya appicchaṃ santuṭṭhaṃ pavovittaṃ asaṃsaṭṭhaṃ āradhaviṛiyaṃ adhicittamanuyuttaṃ.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V46 “Adhicetaso appamajjato,
Munino monapathesu sikkhato;
Sokā na bhavanti tādino,
Upasantassa sadā satīmato”ti. sattamaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvattthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Sāriputta was sitting not far from the Blessed One, having crossed legs, having made upright body, with few wishes, satisfied, detached, unassociated, firm and energetic, intent on the higher mind.

The Blessed One saw Venerable Sāriputta sitting not far, having crossed legs, having made upright body, with few wishes, satisfied, detached, unassociated, firm and energetic, intent on the higher mind.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T46 “With an exalted mind and heedful,
Silent sage trained in the path of silent sagehood;
Sorrow doesn’t happen for the thus one,
Appeased, always mindful”. Seventh.

4.8 (38) *Sundarīsuttaṃ* – Sundarī (Beautiful) Sutta ⁷⁴

*Evam me sutaṃ – ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena
bhagavā sakkato hoti garukato mānito pūjito apacito lābhī
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.
Bhikkhusaṅghopi sakkato hoti
garukato mānito pūjito apacito lābhī
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.
Aññatitthiyā pana paribbājakā asakkatā honti
agarukatā amānitā apūjitā anapacitā na lābhino
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.*

*Atha kho te aññatitthiyā paribbājakā bhagavato sakkāraṃ
asahamānā bhikkhusaṅghassa ca yena sundarī paribbājikā
tenupasaṅkamiṇṇsu; upasaṅkamitvā sundariṃ paribbājikaṃ
etadavocum – “ussahasi tvaṃ, bhagini, ñātinaṃ atthaṃ kātu”nti?
“Kyāhaṃ, ayyā, karomi? Kiṃ mayā na sakkā [kiṃ mayā sakkā
(syā. pī.)] kātuṃ? Jīvitampi me pariccattaṃ ñātinaṃ atthāyā”ti.*

*“Tena hi, bhagini, abhikkhaṇaṃ jetavanaṃ gacchāhi”ti.
“Evam, ayyā”ti kho sundarī paribbājikā tesam aññatitthiyānaṃ
paribbājakānaṃ paṭissutvā abhikkhaṇaṃ jetavanaṃ agamāsi.*

Yadā te aññimsu aññatitthiyā paribbājakā – “vodiṭṭhā kho sundarī paribbājikā bahujaṇena abhikkhaṇaṃ jetavanaṃ gacchatī”ti [gacchatīti (sī. syā. kaṃ. pī.)]. Atha naṃ jīvītā voropetvā tattheva jetavanassa parikhākūpe nikkhipitvā [nikhanitvā (sī. syā. pī.)] yena rājā pasenadi kosalo tenupasaṅkamiṃsu; upasaṅkamitvā rājānaṃ pasenadiṃ kosalaṃ etadavocuṃ – “yā sā, mahārāja, sundarī paribbājikā; sā no na dissatī”ti. “Kattha pana tumhe āsaṅkathā”ti? “Jetavane, mahārāja”ti. “Tena hi jetavanaṃ vicinathā”ti.

Atha kho te aññatitthiyā paribbājakā jetavanaṃ vicinitvā yathānikkhittaṃ parikhākūpā uddharitvā mañcakaṃ āropetvā sāvatthiṃ pavesetvā rathiyāya rathiyaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā manusse ujjhāpesuṃ –

“Passathāyyā samaññaṃ sakyaputtiyānaṃ kammaṃ! Alajjino ime samañā sakyaputtiyā dussilā pāpadhammā musāvādino abrahmacārino. Ime hi nāma dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā paṭijānissanti! Natthi imesaṃ sāmaññaṃ, natthi imesaṃ brahmaññaṃ. Naṭṭhaṃ imesaṃ sāmaññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ. Kuto imesaṃ sāmaññaṃ, kuto imesaṃ brahmaññaṃ? Apagatā ime sāmaññā, apagatā ime brahmaññā. Kathaṃhi nāma puriso purisakiccaṃ karitvā itthiṃ jīvītā voropessatī”ti!

Tena kho pana samayena sāvatthiyaṃ manussā bhikkhū disvā asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosanti vihesanti –

“Alajjino ime samañā sakyaputtiyā dussilā pāpadhammā musāvādino abrahmacārino. Ime hi nāma dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā paṭijānissanti! Natthi imesaṃ sāmaññaṃ, natthi imesaṃ brahmaññaṃ. Naṭṭhaṃ imesaṃ sāmaññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ. Kuto imesaṃ sāmaññaṃ, kuto imesaṃ brahmaññaṃ? Apagatā ime sāmaññā, apagatā ime brahmaññā. Kathaṃhi nāma puriso purisakiccaṃ karitvā itthiṃ jīvītā voropessatī”ti!

Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisiṃsu. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭaṭikkantā yena

*bhagavā tenupasaṅkamim̐su; upasaṅkamitvā bhagavantam̐
abhivādetvā ekamantaṃ nisidim̐su. Ekamantaṃ nisinnā kho te
bhikkhū bhagavantam̐ etadavocum̐ –*

*“Etarahi, bhante, sāvatthiyam̐ manussā bhikkhū disvā asabbhāhi
pharusāhi vācāhi akkosanti paribhāsanti rosanti vihesanti
– ‘alajjino ime samaṇā sakyaputtiyā dussilā pāpadhammā
musāvādino abrahmacārino. Ime hi nāma dhammacārino
samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā
paṭijānissanti. Natthi imesaṃ sāmāññaṃ, natthi imesaṃ
brahmaññaṃ. Naṭṭham̐ imesaṃ sāmāññaṃ, naṭṭham̐ imesaṃ
brahmaññaṃ. Kuto imesaṃ sāmāññaṃ, kuto imesaṃ
brahmaññaṃ? Apagatā ime sāmāñña, apagatā ime brahmañña.
Kathaṇhi nāma puriso purisakiccaṃ karitvā itthim̐ jīvītā
voropessatī”ti!*

*“Neso, bhikkhave, saddo ciraṃ bhavissati sattāhameva bhavissati.
Sattāhassa accayena antaradhāyissati. Tena hi, bhikkhave, ye
manussā bhikkhū disvā asabbhāhi pharusāhi vācāhi akkosanti
paribhāsanti rosanti vihesanti, te tumhe imāya gāthāya
paṭicodetha –*

V47 *“Abhūtavādī nirayaṃ upeti,
Yo vāpi [yo cāpi (sī. pī. ka.)] katvā na karomi cāha;
Ubhopi te pecca samā bhavanti,
Nihīnakammā manujā paratthā”ti.*

*Atha kho te bhikkhū bhagavato santike imaṃ gātham̐
pariyāpuṇitvā ye manussā bhikkhū disvā asabbhāhi pharusāhi
vācāhi akkosanti paribhāsanti rosanti vihesanti te imāya gāthāya
paṭicodenti –*

V48 *“Abhūtavādī nirayaṃ upeti,
Yo vāpi katvā na karomicāha;
Ubhopi te pecca samā bhavanti,
Nihīnakammā manujā paratthā”ti.*

*Manussānam̐ etadahosī – “akārakā ime samaṇā sakyaputtiyā.
Nayimehi kataṃ. Sapantime samaṇā sakyaputtiyā”ti. Neva
so saddo ciraṃ ahosī. Sattāhameva ahosī. Sattāhassa accayena
antaradhāyi.*

*Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamim̐su;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su.
Ekamantaṃ nisinnā kho te bhikkhū bhagavato etadavocum̐ –*

*“Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva subhāsitaṃ cidaṃ
bhante bhagavatā – ‘neso, bhikkhave, saddo ciraṃ bhavissati.
Sattāhameva bhavissati. Sattāhassa accayena antaradhāyissatī’ ti.
Antarahito so, bhante, saddo” ti.*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V49 *“Tudanti vācāya janā asaṇṇatā,
Sarehi saṅgāmagataṃva kuṇjaraṃ;
Sutvāna vākyāṃ pharusāṃ udīritaṃ,
Adhivāsaye bhikkhu aduṭṭhacitto” ti. aṭṭhamāṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, the Blessed One was provided hospitality, was respected, revered, venerated, honored, was a gainer of necessities of robes, alms-food, lodging, and medicines for the sick. Bhikkhu Saṅgha too was provided hospitality, was respected, revered, venerated, honored, was a gainer of necessities of robes, alms-food, lodging, and medicines for the sick. But sectarian wanderers weren’t provided hospitality, weren’t respected, revered, venerated, honored, weren’t gainers of necessities of robes, alms-food, lodging and medicines for the sick.

Then, those sectarian wanderers not being able to bear the hospitality given to the Blessed One and the Bhikkhu Saṅgha, approached where Sundarī the female wanderer was, having approached they addressed Sundarī the female wanderer thus – “Will you do energetic endeavor for your relatives”? “What should I do, Noble Ones? What haven’t I done? I will surrender even my life for the sake of my relatives”.

“Then, sister, go to Jeta’s Forest repeatedly”. “May it be so, Noble Ones” saying thus, Sundarī the female wanderer, having heard those sectarian wanderers, repeatedly went to Jeta’s Forest.

Then those sectarian wanderers knew – “It is fully known by

many people that Sundarī the female wanderer repeatedly goes to Jeta’s Forest”. Then having deprived her of life, having placed [her body] in a trench-pit in Jeta’s Forest, they approached where King Pasenadi Kosala was; having approached they addressed King Pasenadi Kosala thus – “Sundarī the female wanderer is not seen”. “Where do you doubt she is”? “In Jeta’s Forest, Great King”. “Then search Jeta’s Forest”.

Then those sectarian wanderers, having searched Jeta’s Forest, having taken out where they had placed [body of Sundarī the female wanderer] in the trench-pit, having put [her body] on a cremation carrier entered Sāvattthi and having approached street to street, cross-road to cross-road, complained to people –

“See the kammā of the Sakyan renunciates! Shameless are these Sakyan renunciates, unvirtuous, evil-doers, liars, not farers of the holy-life. Indeed, they are known as farers of the Dhamma, farers of virtuous conduct, farers of the holy-life, truth speakers, virtuous, good-doers! There is no renunciate state in them, there is no brāhmaṇa state in them. Destroyed is their renunciate state, destroyed is their brāhmaṇa state. Where is their renunciate state, where is their brāhmaṇa state? They have departed from the renunciate state, they have departed from the brāhmaṇa state. What kind of man, having done a man-deed, will deprive the woman of life”!

At that time, the people of Sāvattthi having seen bhikkhus, with vulgar and harsh speech they reviled, abused, angered, and harassed them –

“Shameless are these Sakyan renunciates, unvirtuous, evil-doers, liars, not farers of the holy-life. Indeed, they are known as farers of the Dhamma, farers of virtuous conduct, farers of the holy-life, truth speakers, virtuous, good-doers! There is no renunciate state in them, there is no brāhmaṇa state in them. Destroyed is their renunciate state, destroyed is their brāhmaṇa state. Where is their renunciate state, where is their brāhmaṇa state? They have departed from the renunciate state, they have departed from the brāhmaṇa

state. What kind of man, having done a man-deed, will deprive the woman of life”!

Then many bhikkhus, having dressed and taking alms-bowl and robe in the morning, entered Sāvatti for the alms-round. Having fared the alms-round in Sāvatti, having eaten, returning from the alms-round, approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus –

“Here, Venerable Sir, the people of Sāvatti with vulgar and harsh speech revile, abuse, anger, and harass the bhikkhus – ‘Shameless are these Sakyan renunciates, unvirtuous, evil-doers, liars, not farers of the holy-life. Indeed, they are known as farers of the Dhamma, farers of virtuous conduct, farers of the holy-life, truth speakers, virtuous, good-doers! There is no renunciate state in them, there is no brāhmaṇa state in them. Destroyed is their renunciate state, destroyed is their brāhmaṇa state. Where is their renunciate state, where is their brāhmaṇa state? They have departed from the renunciate state, they have departed from the brāhmaṇa state. What kind of man, having done a man-deed, will deprive the woman of life’ ”!

“These words will not last long, bhikkhus, for seven [days] only. At the end of seven [days], it will disappear. Therefore, bhikkhus, when people with vulgar and harsh speech revile, abuse, anger, and harass the bhikkhus; you should reprove them with this verse –

T47 “ ‘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’ ”. ⁷⁵

Then those bhikkhus having mastered this verse in presence of the Blessed One, when people with vulgar and harsh speech reviled, abused, angered, and harassed the bhikkhus; they reprovved them with this verse –

T48 “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”.

It occurred to the people – “Non-doers are these Sakyan renunciates. They didn’t do it. Remote [from such deeds] are these Sakyan renunciates”. Those words did not last long. Seven [days] only [it lasted]. At the end of seven [days], it disappeared.

Then many bhikkhus approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus –

“Marvelous it is, Venerable Sir, unparalleled it is, Venerable Sir! As well-said by the Venerable Blessed One here – ‘These words will not last long, bhikkhus. For seven [days] only. At the end of seven [days], it will disappear’. The words have disappeared”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T49 “Intemperate people incite with words,
Like a war-elephant gone to battle [incited] with
arrows;
Having heard spoken harsh words,
The bhikkhu should endure [them] with a non-hateful
mind”. Eighth.

4.9 (39) *Upasenasuttaṃ* – Upasena (Upasena Son of Vaṅganta) Sutta ⁷⁶

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmato upasenassa vaṅgantaputtassa rahogatassa paṭisallīnassa evaṃ cetaso parivitatko udapādi – “lābhā vata me, suladdhaṃ vata me, satthā ca me bhagavā arahaṃ sammāsambuddho; svākkhāte camhi dhammavinaye agārasmā anagāriyaṃ pabbajito; sabrahmacārino ca me sīlavanto kalyāṇadhammā; sīlesu camhi paripūrakārī; susamāhito camhi ekaggacitto; arahā camhi khīṇāsavo; mahiddhiko camhi mahānubhāvo. Bhaddakaṃ me jīvitaṃ, bhaddakaṃ maraṇa”nti.

Atha kho bhagavā āyasmato upasenassa vaṅgantaputtassa cetasā cetoparivittakamaññāya tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V50 *“Yaṃ jīvitam na tapati, maraṇante na socati;
Sa ve diṭṭhapado dhiro, sokamajjhe na socati.*

V51 *“Ucchinnabhavataṇhassa, santacittassa bhikkhuno;
Vikkhīṇo jātisaṃsāro, natthi tassa punabbhavo”ti.
navamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Rājagaha in Squirrels Sanctuary, Bamboo Grove. Then while Venerable Upasena Vaṅgantaputta was secluded and in solitude, this thought occurred to him – “Verily it’s a gain for me, verily it’s well-gained by me, that my Teacher is a Blessed One, an Arahant, a rightly self-enlightened one; I have gone-forth in the Dhamma-Vinaya well-propounded; my co-farers in holy-life are virtuous good-doers; I have fulfilled the virtues; well-restrained and well-concentrated I am; an Arahant I am with taints ended; with great supernormal powers and greatly powered I am. Noble is my living, noble will be my death”.⁷⁷

Then the Blessed One, knowing Venerable Upasena Vaṅgantaputta’s mental reflection, at that time uttered this inspired utterance –

T50 *“One who is not tormented while living, doesn’t
sorrow while dying;
That one seeing, the patient one, doesn’t sorrow
amongst sorrows.*

T51 *“Cutting off craving for becoming, the peaceful minded
bhikkhu;
Fully ended is birth and the round of existences, he has
no further becoming”. Ninth.*

4.10 (40) *Sāriputtaupasamasuttaṃ* – Appeased Sāriputta (Son of Sāri) Sutta⁷⁸

*Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ vihara-
ti jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena
āyasmā sāriputto bhagavato avidūre nisinno hoti pallaṅkaṃ ābhū-
jito ujum kāyaṃ paṇidhāya attano upasamaṃ paccavekkhamāno.*

*Addasā kho bhagavā āyasmantaṃ sārīputtaṃ avidūre nisinnaṃ
pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya attano upasamaṃ
paccavekkhamānaṃ.*

*Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V52 *“Upasantasantacittassa, netticchinnassa bhikkhuno;
Vikkhīṇo jātisaṃsāro, mutto so mārabandhanā”ti.
dasamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Sārīputta was sitting not far from the Blessed One, having crossed legs, having made upright body, contemplating his own appeasement.

The Blessed One saw Venerable Sārīputta sitting not far, having crossed legs, having made upright body, contemplating his own appeasement.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T52 *“Appeased and peaceful minded, the bhikkhu having
cut-off the lead [to becoming];
Fully ended is birth and the round of existences, he is
freed from the ties of Māra”. Tenth.*

Meghiyavaggo catuttho niṭṭhito. – Fourth Section on Meghiya is finished.

*Tassuddānaṃ –
Meghiyo uddhatā gopālo,
yakkho [juṇhā (sī. syā. pī.), juṇhaṃ (ka.)] nāgena pañcamaṃ;
Piṇḍolo sārīputto ca, sundarī bhavati aṭṭhamaṃ;
Upaseno vaṅgantaputto, sārīputto ca te dasāti.*

Therefore said [contents] –
Meghiya, restless, cowherd,
Yakkha Nāga is the fifth;
Piṇḍola, Sārīputta too, Sundarī is the eighth;
Upasena Vaṅgantaputta, and Sārīputta are the ten.



5. SONAVAGGO – SECTION ON SONA

5.1 (41) *Piyatarasuttaṃ* – Dearer Sutta ⁷⁹

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena rājā pasenadi kosalo mallikāya deviyā saddhiṃ uparipāsādavaragato hoti. Atha kho rājā pasenadi kosalo mallikaṃ deviyaṃ etadavoca – “atthi nu kho te, mallike, kocañño attanā piyataro”ti?

“Natthi kho me, mahārāja, kocañño attanā piyataro. Tuyhaṃ pana, mahārāja, atthañño koci attanā piyataro”ti? “Mayhampi kho, mallike, natthañño koci attanā piyataro”ti.

Atha kho rājā pasenadi kosalo pāsādā orohitvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca –

“Idhāhaṃ, bhante, mallikāya deviyā saddhiṃ uparipāsādavaragato mallikaṃ deviyaṃ etadavocaṃ – ‘atthi nu kho te, mallike, kocañño attanā piyataro’ti? Evaṃ vutte, mallikā devī maṃ etadavoca – ‘natthi kho me, mahārāja, kocañño attanā piyataro. Tuyhaṃ pana, mahārāja, atthañño koci attanā piyataro’ti? Evaṃ vutte, ahaṃ, bhante, mallikaṃ deviyaṃ etadavocaṃ – ‘mayhampi kho, mallike, natthañño koci attanā piyataro’”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V53 *“Sabbā disā anuparigamma cetasā,
Nevajjhagā piyataramattanā kvaci;
Evaṃ piyo putthu attā paresaṃ,
Tasmā na hiṃse paramattakāmo”ti. paṭhamāṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, King Pasenadi Kosala had gone to the top floor of the palace, together with Queen Mallikā. Then the King Pasenadi Kosala addressed Queen Mallikā thus – “Is there anyone dearer to you than yourself, Mallikā”?

“There is no one dearer to me than myself, Great King. Is there anyone dearer to you than yourself, Great King”? “I too, Mallikā, have no one dearer to me than myself”.

Then the King Pasenadi Kosala, having descended from the palace, approached where the Blessed One was, having approached and greeted the Blessed One, he sat down on one side. Sitting on one side King Pasenadi Kosala addressed the Blessed One thus –

“Here Venerable Sir, having gone to the top floor of the palace together with Queen Mallikā, I addressed Queen Mallikā thus – ‘Is there anyone dearer to you than yourself, Mallikā?’ Spoken to thus, Queen Mallikā addressed me thus – ‘There is no one dearer to me than myself, Great King. Is there anyone dearer to you than yourself, Great King?’ Spoken to thus, I addressed Queen Mallikā thus – ‘I too, Mallikā, have no one dearer to me than myself’ ”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T53 “Having scanned all directions mentally,
One doesn’t find anyone dearer than oneself;
Thus are others dear to themselves, so that man,
Shouldn’t do any violence to others, one who loves
himself the highest”. First.

5.2 (42) *Appāyukasuttaṃ* – Short Lifespan Sutta ⁸⁰

Evam me sutam – ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā [paṭisallānā (sī.)] vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva appāyukā hi, bhante, bhagavato mātā ahoṣi, sattāhajāte bhagavati bhagavato mātā kālamakāsi, tusitaṃ kāyaṃ upapajjī”ti.

“Evametam, ānanda [evametam ānanda evametam ānanda (syā.)], appāyukā hi, ānanda, bodhisattamātaro honti.

*Sattāhajātesu bodhisattesu bodhisattamātaro kālaṃ karonti,
tusitaṃ kāyaṃ upapajjanti”ti.*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V54 *“Ye keci bhūtā bhavissanti ye vāpi,
Sabbe gamissanti pahāya dehaṃ;
Taṃ sabbajāniṃ kusalo veditvā,
Ātāpiyo brahmacariyaṃ careyyā”ti. dutiyaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time Venerable Ānanda, having emerged from the solitude approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side Venerable Ānanda addressed the Blessed One thus – “Marvelous it is, Venerable Sir, unparalleled it is, Venerable Sir! Venerable Sir, Blessed One’s mother was short-lived, seven days after the birth of the Blessed One, Blessed One’s mother did the time [died], arising in the Tusita-body [heaven]”.⁸¹

“That is so Ānanda, short-lived are the mothers of the Bodhisatta. Seven days after the birth of the Bodhisatta, Bodhisattās’ mothers do the time [die], arising in the Tusita-body [heaven]”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T54 *“Whoever has become or will become,
All will go abandoning the body;
Knowing all should be abandoned, the skillful one,
Should ardently fare the holy-life”. Second.*

5.3 (43) *Suppabuddhakuṭṭhisuttaṃ* – Suppabuddha the Leper Sutta⁸²

*Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā rājagahe viharati
veḷuvane kalandakanivāpe. Tena kho pana samayena
rājagahe suppabuddho nāma kuṭṭhī ahosi – manussadaliddo,
manussakapaṇo, manussavarāko. Tena kho pana samayena
bhagavā mahatiyā parisāya parivuto dhammaṃ desento nisinno
hoti.*

Addasā kho suppbuddho kuṭṭhī taṃ mahājanakāyaṃ dūratova sannipatitaṃ. Disvānassa etadahosi – “nissamsayaṃ kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājīyati [bhājīyissati (sī.)]. Yaṃnūnāhaṃ yena so mahājanakāyo tenupasaṅkameyyaṃ. Appeva nāmettha kiñci khādanīyaṃ vā bhojanīyaṃ vā labheyya”nti.

Atha kho suppbuddho kuṭṭhī yena so mahājanakāyo tenupasaṅkami. Addasā kho suppbuddho kuṭṭhī bhagavantaṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ. Disvānassa etadahosi – “na kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājīyati. Samaṇo ayaṃ gotamo parisati dhammaṃ deseti. Yaṃnūnāhampi dhammaṃ suṇeyya”nti. Tattheva ekamantaṃ nisīdi – “ahampi dhammaṃ sossāmi”ti.

Atha kho bhagavā sabbāvantāṃ paraṃ cetasā ceto paricca manasākāsi “ko nu kho idha bhabbo dhammaṃ viññātu”nti? Addasā kho bhagavā suppbuddhaṃ kuṭṭhiṃ tassaṃ parisāyaṃ nisinnaṃ. Disvānassa etadahosi – “ayaṃ kho idha bhabbo dhammaṃ viññātu”nti. Suppbuddhaṃ kuṭṭhiṃ ārabha ānupubbiṃ kathaṃ [ānupubbikathaṃ (sī.), anupubbikathaṃ (syā. pī. ka.)] kathesi, seyyathidaṃ – dānakathaṃ silakathaṃ saggakathaṃ; kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ; nekkhamme [nekkhamme ca (sī. syā. pī.)] ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi suppbuddhaṃ kuṭṭhiṃ kallacittaṃ muducittaṃ vīṇīvarāṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva suppbuddhassa kuṭṭhissa tasmaṃyeva āsane virajāṃ vītamalaṃ dhammacakkhuṃ udapādi – “yaṃ kiñci samudayaadhammaṃ sabbaṃ taṃ nirodhadhamma”nti.

Atha kho suppbuddho kuṭṭhī diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vīgatakaṭṭhakaṭṭhā vesaṇajjappatto aparappaccayo satthu sāsane uṭṭhāyāsanaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho suppbuddho kuṭṭhī bhagavantaṃ etadavoca –

“Abhikkantaṃ, bhante, abhikkataṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,

mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca. Upāsakaṃ maṃ bhagavā dhāretu ajjatangge pāṇupetaṃ saraṇaṃ gata”nti.

Atha kho suppubuddho kuṭṭhī bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho acirapakkantaṃ suppubuddhaṃ kuṭṭhiṃ gāvī taruṇavacchā adhipatitvā jīvītā voropesi.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamim̐su; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ – “yo so, bhante, suppubuddho nāma kuṭṭhī bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito, so kālaṅkato. Tassa kā gati, ko abhisamparāyo”ti?

“Paṇḍito, bhikkhave, suppubuddho kuṭṭhī; paccapādi dhammassānudhammaṃ; na ca maṃ dhammādhikaraṇaṃ vihesesi. Suppubuddho, bhikkhave, kuṭṭhī tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

Evam̐ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – “ko nu kho, bhante, hetu, ko paccayo yena suppubuddho kuṭṭhī ahosi – manussadaliddo, manussakapaṇo, manussavarāko”ti?

“Bhūtapubbaṃ, bhikkhave, suppubuddho kuṭṭhī imasmiṃyeva rājagahe seṭṭhiputto ahosi. So uyyānabhūmiṃ niyyanto addasa tagarasikhiṃ [taggarasikhiṃ (ka.)] paccekabuddhaṃ nagaraṃ piṇḍāya pavisantaṃ. Disvānassa etadahosi – ‘kvāyaṃ kuṭṭhī kuṭṭhicīvarena vicarati’ti? Niṭṭhubhitvā apasabyato [apabyāmato (syā. saṃ. nī. 1.255)] karitvā pakkāmi. So tassa kammaṃ vipākena bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha. Tasseva kammaṃ vipākāvasesena imasmiṃyeva rājagahe kuṭṭhī ahosi manussadaliddo, manussakapaṇo, manussavarāko. So tathāgatappaveditaṃ dhammavinayaṃ āgamma saddhaṃ samādiyi sīlaṃ samādiyi suttaṃ samādiyi cāgaṃ samādiyi

*paññaṃ samādiyi. So tathāgatappaveditaṃ dhammavinayaṃ
āgamaṃ saddhaṃ samādiyitvā sīlaṃ samādiyitvā sutaṃ
samādiyitvā cāgaṃ samādiyitvā paññaṃ samādiyitvā kāyassa
bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapanno devānaṃ
tāvatiṃsānaṃ sahaḃyataṃ. So tattha aññe deve atirocati
vaṇṇena ceva yasasā cā”ti.*

*Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V55 *“Cakkhumā visamānīva, vijjamāne parakkame;
Paṇḍito jīvalokasmiṃ, pāpāni parivajjaye”ti. tatiyaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Rājagaha in Squirrels Sanctuary, Bamboo Forest. At that time, there was a leper named Suppabuddha in Rājagaha – a poor man, a miserable man, a wretched man. At that time the Blessed One was sitting and preaching the Dhamma, accompanied by a large assembly.

Suppabuddha the leper saw that great assembly and gathering of people from far. Having seen it occurred to him – “Doubtlessly, there is a distribution of eatables and chewables here. Why don’t I approach where the great assembly is? Indeed, even if little, I might gain some eatables and chewables”.

Then Suppabuddha the leper approached where that great assembly was. Suppabuddha the leper saw the Blessed One sitting and preaching the Dhamma, surrounded by a large assembly. Having seen it occurred to him – “Indeed, there is no distribution of eatables and chewables here. Renunciate Gotama is preaching the Dhamma, surrounded by the assembly. Why don’t I hear the Dhamma”? Then he sat down on one side [with the thought] – “I too will hear the Dhamma”.

Then the Blessed One, completely understood the minds of the entire assembly with the thinking – “Who here is capable of understanding the Dhamma”? Then the Blessed One saw Suppabuddha the leper sitting in that assembly. Having seen it occurred to him – “This one here is capable of understanding the Dhamma”. In connection

with Suppabuddha the leper he talked the gradual talk, namely this – talk on giving, talk on virtues, talk on heavens; the danger, lowliness, and defiling nature of the sensual pleasures; explained the benefit of renunciation. When the Blessed One knew that the mind of Suppabuddha the leper was amenable, soft, unhindered, lofty and glad; then he explained the Dhamma preaching of the Buddhā on full-freedom – suffering, arising of suffering, cessation of suffering, and the path leading to cessation of suffering. Just as if a stainless, clean cloth completely absorbs the dye, like that sitting on that seat, unsoiled Dhamma eyes arose in Suppabuddha the leper – “What ever is subject to arising, all that is subject to cessation”.⁸³

Then Suppabuddha the leper – having seen the Dhamma, reached the Dhamma, known the Dhamma, dived into the Dhamma, crossed-over doubt, departed uncertainty, reached fearlessness, became independent of others in the Teacher’s Teaching – rising up from the seat, approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side Suppabuddha the leper addressed the Blessed One thus –

“Excellent, Venerable Sir, excellent, Venerable Sir! Venerable Sir, just as if setting upright what was upside down, uncovering what was covered, like telling the path to a deluded one, like bearing an oil-lamp in the darkness – [so] one with eyes can see the forms; like that the Blessed One has explained the Dhamma in many ways. Venerable Sir, I take refuge in the Blessed One, in the Dhamma, and in the Bhikkhu Saṅgha too. May the Blessed One consider me a lay devotee henceforth, having gone for refuge until I live”.

Then Suppabuddha the leper, having been instructed, roused, inspired, and gladdened by the Blessed One with a Dhamma talk; pleased with and rejoicing in what the Blessed One had said; rising up from the seat, having greeted and circumambulated the Blessed One, left. Then not long after he had left, Suppabuddha the leper was trampled and deprived of life by a cow with a new-born calf.

Then many bhikkhus approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus – “Venerable Sir, the leper named Suppabuddha who was instructed, roused, inspired, and gladdened by the Blessed One with a Dhamma talk, has done the time [died]. What is his destination, what is his here-after”?

“Bhikkhus, Suppabuddha the leper was wise; he entered the Dhamma in fullness; he did not harass me with Dhamma questions. Bhikkhus, with the complete ending of the three fetters Suppabuddha the leper became a stream-enterer, not going down to bad destination, assuredly destined for full enlightenment”.⁸⁴

When he said that, some bhikkhu addressed the Blessed One thus – “Venerable Sir, what was the reason because of which Suppabuddha was a leper – a poor man, a miserable man, a wretched man”?

“Bhikkhus, in the past Suppabuddha the leper was the son of a business tycoon in this Rājagaha. While being taken to the garden he saw Tagarasikhi the Private Buddha entering the city for alms-round. Having seen it occurred to him – ‘Who is this leper faring in leper-clothes’? Having spit insultingly he left. Because of that kammā result, for many hundreds of years, many thousands of years, many hundreds of thousands of years, he was cooked in the hell. By the remainder of that kammā result, he was [born as] a leper in this Rājagaha – a poor man, a miserable man, a wretched man. Having come to the Dhamma-Vinaya spoken by the Tathāgata, he undertook confidence, virtues, hearing [the true Dhamma], munificence, and wisdom. Having come to the Dhamma-Vinaya spoken by the Tathāgata, and having undertaken confidence, virtues, hearing [the true Dhamma], munificence, and wisdom; with the breakup of body, after death, he has arisen in a good destination, the heaven world, in the companionship of the Tāvatisā devā. There he outshines other devā in beauty as well as reputation”.⁸⁵

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T55 “[Like] One with eyes, exerts [to avoid] the dangers seen;
[Thus] The wise one in the mortal-world, should completely forsake the evil”. Third.

5.4 (44) *Kumārakasuttaṃ* – Young Boys Sutta ⁸⁶

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā kumārakā antarā ca sāvatthiṃ antarā ca jetavanaṃ macchake bādhenti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādaya sāvatthiṃ piṇḍāya pāvīsi. Addasā kho bhagavā te sambahule kumārake antarā ca sāvatthiṃ antarā ca jetavanaṃ macchake bādhente. Disvāna yena te kumārakā tenupasaṅkami; upasaṅkamitvā te kumārake etadavoca – “bhāyatha vo, tumhe kumārakā, dukkhassa, appiyaṃ vo dukkha”nti? “Evaṃ, bhante, bhāyāma mayaṃ, bhante, dukkhassa, appiyaṃ no dukkha”nti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V56 “*Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ; Mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.*

V57 “*Sace ca pāpakaṃ kammaṃ, karissatha karotha vā; Na vo dukkhā pamutyatthi, upeccapi [upaccapi (ka.), uppaccapi (?), uppatitvāpi iti attho] palāyata”nti. catutthaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, many young boys between Sāvatthi and Jeta’s Forest were catching fishes.

Then the Blessed One, having dressed and taking his alms-bowl and robe in the morning, entered Sāvatthi for the alms-round. The Blessed One saw those many young boys between Sāvatthi and Jeta’s Forest catching fishes. Having

seen he approached where the young boys were; having approached he addressed those young boys thus – “Young boys, are you afraid of suffering; is suffering not dear to you?” “That is so, Venerable Sir; we are afraid of suffering, suffering is not dear to us”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T56 “If you fear suffering, if suffering is not dear to you;
Don’t do evil kamma, publicly or privately.

T57 “If evil kamma, you will do or are doing now;
You will not be freed from suffering, whether arriving
or escaping”. Fourth.

5.5 (45) *Uposathasuttaṃ* – Uposatha Sutta ⁸⁷

Evam me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinnō hoti.

Atha kho āyasmā ānando abhikkantāya rattiyaṃ, nikkhante paṭhame yāme, utṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ [cīvaraṃ (sabbattha)] karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantam etadavoca – “abhikkantā, bhante, ratti; nikkhanto paṭhamo yāmo; cīranisinnō bhikkhusaṅgho; uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha”nti. Evam vutte, bhagavā tuṅhī ahoṣi.

Dutiyampi kho āyasmā ānando abhikkantāya rattiyaṃ, nikkhante majjhime yāme, utṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantam etadavoca – “abhikkantā, bhante, ratti; nikkhanto majjhimo yāmo; cīranisinnō bhikkhusaṅgho; uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha”nti. Dutiyampi kho bhagavā tuṅhī ahoṣi.

Tatiyampi kho āyasmā ānando abhikkantāya rattiyaṃ, nikkhante pacchime yāme, uddhaste aruṇe, nandimukhiyaṃ rattiyaṃ utṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantam etadavoca – “abhikkantā, bhante, ratti; nikkhanto pacchimo yāmo; uddhasto aruṇo; nandimukhī ratti; cīranisinnō bhikkhusaṅgho; uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha”nti. “Aparisuddhā, ānanda, parisā”ti.

Atha kho āyasmato mahāmoggallānassa etadahosi – “kaṃ nu kho bhagavā puggalaṃ sandhāya evamāha – ‘aparissuddhā, ānanda, parisā’ti? Atha kho āyasmā mahāmoggallāno sabbāvantam bhikkhusaṅghaṃ cetasā ceto paricca manasākāsi. Addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussilaṃ pāpadhammaṃ asuciṃ saṅkassarasamācāraṃ paṭicchannakammantaṃ asamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ brahmacāripaṭiññaṃ antopūtiṃ avassutaṃ kasambujātaṃ majjihe bhikkhusaṅghassa nisinnaṃ. Disvāna utthāyāsanaṃ yena so puggalo tenupasaṅkami; upasaṅkamitvā taṃ puggalaṃ etadavoca – “utthehi, āvuso, diṭṭhosi bhagavatā; natthi te bhikkhūhi saddhiṃ saṃvāso”ti. Evaṃ vutte [atha kho (sabbattha), cūlava. 383; a. ni. 8.20 passitabbaṃ], so puggalo tuṇhī ahosi.

Dutiyampi kho āyasmā mahāmoggallāno taṃ puggalaṃ etadavoca – “utthehi, āvuso, diṭṭhosi bhagavatā; natthi te bhikkhūhi saddhiṃ saṃvāso”ti. Dutiyampi kho ... pe ... tatiyampi kho so puggalo tuṇhī ahosi.

Atha kho āyasmā mahāmoggallāno taṃ puggalaṃ bāhāyaṃ gahetvā bahidvārakoṭṭhakā nikkhāmetvā sūcighaṭikaṃ datvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – “nikkhāmito, bhante, so puggalo mayā. Parisuddhā parisā. Uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha”nti. “Acchariyaṃ, moggallāna, abbhutaṃ, moggallāna! Yāva bāhāgahaṇāpi nāma so moghapuriso āgāmessati”ti!

Atha kho bhagavā bhikkhū āmantesi – “na dānāhaṃ, bhikkhave, ito paraṃ [na dānāhaṃ bhikkhave ajjatagge (a. ni. 8.20)] uposathaṃ karissāmi, pātimokkhaṃ uddisissāmi. Tumheva dāni, bhikkhave, ito paraṃ uposathaṃ kareyyātha, pātimokkhaṃ uddiseyyātha. Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ tathāgato aparissuddhāya parisāya uposathaṃ kareyya, pātimokkhaṃ uddiseyya.

“Aṭṭhime, bhikkhave, mahāsamudde acchariyā abbhutā dhammā, ye disvā disvā asurā mahāsamudde abhīramanti. Katame aṭṭha?

“Mahāsamuddo, bhikkhave, anupubbaninno anupubbapoṇo anupubbapabbhāro, na āyatakeneva papāto. Yampi [yaṃ (sī. syā. ka.)], bhikkhave, mahāsamuddo anupubbaninno anupubbapoṇo anupubbapabbhāro na āyatakeneva papāto; yaṃ, bhikkhave, mahāsamudde paṭhamo acchariyō abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhīramanti.

“Puna caparaṃ, bhikkhave, mahāsamuddo ʔhitadhammo velaṃ nātivattati. Yampi, bhikkhave, mahāsamuddo ʔhitadhammo velaṃ nātivattati; ayaṃ, bhikkhave [ayampi (sabbattha)], mahāsamudde dutiyo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

“Puna caparaṃ, bhikkhave, mahāsamuddo na matena kuṇapena saṃvasati. Yaṃ hoti mahāsamudde mataṃ kuṇapaṃ taṃ khippameva [khippaññeva (sī.), khippaṃmyeva (ka.)] tīraṃ vāheti, thalaṃ ussāreti. Yampi, bhikkhave, mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde mataṃ kuṇapaṃ taṃ khippameva tīraṃ vāheti thalaṃ ussāreti; ayaṃ, bhikkhave, mahāsamudde tatiyo acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

“Puna caparaṃ, bhikkhave, yā kāci mahānadiyo, seyyathidaṃ – gaṅgā yamunā aciravatī sarabhū mahī, tā mahāsamuddaṃ patvā [pattā (syā. pī. ka.)] jahanti purimāni nāmagottāni; ‘mahāsamuddo’ tveva saṅkhaṃ gacchanti. Yampi, bhikkhave, yā kāci mahānadiyo, seyyathidaṃ – gaṅgā yamunā aciravatī sarabhū mahī tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, ‘mahāsamuddo’ tveva saṅkhaṃ gacchanti; ayaṃ, bhikkhave, mahāsamudde catuttho acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

“Puna caparaṃ, bhikkhave, yā ca loke savantiyo mahāsamuddaṃ appenti, yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati. Yampi, bhikkhave, yā ca loke savantiyo mahāsamuddaṃ appenti, yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati; ayaṃ, bhikkhave, mahāsamudde pañcama acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

“Puna caparaṃ, bhikkhave, mahāsamuddo ekaraso loṇaraso. Yampi, bhikkhave, mahāsamuddo ekaraso loṇaraso; ayaṃ, bhikkhave, mahāsamudde chaṭṭho acchariyo abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde abhiramanti.

“Puna caparaṃ, bhikkhave, mahāsamuddo bahuratano anekaratano. Tatrimāni ratanāni, seyyathidaṃ – muttā maṇi veluriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitaṅgo masāragallaṃ. Yampi, bhikkhave, mahāsamuddo bahuratano

anekaratano, tatrimāni ratanāni, seyyathidaṃ – muttā maṇi
 veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ lohitaṅgo
 [lohitaṅko (sī. pī.), lohitaṅko (?)] masāragallaṃ; ayaṃ, bhikkhave,
 mahāsamudde sattamo acchariyo abbhuto dhammo, yaṃ disvā
 disvā asurā mahāsamudde abhiramanti.

“Puna caparaṃ, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ
 āvāso. Tatrima bhūtā – timi timiṅgalo timitimiṅgalo [timi
 timiṅgalo timirapiṅgalo (sī. pī., a. ni. 8.19)] asurā nāgā
 gandhabbā. Santi mahāsamudde yojanasatikāpi attabhāvā,
 dviyojanasatikāpi attabhāvā, tiyojanasatikāpi attabhāvā,
 catuyojanasatikāpi attabhāvā, pañcayojanasatikāpi attabhāvā.
 Yampi, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ āvāso,
 tatrima bhūtā – timi timiṅgalo timitimiṅgalo asurā nāgā
 gandhabbā, santi mahāsamudde yojanasatikāpi attabhāvā
 dviyojanasatikāpi attabhāvā ... pe ... pañcayojanasatikāpi
 attabhāvā; ayaṃ, bhikkhave, mahāsamudde aṭṭhamo acchariyo
 abbhuto dhammo, yaṃ disvā disvā asurā mahāsamudde
 abhiramanti. Ime kho, bhikkhave, aṭṭha mahāsamudde
 acchariyā abbhutā dhammā ye disvā disvā asurā mahāsamudde
 abhiramanti.

“Evameva kho, bhikkhave, imasmiṃ dhammavinaye aṭṭha
 acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ
 dhammavinaye abhiramanti. Katame aṭṭha?

“Seyyathāpi, bhikkhave, mahāsamuddo anupubbaninno
 anupubbapoṇo anupubbapabbhāro, na āyatakeneva
 papāto; evameva kho, bhikkhave, imasmiṃ dhammavinaye
 anupubbasicchā anupubbakiriyā anupubbapaṭipadā,
 na āyatakeneva aññāpaṭivedho. Yampi, bhikkhave,
 imasmiṃ dhammavinaye anupubbasicchā anupubbakiriyā
 anupubbapaṭipadā, na āyatakeneva aññāpaṭivedho; ayaṃ,
 bhikkhave, imasmiṃ dhammavinaye paṭhamo acchariyo abbhuto
 dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye
 abhiramanti.

“Seyyathāpi, bhikkhave, mahāsamuddo tṭhitadhammo velaṃ
 nātivattati; evameva kho, bhikkhave, yaṃ mayā sāvakānaṃ
 sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvita hetupi
 nātikkamanti. Yampi, bhikkhave, mayā sāvakānaṃ sikkhāpadaṃ
 paññattaṃ taṃ mama sāvakā jīvita hetupi nātikkamanti; ayaṃ,

bhikkhave, imasmiṃ dhammavinaye dutiyo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

“Seyyathāpi, bhikkhave, mahāsamuddo na matena kuṇapena saṃvasati; yaṃ hoti mahāsamudde mataṃ kuṇapaṃ taṃ khippameva tīraṃ vāheti, thalaṃ ussāreti; evameva kho, bhikkhave, yo so puggalo dussīlo pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, na tena saṅgho saṃvasati; atha kho naṃ khippameva sannipatitvā ukkhipati. Kiñcāpi so hoti majjhe bhikkhusaṅghassa nisinno, atha kho so ārakāva saṅghamhā, saṅgho ca tena. Yampi, bhikkhave, yo so puggalo dussīlo pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto, na tena saṅgho saṃvasati; khippameva naṃ sannipatitvā ukkhipati. Kiñcāpi so hoti majjhe bhikkhusaṅghassa nisinno, atha kho so ārakāva saṅghamhā, saṅgho ca tena; ayaṃ, bhikkhave, imasmiṃ dhammavinaye tatiyo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

“Seyyathāpi, bhikkhave, yā kāci mahānadiyo, seyyathidaṃ – gaṅgā yamunā aciravatī sarabhū mahī tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, ‘mahāsamuddo’ tveva saṅkhaṃ gacchanti; evameva kho, bhikkhave, cattāro vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā te tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā [pabbajitā (ka. sī.)] jahanti purimāni nāmagottāni, ‘samaṇā sakyaputtiyā’ tveva saṅkhaṃ gacchanti. Yampi, bhikkhave, cattāro vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā te tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā jahanti purimāni nāmagottāni, ‘samaṇā sakyaputtiyā’ tveva saṅkhaṃ gacchanti; ayaṃ, bhikkhave, imasmiṃ dhammavinaye catuttho acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.

“Seyyathāpi, bhikkhave, yā ca loke savantiyo mahāsamuddaṃ appenti, yā ca antalikkhā dhārā papatanti, na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati; evameva kho, bhikkhave, bahū cepi bhikkhū anupādisesāya

*nibbānadhātuyā parinibbāyanti, na tena nibbānadhātuyā
ūnattaṃ vā pūrattaṃ vā paññāyati. Yampi, bhikkhave, bahū
cepi bhikkhū anupādisesāya nibbānadhātuyā parinibbāyanti, na
tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati; ayaṃ,
bhikkhave, imasmiṃ dhammavinaye pañcama acchariyo abbhuto
dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye
abhiramanti.*

*“Seyyathāpi, bhikkhave, mahāsamuddo ekaraso loṇaraso;
evameva kho, bhikkhave, ayaṃ dhammavinayo ekaraso
vimuttiraso. Yampi, bhikkhave, ayaṃ dhammavinayo ekaraso
vimuttiraso; ayaṃ, bhikkhave, imasmiṃ dhammavinaye chaṭṭho
acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ
dhammavinaye abhiramanti.*

*“Seyyathāpi, bhikkhave, mahāsamuddo bahuratano anekaratano,
tatrimāni ratanāni, seyyathidaṃ – muttā maṇi veḷuriyo saṅkho
silā pavālaṃ rajataṃ jātarūpaṃ lohitaṅgo masāragallaṃ;
evameva kho, bhikkhave, ayaṃ dhammavinayo bahuratano
anekaratano; tatrimāni ratanāni, seyyathidaṃ – cattāro
satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā,
pañcīndriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko
maggo. Yampi, bhikkhave, ayaṃ dhammavinayo bahuratano
anekaratano, tatrimāni ratanāni, seyyathidaṃ – cattāro
satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā,
pañcīndriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko
maggo; ayaṃ, bhikkhave, imasmiṃ dhammavinaye sattamo
acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ
dhammavinaye abhiramanti.*

*“Seyyathāpi, bhikkhave, mahāsamuddo mahataṃ bhūtānaṃ
āvāso, tatrimāni bhūtā – timi timiṅgalo timitimiṅgalo asurā
nāgā gandhabbā, santi mahāsamudde yojanasatikāpi
attabhāvā dviyojanasatikāpi attabhāvā tiyojanasatikāpi
attabhāvā catuyojanasatikāpi attabhāvā pañcayojanasatikāpi
attabhāvā; evameva kho, bhikkhave, ayaṃ dhammavinayo
mahataṃ bhūtānaṃ āvāso; tatrimāni bhūtā – sotāpanno,
sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmi,
sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmi,
anāgāmiphalasacchikiriyāya paṭipanno, arahā, arahattāya
paṭipanno [arahattaphalasacchikiriyāya (sī.)]. Yampi, bhikkhave,
ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso, tatrimāni*

bhūtā – sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno, sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno, arahā, arahattāya paṭipanno; ayaṃ, bhikkhave, imasmiṃ dhammavinaye aṭṭhamo acchariyō abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. Ime kho, bhikkhave, imasmiṃ dhammavinaye aṭṭha acchariyā abbhutā dhammā, ye disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V58 *“Channamativassati, vivaṭaṃ nātivassati; Tasmā channaṃ vivaretha, evaṃ taṃ nātivassati”ti. pañcamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Eastern Monastery, Migāra’s-Mother’s Mansion. At that time, the Blessed One was sitting accompanied by the Bhikkhu Saṅgha on that Uposatha day.

Then Venerable Ānanda, when the night had advanced, at the end of the first watch, rising up from the seat, with the robe covering one shoulder, bowing where the Blessed One was, addressed the Blessed One thus – “Venerable Sir, the night has advanced; the first watch has ended; the Bhikkhu Saṅgha has been sitting for a long time; Venerable Sir, may the Blessed One recite the Pātimokkha to the Bhikkhu Saṅgha”. Spoken to thus, the Blessed One was silent.

Second time too, Venerable Ānanda, when the night had advanced, at the end of the middle watch, rising up from the seat, with the robe covering one shoulder, bowing where the Blessed One was, addressed the Blessed One thus – “Venerable Sir, the night has advanced; the middle watch has ended; the Bhikkhu Saṅgha has been sitting for a long time; Venerable Sir, may the Blessed One recite the Pātimokkha to the Bhikkhu Saṅgha”. Spoken to thus, the Blessed One was silent.

Third time too, Venerable Ānanda, when the night had advanced, at the end of the last watch, while the sun was rising, at the dawn time, rising up from the seat, with the

robe covering one shoulder, bowing where the Blessed One was, addressed the Blessed One thus – “Venerable Sir, the night has advanced; the last watch has ended; sun is rising; it’s dawn time; the Bhikkhu Saṅgha has been sitting for a long time; Venerable Sir, may the Blessed One recite the Pātimokkha to the Bhikkhu Saṅgha”. “Unclean is this assembly, Ānanda”. ⁸⁸

Then is occurred to Venerable Mahāmoggallāna thus – “In relation to which person the Blessed One said thus – ‘Unclean is this assembly, Ānanda’”? Then the Venerable Mahāmoggallāna completely understood the minds of the entire Bhikkhu Saṅgha. Venerable Mahāmoggallāna saw that person, an unvirtuous evil-doer, impure, of dubious conduct, coverer of bad deeds, a non-renunciate, a false renunciate, a non-farer of holy-life pretending to be a farer of holy-life, internally foul, lustful, trash-born, sitting in the middle of the Bhikkhu Saṅgha. Having seen [him], rising up from the seat, he approached where that person was; having approached he addressed that person thus – “Get up friend, you have been seen by the Blessed One; there is no residing for you with the bhikkhus”. Spoken to thus, that person was silent.

Second time too Venerable Mahāmoggallāna addressed that person thus – “Get up friend, you have been seen by the Blessed One; there is no residing for you with the bhikkhus”. Second time too ... same ... Third time too spoken to thus, that person was silent.

Then Venerable Mahāmoggallāna holding that person by arm, having expelled him outside the gateway, having put on the bolt bar, approached where the Blessed One was; having approached he addressed the Blessed One thus – “I have expelled that person, Venerable Sir. The assembly is clean. Venerable Sir, may the Blessed One recite the Pātimokkha to the Bhikkhu Saṅgha”. “Marvelous, Moggallāna, unparalleled, Moggallāna! Indeed, until you grabbed him by the arm, that foolish person waited”!

Then the Blessed One invited the bhikkhus – “Bhikkhus, here onwards I will not do the Uposatha [with you], nor

will I recite the Pātimokkha [to you]. Bhikkhus, here onwards you yourself should do the Uposatha, you yourself should recite the Pātimokkha. Bhikkhus, impossible it is, unpermitted it is, for the Tathāgata to do the Uposatha, to recite the Pātimokkha, in an unclean assembly.

“Bhikkhus, these eight marvelous and unparalleled phenomena are found in the ocean, having seen which Asurā delight in the ocean. What eight?

(1) “Bhikkhus, the ocean drops gradually, deepens gradually, slopes gradually, it does not fall down abruptly. This too, bhikkhus, that the ocean drops gradually, deepens gradually, slopes gradually, does not fall down abruptly; this bhikkhus is the first marvelous and unparalleled phenomenon found in the ocean, having seen which Asurā delight in the ocean.

(2) “Again bhikkhus, the ocean is of standing nature, it does not transgress its limit. This too, bhikkhus, that the ocean is of standing nature, it does not transgress its limit; this bhikkhus is the second marvelous and unparalleled phenomenon found in the ocean, having seen which Asurā delight in the ocean.

(3) “Again bhikkhus, the ocean does not tolerate dead corpse. When there is a dead corpse in the ocean it quickly carries it to the shore, throws it up on the high ground. This too, bhikkhus, that the ocean does not tolerate dead corpse, when there is a dead corpse in the ocean it quickly carries it to the shore, throws it up on the high ground; this bhikkhus is the third marvelous and unparalleled phenomenon found in the ocean, having seen which Asurā delight in the ocean.

(4) “Again bhikkhus, whatever great rivers are there, namely – Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī; having reached the ocean abandon their previous names and designations, ‘ocean’ is how they are known. This too, bhikkhus, that whatever great rivers are there, namely – Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī; having reached the ocean abandon their previous names and designations, ‘ocean’ is how they are known; this bhikkhus is the fourth marvelous and

unparalleled phenomenon found in the ocean, having seen which Asurā delight in the ocean.

(5) “Again bhikkhus, whatever flows are tributaries to the ocean, whatever is falling down from the sky, the ocean is not seen to be deficient or overflowing because of that. This too, bhikkhus, that whatever flows are tributaries to the ocean, whatever is falling down from the sky, the ocean is not seen to be deficient or overflowing because of that; this bhikkhus is the fifth marvelous and unparalleled phenomenon found in the ocean, having seen which Asurā delight in the ocean.

(6) “Again bhikkhus, the ocean is of one taste, the taste of salt. This too, bhikkhus, that the ocean is of one taste, the taste of salt; this bhikkhus is the sixth marvelous and unparalleled phenomenon found in the ocean, having seen which Asurā delight in the ocean.

(7) “Again bhikkhus, the ocean has many jewels, countless jewels. There are these jewels, namely – pearls, gemstones, lapis lazuli, shells, quartz, coral, silver, gold, ruby, cat’s eye. This too, bhikkhus, that the ocean has many jewels, countless jewels; there are these jewels, namely – pearls, gemstones, lapis lazuli, shells, quartz, coral, silver, gold, ruby, cat’s eye; this bhikkhus is the seventh marvelous and unparalleled phenomenon found in the ocean, having seen which Asurā delight in the ocean.

(8) “Again bhikkhus, the ocean is an abode of great beings. There are these – timi, timiṅgalo, timitimiṅgalo, Asurā, Nāgā, Gandhabbā. In the ocean there are beings having a body of one hundred yojanā, of two hundred yojanā, of three hundred yojanā, of four hundred yojanā, of five hundred yojanā. This too, bhikkhus, that the ocean is an abode of great beings; there are these – timi, timiṅgalo, timitimiṅgalo, Asurā, Nāgā, Gandhabbā; in the ocean there are beings having a body of one hundred yojanā, of two hundred yojanā, of three hundred yojanā, of four hundred yojanā, of five hundred yojanā; this bhikkhus is the eighth marvelous and unparalleled phenomenon found in the ocean, having seen which Asurā delight in the ocean. Bhikkhus, these are

the eight marvelous and unparalleled phenomena found in the ocean, having seen which Asurā delight in the ocean. ⁸⁹

“Just like that bhikkhus, there are eight marvelous and unparalleled phenomena found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya. What eight?

(1) “Just as bhikkhus, the ocean drops gradually, deepens gradually, slopes gradually, it does not fall down abruptly; just like that in this Dhamma-Vinaya there is gradual training, gradual deeds, gradual practice, one does not penetrate to knowledge abruptly. This too, bhikkhus, that in this Dhamma-Vinaya there is gradual training, gradual deeds, gradual practice, one does not penetrate to knowledge abruptly; this bhikkhus is the first marvelous and unparalleled phenomenon found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya. ⁹⁰

(2) “Just as bhikkhus, the ocean is of standing nature, it does not transgress its limit; just like that bhikkhus, when my disciples are given the training rules, they do not transgress it even for the sake of their lives. This too, bhikkhus, that when my disciples are given the training rules, they do not transgress it even for the sake of their lives; this bhikkhus is the second marvelous and unparalleled phenomenon found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya.

(3) “Just as bhikkhus, the ocean does not tolerate dead corpse, when there is a dead corpse in the ocean it quickly carries it to the shore, throws it up on the high ground; just like that bhikkhus, whoever person is an unvirtuous evil-doer, impure, of dubious conduct, coverer of bad deeds, a non-renunciate, a false renunciate, a non-farer of holy-life pretending to be a farer of the holy-life, internally foul, lustful, trash-born, the Saṅgha does not tolerate him; having gathered they quickly eject him. Whenever he is sitting in the middle of the Saṅgha, he is remote from the Saṅgha, and the Saṅgha from him. This too, bhikkhus, that whoever person is an unvirtuous evil-doer, impure, of

dubious conduct, coverer of bad deeds, a non-renunciate, a false renunciate, a non-farer of holy-life pretending to be a farer of the holy-life, internally foul, lustful, trash-born, the Saṅgha does not tolerate him; having gathered they quickly eject him. Whenever he is sitting in the middle of the Saṅgha, he is remote from the Saṅgha, and the Saṅgha from him; this bhikkhus is the third marvelous and unparalleled phenomenon found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya.

(4) “Just as bhikkhus, whatever great rivers are there, namely – Gaṅgā, Yamunā, Aciravati, Sarabhū, Mahī having reached the ocean abandon their previous names and designations, ‘ocean’ is how they are known; just like that bhikkhus, when the four classes – khattiyā, brāhmaṇā, vessā, suddā go forth from home to homelessness in the Dhamma spoken by the Tathāgata; they abandon their previous names and clans, ‘Renunciates following Son of Sakya’ is how they are known. This too, bhikkhus, that when the four classes – khattiyā, brāhmaṇā, vessā, suddā go forth from home to homelessness in the Dhamma spoken by the Tathāgata; they abandon their previous names and clans, ‘Renunciates following Son of Sakya’ is how they are known; this bhikkhus is the fourth marvelous and unparalleled phenomenon found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya.”⁹¹

(5) “Just as bhikkhus, whatever flows are tributaries to the ocean, whatever is falling down from the sky, the ocean is not seen to be deficient or overflowing because of that; just like that bhikkhus, many bhikkhus here attain complete Nibbāna without remainder in the Nibbāna sphere, the Nibbāna sphere is not seen to be deficient or overflowing because of that. This too, bhikkhus, that when many bhikkhus here attain complete Nibbāna without remainder in the Nibbāna sphere, the Nibbāna sphere is not seen to be deficient or overflowing because of that; this bhikkhus is the fifth marvelous and unparalleled phenomenon found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya.

(6) “Just as bhikkhus, the ocean is of one taste, the taste of salt; just like that bhikkhus, this Dhamma-Vinaya is of one taste, the taste of freedom. This too, bhikkhus, that this Dhamma-Vinaya is of one taste, the taste of freedom; this bhikkhus is the sixth marvelous and unparalleled phenomenon found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya.

(7) “Just as bhikkhus, the ocean has many jewels, countless jewels, there are these jewels, namely – pearls, gemstone, lapis lazuli, shells, quartz, coral, silver, gold, ruby, cat’s eye; just like that bhikkhus, this Dhamma-Vinaya has many jewels, countless jewels; there are these jewels, namely – four foundations of mindfulness, four right strivings, four bases of spiritual power, five faculties, five powers, seven factors of enlightenment, Noble Eightfold Path. This too, bhikkhus, that this Dhamma-Vinaya has many jewels, countless jewels; there are these jewels, namely – four foundations of mindfulness, four right strivings, four bases for spiritual power, five faculties, five powers, seven factors of enlightenment, Noble Eightfold Path; this bhikkhus is the seventh marvelous and unparalleled phenomenon found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya.”⁹²

(8) “Just as bhikkhus, the ocean is an abode of great beings. There are these – timi, timiṅgalo, timitimiṅgalo, Asurā, Nāgā, Gandhabbā, in the ocean there are beings having a body of one hundred yojanā, of two hundred yojanā, of three hundred yojanā, of four hundred yojanā, of five hundred yojanā; just like that bhikkhus, this Dhamma-Vinaya is an abode of great beings; in this Dhamma-Vinaya there are – stream-enterer, one walking on the stream-entry realization path, once-returner, one walking on the once-returnership realization path, non-returner, one walking on the non-returnership realization path, Arahant, one walking on the Arahantship realization path. This too, bhikkhus, that this Dhamma-Vinaya is an abode of great beings; in this Dhamma-Vinaya there are – stream-enterer, one walking on the stream-entry realization path, once-returner, one walking on the once-returnership realization path, non-

returner, one walking on the non-returnership realization path, Arahant, one walking on the Arahantship realization path; this bhikkhus is the eighth marvelous and unparalleled phenomenon found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya. Bhikkhus, these are the eight marvelous and unparalleled phenomena found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya”.⁹³

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T58 “It rains hard on the covered, it doesn’t rain hard on the uncovered;
Therefore uncover what is covered, then it won’t rain hard”. Fifth.

5.6 (46) *Soṇasuttaṃ* – *Soṇa* (Golden Millionaire) Sutta⁹⁴

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā mahākaccāno avantisu viharati kuraraghare [kururaghare (syā. mahāva. 257), kulaghare (ka.)] pavatte pabbate. Tena kho pana samayena soṇo upāsako kuṭikaṇṇo āyasmato mahākaccānassa upaṭṭhāko hoti.

Atha kho soṇassa upāsakassa kuṭikaṇṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – “yathā yathā kho ayyo mahākaccāno dhammaṃ deseti nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya”nti.

Atha kho soṇo upāsako kuṭikaṇṇo yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho soṇo upāsako kuṭikaṇṇo āyasmantaṃ mahākaccānaṃ etadavoca –

“Idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – ‘yathā yathā kho ayyo mahākaccāno dhammaṃ deseti nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ

*brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ
ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
pabbajeyya’nti. Pabbājetu maṃ, bhante, ayyo mahākaccāno’ti.*

*Evaṃ vutte, āyasmā mahākaccāno soṇaṃ upāsakaṃ kuṭikaṇṇaṃ
etadavoca – “dukkaraṃ kho, soṇa, yāvajīvaṃ ekabhattaṃ
ekaseyyaṃ brahmacariyaṃ. Ingha tvaṃ, soṇa, tattheva
āgārikabhūto samāno buddhānaṃ sāsanaṃ anuyuñja kālayuttaṃ
ekabhattaṃ ekaseyyaṃ brahmacariya’nti. Atha kho soṇassa
upāsakassa kuṭikaṇṇassa yo ahosi pabbajjābhisāṅkhāro so
paṭipassambhi.*

*Dutiyampi kho ... pe ... dutiyampi kho āyasmā mahākaccāno
soṇaṃ upāsakaṃ kuṭikaṇṇaṃ etadavoca – “dukkaraṃ kho,
soṇa, yāvajīvaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ. Ingha
tvaṃ, soṇa, tattheva āgārikabhūto samāno buddhānaṃ sāsanaṃ
anuyuñja kālayuttaṃ ekabhattaṃ ekaseyyaṃ brahmacariya’nti.
Dutiyampi kho soṇassa upāsakassa kuṭikaṇṇassa yo ahosi
pabbajjābhisāṅkhāro so paṭipassambhi.*

*Tatiyampi kho soṇassa upāsakassa kuṭikaṇṇassa rahogatassa
paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – “yathā yathā
kho ayyo mahākaccāno dhammaṃ deseti nayidaṃ sukaraṃ
agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparisuddhaṃ
saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajeyya’nti. Tatiyampi kho soṇo upāsako
kuṭikaṇṇo yenāyasmā mahākaccāno tenupasaṅkami;
upasaṅkamitvā āyasmantaṃ mahākaccānaṃ abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho soṇo upāsako
kuṭikaṇṇo āyasmantaṃ mahākaccānaṃ etadavoca –*

*“Idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso
parivitaṅko udapādi – ‘yathā yathā kho ayyo mahākaccāno
dhammaṃ deseti nayidaṃ sukaraṃ agāraṃ ajjhāvasatā
ekantaparipunṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ
brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ
ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
pabbajeyya’nti. Pabbājetu maṃ, bhante, ayyo mahākaccāno’ti.*

*Atha kho āyasmā mahākaccāno soṇaṃ upāsakaṃ kuṭikaṇṇaṃ
pabbājesi. Tena kho pana samayena avantidakkhiṇāpatho [\[avanti
dakkhiṇāpatho \(sī.\)\]](#) appabhikkhuko hoti. Atha kho āyasmā*

mahākaccāno tiṇṇaṃ vassānaṃ accayena kicchena kasirena tato tato dasavaggaṃ bhikkhusaṅghaṃ sannipādetvā āyasmantaṃ soṇaṃ upasampādesi.

Atha kho āyasmato soṇassa vassaṃvutṭhassa [vassaṃvutṭhassa (sī. syā. kaṃ. pī.)] rahogataṃ paṭisallīnaṃ evaṃ cetaso parivitaṃ udapādi – “na kho me so bhagavā sammukhā diṭṭho, api ca sutoyeva me so bhagavā – ‘īdiso ca īdiso cā’ti. Sace maṃ upajjhāyo anujāneyya, gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddha”nti.

Atha kho āyasmā soṇo sāyanhasamayaṃ paṭisallānā vutṭhito yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā soṇo āyasmantaṃ mahākaccānaṃ etadavoca –

“Idha mayhaṃ, bhante, rahogataṃ paṭisallīnaṃ evaṃ cetaso parivitaṃ udapādi – ‘na kho me so bhagavā sammukhā diṭṭho, api ca sutoyeva me so bhagavā – īdiso ca īdiso cā’ti. Sace maṃ upajjhāyo anujāneyya, gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddha”nti () [(gaccheyyāhaṃ bhante taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ, sace maṃ upajjhāyo anujānātīti (mahāva. 257)].

“Sādhū sādhū, soṇa; gaccha tovaṃ, soṇa, taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ [samāsambuddhanti (sabbattha)]. Dakkhissasi tovaṃ, soṇa, taṃ bhagavantaṃ pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānasaṃ uttamadamathasamathamānupattaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. Disvāna mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ [phāsuvihāraṇca (sī.)] puccha – ‘upajjhāyo me, bhante, āyasmā mahākaccāno bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ [phāsuvihāraṇca (sī.)] pucchati”ti.

“Evaṃ, bhante”ti kho āyasmā soṇo āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ āyasmantaṃ mahākaccānaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena

sāvatthi jetavanam anāthapiṇḍikassa ārāmo, yena bhagavā
tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā soṇo
bhagavantam etadavoca – “upajjhāyo me, bhante, āyasmā
mahākaccāno bhagavato pāde sirasā vandati, appābādham
appātaṅkam lahuṭṭhānam balaṃ phāsuvihāraṃ [*phāsuvihāraṇca*
(*sī.*)] pucchati”ti.

“Kacci, bhikkhu, khamanīyaṃ, kacci yāpanīyaṃ, kaccisi
appakilamathena addhānaṃ āgato, na ca piṇḍakena kilantosi”ti?
“Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, appakilamathena
cāham, bhante, addhānaṃ āgato, na piṇḍakena kilantomhi”ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi –
“imassānanda, āgantukassa bhikkhuno senāsanaṃ paññāpehi”ti.
Atha kho āyasmato ānandassa etadahosi – “yassa kho maṃ
bhagavā āñāpeti – ‘imassānanda, āgantukassa bhikkhuno
senāsanaṃ paññāpehi’ti, icchati bhagavā tena bhikkhunā
saddhiṃ ekavihāre vatthuṃ, icchati bhagavā āyasmatā soṇena
saddhiṃ ekavihāre vatthu”nti. Yasmiṃ vihāre bhagavā viharati,
tasmīṃ vihāre āyasmato soṇassa senāsanaṃ paññāpesi.

Atha kho bhagavā bahudeva rattiṃ abbhokāse nisajjāya
vītināmetvā pāde pakkhāletvā vihāraṃ pāvisi. Āyasmāpi
kho soṇo bahudeva rattiṃ abbhokāse nisajjāya vītināmetvā
pāde pakkhāletvā vihāraṃ pāvisi. Atha kho bhagavā rattiyaṃ
paccūsasamayaṃ paccuṭṭhāya āyasmantaṃ soṇaṃ ajjhesi –
“paṭibhātu taṃ bhikkhu dhammo bhāsitu”nti.

“Evaṃ, bhante”ti kho āyasmā soṇo bhagavato paṭissutvā solasa
aṭṭhakavaggikāni sabbāneva sarena abhaṇi. Atha kho bhagavā
āyasmato soṇassa sarabhaññāpariyosāne abbhanumodi – “sādhū
sādhū, bhikkhu, sugghatāni te, bhikkhu, solasa aṭṭhakavaggikāni
sumanasikatāni sūpadhāritāni, kalyāṇīyāsi [*kalyāṇīyā ca (ka.),*
kalyāṇīyā cāsi (?)] vācāya samannāgato vissatṭhāya anelagaḷāya
atthassa viññāpaniyā. Kati vassosi tovaṃ, bhikkhū”ti? “Ekavasso
aham bhagavā”ti. “Kissa pana tovaṃ, bhikkhu, evaṃ ciraṃ
akāsi”ti? “Ciraṃ diṭṭho [*ciradiṭṭho (sī.)*] me, bhante, kāmesu
ādīnava; api ca sambādho gharāvāso bahukicco bahukaraṇīyo”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –

V59 *“Disvā ādīnavaṃ loke, ñatvā dhammaṃ nirūpadhiṃ;
Ariyo na ramatī pāpe, pāpe na ramatī suci”ti. chaṭṭhaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvattī in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Mahākaccāna was dwelling in Avantī at Kuraraghara, Pavatta mountain. At that time, lay devotee Sona Kuṭikaṇṇa was an attendant of Venerable Mahākaccāna.

Then while lay devotee Sona Kuṭikaṇṇa was secluded and in solitude, this thought occurred to him – “As Noble Mahākaccāna preaches the Dhamma, it is not easy here to fare completely fulfilled, completely purified, polished like a shell holy-life while living in a house as a house-holder. Why don’t I, having removed hair and beard, having put-on brown robes, ordain from home to homelessness”?

Then lay devotee Sona Kuṭikaṇṇa approached where Venerable Mahākaccāna was; having approached and greeted Venerable Mahākaccāna, he sat down on one side. Sitting on one side lay devotee Sona Kuṭikaṇṇa addressed Venerable Mahākaccāna thus –

“Here Venerable Sir, while I was secluded and in solitude, this thought occurred to me – ‘As Noble Mahākaccāna preaches the Dhamma, it is not easy here to fare completely fulfilled, completely purified, polished like a shell holy-life while living in a house as a house-holder. Why don’t I, having removed hair and beard, having put-on brown robes, ordain from home to homelessness’? Please ordain me, Venerable Noble Mahākaccāna”.

Spoken to thus, Venerable Mahākaccāna addressed lay devotee Sona Kuṭikaṇṇa thus – “Sona, hard it is to fare the holy-life, eating one-time and sleeping one-time, until life lasts. Come Sona, while being a house-holder, presently be yoked to the teaching of the Buddha and fare the holy-life eating one-time and sleeping one-time”. Then lay devotee Sona Kuṭikaṇṇa’s determination to ordain subsided.

Second time too ... same ... Second time too, Venerable Mahākaccāna addressed lay devotee Sona Kuṭikaṇṇa thus

– “Sona, hard it is to fare the holy-life, eating one-time and sleeping one-time, until life lasts. Come Sona, while being a house-holder, presently be yoked to the teaching of the Buddha and fare the holy-life eating one-time and sleeping one-time”. Second time too lay devotee Sona Kuṭikaṇṇa’s determination to ordain subsided.

Third time too while lay devotee Sona Kuṭikaṇṇa was secluded and in solitude, this thought occurred to him – “As Noble Mahākaccāna preaches the Dhamma, it is not easy here to fare completely fulfilled, completely purified, polished like a shell, holy-life while living in a house as a house-holder. Why don’t I, having removed hair and beard, having put-on brown robes, ordain from home to homelessness”? Third time too lay devotee Sona Kuṭikaṇṇa approached where Venerable Mahākaccāna was; having approached and greeted Venerable Mahākaccāna, he sat down on one side. Sitting on one side lay devotee Sona Kuṭikaṇṇa addressed Venerable Mahākaccāna thus –

“Here Venerable Sir, while I was secluded and in solitude, this thought occurred to me – ‘As Noble Mahākaccāna preaches the Dhamma, it is not easy here to fare completely fulfilled, completely purified, polished like a shell, holy-life while living in a house as a house-holder. Why don’t I, having removed hair and beard, having put-on brown robes, ordain from home to homelessness’? Please ordain me, Venerable Noble Mahākaccāna”.

Then Venerable Mahākaccāna ordained the lay devotee Sona Kuṭikaṇṇa. At that time, in Avanti of Dakkhiṇāpatha there were few bhikkhus. Then Venerable Mahākaccāna at the end of three rain-retreats, having assembled a group of ten bhikkhus from here and there with much difficulty, with much trouble, gave higher ordination to Venerable Sona.

Then while Venerable Sona Kuṭikaṇṇa was secluded and in solitude, this thought occurred to him – “I have not seen the Blessed One face to face, but I have heard of the Blessed One – ‘He is like this, he is like that’. If my preceptor permits, I will go to see the Blessed One, the Arahant, the rightly self-enlightened”.

Then Venerable Soṇa Kuṭikaṇṇa, having emerged from the solitude in the evening, approached where Venerable Mahākaccāna was; having approached and greeted Venerable Mahākaccāna, he sat down on one side. Sitting on one side Venerable Soṇa Kuṭikaṇṇa addressed Venerable Mahākaccāna thus –

“Here Venerable Sir, while I was secluded and in solitude, this thought occurred to me – ‘I have not seen the Blessed One face to face, but I have heard of the Blessed One – he is like this, he is like that’. If my preceptor permits, I will go to see the Blessed One, the Arahant, the rightly self-enlightened”.

“Good, good Soṇa, go Soṇa, to see the Blessed One, the Arahant, the rightly self-enlightened. Soṇa, see that Blessed One who is gracious, gladdening, with peaceful faculties and a peaceful mind, reached the best self-control and concentration, tamed, guarded, with controlled faculties, a Nāga. Having seen him, please pay homage with your head at the Blessed One’s feet in my name; ask him if he is unafflicted, unfatigued, bodily vigorous, strong, and dwelling comfortably [then say] – ‘Venerable Sir, my preceptor Venerable Mahākaccāna, pays homage with his head at the Blessed One’s feet and asks whether the Blessed One is unafflicted, unfatigued, bodily vigorous, strong, and dwelling comfortably’.

“May it be so, Venerable Sir” saying thus, Venerable Soṇa pleased with and rejoicing in what Venerable Mahākaccāna said; rising up from the seat, having greeted and circumambulated Venerable Mahākaccāna, after having tidied up the residence, taking alms-bowl and robe, left for Sāvattthi. Walking gradually he approached Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvattthi where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side he addressed the Blessed One thus – “Venerable Sir, my preceptor Venerable Mahākaccāna, pays homage with his head at the Blessed One’s feet and asks whether the Blessed One is unafflicted, unfatigued, bodily vigorous, strong, and dwelling comfortably”.

“Is it, bhikkhu, bearable; are you maintaining yourself; did you do long distance unexhausted, and did you not get exhausted looking for alms-food”? “It is bearable Venerable Sir; I am maintaining myself Venerable Sir; I did the long distance unexhausted, and I did not get exhausted looking for alms-food”.

Then the Blessed One invited Venerable Ānanda – “Prepare the residence for the newly-arrived bhikkhu, Ānanda”. Then it occurred to Venerable Ānanda – “The way Blessed One invited me – ‘Prepare the residence for the newly-arrived bhikkhu, Ānanda’, the Blessed One wishes to dwell together with that bhikkhu in the same monastic dwelling, the Blessed One wishes to dwell together with Venerable Soṇa in the same monastic dwelling”. In the monastic dwelling where the Blessed One was dwelling, that’s where he prepared the residence for Venerable Soṇa.

Then the Blessed One, after having sat most of the night under open sky, having spent the time, having washed the feet entered the monastic dwelling. Venerable Soṇa too, after having sat most of the night under open sky, having spent the time, having washed the feet entered the monastic dwelling. Then getting-up at the dawn time, Blessed One requested Venerable Soṇa – “Speak the Dhamma that occurs to you”.

“May it be so, Venerable Sir” saying thus, Venerable Soṇa having heard the Blessed One, spoke all the sixteen [suttā] of the Section of Eights with right intonation. Then the Blessed One rejoiced much at the end of the recital by Venerable Soṇa – “Good, good bhikkhu, well-possessed, well-remembered, well-considered are the sixteen [suttā] of the Section of Eights bhikkhu, [you are] furnished with good talk, trustful, confident, instructed in the meaning. How many years have you been a bhikkhu”? “I have been a bhikkhu for one year, Blessed One”. “Why did you wait, bhikkhu, for long time [to become a bhikkhu]”? “I have seen the danger in sensual pleasures for a long time, Venerable Sir, but I was obstructed with dwelling at home with many duties and much to do”.⁹⁵

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T59 “Having seen danger in the world, having known the possession-less Dhamma;
Noble one doesn’t delight in evil, in evil doesn’t delight a pure one”. Sixth.

5.7 (47) *Kaṅkhārevatasuttaṃ* – *Kaṅkhārevata (Revata the Doubter) Sutta* ⁹⁶

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā kaṅkhārevato bhagavato avidūre nisinnō hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya attano kaṅkhāvitaraṇavisuddhiṃ paccavekkhamāno.

Addasā kho bhagavā āyasmantaṃ kaṅkhārevataṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya attano kaṅkhāvitaraṇavisuddhiṃ paccavekkhamānaṃ.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V60 “Yā kāci kaṅkhā idha vā huraṃ vā,
Sakavediyā vā paravediyā vā;
Ye jhāyino tā pajahanti sabbā,
Ātāpino brahmacariyaṃ carantā”ti. sattaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Kaṅkhārevata was sitting not far from the Blessed One, having crossed legs, having made upright body, contemplating crossing-over and purification of his own doubt.

The Blessed One saw Venerable Kaṅkhārevata sitting not far, having crossed legs, having made upright body, contemplating crossing-over and purification of his own doubt.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T60 “Whatever doubts are there, here and hereafter,
Whether self-felt or felt by others;
The one meditating abandons them all,
Ardently faring the holy-life”. Seventh.

5.8 (48) *Saṅghabhedasuttaṃ* – Division of the *Saṅgha Sutta* ⁹⁷

*Evam me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati
veluvane kalandakanivāpe. Tena kho pana samayena
āyasmā ānando tadahuposathe pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi.*

*Addasā kho devadatto āyasmantaṃ ānandaṃ rājagahe piṇḍāya
carantaṃ. Disvāna yenāyasmā ānando tenupasaṅkami;
upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca – “ajjtagge
dānāhaṃ, āvuso ānanda, aññatreva bhagavatā aññatra
bhikkhusaṅghā uposathaṃ karissāmi saṅghakammāni cā”ti.*

*Atha kho āyasmā ānando rājagahe piṇḍāya caritvā
pacchābhantaṃ piṇḍapāṭapaṭikkanto yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando
bhagavantaṃ etadavoca –*

*“Idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi. Addasā kho
maṃ, bhante, devadatto rājagahe piṇḍāya carantaṃ. Disvāna
yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ etadavoca –
‘ajjtagge dānāhaṃ, āvuso ānanda, aññatreva bhagavatā aññatra
bhikkhusaṅghā uposathaṃ karissāmi saṅghakammāni cā’ti. Ajja,
bhante, devadatto saṅghaṃ bhindissati, uposathañca karissati
saṅghakammāni cā”ti.*

*Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V61 “Sukaraṃ sādhuṇā sādhu, sādhu pāpena dukkaraṃ
[sukaraṃ sādhuṇā sādhuṃ, sādhuṃ pāpena dukkaraṃ (ka.)];
Pāpaṃ pāpena sukaraṃ, pāpamariyehi dukkara”nti.
aṭṭhamam;

Thus have I heard – One time the Blessed One was dwelling
in Rājagaha in Squirrels Sanctuary, Bamboo Forest. At
that time, Venerable Ānanda on that Uposatha day, having

dressed and taking his alms-bowl and robe in the morning, entered Rājagaha for the alms-round.

Devadatta saw Venerable Ānanda faring the alms-round in Rājagaha. Having seen he approached where the Venerable Ānanda was; having approached he addressed Venerable Ānanda thus – “Henceforth friend Ānanda, I will do the Uposatha and Saṅghā kammā separately from the Blessed One, separately from the Bhikkhu Saṅghā”.⁹⁸

Then Venerable Ānanda, having fared the alms-round in Rājagaha, having eaten, returning from the alms-round, he approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side Venerable Ānanda addressed the Blessed One thus –

“Venerable Sir, here having dressed and taking my alms-bowl and robe in the morning, I entered Rājagaha for the alms-round. Devadatta saw me faring the alms-round in Rājagaha, Venerable Sir. Having seen he approached where I was; having approached he addressed me thus – ‘Henceforth friend Ānanda, I will do the Uposatha and Saṅghā kammā separately from the Blessed One, separately from the Bhikkhu Saṅghā’. Venerable Sir, today Devadatta will break-up the Saṅghā, will do Uposatha and Saṅghā kammā too”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T61 “Good people do good well, evil people don’t do good well;
Evil people do evil well, nobles don’t do evil well”.
Eighth.

5.9 (49) *Sadhāyamānasuttaṃ* – Reciters Sutta⁹⁹

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Tena kho pana samayena sambahulā māṇavakā bhagavato avidūre sadhāyamānarūpā [saddāyamānarūpā (syā. pī. aṭṭhakathāyaṃ pāṭhantaraṃ), pathāyamānarūpā (ka.), vadhāyamānarūpā

(*ka. sī., ka. aṭṭha.*), *saddhāyamānarūpā (?)*, *saddhudhātuyā sadhudhātuyā vā siddhamidanti veditabbaṃ*] atikkamanti.
Addasā kho bhagavā sambahule māṇavake avidūre saddhāyamānarūpe atikkante.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V62 “*Parimuttā paṇḍitābhāsā, vācāgocarabhāṇino;*
Yāvicchanti mukhāyāmaṃ, yena nītā na taṃ vidū” ti.
navamaṃ;

Thus have I heard – One time the Blessed One was walking in the Kosala [republic] together with a large Bhikkhu Saṅgha. At that time, not far from the Blessed One, many young people were passing reciting [Bhajans] loudly. The Blessed One saw, not far from him, many young people passing reciting [Bhajans] loudly.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T62 “Fully deluded, wise talkers, taking refuge in talking alone;
 Speaking as they wish, don’t know what they are led by”. Ninth.

5.10 (50) *Cūḷapanthakasuttaṃ* – *Cūḷapanthaka* (Young Wayfarer) Sutta ¹⁰⁰

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā cūḷapanthako [cullapanthako (sī.), cūḷapanthako (pī.)] bhagavato avidūre nisinna hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

Addasā kho bhagavā āyasmantaṃ cūḷapanthakaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V63 “*Ṭhitenā kāyena ṭhitenā cetasā,
 Tiṭṭhaṃ nisinno uda vā sayāno;
 Etaṃ [evaṃ (ka.)] satīṃ bhikkhu adhiṭṭhahāno,
 Labhetha pubbāpariyaṃ viśesaṃ;
 Laddhāna pubbāpariyaṃ viśesaṃ,
 Adassanaṃ maccurājassa gacche*”ti. *dasamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvattī in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Cūḷapanthaka was sitting not far from the Blessed One, having crossed legs, having made upright body, having established mindfulness in forefront.

The Blessed One saw Venerable Cūḷapanthaka sitting not far, having crossed legs, having made upright body, having established mindfulness in forefront.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T63 “Established in body, established in mind,
 While standing, sitting or lying down;
 With mindfulness established a bhikkhu,
 Gains successive special [states];
 Having gained successive special [states],
 He becomes invisible to the King of Death”. Tenth.

Soṇavaggo [*soṇatheravaggo (syā. kaṃ. ka.) mahāvaggo (aṭṭhakathāya sameti)*] pañcamaṃ niṭṭhito. – Fifth Section on Soṇa is finished.

*Tassuddānaṃ –
 Piyo appāyukā kuṭṭhī, kumārakā uposatho;
 Soṇo ca revato bhedo, sadhāya panthakena cāti.*

Therefore said [contents] –
 Dear short-lived leper, young boys uposatha;
 Soṇa and Revata, division, confident and Panthaka too.



6. JACCANDHAVAGGO – SECTION ON BORN-BLIND

6.1 (51) *Āyusaṅkhārossajjanasuttaṃ* – Relinquishment of Life Formations Sutta ¹⁰¹

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādayā vesāliyaṃ piṇḍāya pāvisi. Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇṇakanto āyasmantaṃ ānandaṃ āmantesi – “gaṇhāhi, ānanda, nisīdanaṃ. Yena cāpālaṃ [pāvālaṃ (syā.)] cetiyaṃ tenupasaṅkamissāma divāvihārāyā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādaya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi –

“Ramaṇīyā, ānanda, vesālī; ramaṇīyaṃ udenaṃ cetiyaṃ; ramaṇīyaṃ gotamakaṃ cetiyaṃ; ramaṇīyaṃ sattambaṃ cetiyaṃ; ramaṇīyaṃ bahuputtaṃ cetiyaṃ; ramaṇīyaṃ sārandaḍaṃ cetiyaṃ; ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikā yānikā vattukā anuṭṭhitā paricitaṃ susamāraddhā, so ākaṅkhamāno () [(ānanda) (ka.)] kammaṃ vā tiṭṭheyya kappāvesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikā yānikā vattukā anuṭṭhitā paricitaṃ susamāraddhā. Ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvesaṃ vā”ti.

Evaṃpi kho āyasmā ānando bhagavatā olārike nimitte kayiramaṇe, olārike obhāse kayiramaṇe, nāsakkhi paṭivijjhitaṃ; na bhagavantaṃ yāci – “tiṭṭhatu, bhante, bhagavā kammaṃ; tiṭṭhatu sugato kammaṃ bahujanahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti, yathā taṃ mārena pariyaṭṭhitacitto. Dutiyampi kho ... pe ... tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi –

“Ramaṇīyā, ānanda, vesālī; ramaṇīyaṃ udenaṃ cetiyaṃ; ramaṇīyaṃ gotamakaṃ cetiyaṃ; ramaṇīyaṃ sattambaṃ cetiyaṃ; ramaṇīyaṃ bahuputtaṃ cetiyaṃ; ramaṇīyaṃ sārandaḍaṃ

cetiyaṃ; ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvītā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvītā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāraddhā. Ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā”ti.

Evampi kho āyasmā ānando bhagavatā olārike nimitte kayiramāne, olārike obhāse kayiramāne, nāsakki paṭivijjhituṃ; na bhagavantaṃ yāci – “tiṭṭhatu, bhante, bhagavā kappaṃ; tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna”nti, yathā taṃ mārena pariyaṭṭhitacitto.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “gaccha tvaṃ, ānanda, yassadāni kālaṃ maññasi”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā avidūre aññatarasmiṃ rukkhamaṭṭhe nisīdi.

Atha kho māro pāpimā, acirapakkante āyasmante ānande, yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ atṭhāsi. Ekamantaṃ Ɂhito kho māro pāpimā bhagavantaṃ etadavoca – “Parinibbātu dāni, bhante, bhagavā; parinibbātu sugato; parinibbānakālo dāni, bhante, bhagavato. Bhāsita kho panesā, bhante, bhagavatā vācā – ‘na tāvāhaṃ, pāpima, parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā [visāradā pattayogakhemā (a. ni. 8.70), visāradappattā yogakhemā (sī. pī. ka.), visāradappattā yogakhemakāma (syā.)] bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggaheṭvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vīvarissanti vibhajissanti uttānīkarissanti uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaheṭvā sappāṭihāriyaṃ dhammaṃ desessanti’ti. Etarahi kho pana, bhante [santi kho pana bhante etarahi (sī. pī. saṃ. ni. 5.822)] bhikkhū bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino sakaṃ ācariyakaṃ uggaheṭvā ācikkhanti desenti paññāpenti paṭṭhapenti vīvaranti vibhajanti uttānīkaronti uppannaṃ parappavādaṃ sahadhammena

*suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.
Parinibbātu dāni, bhante, bhagavā; parinibbātu sugato;
parinibbānakālo dāni, bhante, bhagavato.*

*“Bhāsita kho panesā, bhante, bhagavatā vācā – ‘na tāvāhaṃ,
pāpima, parinibbāyissāmi yāva me bhikkhuniyo na sāvikā
bhavissanti viyattā vinitā visāradā bahussutā dhammadharā
dhammānudhammappaṭipannā sāmīcippaṭipannā
anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti vīvarissanti
vibhajissanti uttānīkarissanti uppannaṃ parappavādaṃ
sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ
dhammaṃ desessanti’ ti. Etarahi kho pana, bhante, bhikkhuniyo
bhagavato sāvikā viyattā vinitā visāradā bahussutā
dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā
anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhanti
desenti paññāpenti paṭṭhapenti vīvaranti vibhajanti
uttānīkaronti uppannaṃ parappavādaṃ sahadhammena
suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.
Parinibbātu dāni, bhante, bhagavā; parinibbātu sugato;
parinibbānakālo dāni, bhante, bhagavato.*

*“Bhāsita kho panesā, bhante, bhagavatā vācā – ‘na tāvāhaṃ,
pāpima, parinibbāyissāmi yāva me upāsakā na sāvakā
bhavissanti viyattā vinitā visāradā bahussutā dhammadharā
dhammānudhammappaṭipannā sāmīcippaṭipannā
anudhammacārino sakaṃ ācariyakaṃ uggahetvā ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti vīvarissanti
vibhajissanti uttānīkarissanti uppannaṃ parappavādaṃ
sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ
dhammaṃ desessanti’ ti. Etarahi kho pana, bhante, upāsakā
bhagavato sāvakā viyattā vinitā visāradā bahussutā
dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā
anudhammacārino sakaṃ ācariyakaṃ uggahetvā ācikkhanti
desenti paññāpenti paṭṭhapenti vīvaranti vibhajanti
uttānīkaronti uppannaṃ parappavādaṃ sahadhammena
suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.
Parinibbātu dāni, bhante, bhagavā; parinibbātu sugato;
parinibbānakālo dāni, bhante, bhagavato.*

*“Bhāsita kho panesā, bhante, bhagavatā vācā – ‘na tāvāhaṃ,
pāpima, parinibbāyissāmi yāva me upāsikā na sāvikā*

*bhavissanti viyattā vinītā visāradā bahussutā dhammadharā
dhammānudhammappaṭipannā sāmīcippaṭipannā
anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhissanti
desessanti paññāpessanti paṭṭhapessanti vivarissanti
vibhajissanti uttānikarissanti uppannaṃ parappavādaṃ
sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ
dhammaṃ desessanti'ti. Etarahi kho pana, bhante, upāsikā
bhagavato sāvika viyattā vinītā visāradā bahussutā
dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā
anudhammacāriniyo sakaṃ ācariyakaṃ uggahetvā ācikkhanti
desenti paññāpenti paṭṭhapenti vivaranti vibhajanti
uttānikaronti uppannaṃ parappavādaṃ sahadhammena
suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desenti.
Parinibbātu dāni, bhante, bhagavā; parinibbātu sugato;
parinibbānakālo dāni, bhante, bhagavato.*

*“Bhāsītā kho panesā, bhante, bhagavatā vācā – ‘na tāvāhaṃ,
pāpima, parinibbāyissāmi yāva me idaṃ brahmacariyaṃ na
iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ
puthubhūtaṃ yāva devamanussehi suppakāsita’nti. Etarahi
kho pana, bhante [tayidaṃ bhante (saṃ. nī. 5.822)], bhagavato
brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ
puthubhūtaṃ yāva devamanussehi suppakāsitaṃ. Parinibbātu
dāni, bhante, bhagavā; parinibbātu sugato; parinibbānakālo dāni,
bhante, bhagavato”ti.*

*Evaṃ utte, bhagavā māraṃ pāpimantaṃ etadavoca –
“appossukko tvaṃ, pāpima, hohi. Na ciraṃ tathāgatassa
parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena
tathāgato parinibbāyissati”ti.*

*Atha kho bhagavā cāpāle cetiye sato sampajāno āyusañkhāraṃ
ossajji. Ossaṭṭhe ca bhagavatā āyusañkhāre mahābhūmicālo ahosi
bhiṃsanako lomahaṃso, devadundubhiyo [devadudrabhiyo (ka.)]
ca phalīṃsu.*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V64 *“Tulamātulañca sambhavaṃ,
Bhavaśaṅkhāramavassajī muni;
Ajjhattarato samāhito,
Abhīndi kavacamivattasambhava”nti. paṭhamāṃ;*

Thus have I heard – One time the Blessed One was dwelling in Vesālī at Kūṭāgārasālā, Great Forest. Then the Blessed One, having dressed and taking his alms-bowl and robe in the morning, entered Vesālī for the alms-round.

Then having fared the alms-round in Vesālī, having eaten, returning from the alms-round, he invited Venerable Ānanda – “Take a seat, Ānanda. Having approached where the Cāpāla shrine is, we will do the day-abiding”.

“May it be so, Venerable Sir” saying thus, Venerable Ānanda having heard the Blessed One, taking a seat he closely followed the Blessed One. Then the Blessed One approached where the Cāpāla shrine was, having approached he sat-down on a seat that was made [for him]. Sitting there the Blessed One invited Venerable Ānanda –

“Vesālī is delightful, Ānanda; Udena shrine is delightful; Gotamaka shrine is delightful; Sattamba shrine is delightful; Bahuputta shrine is delightful; Sārandada shrine is delightful; Cāpāla shrine is delightful. Ānanda, whoever here has developed, made much of, mastered, is grounded in, has practiced, attended, and firmly undertaken the four bases for spiritual power, if he wishes he can stand [live] here for the eon or the remainder of the eon. Ānanda, Tathāgata has developed, made much of, mastered, is grounded in, has practiced, attended, and firmly undertaken the four bases for spiritual power. Ānanda, if Tathāgata wishes he can stand [live] here for the eon or the remainder of the eon”. ¹⁰²

Thus given such gross and visible sign by the Blessed One, Venerable Ānanda did not comprehend; did not ask the Blessed One – “Venerable Sir, may the Blessed One stand [live] for the eon; may the Well-Gone One stand [live] for the eon for the welfare of many, happiness of many, with compassion for world, for benefit, welfare, and happiness of devā and humans”; as if his mind was completely controlled by Māra. Second time too ... same ... Third time too the Blessed One invited Venerable Ānanda –

“Vesālī is delightful, Ānanda; Udena shrine is delightful; Gotamaka shrine is delightful; Sattamba shrine is delightful; Bahuputta shrine is delightful; Sārandada shrine is

delightful; Cāpāla shrine is delightful. Ānanda, whoever here has developed, made much of, mastered, is grounded in, has practiced, attended, and firmly undertaken the four bases for spiritual power, if he wishes he can stand [live] here for the eon or the remainder of the eon. Ānanda, Tathāgata has developed, made much of, mastered, is grounded in, has practiced, attended, and firmly undertaken the four bases for spiritual power. Ānanda, if Tathāgata wishes he can stand [live] here for the eon or the remainder of the eon”.

Thus given such gross and visible sign by the Blessed One, Venerable Ānanda did not comprehend; did not ask the Blessed One – “Venerable Sir, may the Blessed One stand [live] for the eon; may the Well-Gone One stand [live] for the eon for the welfare of many, happiness of many, with compassion for world, for benefit, welfare, and happiness of devā and humans”; as if his mind was completely controlled by Māra.

Then the Blessed One invited Venerable Ānanda – “You may go, Ānanda, do what you think timely here”. “May it be so, Venerable Sir”, saying thus Venerable Ānanda, having heard the Blessed One, rising up from the seat, having greeted and circumambulated the Blessed One, sat down at the root of some tree not far.

Then Māra the evil one, not long after Venerable Ānanda had left, approached where the Blessed One was, having approached he stood on one side. Standing on one side Māra the evil one addressed the Blessed One thus –

“Venerable Sir, may the Blessed One attain complete liberation; may the Well-Gone One attain complete liberation; now it is time for complete liberation of the Blessed One, Venerable Sir. Venerable Sir, the Blessed One had spoken these words – ‘O Evil One, I will not attain complete liberation until my bhikkhu disciples are accomplished, trained, expert, learned, bearers of Dhamma, practicing Dhamma in fullness, practicing respectfully, farers of Dhamma in every way; having learned from the teacher they tell, preach, designate, establish, uncover, classify, open-

up the arisen disputations with Dhamma, having rebuked the well-rebuked, preach the marvelous Dhamma'. Here Venerable Sir, the bhikkhu disciples of the Blessed One are accomplished, trained, expert, learned, bearers of Dhamma, practicing Dhamma in fullness, practicing respectfully, farers of Dhamma in every way; having learned from the teacher they tell, preach, designate, establish, uncover, classify, open-up the arisen disputations with Dhamma, having rebuked the well-rebuked, preach the marvelous Dhamma. Venerable Sir, may the Blessed One attain complete liberation; may the Well-Gone One attain complete liberation; now is the time for the complete liberation of the Blessed One, Venerable Sir. ¹⁰³

"Venerable Sir, the Blessed One had spoken these words – 'O Evil One, I will not attain complete liberation until my bhikkhuni disciples are accomplished, trained, expert, learned, bearers of Dhamma, practicing Dhamma in fullness, practicing respectfully, farers of Dhamma in every way; having learned from the teacher they tell, preach, designate, establish, uncover, classify, open-up the arisen disputations with Dhamma, having rebuked the well-rebuked, preach the marvelous Dhamma'. Here Venerable Sir, the bhikkhuni disciples of the Blessed One are accomplished, trained, expert, learned, bearers of Dhamma, practicing Dhamma in fullness, practicing respectfully, farers of Dhamma in every way; having learned from the teacher they tell, preach, designate, establish, uncover, classify, open-up the arisen disputations with Dhamma, having rebuked the well-rebuked, preach the marvelous Dhamma. Venerable Sir, may the Blessed One attain complete liberation; may the Well-Gone One attain complete liberation; now is the time for the complete liberation of the Blessed One, Venerable Sir.

"Venerable Sir, the Blessed One had spoken these words – 'O Evil One, I will not attain complete liberation until my male lay disciples are accomplished, trained, expert, learned, bearers of Dhamma, practicing Dhamma in fullness, practicing respectfully, farers of Dhamma in every way; having learned from the teacher they tell, preach, designate, establish, uncover, classify, open-up the arisen disputations

with Dhamma, having rebuked the well-rebuked, preach the marvelous Dhamma'. Here Venerable Sir, the male lay disciples of the Blessed One are accomplished, trained, expert, learned, bearers of Dhamma, practicing Dhamma in fullness, practicing respectfully, farers of Dhamma in every way; having learned from the teacher they tell, preach, designate, establish, uncover, classify, open-up the arisen disputations with Dhamma, having rebuked the well-rebuked, preach the marvelous Dhamma. Venerable Sir, may the Blessed One attain complete liberation; may the Well-Gone One attain complete liberation; now is the time for the complete liberation of the Blessed One, Venerable Sir.

"Venerable Sir, the Blessed One had spoken these words – 'O Evil One, I will not attain complete liberation until my female lay disciples are accomplished, trained, expert, learned, bearers of Dhamma, practicing Dhamma in fullness, practicing respectfully, farers of Dhamma in every way; having learned from the teacher they tell, preach, designate, establish, uncover, classify, open-up the arisen disputations with Dhamma, having rebuked the well-rebuked, preach the marvelous Dhamma'. Here Venerable Sir, the female lay disciples of the Blessed One are accomplished, trained, expert, learned, bearers of Dhamma, practicing Dhamma in fullness, practicing respectfully, farers of Dhamma in every way; having learned from the teacher they tell, preach, designate, establish, uncover, classify, open-up the arisen disputations with Dhamma, having rebuked the well-rebuked, preach the marvelous Dhamma. Venerable Sir, may the Blessed One attain complete liberation; may the Well-Gone One attain complete liberation; now is the time for the complete liberation of the Blessed One, Venerable Sir.

"Venerable Sir, the Blessed One had spoken these words – 'O Evil One, I will not attain complete liberation until my holy-life has become successful and prosperous, has permeated, has many adherents, has become numerous, is well-explained to the devā and humans'. Here Venerable Sir, the holy-life of the Blessed One has become successful and prosperous, has permeated, has many adherents, has become numerous, is well-explained to the devā

and humans. Venerable Sir, may the Blessed One attain complete liberation; may the Well-Gone One attain complete liberation; now is the time for the complete liberation of the Blessed One, Venerable Sir”.

Spoken to thus, the Blessed One spoke these words to Māra the Evil One – “O Evil One, relax. In no long time the complete liberation of the Tathāgata will take place. At the end of these three months, Tathāgata will attain complete liberation”.

Then the Blessed One, mindful lyand clearly knowing relinquished the life formation. When the Blessed One relinquished the life formation, a great earthquake took place, alarming and terrifying, and there was thunder too.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T64 “Equal and unequal becomings,
Sage cut-off the formations of such becomings;
Delighting internally and restrained,
Broke-up where will he become”. First. ¹⁰⁴

6.2 (52) *Sattajaṭṭilasuttaṃ* – Seven Matted-Hair Ascetics Sutta ¹⁰⁵

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito bahidvārakoṭṭhake nisinno hoti. Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Tena kho pana samayena satta ca jaṭṭilā, satta ca nigaṇṭhā, satta ca acelakā, satta ca ekasāṭakā, satta ca paribbājakā, parūḷhakacchanakhalomā khāriviḍḍhamādāya [khāriviḍḍhamādāya (ka. saṃ. ni. 1.122; dī. ni. 1.280)] bhagavato avidūre atikkamanti.

Addasā kho rājā pasenadi kosalo te satta ca jaṭṭile, satta ca nigaṇṭhe, satta ca acelake, satta ca ekasāṭake, satta ca paribbājake, parūḷhakacchanakhalome khāriviḍḍhamādāya bhagavato avidūre atikkamante. Disvāna uṭṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ

karitvā dakkhiṇajāṇumaṇḍalaṃ pathaviyaṃ [*paṭhaviyaṃ* (sī. syā. pī.)] nihantvā yena te satta ca jaṭilā, satta ca nigaṇṭhā, satta ca acelakā, satta ca ekasāṭakā, satta ca paribbājakā, tenaṇṇajalīṃ paṇāmetvā tikkhattuṃ nāmaṃ sāvesi – “rājāhaṃ, bhante, pasenadi kosalo; rājāhaṃ, bhante, pasenadi kosalo; rājāhaṃ, bhante, pasenadi kosalo”ti.

Atha kho rājā pasenadi kosalo acirapakkantesu tesu sattasu ca jaṭilesu, sattasu ca nigaṇṭhesu, sattasu ca acelakesu, sattasu ca ekasāṭakesu, sattasu ca paribbājakesu, yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etada voca – “ye kho [*ye ca kho* (sī.), *ye ca te* (syā.), *ye nu keci kho* (pī.), *ye te* (saṃ. nī. 1.122), *ye nu kho keci* (?)] bhante, loke arahanto vā arahattamaggaṃ vā samāpannā ete tesam aññatare”ti [*aññatarāti* (sī. ka.), *aññataroti* (syā. pī.)].

“Dujjānaṃ kho etaṃ, mahārāja, tayā gihinā kāmabhoginā puttasaṃbādhasayanaṃ ajjhāvasantena kāsikacandanaṃ paccanubhontena mālāgandhavilepanaṃ dhārayantena jātārūparajataṃ sādīyantena – ime vā arahanto, ime vā arahattamaggaṃ samāpannāti.

“Saṃvāsena kho, mahārāja, sīlaṃ veditabbaṃ. Taṅca kho dīghena addhunā na ittaraṃ [*na ittarena* (syā. sī. syā. aṭṭha.)], manasikarotā no amanasikarotā, paññavatā no duppaññena. Saṃvohārena kho, mahārāja, soceyyaṃ veditabbaṃ. Taṅca kho dīghena addhunā na ittaraṃ, manasikarotā no amanasikarotā, paññavatā no duppaññena. Āpadāsu kho, mahārāja, thāmo veditabbo. So ca kho dīghena addhunā na ittaraṃ, manasikarotā no amanasikarotā, paññavatā no duppaññena. Sākacchāya kho, mahārāja, paññā veditabbā. Sā ca kho dīghena addhunā na ittaraṃ, manasikarotā no amanasikarotā, paññavatā no duppaññena”ti.

“Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva subhāsitaṃ cidaṃ [*subhāsitamidaṃ* (saṃ. nī. 1.122)], bhante, bhagavatā – ‘dujjānaṃ kho etaṃ, mahārāja, tayā gihinā puttasaṃbādhasayanaṃ ajjhāvasantena kāsikacandanaṃ paccanubhontena mālāgandhavilepanaṃ dhārayantena jātārūparajataṃ sādīyantena – ime vā arahanto, ime vā arahattamaggaṃ samāpannāti. Saṃvāsena kho, mahārāja, sīlaṃ

veditabbam ... pe ... sākacchāya kho, mahārāja, paññā veditabbā. Sā ca kho dīghena addhunā na ittaraṃ, manasikarotā no amanasikarotā, paññavatā no duppaññenā”ti.

“Ete, bhante, mama purisā corā [*carā (saṃ. ni. 1.122)*] ocarakā janapadaṃ ocaritvā gacchanti. Tehi paṭhamaṃ ociṇṇaṃ ahaṃ pacchā osāriissāmi [*otarissāmi (sī. syā. pī.), oyāyissāmi (sī. syā. aṭṭha.), osāpayissāmi (saṃ. ni. 1.122)*]. Idāni te, bhante, taṃ rajojallaṃ pavāhetvā sunhātā suvilittā kappitakesamassū odātavathavasanaṃ pañcahi kāmagaṇehi samappitā samaṅgibhūtā paricāressanti” [*cāriyanti (syā.)*] ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V65 “Na vāyameyya sabbattha, nāññassa puriso siyā;
Nāññaṃ nissāya jīveyya, dhammena na vaṇiṃ [*vāñiṃ (sī.), vaṇī (syā. pī.), vāñijaṃ (ka.)*] care”ti. dutiyaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Eastern Monastery, Migāra’s-Mother’s Mansion. At that time the Blessed One, having emerged from the solitude in the evening, was sitting outside the gateway [of Migāra’s-Mother’s Mansion]. Then King Pasenadi Kosala approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side.

At that time, seven matted-hair ascetics, seven Jains, seven naked ascetics, seven one-clothed ascetics, seven wanderers, with overgrown hair, long nails, and hairy armpits; taking various grain baskets were passing not far from the Blessed One. ¹⁰⁶

King Pasenadi Kosala saw those seven matted-hair ascetics, seven Jains, seven naked ascetics, seven one-clothed ascetics, seven wanderers, with overgrown hair, long nails, and hairy armpits; taking various grain baskets passing not far from the Blessed One. Having seen, rising up from the seat, with the robe covering one shoulder, with hands in reverential bow, he kneeled on his right leg and bowing where those seven matted-hair ascetics, seven Jains, seven naked ascetics, seven one-clothed ascetics, seven wanderers were; three

times he announced his name – “Venerable Sirs, I am King Pasenadi Kosala; Venerable Sirs, I am King Pasenadi Kosala; Venerable Sirs, I am King Pasenadi Kosala”.

Then King Pasenadi Kosala, not long after those seven matted-hair ascetics, seven Jains, seven naked ascetics, seven one-clothed ascetics, seven wanderers had gone; approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side King Pasenadi Kosala addressed the Blessed One thus – “Venerable Sir, indeed those who are Arahants in the world or have entered on the Arahant path, these are among them”.

“It is hard to know for you this O great king, a home-dweller, a sensual pleasure lover, one sleeping hindered by sons, a house-holder, a Kāśian sandalwood enjoyer, wearing garlands-scents-creams, accepting gold-silver – these are Arahants, these have entered on the Arahant path.

“By living together virtues are known, great king. That too after a long time not in a short time, by being attentive not by being inattentive, by wise ones not by unwise ones. By dealing [with someone] purity is known, great king. That too after a long time not in a short time, by being attentive not by being inattentive, by wise ones not by unwise ones. By misfortune strength is known, great king. That too after a long time not in a short time, by being attentive not by being inattentive, by wise ones not by unwise ones. By conversation wisdom is known, great king. That too after a long time not in a short time, by being attentive not by being inattentive, by wise ones not by unwise ones”.

“Marvelous it is, Venerable Sir, unparalleled it is, Venerable Sir! As well-said by the Venerable Blessed One here – ‘It is hard to know for you this O great king, a home-dweller, a sensual pleasure lover, one sleeping hindered by sons, a house-holder, a Kāśian sandalwood enjoyer, wearing garlands-scents-creams, accepting gold-silver – these are Arahants, these have entered on the Arahant path. By living together virtues are known ... same ... By conversation wisdom is known, great king. That too after a long time not in a short time, by being attentive not by being inattentive, by wise ones not by unwise ones’ “.

“Venerable Sir, these are my men – spies, informants going after having spied on the republic. They will be first debriefed by me then they will be free to go. Here Venerable Sir, after washing-off dust and mud, well-bathed, well-anointed, with hair-beard trimmed, wearing clean clothes, given to and endowed with the five characteristics of sensual pleasures, they will be attended to”. ¹⁰⁷

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T65 “One should not do efforts everywhere, one should not work for other men;
One should not live dependent on others, one should not trade in Dhamma”. Second. ¹⁰⁸

6.3 (53) *Paccavekkhaṇasuttaṃ* – Contemplation Sutta ¹⁰⁹

Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā attano aneke pāpake akusale dhamme pahīne paccavekkhamāno nisinno hoti, aneke ca kusale dhamme bhāvanāpāripūriṃ gate.

Atha kho bhagavā [etamatthaṃ veditvā (sī. ka.)] attano aneke pāpake akusale dhamme pahīne veditvā aneke ca kusale dhamme bhāvanāpāripūriṃ gate [etamatthaṃ veditvā (sī. ka.)] tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V66 “Ahu pubbe tadā nāhu, nāhu pubbe tadā ahu;
Na cāhu na ca bhavissati, na cetaṛahi vijjati”ti. tatiyaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, the Blessed One was sitting contemplating the many evil unwholesome phenomena he had abandoned and the many wholesome phenomena he had completely developed.

Then the Blessed One, having known the many evil unwholesome phenomena he had abandoned and the many wholesome phenomena he had completely developed, at that time uttered this inspired utterance –

T66 “What was before wasn’t afterwards, what wasn’t before that was afterwards;
It wasn’t and it won’t be, and presently it isn’t seen”.
Third.

6.4 (54) *Paṭhamanānātitthiyasuttaṃ* – First Various Sectarious Sutta ¹¹⁰

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā nānātitthiyasamaṇabrāhmaṇaparibbājā sāvatthiyaṃ paṭivasanti nānādiṭṭhikā nānākhaṇṭikā nānārucikā nānādiṭṭhinissayanissitā.

Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sassato loko, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “asassato loko, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “antavā loko, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “anantavā loko, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña”nti.

Te bhaṇḍanajātā kalahajātā vivādāpannā aññaṃamaññaṃ mukhasattīhi vitudantā viharanti – “edisso dhammo, nediso dhammo; nediso dhammo, ediso dhammo”ti.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvīsimsu. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena

*bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam
abhivādetvā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinnā kho te
bhikkhū bhagavantam etadavocum –*

*“Idha, bhante, sambahulā
nānātiṭṭhiyasamaṇabrāhmaṇaparibbājā sāvatthiyaṃ paṭivasanti
nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā.*

*“Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sassato
loko, idameva saccaṃ moghamañña’nti ... pe ... te bhaṇḍanaajātā
kalahajātā vivādāpannā aññaṃamaññaṃ mukhasattihi vitudantā
viharanti – ‘edisso dhammo, nediso dhammo; nediso dhammo,
edisso dhammo’”ti.*

*“Aññaṭiṭṭhiyā, bhikkhave, paribbājā andhā acakkhukā;
atthaṃ na jānanti, anattaṃ na jānanti, dhammaṃ na jānanti,
adhammaṃ na jānanti. Te atthaṃ ajānantā anattaṃ ajānantā
dhammaṃ ajānantā adhammaṃ ajānantā bhaṇḍanaajātā
kalahajātā vivādāpannā aññaṃamaññaṃ mukhasattihi vitudantā
viharanti – ‘edisso dhammo, nediso dhammo; nediso dhammo,
edisso dhammo’”ti.*

*“Bhūtapubbaṃ, bhikkhave, imissāyeva sāvatthiyā aññataro rājā
ahosi. Atha kho, bhikkhave, so rājā aññataram purisaṃ āmantesi
– ‘ehi tvaṃ, ambho purisa, yāvatakā sāvatthiyā jaccandhā te
sabbe ekajjhaṃ sannipātehi’ti. ‘Evaṃ, devā’ti kho, bhikkhave,
so puriso tassa rañño paṭissutvā yāvatakā sāvatthiyā jaccandhā
te sabbe gahetvā yena so rājā tenupasaṅkami; upasaṅkamitvā
tam rājānam etadavoca – ‘sannipātītā kho te, deva, yāvatakā
sāvatthiyā jaccandhā’ti. ‘Tena hi, bhaṇe, jaccandhānam hatthiṃ
dassehī’ti. ‘Evaṃ, devā’ti kho, bhikkhave, so puriso tassa rañño
paṭissutvā jaccandhānam hatthiṃ dassesi.*

*“Ekaccānam jaccandhānam hatthissa sīsam dassesi – ‘edisso,
jaccandhā, hatthī’ti. Ekaccānam jaccandhānam hatthissa kaṇṇam
dassesi – ‘edisso, jaccandhā, hatthī’ti. Ekaccānam jaccandhānam
hatthissa dantaṃ dassesi – ‘edisso, jaccandhā, hatthī’ti.
Ekaccānam jaccandhānam hatthissa soṇḍam dassesi – ‘edisso,
jaccandhā, hatthī’ti. Ekaccānam jaccandhānam hatthissa kāyaṃ
dassesi – ‘edisso, jaccandhā, hatthī’ti. Ekaccānam jaccandhānam
hatthissa pādam dassesi – ‘edisso, jaccandhā, hatthī’ti. Ekaccānam
jaccandhānam hatthissa satthiṃ [pitṭhiṃ (syā.)] dassesi –
‘edisso, jaccandhā, hatthī’ti. Ekaccānam jaccandhānam hatthissa*

naṅguṭṭhaṃ dassesi – ‘edisō, jaccandhā, hatthī’ ti. Ekaccānaṃ jaccandhānaṃ hatthissa vāladhiṃ dassesi – ‘edisō, jaccandhā, hatthī’ ti.

“Atha kho, bhikkhave, so puriso jaccandhānaṃ hatthiṃ dassetvā yena so rājā tenupasaṅkami; upasaṅkamitvā taṃ rājānaṃ etadavoca – ‘diṭṭho kho tehi, deva, jaccandhehi hatthī; yassa dāni kālaṃ maññasī’ ti.

“Atha kho, bhikkhave, so rājā yena te jaccandhā tenupasaṅkami; upasaṅkamitvā te jaccandhe etadavoca – ‘diṭṭho vo, jaccandhā, hatthī’ ti? ‘Evaṃ, deva, diṭṭho no hatthī’ ti. ‘Vadetha, jaccandhā, kidiso hatthī’ ti?

“Yehi, bhikkhave, jaccandhehi hatthissa sīsaṃ diṭṭhaṃ ahosi, te evamāhaṃsu – ‘edisō, deva, hatthī seyyathāpi kumbho’ ti.

“Yehi, bhikkhave, jaccandhehi hatthissa kaṇṇo diṭṭho ahosi, te evamāhaṃsu – ‘edisō, deva, hatthī seyyathāpi suppo’ ti.

“Yehi, bhikkhave, jaccandhehi hatthissa danto diṭṭho ahosi, te evamāhaṃsu – ‘edisō, deva, hatthī seyyathāpi khilo’ ti.

“Yehi, bhikkhave, jaccandhehi hatthissa soṇḍo diṭṭho ahosi, te evamāhaṃsu – ‘edisō, deva, hatthī seyyathāpi naṅgalīsā’ ti.

“Yehi, bhikkhave, jaccandhehi hatthissa kāyo diṭṭho ahosi, te evamāhaṃsu – ‘edisō, deva, hatthī seyyathāpi koṭṭho’ ti.

“Yehi, bhikkhave, jaccandhehi hatthissa pādo diṭṭho ahosi, te evamāhaṃsu – ‘edisō, deva, hatthī seyyathāpi thūṇo’ ti.

“Yehi, bhikkhave, jaccandhehi hatthissa satthi diṭṭho [piṭṭhi diṭṭā (ka. sī. syā. pī.), satthi diṭṭhā (ka. sī.)] hosi, te evamāhaṃsu – ‘edisō, deva, hatthī seyyathāpi udukkhalo’ ti.

“Yehi, bhikkhave, jaccandhehi hatthissa naṅguṭṭhaṃ diṭṭhaṃ ahosi, te evamāhaṃsu – ‘edisō, deva, hatthī seyyathāpi musalo’ ti.

“Yehi, bhikkhave, jaccandhehi hatthissa vāladhi diṭṭho ahosi, te evamāhaṃsu – ‘edisō, deva, hatthī seyyathāpi sammajjani’ ti.

“Te ‘edisō hatthī, nediso hatthī; nediso hatthī, ediso hatthī’ ti aññaṃaññaṃ muṭṭhihi saṃsumbhiṃsu [saṃyujjhiṃsu (ka. sī., syā. pī.)]. Tena ca pana, bhikkhave, so rājā attamano ahosi.

“Evameva kho, bhikkhave, aññatitthiyā paribbājakā andhā acakkhukā. Te atthaṃ na jānanti anattaṃ na jānanti, dhammaṃ na jānanti adhammaṃ na jānanti. Te atthaṃ ajānantā anattaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā bhaṇḍana-jātā kalaha-jātā vivādāpannā aññamaññaṃ mukhasattihi vitudentā viharanti – ‘edisso dhammo, nediso dhammo; nediso dhammo, ediso dhammo’”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānesi –

V67 *“Imesu kira sajjanti, eke samaṇabrāhmaṇā;
Viggayha naṃ vivadanti, janā ekaṅgadassino”ti.
catutthaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, many sectarians-renunciates-brāhmaṇā-wanderers dwelt in Sāvatti, having various views, various beliefs, various preferences, adherents of various views.

(1)-(2) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world is eternal, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world is non-eternal, only this is true, everything else is foolish”. ¹¹¹

(3)-(4) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world is finite, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world is infinite, only this is true, everything else is foolish”.

(5)-(6) Some brāhmaṇā-wanderers spoke thus and were of such views – “Soul and body are same, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “Soul and body are different, only this is true, everything else is foolish”.

(7)-(10) Some brāhmaṇā-wanderers spoke thus and were of such views – “Tathāgata exists after death, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “Tathāgata doesn’t exist after death, only this is true, everything else is foolish”.

Some brāhmaṇā-wanderers spoke thus and were of such views – “Tathāgata both exists and doesn’t exist after death, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “Tathāgata neither exists nor doesn’t exist after death, only this is true, everything else is foolish”.

They dwelt creating strifes, quarrelling, disputing, striking each other with verbal knives – “Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such”.

Then many bhikkhus, having dressed and taking alms-bowl and robe in the morning, entered Sāvattthi for the alms-round. Having fared the alms-round in Sāvattthi, having eaten, returning from the alms-round, approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus –

“Venerable Sir, here many sectarians-renunciates-brāhmaṇā-wanderers are dwelling in Sāvattthi, having various views, various beliefs, various preferences, adherents of various views.

“Some brāhmaṇā-wanderers speak thus and are of such views – ‘The world is eternal, only this is true, everything else is foolish’. ... same ... They dwell creating strifes, quarrelling, disputing, striking each other with verbal knives – ‘Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such’ ”.

“Bhikkhus, sectarian wanderers are blind, visionless; they don’t know what is beneficial and what isn’t beneficial, they don’t know what is Dhamma and what is non-Dhamma. Not knowing what is beneficial, what isn’t beneficial, what is Dhamma, what is non-Dhamma, they dwell creating strifes, quarrelling, disputing, striking each other with verbal knives – ‘Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such’.

“In the past, bhikkhus, this Sāvattthi had another king. Then bhikkhus, that king invited some man – ‘Come mister, gather all the born-blind people of Sāvattthi in one place’. Saying

‘May it be so, Deva’ that man, having heard the king, having gathered all the born-blind people of Sāvatti in one place approached where the king was; having approached he addressed the king thus – ‘I have gathered all the born-blind people of Sāvatti, Deva’. ‘Then, I say, show the elephant to the born-blind people’. Saying ‘May it be so, Deva’ that man, having heard the king, showed the elephant to the born-blind people.

“Some born-blind people were shown elephant’s head – ‘Such is, born-blind people, an elephant’. Some born-blind people were shown elephant’s ear – ‘Such is, born-blind people, an elephant’. Some born-blind people were shown elephant’s ivory – ‘Such is, born-blind people, an elephant’. Some born-blind people were shown elephant’s trunk – ‘Such is, born-blind people, an elephant’. Some born-blind people were shown elephant’s body – ‘Such is, born-blind people, an elephant’. Some born-blind people were shown elephant’s foot – ‘Such is, born-blind people, an elephant’. Some born-blind people were shown elephant’s thigh [backside] – ‘Such is, born-blind people, an elephant’. Some born-blind people were shown elephant’s tail – ‘Such is, born-blind people, an elephant’. Some born-blind people were shown elephant’s tail-end – ‘Such is, born-blind people, an elephant’ “. ¹¹²

“Then bhikkhus, that man having shown the elephant to the born-blind people, approached where the king was; having approached he addressed the king thus – ‘Deva, the born-blind people have seen the elephant; do what you think timely here’.

“Then bhikkhus, that king approached where the born-blind people were; having approached he addressed the born-blind people thus – ‘Have you seen the elephant, born-blind people?’ ‘That is so, Deva, we have seen the elephant’. ‘Describe, born-blind people, what is an elephant’?

“Those born-blind people who had seen the head of the elephant, they said thus – ‘Deva, the elephant is like a pot’.

“Those born-blind people who had seen the ear of the elephant, they said thus – ‘Deva, the elephant is like a winnowing basket’.

“Those born-blind people who had seen the ivory of the elephant, they said thus – ‘Deva, the elephant is like a stake’.

“Those born-blind people who had seen the trunk of the elephant, they said thus – ‘Deva, the elephant is like a plough’.

“Those born-blind people who had seen the body of the elephant, they said thus – ‘Deva, the elephant is like a granary’.

“Those born-blind people who had seen the foot of the elephant, they said thus – ‘Deva, the elephant is like a column’.

“Those born-blind people who had seen the thigh [backside] of the elephant, they said thus – ‘Deva, the elephant is like a mortar’.

“Those born-blind people who had seen the tail of the elephant, they said thus – ‘Deva, the elephant is like a pestle’.

“Those born-blind people who had seen the tail-end of the elephant, they said thus – ‘Deva, the elephant is like a broom’.

“Saying ‘Elephant is such, elephant isn’t such; elephant isn’t such, elephant is such’ they knocked-out each other with fists. Because of that bhikkhus, that king was delighted.

“Just like that bhikkhus, sectarian wanderers are blind, visionless. They don’t know what is beneficial and what isn’t beneficial, they don’t know what is Dhamma and what is non-Dhamma. Not knowing what is beneficial, what isn’t beneficial, what is Dhamma, what is non-Dhamma, they dwell creating strifes, quarrelling, disputing, striking each other with verbal knives – ‘Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such’ “.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T67 “They are attached to this, some renunciates and brāhmaṇā;
They quarrel and dispute, people seeing one limb”.
Fourth. ¹¹³

6.5 (55) *Dutiyanānātitthiyasuttaṃ* – Second Various Sectarious Sutta ¹¹⁴

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā nānātitthiyasamaṇabrāhmaṇaparibbājakā sāvatthiyaṃ paṭivasanti nānādiṭṭhikā nānākhaṇṭikā nānārucikā nānādiṭṭhinissayanissitā.

Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sassato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “asassato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sassato ca asassato ca [sassato asassato (sī.)] attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “neva sassato nāsassato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sayamkato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “paramkato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sayamkato ca paramkato ca [sayamkato paramkato (sī.)] attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “asayamkāro aparamkāro [asayamkāro ca aparamkāro ca (syā. pī.)] adhiccasamuppanno attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sassataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “asassataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sassatañca asassatañca [sassataṃ asassataṃ (sī.)] sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sayamkataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino

evadiṭṭhino – “paraṃkataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino – “sayamkataṃca paraṃkataṃca [sayamkathaṃ paraṃkataṃ (sī.)] sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino – “asayaṃkāraṃ aparayaṃkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti.

Te bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti – “edisō dhammo, nedisō dhammo; nedisō dhammo, edisō dhammo”ti.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattthiṃ piṇḍāya pāvīsimsu. Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadaṇḍocūṃ –

“Idha, bhante, sambahulā nānātiṭṭhiyasamaṇabrāhmaṇaparibbājakā sāvattthiyaṃ paṭivasanti nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā.

“Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino – ‘sassato attā ca loko ca, idameva saccaṃ moghamañña’nti ... pe ... te bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti – ‘edisō dhammo, nedisō dhammo; nedisō dhammo, edisō dhammo’”ti.

“Aññatiṭṭhiyā, bhikkhave, paribbājakā andhā acakkhukā; atthaṃ na jānanti anattaṃ na jānanti, dhammaṃ na jānanti adhammaṃ na jānanti. Te atthaṃ ajānantā anattaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti – ‘edisō dhammo, nedisō dhammo; nedisō dhammo, edisō dhammo’”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V68 *“Imesu kira sajjanti, eke samaṇabrāhmaṇā; Antarāva visīdanti, appatvāva tamogadha”nti. pañcamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvattthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, many sectarians-renunciates-brāhmaṇā-wanderers dwelt in Sāvattthi, having various views, various beliefs, various preferences, adherents of various views.

(1)-(4) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are eternal, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are non-eternal, only this is true, everything else is foolish”. Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are both eternal and non-eternal, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are neither eternal nor non-eternal, only this is true, everything else is foolish”. ¹¹⁵

(5)-(8) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are self-created, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are other-created, only this is true, everything else is foolish”. Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are both self-created and other-created, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are neither self-created nor other-created, the world and self are spontaneously arisen, only this is true, everything else is foolish”.

(9)-(12) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are eternal, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are non-eternal, only this is true, everything else is foolish”. Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are both eternal and non-eternal, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and

happiness-suffering are neither eternal nor non-eternal, only this is true, everything else is foolish”.

(13)-(16) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are self-created, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are other-created, only this is true, everything else is foolish”. Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are both self-created and other-created, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are neither self-created nor other-created, the world and self and happiness-suffering are spontaneously arisen, only this is true, everything else is foolish”.¹¹⁶

They dwelt creating strifes, quarrelling, disputing, striking each other with verbal knives – “Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such”.

Then many bhikkhus, having dressed and taking alms-bowl and robe in the morning, entered Sāvattthi for the alms-round. Having fared the alms-round in Sāvattthi, having eaten, returning from the alms-round, approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus –

“Here, Venerable Sir, many sectarians-renunciates-brāhmaṇā-wanderers are dwelling in Sāvattthi, having various views, various beliefs, various preferences, adherents of various views.

“Some brāhmaṇā-wanderers speak thus and are of such views – ‘The world and self are eternal, only this is true, everything else is foolish’. ... same ... They dwell creating strifes, quarrelling, disputing, striking each other with verbal knives – ‘Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such’ ”.

“Bhikkhus, sectarian wanderers are blind, visionless; they don’t know what is beneficial and what isn’t beneficial, they don’t know what is Dhamma and what is non-Dhamma. Not knowing what is beneficial, what isn’t beneficial, what is Dhamma, what is non-Dhamma, they dwell creating strifes, quarrelling, disputing, striking each other with verbal knives – ‘Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such’ “.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T68 “They are attached to this, some renunciates and brāhmaṇā;
They sink midway, having unreached [Nibbāna], they merge with darkness”. Fifth. ¹¹⁷

6.6 (56) *Tatiyanānātiṭṭhiyasuttaṃ* – Third Various Sectarians Sutta ¹¹⁸

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā nānātiṭṭhiyasamaṇabrāhmaṇaparibbājaka sāvatthiyaṃ paṭivasanti nānādiṭṭhikā nānākhaṇṭikā nānārucikā nānādiṭṭhinissayanissitā.

Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sassato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “asassato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sassato ca asassato ca attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “neva sassato nāsassato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sayamkato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “paramkato attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sayamkato ca paramkato ca attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “asayamkāro

aparaṃkāro adhiccasaṃuppanno attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sassataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “asassataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sassatañca asassatañca sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sayamkataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “paraṃkataṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “sayamkatañca paraṃkatañca sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – “asayaṃkāraṃ aparaṃkāraṃ adhiccasaṃuppannaṃ sukhadukkhaṃ attā ca loko ca, idameva saccaṃ moghamañña”nti.

Te bhaṇḍanaajāta kalahajāta vivādāpannā aññamaññaṃ mukhasattihī vitudantā viharanti – “edisso dhammo, nediso dhammo; nediso dhammo, ediso dhammo”ti.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiyaṃ piṇḍāya pāvisaṃsu. Sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkantā yena bhagavā tenupasaṅkamisaṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdisu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ –

“Idha, bhante, sambahulā nānātiṭṭhiyasamaṇabrāhmaṇaparibbājakā sāvattiyaṃ paṭivasanti nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā.

“Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sassato attā ca loko ca, idameva saccaṃ moghamañña’nti ... pe ... te bhaṇḍanaajāta kalahajāta vivādāpannā aññamaññaṃ

mukhasattīhi vitudantā viharanti – ‘edisso dhammo, nediso dhammo; nediso dhammo, ediso dhammo’”ti.

“Aññatitthiyā, bhikkhave, paribbājakā andhā acakkhukā. Te atthaṃ na jānanti anattaṃ na jānanti, dhammaṃ na jānanti adhammaṃ na jānanti. Te atthaṃ ajānantā anattaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā bhaṇḍana-jātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti – ‘edisso dhammo, nediso dhammo; nediso dhammo, ediso dhammo’”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V69 *“Ahaṅkārapasutāyaṃ pajā, paraṃkā rūpasamhitā;
Etadeke nābbhaññaṃsu, na naṃ sallanti addasum.*

V70 *“Etañca sallaṃ paṭikacca [paṭigacca (sī. syā. kaṃ. pī.)]
passato;
Ahaṃ karomīti na tassa hoti, paro karotīti na tassa hoti.*

V71 *“Mānupetā ayaṃ pajā, mānaganthā mānavinibaddhā
[mānavinibandhā (sī.)];
Diṭṭhīsu sārambhakathā, saṃsāraṃ nātivattati”ti.
chaṭṭhaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, many sectarians-renunciates-brāhmaṇā-wanderers dwelt in Sāvatti, having various views, various beliefs, various preferences, adherents of various views.

(1)-(4) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are eternal, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are non-eternal, only this is true, everything else is foolish”. Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are both eternal and non-eternal, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are neither eternal nor non-eternal, only this is true, everything else is foolish”. ¹¹⁹

(5)-(8) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are self-created, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are other-created, only this is true, everything else is foolish”. Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are both self-created and other-created, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self are neither self-created nor other-created, the world and self are spontaneously arisen, only this is true, everything else is foolish”.

(9)-(12) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are eternal, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are non-eternal, only this is true, everything else is foolish”. Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are both eternal and non-eternal, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are neither eternal nor non-eternal, only this is true, everything else is foolish”.

(13)-(16) Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are self-created, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are other-created, only this is true, everything else is foolish”. Some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are both self-created and other-created, only this is true, everything else is foolish”. But some brāhmaṇā-wanderers spoke thus and were of such views – “The world and self and happiness-suffering are neither self-created nor other-created, the world and self and happiness-suffering are spontaneously arisen, only this is true, everything else is foolish”. ¹²⁰

They dwelt creating strifes, quarrelling, disputing, striking each other with verbal knives – “Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such”.

Then many bhikkhus, having dressed and taking alms-bowl and robe in the morning, entered Sāvatti for the alms-round. Having fared the alms-round in Sāvatti, having eaten, returning from the alms-round, approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus –

“Here, Venerable Sir, many sectarians-renunciates-brāhmaṇa-wanderers are dwelling in Sāvatti, having various views, various beliefs, various preferences, adherents of various views.

“Some brāhmaṇa-wanderers speak thus and are of such views – ‘The world and self are eternal, only this is true, everything else is foolish’. ... same ... They dwell creating strifes, quarrelling, disputing, striking each other with verbal knives – ‘Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such’ ”.

“Bhikkhus, sectarian wanderers are blind, visionless; they don’t know what is beneficial and what isn’t beneficial, they don’t know what is Dhamma and what is non-Dhamma. Not knowing what is beneficial, what isn’t beneficial, what is Dhamma, what is non-Dhamma, they dwell creating strifes, quarrelling, disputing, striking each other with verbal knives – ‘Dhamma is such, Dhamma isn’t such; Dhamma isn’t such, Dhamma is such’ ”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T69 “Intent on I-making is this generation, accompanied by other-making;
One who was unpreached here, did not see it as dart.

T70 “Here one who foresees the dart;
‘I do’ doesn’t occur to him, nor does ‘others do’.

T71 “Possessed by conceit this generation, bonded and tied by conceit;
Talking angrily with views, does not go beyond the round of existences”. Sixth.

6.7 (57) *Subhūtisuttaṃ* – Subhūti (Well-being) Sutta ¹²¹

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā subhūti bhagavato avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya avitakkaṃ samādhim samāpajjitvā.

Addasā kho bhagavā āyasmantaṃ subhūtiṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya avitakkaṃ samādhim samāpannaṃ.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V72 “Yassa vitakkā vidhūpitā,
Ajjhattaṃ suvikappitā asesā;
Taṃ saṅgamicca arūpasāññī,
Catuyogātigato na jātu metī”ti [*na jātimetīti (syā. pī. aṭṭha. pāṭhantaraṃ)*]. *sattamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Subhūti was sitting not far from the Blessed One, having crossed legs, having made upright body, having entered upon the calmness of thoughts concentration. ¹²²

The Blessed One saw Venerable Subhūti sitting not far, having crossed legs, having made upright body, having entered upon the calmness of thoughts concentration.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T72 “One whose thoughts are scattered,
Internally well-ordered, without residue;
Overcoming attachments and perceiving formless,
Surmounting the four bonds he isn’t born again”.
Seventh. ¹²³

6.8 (58) *Gaṇikāsuttaṃ* – Courtesan Sutta ¹²⁴

Evam me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe. Tena kho pana samayena rājagahe dve pūgā aññatarissā gaṇikāya sārattā honti paṭibaddhacittā; bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti. Te tathā maraṇampi nigacchanti maraṇamattampi dukkhaṃ.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsimsu. Rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkantā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum –

“Idha, bhante, rājagahe dve pūgā aññatarissā gaṇikāya sārattā paṭibaddhacittā; bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ pāṇhipi upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti. Te tathā maraṇampi nigacchanti maraṇamattampi dukkha”nti.

Atha kho bhagavā etamattham veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Yaṇca pattaṃ yaṇca pattaḃbaṃ, ubhayametaṃ rajānukiṇṇaṃ, āturassānusikkhato. Ye ca sikkhāsārā sīlabbatam jīvitaṃ brahmacariyaṃ upaṭṭhānasārā, ayameko anto. Ye ca evaṃvādino – ‘natthi kāmesu doso’ti, ayaṃ dutiyo anto. Iccete ubho antā kaṭasivaḍḍhanā, kaṭasiyo diṭṭhiṃ vaḍḍhenti. Etete ubho ante anabhiññāya olīyanti eke, atidhāvanti eke. Ye ca kho te abhiññāya tatra ca nāhesum, tena ca nāmaññimsu, vaṭṭam tesaṃ natthi paññāpanāyā”ti. Aṭṭhamam.

Thus have I heard – One time the Blessed One was dwelling in Rājagaha in Squirrels Sanctuary, Bamboo Forest. At that time, two factions in Rājagaha were impassioned with some courtesan and had enthralled minds; creating strifes, quarrelling, disputing, they fought each other with hands, with clods of earth, with sticks, and with knives. They thus underwent death or death-like suffering.

Then many bhikkhus, having dressed and taking alms-bowl and robe in the morning, entered Rājagaha for the alms-round. Having fared the alms-round in Rājagaha, having eaten, returning from the alms-round, approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus –

“Here Venerable Sir, two factions in Rājagaha were impassioned with some courtesan and had enthralled minds; creating strifes, quarrelling, disputing, they fought each other with hands, with clods of earth, with sticks, and with knives. They thus underwent death or death-like suffering”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

“Whatever has been reached, whatever will be reached, both are increasing the lust, learning from a distressed one. Those who are learning a virtuous life, attending on a holy-life, that is one end. Those who are of the opinion – ‘There is no fault in sensual pleasures’, that is the second end. Here both ends are increasing the charnel ground, the charnel ground increases the views. Here without fully knowing both ends, some undershoot, some overshoot. Indeed those who fully know this are not there, do not conceive it, their whirling is not discerned”. Eighth. ¹²⁵

6.9 (59) *Upātidhāvantisuttaṃ* – Running On Sutta ¹²⁶

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā rattandhakāratimisāyaṃ abbhokāse nisinno hoti telappadīpesu jhāyamānesu.

Tena kho pana samayena sambahulā adhipātakā tesu telappadīpesu āpātaparipātaṃ anayaṃ āpajjanti, byasanaṃ āpajjanti [natthi sīhālapotthake], anayabyasanaṃ āpajjanti [natthi sīhālapotthake]. Addasā kho bhagavā te sambahule adhipātake tesu telappadīpesu āpātaparipātaṃ anayaṃ āpajjante, byasanaṃ āpajjante, anayabyasanaṃ āpajjante.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V73 “Upātidhāvanti na sāramenti,
 Navaṃ navaṃ bandhanaṃ brūhayanti;
 Patanti pajjotamivādhipātakā [... *dhīpātā* (sī. *syā.*)],
 Diṭṭhe sute itiheke nivīṭṭhā”ti. navamaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvattī in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time the Blessed One was sitting in the open in the pitch dark night, near fired-up and lighted oil-lamps.

At that time, many moth fell and sank [burnt] in those lighted oil-lamps and arrived at misfortune, arrived at destruction, arrived at misfortune and destruction. The Blessed One saw those many moth falling and sinking [burning] in those lighted oil-lamps and arriving at misfortune, arriving at destruction, arriving at misfortune and destruction.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T73 “Running on aimlessly,
 Cultivating new ties;
 Falling like moth in the lamp,
 [are the] Ones settled in the seen, heard, and oral traditions”. Ninth. ¹²⁷

6.10 (60) Uppajjantisuttaṃ – Arising Sutta ¹²⁸

Evam me sutam – ekam samayaṃ bhagavā sāvattīyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca –

*“Yāvakiṇṇa, bhante, tathāgatā loke nuppajjanti arahanto sammāsambuddhā tāva aññatitthiyā paribbājaka sakkatā honti garukatā mānitā pūjitā apacitā lābhino cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Yato ca kho, bhante, tathāgatā loke uppajjanti arahanto sammāsambuddhā atha aññatitthiyā paribbājaka asakkatā honti agarukatā amānitā apūjitā anapacitā na lābhino cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Bhagavā yeva [*bhagavā ceva* (syā.)] dāni, bhante,*

sakkato hoti garukato mānito pūjito apacito lābhī
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ,
bhikkhusaṅgho cā”ti.

“Evametamaṃ, ānanda, yāvakiṭvaṇca, ānanda, tathāgatā loke
nuppajjanti arahanto sammāsambuddhā tāva aññatitthiyā
paribbājakā sakkatā honti garukatā mānitā pūjitā apacitā lābhino
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.
Yato ca kho, ānanda, tathāgatā loke uppajjanti arahanto
sammāsambuddhā atha aññatitthiyā paribbājakā asakkatā
honti agarukatā amānitā apūjitā anapacitā na lābhino
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.
Tathāgatova [*tathāgato ceva (syā.)*] dāni sakkato
hoti garukato mānito pūjito apacito lābhī
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ,
bhikkhusaṅgho cā”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –

V74 “Obhāsati tāva so kimi,
Yāva na unnamate [*uggamati (sī.), unnamati (syā.)*]
pabhaṅkaro;
(Sa) [() natthi sī. syā. potthakesu] verocanamhi uggate,
Hatappabho hoti na cāpi bhāsati.

V75 “Evaṃ obhāsitameva takkikānaṃ [*titthiyānaṃ (sī. syā. pī.)*],
Yāva sammāsambuddhā loke nuppajjanti;
Na takkikā sujjhanti na cāpi sāvakā,
Duddiṭṭhī na dukkhā pamuccare”ti. dasamaṃ;

Thus have I heard – One time the Blessed One was dwelling
in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest.
Then Venerable Ānanda approached where the Blessed One
was; having approached and greeted the Blessed One, he sat
down on one side. Sitting on one side Venerable Ānanda
addressed the Blessed One thus –

“Venerable Sir, as long as Tathāgatā, Arahant, rightly self-
enlightened, do not arise in the world, sectarian wanderers
are provided hospitality; are respected, revered, venerated,
honored, are gainers of necessities of robes, alms-food,

lodging and medicines for the sick. Venerable Sir, when Tathāgatā, Arahant, rightly self-enlightened, arise in the world, sectarian wanderers are not provided hospitality; are not respected, not revered, not venerated, not honored, are not gainers of necessities of robes, alms-food, lodging and medicines for the sick. Venerable Sir, now only the Blessed One is provided hospitality; is respected, revered, venerated, honored, is a gainer of necessities of robes, alms-food, lodging, and medicines for the sick; and the Bhikkhu Saṅgha too”.

“That is so Ānanda, as long as Tathāgatā, Arahant, rightly self-enlightened, do not arise in the world, sectarian wanderers are provided hospitality; are respected, revered, venerated, honored, are gainers of necessities of robes, alms-food, lodging and medicines for the sick, Ānanda. Ānanda, when Tathāgatā, Arahant, rightly self-enlightened, arise in the world, sectarian wanderers are not provided hospitality; are not respected, not revered, not venerated, not honored, are not gainers of necessities of robes, alms-food, lodging and medicines for the sick. Now only the Tathāgata is provided hospitality; is respected, revered, venerated, honored, is a gainer of necessities of robes, alms-food, lodging, and medicines for the sick; and the Bhikkhu Saṅgha too”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

- T74** “The fire-fly lights up [the night],
Until the rising of the radiance-maker;
With the rising of the Sun,
It’s radiance is destroyed and it doesn’t shine.
- T75** “Thus sectarians light-up,
Until the arising of the rightly self-enlightened in the world;
Neither are reasoners purified nor are [their] disciples,
Ones with wrong views are not freed from suffering”.
Tenth. ¹²⁹

Jaccandhavaggo chaṭṭho niṭṭhito. – Sixth Section on Born Blind is finished.

*Tassuddānaṃ –
 Āyujāṭilavekkhaṇā, tayo titthiyā subhūti;
 Gaṇikā upāti navamo, uppajjanti ca te dasāti.*

Therefore said [contents] –
 Lifespan-matted hair ascetics-contemplation, three of
 sectarians Subhūti;
 Courtesan running-on is ninth, with arising they are ten.



7. CŪḬAVAGGO – SMALLER SECTION

7.1 (61) *Paṭhamalakuṇḍakabhaddiyasuttaṃ* – First Lakuṇḍaka Bhaddiya (Good Dwarf) Sutta ¹³⁰

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā sāriputto āyasmantaṃ lakuṇḍakabhaddiyaṃ anekapariyāyena dhammiyā kathāya sandasseti samādapeti [samādāpeti (?)] samuttejeti sampahaṃseti.

Atha kho āyasmato lakuṇḍakabhaddiyassa āyasmatā sāriputtena anekapariyāyena dhammiyā kathāya sandassiyamānassa samādapīyamānassa samuttejīyamānassa sampahaṃsiyamānassa anupādāya āsavehi cittaṃ vimucci.

Addasā kho bhagavā āyasmantaṃ lakuṇḍakabhaddiyaṃ āyasmatā sāriputtena anekapariyāyena dhammiyā kathāya sandassiyamānaṃ samādapīyamānaṃ samuttejīyamānaṃ sampahaṃsiyamānaṃ anupādāya āsavehi cittaṃ vimuttaṃ [vimuttacittaṃ (?)].

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V76 “Uddhaṃ adho sabbadhi vippamutto, ayaṃhamasmīti
[ayamahamasmīti (sī. syā. pī.)] anānupassī;
Evaṃ vimutto udatāri oghaṃ, atinṇapubbaṃ
apunabbhavāyā”ti. paṭhamam;

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time Venerable Sāriputta was instructing, rousing, inspiring, and gladdening Venerable Lakuṇḍaka Bhaddiya in many ways with a Dhamma talk.

Then being instructed, roused, inspired, and gladdened by Venerable Sāriputta in many ways with a Dhamma talk, Venerable Lakuṇḍaka Bhaddiya’s mind was fully-freed by non-clinging to taints. ¹³¹

Blessed One saw that being instructed, roused, inspired, and gladdened by Venerable Sāriputta in many ways with a

Dhamma talk, Venerable Lakunḍaka Bhaddiya's mind was fully-freed by non-clinging to taints.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T76 “Above-below and everywhere fully freed, not contemplating ‘this I am’;
Thus fully-freed, he has crossed-over the flood
uncrossed before, for no further becoming”. First. ¹³²

7.2 (62) *Dutiyaḷakunḍakabhaddiyasuttaṃ* – Second Lakunḍaka Bhaddiya (Good Dwarf) Sutta ¹³³

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā sāriputto āyasmantaṃ lakunḍakabhaddiyaṃ sekhaṃ [sekkhoti (syā.), sekhoti (pī.)] maññaṃāno bhiyyosomattāya anekapariyāyena dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

Addasā kho bhagavā āyasmantaṃ sāriputtaṃ āyasmantaṃ lakunḍakabhaddiyaṃ sekhaṃ maññaṃānaṃ bhiyyosomattāya anekapariyāyena dhammiyā kathāya sandassentaṃ samādapentaṃ samuttejentaṃ sampahaṃsentaṃ.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V77 “Accheccchi [*acchejji* (ka. sī.), *acchijji* (ka. sī. syā.), *achijji* (ka.)] vaṭṭaṃ byagā nirāsaṃ, visukkhā saritā na sandati; Chinnaṃ vaṭṭaṃ na vattati, esevento dukkhassā”ti.
dutiyaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika's Monastery, Jeta's Forest. At that time Venerable Sāriputta, believing Venerable Lakunḍaka Bhaddiya to be a trainee, was very kindly instructing, rousing, inspiring, and gladdening him in many ways with a Dhamma talk.

Blessed One saw that Venerable Sāriputta, believing Venerable Lakunḍaka Bhaddiya to be a trainee, was very kindly

instructing, rousing, inspiring, and gladdening him in many ways with a Dhamma talk.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T77 “Cut-off whirling, departed, unelated, for one fully dried rivers don’t flow;
Cutting off whirling one doesn’t whirl, just this is the end of suffering”. Second.

7.3 (63) *Paṭhamasattasuttaṃ* – First Clinging Sutta ¹³⁴

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sāvatthiyā manussā yebhuyyena kāmesu ativelaṃ sattā () [honti] (bahūsu) aṭṭhakathāya saṃsandetabbaṃ] rattā giddhā gadhitā [gathitā (sī.)] mucchitā ajjhopannā sammattakajātā kāmesu viharanti.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramāḍāya sāvatthiyaṃ piṇḍāya pāvisiṃsu. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamīṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocuṃ – “idha, bhante, sāvatthiyā manussā yebhuyyena kāmesu ativelaṃ sattā rattā giddhā gadhitā mucchitā ajjhopannā sammattakajātā kāmesu viharanti”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V78 “Kāmesu sattā kāmasaṅgasattā,
Saṃyojane vajjamapassamānā;
Na hi jātu saṃyojanasaṅgasattā,
Oghaṃ tareyyuṃ vipulaṃ mahanta”nti. tatiyaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time the people of Sāvatthi, frequently, for a long time, dwelt clinging to sensual pleasures, delighting, greedy, bonded, comatose, attached, fully intoxicated with sensual pleasures.

Then many bhikkhus, having dressed and taking alms-bowl and robe in the morning, entered Sāvattthi for the alms-round. Having fared the alms-round in Sāvattthi, having eaten, returning from the alms-round, they approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus – “Venerable Sir, people of Sāvattthi, frequently, for a long time, dwell clinging to sensual pleasures, delighting, greedy, bonded, comatose, attached, fully intoxicated with sensual pleasures”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T78 “Clinging to sensual pleasures, attached to sensual pleasures,
Not seeing fetters as blamable;
Never can the fettered and attached beings,
Cross the flood very great”. Third. ¹³⁵

7.4 (64) *Dutiyasattasuttaṃ* – Second Clinging Sutta ¹³⁶

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sāvattthiyā manussā yebhuyyena kāmesu sattā () [(honti) (bahūsu) aṭṭhakathāya saṃsandetabbaṃ] rattā giddhā gadhitā mucchitā ajjhopannā andhikatā sammattakajātā kāmesu viharanti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattthiṃ piṇḍāya pāvīsi. Addasā kho bhagavā sāvattthiyā te manusse yebhuyyena kāmesu satte ratte giddhe gadhite mucchite ajjhopanne andhikate sammattakajāte kāmesu viharante.

Atha kho bhagavā etamatthaṃ vīditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V79 “Kāmandhā jālasañchannā, taṇhāchadanachādītā;
Pamattabandhunā baddhā, macchāva kumināmukhe;
Jarāmarañamanventi [*jarāmarañam gacchanti (sī. syā.)*],
vaccho khīrapakova mātara”nti. catutthaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time the people of Sāvatti frequently dwelt clinging to sensual pleasures, delighting, greedy, bonded, comatose, attached, blinded, fully intoxicated with sensual pleasures.

Then the Blessed One, having dressed and taking alms-bowl and robe in the morning, entered Sāvatti for the alms-round. The Blessed One saw the people of Sāvatti frequently dwelling clinging to sensual pleasures, delighting, greedy, bonded, comatose, attached, blinded, fully intoxicated with sensual pleasures.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T79 “Blinded and covered by web of sensual pleasures,
veiled by craving,
Tied by the kinsman of heedless, like fish at the
entrance of trap;
They follow old age and death,
Like a suckling calf [follows] its mother”. Fourth.

7.5 (65) *Aparalakunḍakabhaddiyasuttaṃ* – Another Lakunḍaka Bhaddiya (Good Dwarf) Sutta ¹³⁷

*Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati
jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena
āyasmā lakunḍakabhaddiyo sambahulānaṃ bhikkhūnaṃ piṭṭhito
piṭṭhito yena bhagavā tenupasaṅkami.*

*Addasā kho bhagavā āyasmantaṃ lakunḍakabhaddiyaṃ dūratova
sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito āgacchantaṃ
dubbaṇṇaṃ duddasikaṃ okoṭimakaṃ yebhuyyena bhikkhūnaṃ
paribhūtarūpaṃ. Disvāna bhikkhū āmantesi –*

*“Passatha no tumhe, bhikkhave, etaṃ bhikkhuṃ dūratova
sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito āgacchantaṃ
dubbaṇṇaṃ duddasikaṃ okoṭimakaṃ yebhuyyena bhikkhūnaṃ
paribhūtarūpa”nti? “Evaṃ, bhante”ti.*

*“Eso, bhikkhave, bhikkhu mahiddhiko mahānubhāvo. Na ca sā
samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā.
Yassa catthāya [yassatthāya (sī. ka.)] kulaputtā sammadeva*

*agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ
brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja viharatī”ti.*

*Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V80 *“Nelaṅgo setapacchādo, ekāro vattatī ratho;
Anīghaṃ passa āyantaṃ, chinnaṣotaṃ abandhana”nti.
pañcamam;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time Venerable Lakunḍaka Bhaddiya, following closely behind many bhikkhus, approached where the Blessed One was.

The Blessed One saw Venerable Lakunḍaka Bhaddiya coming from far, following closely behind many bhikkhus, an unattractive bad-looking dwarf, frequently held in contempt by the bhikkhus. Having seen he invited the bhikkhus –

“Bhikkhu, do you see that bhikkhu coming from far, following closely behind many bhikkhus, an unattractive bad-looking dwarf, frequently held in contempt by the bhikkhus”? “That is so, Venerable Sir”.

“Bhikkhus, that bhikkhu is of great supernormal powers, greatly powered. There is no attainment that is unattained by that bhikkhu. This is the reason for which sons of reputable families completely go forth from home to homelessness for that unsurpassed [goal], the end of faring the holy-life, having self-realized the higher knowledges in this world, dwell having appeased”. ¹³⁸

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T80 *“Blameless, covered in white, one-axled chariot rolls;
See the griefless one coming, one with stream cut-off,
an untied one”. Fifth.*

7.6 (66) *Tañhāsaṅkhayasuttaṃ* – Complete Ending of Craving Sutta ¹³⁹

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā aññāsikoṇḍañña [aññātakoṇḍañño (sabbattha)] bhagavato avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya tañhāsaṅkhayavimuttiṃ paccavekkhamāno.

Addasā kho bhagavā āyasmantaṃ aññāsikoṇḍaññaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya tañhāsaṅkhayavimuttiṃ paccavekkhamānaṃ.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V81 “Yassa mūlaṃ chamā natthi, paṇṇā natthi kuto latā;
Taṃ dhīraṃ bandhanā muttaṃ, ko taṃ ninditumarahati;
Devāpi naṃ pasaṃsanti, brahmunāpi pasaṃsito”ti.
chaṭṭhaṃ;

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Aññāsikoṇḍañña was sitting not far from the Blessed One, having crossed legs, having made upright body, contemplating full-freedom by full ending of craving.

The Blessed One saw Venerable Aññāsikoṇḍañña sitting not far, having crossed legs, having made upright body, contemplating full-freedom by full ending of craving.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T81 “Whose root is ungrounded, there are no leaves, let alone the vine;
That patient one freed from ties, who can criticize him?
Devā too praise him, he is praised by the Brahma too”.
Sixth.

7.7 (67) *Papañcakhayasuttaṃ* – End of Proliferation Sutta ¹⁴⁰

Evam me sutam – ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā attano papañcasaññāsaṅkhāpahānaṃ paccavekkhamāno nisinno hoti.

Atha kho bhagavā attano papañcasaññāsaṅkhāpahānaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V82 “Yassa papañcā t̥hiti ca natthi, sandānaṃ palighaṇca vītivatto;
Taṃ nittañhaṃ munīṃ carantaṃ, nāvajānāti sadevakopi loko”ti. sattaṃam;

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, the Blessed One was sitting contemplating his abandoning of sign of proliferation and reckoning. ¹⁴¹

Then the Blessed One, having known his abandoning of sign of proliferation and reckoning, at that time uttered this inspired utterance –

T82 “Whose proliferation is not standing, having overcome chains and obstructions;
Where that craving-less sage dwells, isn’t known by the world with it’s devā”. Seventh. ¹⁴²

7.8 (68) *Kaccānasuttaṃ* – Kaccāna (Kaccāyana the Great, Golden Man) Sutta ¹⁴³

Evam me sutam – ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā mahākaccāno bhagavato avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya kāyagatāya satiyā ajjhattaṃ parimukhaṃ sūpaṭṭhitāya.

Addasā kho bhagavā āyasmantaṃ mahākaccānaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya kāyagatāya satiyā ajjhattaṃ parimukhaṃ sūpaṭṭhitāya.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V83 *“Yassa siyā sabbadā sati, satataṃ kāyagatā upaṭṭhitā;
No cassa no ca me siyā, na bhavissati na ca me bhavissati;
Anupubbavīhāri tattha so, kāleneva tare visattika”nti.
aṭṭhamāṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvattthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time, Venerable Mahākaccāna was sitting not far from the Blessed One, having crossed legs, having made upright body, internally having well-established mindfulness directed to body in forefront.

The Blessed One saw Venerable Mahākaccāna sitting not far, having crossed legs, having made upright body, internally having well-established mindfulness directed to body in forefront.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T83 *“One who has always, established mindfulness
directed to body;
‘It doesn’t and it doesn’t exist for me, it will not and it
will not be for me’;
Faring gradually that one, at right time crosses-over the
clinging”. Fifth.* ¹⁴⁴

7.9 (69) *Udapānasuttaṃ* – Water Well Sutta ¹⁴⁵

*Evam me sutam – ekaṃ samayaṃ bhagavā mallesu cārikaṃ
caramāno mahatā bhikkhusaṅghena saddhiṃ yena thūṇaṃ
[thūṇaṃ (sī. syā. pī.)] nāma mallānaṃ brāhmaṇagāmo tadavasari.
Assosum kho thūṇeyyākā brāhmaṇagahapatikā – “samaṇo
khalu, bho, gotamo sakyaputto sakyakulā pabbajito mallesu
cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ thūṇaṃ
anupatto”ti. () [(atha kho te thūṇeyyākā brāhmaṇagahapatikā)
(?)] Udapānaṃ tiṇassa ca bhusassa ca yāva mukhato pūresum –
“mā te muṇḍakā samaṇakā pāṇīyaṃ apaṃsū”ti.*

*Atha kho bhagavā maggā okkamma yena rukkhamūlaṃ
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja
kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “iṅha me tvaṃ,
ānanda, etamhā udapānā pāṇīyaṃ āharā”ti.*

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca – “idāni so, bhante, udapāno thūṇeyyakehi brāhmaṇagahapatikehi tiṇassa ca bhusassa ca yāva mukhato pūrito – ‘mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū’”ti.

Dutiyampi kho ... pe ... tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “iṅha me tvaṃ, ānanda, etamhā udapānā pānīyaṃ āharā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā pattaṃ gahe tvā yena so udapāno tenupasaṅkami. Atha kho so udapāno āyasmante ānande upasaṅkamante sabbaṃ taṃ tiṇaṅca bhusaṅca mukhato ovamitvā acchassa udakassa anāvīlassa vip̐pasannassa yāva mukhato pūrito vissandanto [vissando (ka.)] maññe aṭṭhāsī.

Atha kho āyasmato ānandassa etadahosi – “acchariyaṃ vata, bho, abbhutaṃ vata, bho, tathāgatassa mahiddhikatā mahānubhāvata! Ayañhi so udapāno mayi upasaṅkamante sabbaṃ taṃ tiṇaṅca bhusaṅca mukhato ovamitvā acchassa udakassa anāvīlassa vip̐pasannassa yāva mukhato pūrito vissandanto maññe ṭhito”ti!! Pattena pānīyaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa mahiddhikatā mahānubhāvata! Ayañhi so, bhante, udapāno mayi upasaṅkamante sabbaṃ taṃ tiṇaṅca bhusaṅca mukhato ovamitvā acchassa udakassa anāvīlassa vip̐pasannassa yāva mukhato pūrito vissandanto maññe aṭṭhāsī!! Pivatu bhagavā pānīyaṃ, pivatu sugato pānīya”nti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V84 *“Kiṃ kayirā udapānena, āpā ce sabbadā siyūṃ;
Taṇhāya mūlato chetvā, kissa pariyesanaṃ care”ti.
navamaṃ;*

Thus have I heard – One time the Blessed One, walking in the Malla [republic] together with a large Bhikkhu Saṅgha, arrived at the Mallan brāhmaṇa village named Thūṇa. The brāhmaṇa householders of Thūṇa heard – “Good sir, renunciate Gotama Son of Sakyan, having gone forth from the Sakyan clan, walking in the Malla together with a large Bhikkhu Saṅgha has reached Thūṇa”. [Then they] filled-up the water well with grass and chaff to the brim [with the

thought] – “May those shaven-head renunciates not get to drink [the water]”.

Then the Blessed One, getting off the path, approached where there was a tree-root; having approached he sat-down on a seat that was made [for him]. Sitting the Blessed One invited Venerable Ānanda – “Come, bring me some water from this water well Ānanda”.

Spoken to thus, Venerable Ānanda addressed the Blessed One thus – “Venerable Sir, this water well has been filled to the brim by the brāhmaṇa householders of Thūṇa [with the thought] – ‘May those shaven-head renunciates not get to drink [the water]’ ”.

Second time too ... same ... Third time too the Blessed One invited Venerable Ānanda – “Come, bring me some water from this water well Ānanda”. “May it be so, Venerable Sir” saying thus Venerable Ānanda, having heard the Blessed One, having taken a bowl approached where that water well was. Then that water well, upon the approach of Venerable Ānanda, up-swelled and threw up all the grass and chaff and stood with overflowing water – clear, unagitated, calm.

Then it occurred to Venerable Ānanda – “Marvelous it is, good sir, unparalleled it is, good sir; the supernormal powers, the great powers, of the Tathāgata! Upon my approach this water well up-swelled and threw up all the grass and chaff and stood with overflowing water – clear, unagitated, calm”!! Taking water by the bowl he approached where the Blessed One was, having approached he addressed the Blessed One thus – “Marvelous it is, good sir, unparalleled it is, good sir; the supernormal powers, the great powers, of the Tathāgata! Upon my approach this water well up-swelled and threw up all the grass and chaff and stood with overflowing water – clear, unagitated, calm!! May the Blessed One drink the water, may the Well-Gone One drink the water”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T84 “What will one do with the water well, if water is everywhere?
Having cut-off the root of craving, what would he search for”? Ninth.

7.10 (70) *Utenasuttaṃ* – King Utena (Udena) Sutta ¹⁴⁶

Evam me sutam – ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Tena kho pana samayena rañño utenassa [udenassa (sī. syā. pī.)] uyyānagatassa antepuram daḍḍham hoti, pañca ca itthisatāni [pañca itthisatāni (sī. syā. pī.)] kālaṅkatāni honti sāmāvatīpamukhāni.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kosambiṃ piṇḍāya pāvisiṃsu. Kosambiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭṭhikāntā yena bhagavā tenupasaṅkamasi; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “idha, bhante, rañño utenassa uyyānagatassa antepuram daḍḍham, pañca ca itthisatāni kālaṅkatāni sāmāvatīpamukhāni. Tāsam, bhante, upāsikānaṃ kā gati ko abhisamparāyo”ti?

“Santettha, bhikkhave, upāsikāyo sotāpannā, santi sakadāgāminiyo, santi anāgāminiyo. Sabbā tā, bhikkhave, upāsikāyo anipphalā kālaṅkatā”ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V85 “Mohasambandhano loko, bhabbarūpova dissati;
Upadhibandhano [upadhisambandhano (ka. sī.)] bālo,
tamasā parivārīto;
Sassatoriva [sassati viya (ka. sī.)] khāyati, passato natthi
kiñcana”nti. dasamaṃ;

Thus have I heard – One time the Blessed One was dwelling in Kosambi in Ghosita’s Monastery. At that time while King Utena had gone to the garden, the women’s area burned down, five hundred women headed by Sāmāvatī did the time [died].

Then many bhikkhus, having dressed and taking alms-bowl and robe in the morning, entered Kosambi for the alms-

round. Having fared the alms-round in Kosambi, having eaten, returning from the alms-round, approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side those bhikkhus addressed the Blessed One thus – “Here, Venerable Sir, while King Utena had gone to the garden, the women’s area burned down, five hundred women headed by Sāmāvātī did the time [died]. What is the destination, what is the here-after of those lay female devotees”?

“Some lay female devotees became stream-enterers, some became once-returners, some became non-returners. All those lay female devotees who did the time [died] attained fruit”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T85 “Fully tied by delusion this world, appears to be worth becoming;
To the fool tied by possessions, attended by darkness;
It seems to be eternal, [but] he doesn’t see obstructions
[therein]”. Tenth. ¹⁴⁷

Cūlavaggo [*cullavaggo* (sī.), *cūlavaggo* (pī.)] *sattamo niṭṭhito*. –
Seventh Smaller Section is finished.

Tassuddānaṃ –
Dve bhaddiyā dve ca sattā, lakuṇḍako taṇhākhayo;
Papañcakhayo ca kaccāno, udapānañca utenoti.

Therefore said [contents] –
Two of Bhaddiya, two of clinging, Lakuṇḍaka end-of-craving;
end-of-proliferation and Kaccāna, water well and Utena too.

8. PĀṬALIGĀMIYAVAGGO – SECTION ON PEOPLE OF PĀṬALIGĀMA

8.1 (71) Paṭhamanibbānapaṭisaṃyuttasuttaṃ – First Connected to Nibbāna Sutta ¹⁴⁸

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Tedha bhikkhū [te ca bhikkhū (sī. syā. pī. tadaṭṭhakathāpi oloketabbā)] aṭṭhiṃ katvā [aṭṭhikatvā (sī. syā.), aṭṭhikatvā (pī.)] manasi katvā sabbhaṃ cetaso [sabbhaṃ cetasā (itipi aññasuttesu)] samannāharitvā ohitasotā dhammaṃ suṇanti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī, na āpo, na tejo, na vāyo, na ākāśaṇṇācāyatanaṃ, na viññāṇaṇṇācāyatanaṃ, na ākiṇcaṇṇāyatanaṃ, na nevasaññānāsaññāyatanaṃ, nāyaṃ loko, na paraloko, na ubho candimasūriyā. Tatrāpāhaṃ, bhikkhave, neva āgatiṃ vadāmi, na gatiṃ, na ṭhitiṃ, na cutiṃ, na upapattiṃ; appaṭiṭṭhaṃ, appavattaṃ, anārammaṇamevetamaṃ. Esevanto dukkhassā”ti. Paṭhamamaṃ.

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time the Blessed One was instructing, rousing, inspiring, and gladdening the bhikkhus with a Dhamma talk. There the bhikkhus were hearing the Dhamma receptively, attentively, mentally concentrated, lending an ear.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

“There is bhikkhus, that realm, where there is neither earth, nor water, nor fire, nor wind, nor space realm, nor consciousness realm, nor nothingness realm, nor neither-perception-nor-non-perception realm, nor this world, nor other world, nor both Moon and Sun. There bhikkhus, I say, there is neither coming, nor going, nor standing, nor passing,

nor arising; unestablished, non-whirling, non-dependent it is. Just this is the end of suffering”. First.

8.2 (72) *Dutiyanibbānapaṭisaṃyuttasuttaṃ* – Second Connected to Nibbāna Sutta ¹⁴⁹

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Tedha bhikkhū aṭṭhiṃ katvā manasi katvā sabbaṃ cetaso samannāharitvā ohitasotā dhammaṃ suṇanti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V86 “*Duddasaṃ anataṃ nāma, na hi saccaṃ sudassanaṃ; Paṭividdhā taṇhā jānato, passato natthi kiñcana*”*nti. dutiyaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time the Blessed One was instructing, rousing, inspiring, and gladdening the bhikkhus with a Dhamma talk. There the bhikkhus were hearing the Dhamma receptively, attentively, mentally concentrated, lending an ear.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T86 “Indeed hard to see is uninclined [Nibbāna], nor is truth easy to see;
Comprehending craving the knower, doesn’t see any obstructions [to Nibbāna]”. Second. ¹⁵⁰

8.3 (73) *Tatiyanibbānapaṭisaṃyuttasuttaṃ* – Third Connected to Nibbāna Sutta ¹⁵¹

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Tedha bhikkhū aṭṭhiṃ katvā, manasi katvā, sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhatam. No cetam, bhikkhave, abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṅkhatam, nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha. Yasmā ca kho, bhikkhave, atthi ajātaṃ abhūtaṃ akataṃ asaṅkhatam, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyati”ti. Tatiyaṃ.

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time the Blessed One was instructing, rousing, inspiring, and gladdening the bhikkhus with a Dhamma talk. There the bhikkhus were hearing the Dhamma receptively, attentively, mentally concentrated, lending an ear.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

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

8.4 (74) *Catutthanibbānapaṭisaṃyuttasuttaṃ* – Fourth Connected to Nibbāna Sutta ¹⁵²

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Tedha bhikkhū aṭṭhiṃ katvā manasi katvā sabbaṃ cetaso samannāharitvā ohitasotā dhammaṃ suṇanti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Nissitassa calitaṃ, anissitassa calitaṃ natthi. Calite asati passaddhi, passaddhiyā sati nati na hoti. Natiyā asati āgatigati na hoti. Āgatigatiyā asati cutūpapāto na hoti. Cutūpapāte asati nevidha na huraṃ na ubhayamantarena [na ubhayamantare

(*sabbattha*) *ma. ni. 3.393; saṃ. ni. 4.87 passitabbaṃ*]. *Esevanto dukkhassā*”ti. *Catuttham*.

Thus have I heard – One time the Blessed One was dwelling in Sāvatti in Anāthapiṇḍika’s Monastery, Jeta’s Forest. At that time the Blessed One was instructing, rousing, inspiring, and gladdening the bhikkhus with a Dhamma talk. There the bhikkhus were hearing the Dhamma receptively, attentively, mentally concentrated, lending an ear.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

“Dependent can move, non-dependent does not move. When there is no moving there is tranquility, with tranquility there is no inclination. With no inclination, there is no coming-going. With no coming-going, there is no arising-passing. When there is no arising-passing there is neither here, nor here-after, nor in-between. Just this is the end of suffering”. Fourth.

8.5 (75) *Cundasuttaṃ* – *Cunda Sutta* ¹⁵³

Evaṃ me sutam – ekaṃ samayaṃ bhagavā malle su cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena pāvā tadavasari. Tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane.

Assosi kho cundo kammāraputto – “bhagavā kira malle su cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pāvaṃ anupatto pāvāyaṃ viharati mayhaṃ ambavane”ti. Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. Atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantam etadavoca – “adhivāsetu me, bhante, bhagavā svātānāya bhantaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesī bhagavā tuṇhībhāvena.

Atha kho cundo kammāraputto bhagavato adhivāsaṇaṃ viditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā

pakkāmi. Atha kho cundo kammāraputto tassā rattiya accayena sake nivesane paṇitaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā pahūtaṃ sūkaramaddavaṃ bhagavato kālaṃ ārocāpesi – “kālo, bhante, niṭṭhitaṃ bhatta”nti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā cundaṃ kammāraputtaṃ āmantesi – “yaṃ te, cunda, sūkaramaddavaṃ paṭiyattaṃ tena maṃ parivisa, yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ tena bhikkhusaṅghaṃ parivisa”ti. “Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahoṃ sūkaramaddavaṃ paṭiyattaṃ tena bhagavantaṃ parivisi; yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ tena bhikkhusaṅghaṃ parivisi.

Atha kho bhagavā cundaṃ kammāraputtaṃ āmantesi – “yaṃ te, cunda, sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇāhi. Nāhaṃ taṃ, cunda, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyaṃ pajāya sadevamanussāya yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya aññatra tathāgatassā”ti [aññatra tathāgatenāti (ka. sī.)]. “Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahoṃ sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi.

Atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāvissa kharo ābādhō uppajji. Lohitapakkhandikā pabāḷhā [bāḷhā (sī. syā. pī.)] vedanā vattanti mārāṇantikā. Tatra sudaṃ bhagavā sato sampajāno adhiyāsesi avihaṇṇamāno. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “āyāmaṇanda, yena kusinārā tenupasaṅkamissāmā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

V87 *“Cundassa bhattaṃ bhuñjitvā, kammārassāti me sutaṃ; Ābādhaṃ samphusī dhīro, pabāḷhaṃ mārāṇantikaṃ.*

V88 “Bhuttassa ca sūkaramaddavena, byādhippabāḷho udapādi
satthuno;
Viriccamāno [*viriccamāno (?) virecamāno (dī. ni. 2.190)*]
bhagavā avoca, ‘gacchāmahaṃ kusināraṃ nagara’”nti.

Atha kho bhagavā maggā okkamma yena aññataraṃ
rukkhamaḷaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ
ānandaṃ āmantesi – “iṅha me tvaṃ, ānanda, catugguṇaṃ
saṅghāṭiṃ paññāpehi; kilantosmi, ānanda, nisīdissāmi”ti.
“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā
catugguṇaṃ saṅghāṭiṃ paññāpesi. Nisīdi bhagavā paññatte
āsane. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi –
“iṅha me tvaṃ, ānanda, pānīyaṃ āhara; pipāsitosmi, ānanda,
pivissāmi”ti.

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca –
“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni. Taṃ
cakkacchinnaṃ udakaṃ parittaṃ luṭitaṃ āvilāṃ sandati. Ayaṃ,
bhante, kukuṭṭhā [*kakutthā (sī.), kukuṭā (syā.), kakudhā (dī.
ni. 2.191)*] nadī avidūre acchodakā sātodakā sītodakā setodakā
supatitthā ramaṇīyā. Ettha bhagavā pānīyaṃ pivissati gattāni
ca sītīkarissatī”ti [*sītiṃ karissatīti (sī.), sītaṃ karissatīti (syā. pī.
ka.)*].

Dutiyampi kho ... pe ... tatiyampi kho bhagavā āyasmantaṃ
ānandaṃ āmantesi – “iṅha me tvaṃ, ānanda, pānīyaṃ āhara;
pipāsitosmi, ānanda, pivissāmi”ti. “Evaṃ, bhante”ti kho āyasmā
ānando bhagavato paṭissutvā pattaṃ gahetvā yena sā nadī
tenupasaṅkami. Atha kho sā nadī cakkacchinnaṃ parittā luṭitā
āvilā sandamānā āyasmante ānande upasaṅkamante acchā
vippasannaṃ anāvilā sandati.

Atha kho āyasmato ānandassa etadahosi – “acchariyaṃ vata, bho,
abbhutaṃ vata, bho, tathāgatassa mahiddhikatā mahānubhāvata!
Ayañhi sā nadī cakkacchinnaṃ parittā luṭitā āvilā sandamānā mayi
upasaṅkamante acchā vippasannaṃ anāvilā sandatī”ti!! Pattena
pānīyaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ,
bhante, tathāgatassa mahiddhikatā mahānubhāvata! Ayañhi
sā, bhante, nadī cakkacchinnaṃ parittā luṭitā āvilā sandamānā
mayi upasaṅkamante acchā vippasannaṃ anāvilā sandatī!! Pivatu
bhagavā pānīyaṃ, pivatu sugato pānīya”nti.

Atha kho bhagavā pānīyaṃ apāyi [apāsi (sī.)]. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena kukuṭṭhā nadī tenupasaṅkami; upasaṅkamitvā kukuṭṭhaṃ nadim ajjhogāhetvā nhatvā ca pivitvā ca paccuttaritvā yena ambavanaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ cundakaṃ āmantesi – “iṅha me tvaṃ, cundaka, catugguṇaṃ saṅghāṭiṃ paññāpehi; kilantosmi, cundaka, nipajjissāmi”ti. “Evaṃ, bhante”ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññāpesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno utṭhānasaññaṃ manasi karitvā. Āyasmā pana cundako tattheva bhagavato purato nisīdi.

V89 “Gantvāna buddho nadikaṃ kukuṭṭhaṃ,
Acchodakaṃ sātudakaṃ [sātodakaṃ (sabbattha)]
vippasannaṃ;
Ogāhi satthā sukilantarūpo,
Tathāgato appaṭimodha loke.

V90 “Nhatvā ca pivitvā cudatāri [nhatvā ca uttari (ka.)] satthā,
Purakkhato bhikkhugaṇassa majjhe;
Satthā pavattā bhagavā idha dhamme,
Upāgami ambavanaṃ mahesi;
Āmantayi cundakaṃ nāma bhikkhuṃ,
Catugguṇaṃ santhara [patthara (sī. pī.)] me nipajjaṃ.

V91 “So codito bhāvitattena cundo,
Catugguṇaṃ santhari [patthari (sī. pī.)] khippameva;
Nipajji satthā sukilantarūpo,
Cundopi tattha pamukhe nisīdi”ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “siyā kho, paṇānanda, cundassa kammāraputtassa koci vippaṭisāraṃ upadaheyya – ‘tassa te, āvuso cunda, alābhā, tassa te dulladdhaṃ yassa te tathāgato pacchimaṃ piṇḍapātaṃ bhuñjitvā parinibbuto’ti. Cundassānanda, kammāraputtassa evaṃ vippaṭisāro paṭivinodetabbo –

“Tassa te, āvuso cunda, lābhā, tassa te suladdhaṃ yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto. Sammukhā metaṃ, āvuso cunda, bhagavato suttaṃ, sammukhā paṭiggahitaṃ – dveme piṇḍapātā samasamaphalā samasamavipākā ativiya aññehi piṇḍapātehi mahapphalatārā

*ca mahānisaṃsatarā ca. Katame dve? Yañca piṇḍapātaṃ
paribhuñjitvā tathāgato anuttaraṃ sammāsambodhiṃ
abhisambujjhati, yañca piṇḍapātaṃ paribhuñjitvā
anupādisesāya nibbānadhātuyā parinibbāyati. Ime dve piṇḍapātā
samasaṃphalā samasaṃvipākā ativiya aññehi piṇḍapātehi
mahapphalatarā ca mahānisaṃsatarā ca.*

*“Āyusaṃvattanikaṃ āyasmatā cundena kammāraputtena
kammaṃ upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmatā cundena
kammāraputtena kammaṃ upacitaṃ, sukhasaṃvattanikaṃ
āyasmatā cundena kammāraputtena kammaṃ upacitaṃ,
saggasaṃvattanikaṃ āyasmatā cundena kammāraputtena
kammaṃ upacitaṃ, yasasaṃvattanikaṃ āyasmatā cundena
kammāraputtena kammaṃ upacitaṃ, ādhipateyyasaṃvattanikaṃ
āyasmatā cundena kammāraputtena kammaṃ upacita’nti.
Cundassānanda, kammāraputtassa evaṃ vippaṭṭisāro
paṭivinodetabbo”ti.*

*Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V92 *“Dadato puññaṃ pavaḍḍhati,
Saṃyamato veraṃ na cīyati;
Kusalo ca jahāti pāpakam,
Rāgadosamohakkhayā sanibbuto”ti [parinibbutoti (sī. syā.
pī.)]. pañcamam;*

Thus have I heard – One time the Blessed One, walking in the Malla [republic] together with a large Bhikkhu Saṅgha, arrived at Pāvā. There the Blessed One dwelt in Cunda Kammāraputta’s mango forest.

Cunda Kammāraputta heard – “The Blessed One, it is said, walking in the Malla together with a large Bhikkhu Saṅgha, having reached Pāvā, is dwelling in Pāvā in my mango forest”. Then Cunda Kammāraputta approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Cunda Kammāraputta sitting on one side was instructed, roused, inspired, and gladdened by the Blessed One with a Dhamma talk. Then Cunda Kammāraputta, who was instructed, roused, inspired, and gladdened by the Blessed One with a Dhamma talk, addressed the Blessed One thus – “Venerable

Sir, please accept tomorrow's meal together with the Bhikkhu Saṅgha". The Blessed One accepted silently.

Then Cunda Kammāraputta, having known that the Blessed One had accepted, rising up from the seat, having greeted and circumambulated the Blessed One, left. Then Cunda Kammāraputta, at the ending of that night, having prepared excellent eatables and chewables along with much Sūkaramaddava at his own residence, had the Blessed One informed – "It is time, Venerable Sir, meal is ready".

Then the Blessed One, having dressed and taking alms-bowl and robe, together with the Bhikkhu Saṅgha, approached where Cunda Kammāraputta's residence was; having approached he sat-down on a seat that was made [for him]. Having sat down the Blessed One invited Cunda Kammāraputta – "Cunda, serve me with the Sūkaramaddava you have prepared, serve the Bhikkhu Saṅgha with whatever other eatables and chewables you have prepared". "May it be so, Venerable Sir" saying thus Cunda Kammāraputta, having heard the Blessed One, served the Blessed One with the Sūkaramaddava that was prepared; and served the Bhikkhu Saṅgha with whatever other eatables and chewables that were prepared. ¹⁵⁴

Then the Blessed One invited Cunda Kammāraputta – "Throw the left-overs of the Sūkaramaddava in the [garbage] pit. Cunda, I do not see anyone in this world including deva world, with Māra, with Brahma, with renunciates and brāhmaṇā, with its generation, with devā and humans, who can have a good result after eating it, other than the Tathāgata". "May it be so, Venerable Sir" saying thus Cunda Kammāraputta, having heard the Blessed One, having thrown the left-overs of the Sūkaramaddava in the [garbage] pit, approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. The Blessed One, having instructed, roused, inspired, and gladdened Cunda Kammāraputta sitting on one side with a Dhamma talk, rising up from the seat he left. ¹⁵⁵

Then after having eaten the meal of Cunda Kammāraputta, the Blessed One had severe troubles. Bloody diarrhea and

very strong, deadly feelings were felt. There the Blessed One endured it mindfully, clearly knowing, unoppressed. Then the Blessed One invited Venerable Ānanda – “Ānanda, let’s approach where Kusinārā is”. “May it be so, Venerable Sir” said Venerable Ānanda, having heard the Blessed One.

T87 “Having eaten Cunda Kammāraputta’s meal, I have heard;
Troubles contacted the Patient One, very strong and deadly.

T88 “Having eaten Sūkaramaddava, very strong sickness arose for the Teacher;
Having purged Blessed One spoke, ‘I will go to Kusināra City’ “.

Then the Blessed One, getting off the path, approached where there was a tree-root; having approached he invited Venerable Ānanda – “Come, please spread a four-fold outer double-robe for me, Ānanda; I am exhausted Ānanda, I want to sit”. “May it be so, Venerable Sir” saying thus, having heard the Blessed One, Venerable Ānanda spread the four-fold outer double-robe. The Blessed One sat-down on the seat that was made [for him]. Sitting the Blessed One invited Venerable Ānanda – “Come, bring me some water Ānanda; I am thirsty, I want to drink [water]”.

Spoken to thus, Venerable Ānanda addressed the Blessed One thus – “Venerable Sir, five hundred carts have just passed. Churned by their wheels there is [only a] little disturbed, agitated water flowing. Not far from here, Kukuṭṭhā river has clear, pure, cool, white water in a delightful setting. There the Blessed One can drink water as well as cool his limbs [bathe]”.

Second time too ... same ... Third time too the Blessed One invited Venerable Ānanda – “Come, bring me some water Ānanda; I am thirsty, I want to drink [water]”. “May it be so, Venerable Sir” saying thus Venerable Ānanda, having heard the Blessed One, having taken a bowl approached where that river was. Then that river, which was churned by [cart] wheels and had [only a] little disturbed, agitated water

flowing, upon the approach of Venerable Ānanda, started flowing with water – clear, calm, unagitated.

Then it occurred to Venerable Ānanda – “Marvelous it is, good sir, unparalleled it is, good sir; the supernormal powers, the great powers, of the Tathāgata! Upon my approach this river, which was churned by the [cart] wheels and had [only a] little agitated water flowing; started flowing with water – clear, calm, unagitated”!! Taking water by the bowl he approached where the Blessed One was, having approached he addressed the Blessed One thus – “Marvelous it is, good sir, unparalleled it is, good sir; the supernormal powers, the great powers, of the Tathāgata! Upon my approach this river, which was churned by the [cart] wheels and had [only a] little agitated water flowing; started flowing with water – clear, calm, unagitated!! May the Blessed One drink the water, may the Well-Gone One drink the water”.

Then the Blessed One drank the water. Then the Blessed One together with a large Bhikkhu Saṅgha, approached the Kukuṭṭhā river; having approached the Kukuṭṭhā river, the Blessed One entered and bathed, drank water, and getting out approached where the mango forest was. Having approached the mango forest, the Blessed One invited Venerable Cundaka – “Come, please spread a four-fold outer double-robe for me, Cundaka; I am exhausted Cundaka, I want to lie-down”. “May it be so, Venerable Sir” saying thus, having heard the Blessed One, Venerable Cundaka spread the four-fold outer double-robe. Then the Blessed One lay-down on [his] right side in the lion pose, with one foot atop the other, mindful and clearly comprehending, having decided mentally when to get up. Venerable Cundaka sat down in front of the Blessed One.

T89 “The Buddha having gone to the Kukuṭṭhā river,
Which had clear, pure and calm water;
Plunged-in, the very-tired Teacher,
Tathāgata, without a counterpart in this world.

- T90** “Having bathed and drunk water too,
 Surrounded and in the middle of the Bhikkhu
 assembly;
 The Teacher, Expounder of Dhamma, the Blessed One,
 [Then] Entered the mango forest the Great Sage;
 He invited the bhikkhu named Cundaka,
 To spread the four-fold spread for him to lie-down. ¹⁵⁶
- T91** “Cunda, thus urged by the Developed One,
 Spread the four-fold spread quickly;
 The very-tired Teacher lay-down,
 Cunda too sat down in front of him”.

Then the Blessed One invited Venerable Ānanda – “Ānanda, should any remorse be caused to Cunda Kammāraputta [by anyone] – ‘It is a great loss for you friend Cunda, it is not well-gained, that after eating the meal provided by you, Tathāgata attained complete liberation’. Ānanda, Cunda Kammāraputta’s thus arisen remorse should be banished thus –

“ ‘It is a great gain for you friend Cunda, it is well-gained, that after eating the meal provided by you, Tathāgata attained complete liberation. I heard this, I received this, friend Cunda, in the presence of the Blessed One – these two alms-giving are of right fruit, right result, surpassing other alms-giving, of great fruit and great benefit. Which two? The alms-food having eaten which the Tathāgata fully penetrates to the unsurpassed right self-enlightenment, and the alms-food having eaten which the Tathāgata attains complete liberation in the Nibbāna element without residue of possessions. These two alms-giving are of right fruit, right result, surpassing other alms-giving, of great fruit and great benefit.

“ ‘Merits conducive to long life are accumulated by Venerable Cunda Kammāraputta, merits conducive to good class are accumulated by Venerable Cunda Kammāraputta, merits conducive to happiness are accumulated by Venerable Cunda Kammāraputta, merits conducive to heavens are accumulated by Venerable Cunda Kammāraputta, merits conducive to reputation are accumulated by Venerable

Cunda Kammāraputta, merits conducive to rulership are accumulated by Venerable Cunda Kammāraputta’. Ānanda, Cunda Kammāraputta’s remorse should be banished thus”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T92 “Giving increases the merits,
Self-controlled one doesn’t heap-up enmity;
The wholesome one abandons evil,
He is self-liberated with the ending of lust-hate-
delusion”. Fifth. ¹⁵⁷

8.6 (76) Pāṭaligāmiyasuttaṃ – People of Pāṭaligāma Sutta ¹⁵⁸

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena pāṭaligāmo tadavasari. Assosum kho pāṭaligāmiyā [pāṭaligāmikā (dī. ni. 2.148)] upāsakā – “bhagavā kira magadhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pāṭaligāmaṃ anupatto”ti. Atha kho pāṭaligāmiyā upāsakā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho pāṭaligāmiyā upāsakā bhagavantam etadavocuṃ – “adhivāsetu no, bhante, bhagavā āvasathāgāra”nti. Adhivāsesi bhagavā tuṇhibhāvena.

Atha kho pāṭaligāmiyā upāsakā bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā yena āvasathāgāraṃ tenupasaṅkamiṃsu; upasaṅkamitvā sabbasanthariṃ āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ patitthāpetvā telappadīpaṃ āropetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ tṭhitā kho pāṭaligāmiyā upāsakā bhagavantam etadavocuṃ – “sabbasantharisanthataṃ [sabbasanthariṃ santhataṃ (sī. syā. pī.)], bhante, āvasathāgāraṃ; āsanāni paññattāni; udakamaṇiko patitthāpito [udakamaṇikaṃ patitthāpitaṃ (syā.)] telappadīpo āropito. Yassadāni, bhante, bhagavā kālaṃ maññati”ti.

Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena āvasathāgāraṃ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi.

Bhikkhusaṅghopi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantaṃyeva purakkhatvā. Pāṭaligāmiyāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā nisīdiṃsu bhagavantaṃyeva purakkhatvā. Atha kho bhagavā pāṭaligāmiye upāsake āmantesi –

“Pañcime, gahapatayo, ādīnavā dussīlassa sīlavipattiyā. Katame pañca? Idha, gahapatayo, dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati. Ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.

“Puna caparaṃ, gahapatayo, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati. Ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.

“Puna caparaṃ, gahapatayo, dussīlo sīlavipanno yaññadeva parisāṃ upasaṅkamati – yadi khattiyaparisaṃ, yadi brāhmaṇaparisaṃ, yadi gahapatiparisaṃ, yadi samaṇaparisaṃ – avisārado upasaṅkamati maṅkubhūto. Ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.

“Puna caparaṃ, gahapatayo, dussīlo sīlavipanno sammūlho kālaṃ karoti. Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.

“Puna caparaṃ, gahapatayo, dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ pañcavo ādīnavo dussīlassa sīlavipattiyā. Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.

“Pañcime, gahapatayo, ānisaṃsā sīlavato sīlasampadāya. Katame pañca? Idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.

“Puna caparaṃ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati. Ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.

“Puna caparaṃ, gahapatayo, sīlavā sīlasampanno yaññadeva parisāṃ upasaṅkamati – yadi khattiyaparisaṃ, yadi brāhmaṇaparisaṃ, yadi gahapatiparisaṃ, yadi samaṇaparisaṃ – visārado upasaṅkamati amaṅkubhūto. Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

“Puna caparaṃ, gahapatayo, sīlavā sīlasampanno asammūlho kālāṅkaroti. Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.

“Puna caparaṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. Ime kho, gahapatayo, pañca ānisaṃsā sīlavato sīlasampadāyā”ti.

Atha kho bhagavā pāṭaligāmiye upāsake bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samutejetvā sampahaṃsetvā uyyojesi – “abhikkantā kho, gahapatayo, ratti; yassadāni tumhe kālaṃ maññathā”ti. [*“evaṃ bhante”ti khopāṭaligāmiyā upāsakā bhagavato paṭissutvā (mahāva. 285; dī. ni. 2.151)*] Atha kho pāṭaligāmiyā upāsakā bhagavato bhāsitaṃ abhinanditoṃ anumoditoṃ [*“evaṃ bhante”ti khopāṭaligāmiyā upāsakā bhagavato paṭissutvā (mahāva. 285; dī. ni. 2.151)*] utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho bhagavā acirapakkantesu pāṭaligāmiyesu upāsakesu suññāgāraṃ pāvīsi.

Tena kho pana samayena sunidhavassakārā [*sunidhavassakārā (sī. syā. pī.)*] magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibhāya. Tena kho pana samayena sambahulā devatāyo sahasasahasseeva [*sahasseeva (syā. ka.), sahasasseeva (pī.)*] pāṭaligāme vatthūni pariggaṇhanti. Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasasahasseeva pāṭaligāme vatthūni pariggaṇhantiyo. Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ

cittāni namanti nivesanāni māpetuṃ. Atha kho bhagavā tassā rattiyā paccūsasamaye paccuṭṭhāya āyasmantaṃ ānandaṃ āmantesi –

“Ke nu kho [ko nu kho (sabbattha)] ānanda pāṭaligāme nagaraṃ māpentī”ti [māpetīti (sabbattha)]. “Sunidhavassakārā, bhante, magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibhāyā”ti. “Seyyathāpi, ānanda, devehi tāvatimsehi saddhiṃ mantetvā; evameva kho, ānanda, sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibhāyā. Idhāhaṃ, ānanda, addasaṃ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahasasahasaseva pāṭaligāme vatthūni pariggaṇhantiyo. Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhima devatā vatthūni pariggaṇhanti majjhimaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yāvata, ānanda, ariyaṃ āyatanaṃ yāvata vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ. Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti – aggitō vā udakato vā mithubhedato vā”ti.

Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavatā saddhiṃ sammodimsu. Sammodanīyaṃ kathaṃ sārāṇīyaṃ [sārāṇīyaṃ (sī. syā. kaṃ. pī.)] vītisāretvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṃ etadavocuṃ – “adhivāsetu no bhavaṃ gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti. Adhivāsesi bhagavā tuṇhibhāvena.

Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsanaṃ viditvā yena sako āvasatho tenupasaṅkamimsu; upasaṅkamitvā sake āvasathe paṇitaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocesuṃ – “kālo, bho gotama, niṭṭhitaṃ bhatta”nti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena

*sunidhavassakārānaṃ magadhamahāmattānaṃ āvasatho
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha
kho sunidhavassakārā magadhamahāmattā buddhappamukhaṃ
bhikkhusaṅghaṃ paṇitena khādanīyena bhojanīyena sahatthā
santappesuṃ sampavāresuṃ.*

*Atha kho sunidhavassakārā magadhamahāmattā bhagavantaṃ
bhuttāviṃ onītapattapāṇiṃ aññātaraṃ nīcaṃ āsanaṃ
gahetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho
sunidhavassakāre magadhamahāmatte bhagavā imāhi gāthāhi
anumodi –*

V93 *“Yasmiṃ padese kappeti, vāsaṃ paṇḍitajātiyo;
Sīlavantettha bhojetvā, saññate brahmacārayo
[brahmacārīno (syā.), brahmacariye (pī. ka.)].*

V94 *“Yā tattha devatā āsuṃ, tāsaṃ dakkhiṇamādisē;
Tā pūjitā pūjayanti, mānitā mānayanti naṃ.*

V95 *“Tato naṃ anukampanti, mātā puttāṃva orasaṃ;
Devatānukampito poso, sadā bhadrāni passatī”ti.*

*Atha kho bhagavā sunidhavassakārānaṃ
magadhamahāmattānaṃ imāhi gāthāhi anumoditvā uṭṭhāyāsanaṃ
pakkāmi.*

*Tena kho pana samayena sunidhavassakārā magadhamahāmattā
bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti – “yenajja
samaṇo gotamo dvārena nikkhamissati taṃ ‘gotamadvāraṃ’
nāma bhavissati. Yena titthena gaṅgaṃ nadiṃ tarissati taṃ
‘gotamatitthaṃ’ nāma bhavissatī”ti.*

*Atha kho bhagavā yena dvārena nikkhami taṃ ‘gotamadvāraṃ’
nāma ahosi. Atha kho bhagavā yena gaṅgā nadī tenupasaṅkami.
Tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā
kākaṭṭhā. Appekacce manussā nāvāṃ pariyesanti, appekacce
ulumpaṃ pariyesanti, appekacce kullaṃ bandhanti apārā
pāraṃ gantukāmā. Atha kho bhagavā – seyyathāpi nāma balavā
puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ
samīñjeyya, evameva – gaṅgāya nadiyā orimatīre [orimatīrā
(bahūsu) mahāva. 286; dī. ni. 2.154 passitabbaṃ]) antarahito
pārimatīre paccuṭṭhāsi saddhiṃ bhikkhusaṅghena.*

*Addasā kho bhagavā te manusse appekacce nāvaṃ pariyesante,
appekacce uḷumpaṃ pariyesante, appekacce kullaṃ bandhante
apārā pāraṃ gantukāme.*

*Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi –*

V96 *“Ye taranti aṇṇavaṃ saraṃ,
Setuṃ katvāna visajja pallalāni;
Kullaṇhi jano pabandhati [bandhati (syā. pī.)],
Tiṇṇā [nitinṇā (ka.)] medhāvino janā”ti. chaṭṭhaṃ;*

Thus have I heard – One time the Blessed One, walking in the Magadha [republic] together with a large Bhikkhu Saṅgha, arrived at Pāṭaligāma. The lay devotees of Pāṭaligāma heard – “The Blessed One, it is said, walking in the Magadha together with a large Bhikkhu Saṅgha, has reached Pāṭaligāma”. Then the lay devotees of Pāṭaligāma approached where the Blessed One was; having approached and greeted the Blessed One, they sat down on one side. Sitting on one side they addressed the Blessed One thus – “Venerable Sir, please accept our rest house [for your stay]”. The Blessed One accepted silently.

Then the lay devotees of Pāṭaligāma, having known the Blessed One’s acceptance, rising up from the seat, having greeted and circumambulated the Blessed One, approached where the rest house was; having approached they spread the rest house with cloth spreads, made seats, established a waterpot, and placed a lighted oil-lamp; they then approached where the Blessed One was; having approached and greeted the Blessed One, they stood on one side. Standing on one side they addressed the Blessed One thus – “Venerable Sir, we have spread the cloth spreads in the rest house; seats are prepared; waterpot has been established; and a lighted oil-lamp has been placed. Venerable Sir, the Blessed One may do what he thinks timely here”.

Then the Blessed One, having dressed and taking alms-bowl and robe, together with the Bhikkhu Saṅgha, having approached and washed feet, entered the rest house and sat-down supported by the central column facing east. Bhikkhu Saṅgha too having washed feet, entered the rest house and

sat-down supported by the western wall facing the east, surrounding the Blessed One. Lay devotees of Pāṭaligāma too having washed feet, entered the rest house and sat-down supported by the eastern wall facing the west, surrounding the Blessed One. Then the Blessed One invited the lay devotees of Pāṭaligāma –

“These are these five dangers, householders, for one unvirtuous, one unendowed with virtues. What five? Here, householders, one unvirtuous, unendowed with virtues because of heedlessness, undergoes a great loss of pleasures. This is the first danger for one unvirtuous, one unendowed with virtues.

“Again, householders, for one unvirtuous, unendowed with virtues; evil reputation spreads. This is the second danger for one unvirtuous, one unendowed with virtues.

“Again, householders, one unvirtuous, unendowed with virtues; whatever assembly he approaches– whether assembly of Khattiyā, assembly of Brāhmaṇā, assembly of Householders, assembly of Renunciates – he approaches as non-expert and troubled. This is the third danger for one unvirtuous, one unendowed with virtues.

“Again, householders, one unvirtuous, unendowed with virtues dies confused. This is the fourth danger for one unvirtuous, one unendowed with virtues.

“Again, householders, one unvirtuous, unendowed with virtues; on the breakup of body, after death arises in a state of woe, bad destination, lower realm, hell. This is the fifth danger for one unvirtuous, one unendowed with virtues. These are the five dangers, householders, for one unvirtuous, one unendowed with virtues.

“These are the five benefits, householders, for one virtuous, one endowed with virtues. What five? Here, householders, one virtuous, endowed with virtues because of heedfulness, enters upon a great aggregate of pleasures. This is the first benefit for one virtuous, one endowed with virtues.

“Again, householders, for one virtuous, one endowed with virtues; good reputation spreads. This is the second benefit for one virtuous, one endowed with virtues.

“Again, householders, one virtuous, one endowed with virtues; whatever assembly he approaches– whether assembly of Khattiyā, assembly of Brāhmaṇā, assembly of Householders, assembly of Renunciates – he approaches as expert and untroubled. This is the third benefit for one virtuous, one endowed with virtues.

“Again, householders, one virtuous, one endowed with virtues dies unconfused. This is the fourth benefit for one virtuous, one endowed with virtues.

“Again, householders, one virtuous, one endowed with virtues; on the breakup of body, after death arises in a good destination, heaven world. This is the fifth benefit for one virtuous, one endowed with virtues. These are the five benefits, householders, for one virtuous, one endowed with virtues”.

Then the Blessed One having instructed, roused, inspired, and gladdened the lay devotees of Pāṭaligāma with a Dhamma talk most of the night, dismissed them – “The night has advanced, householders, you may do what you think timely here”. Then the lay devotees of Pāṭaligāma, pleased with and rejoicing in what the Blessed One had said; rising up from the seat, having greeted and circumambulated the Blessed One, left. Then the Blessed One, not long after the the lay devotees of Pāṭaligāma had left, entered an empty room.

At that time, Sunidha and Vassakārā, the great ministers of Magadha, were measuring [planning] a city in Pāṭaligāma to repel the Vajjīan Federation. At that time many devatā, thousands of them, were acquiring residences in Pāṭaligāma. In the areas where great devatā were acquiring residences, that’s where king’s great ministers were inclined to plan their palaces. In the areas where middling devatā were acquiring residences, that’s where king’s middling ministers were inclined to plan their palaces. In the areas where lower

devatā were acquiring residences, that's where king's lower ministers were inclined to plan their palaces. ¹⁵⁹

The Blessed One saw with divine eye, purified and transcending human eye, those devatā, thousands of them, acquiring residences in Pāṭaligāma. In the areas where great devatā were acquiring residences, that's where king's great ministers were inclined to plan their palaces. In the areas where middling devatā were acquiring residences, that's where king's middling ministers were inclined to plan their palaces. In the areas where lower devatā were acquiring residences, that's where king's lower ministers were inclined to plan their palaces. Then getting-up at the dawn time, the Blessed One invited Venerable Ānanda –

“Ānanda, who is planning a city at Pāṭaligāma”? “Sunidha and Vassakārā, the great ministers of Magadha, are planning a city in Pāṭaligāma to repel the Vajjian Federation”.

“Ānanda, just as if having counselled with the devā of the Tāvatisa [heaven] like that, Ānanda, Sunidha and Vassakārā, the great ministers of Magadha, are planning a city in Pāṭaligāma to repel the Vajjian Federation. Ānanda, I saw here with divine eye, purified and transcending human eye, many devatā, thousands of them, acquiring residences in Pāṭaligāma. In the areas where great devatā are acquiring residences, that's where king's great ministers are inclined to plan their palaces. In the areas where middling devatā are acquiring residences, that's where king's middling ministers are inclined to plan their palaces. In the areas where lower devatā are acquiring residences, that's where king's lower ministers are inclined to plan their palaces. Ānanda, as far as the noble realm extends, among all trade-towns this will be the foremost city, Pāṭaliputta the mercantile-hub. Ānanda, Pāṭaliputta will have three dangers – from fire, water, and schisms”. ¹⁶⁰

Then Sunidha and Vassakārā, the great ministers of the Magadha, approached where the Blessed One was; having approached they were friendly to the Blessed One. Having engaged in friendly conversation, they stood on one side. Standing on one side Sunidha and Vassakārā, the great ministers of the Magadha, addressed the Blessed One thus

– “Please accept, Sir Gotama, today’s meal together with the Bhikkhu Saṅgha”. The Blessed One accepted silently. ¹⁶¹

Then Sunidha and Vassakārā, the great ministers of Magadha, having known that the Blessed One had accepted, approached their own residences; having approached their own residences, having prepared excellent eatables and chewables, had the Blessed One informed – “It is time, Sir Gotama, meal is ready”.

Then the Blessed One, having dressed and taking alms-bowl and robe, together with the Bhikkhu Saṅgha, approached the residences of Sunidha and Vassakārā, the great ministers of Magadha; having approached he sat-down on a seat that was made [for him]. Then Sunidha and Vassakārā, the great ministers of Magadha, served the Bhikkhu Saṅgha headed by Lord Buddha with excellent chewables and eatables with their own hands and satisfied and gratified them.

Then Sunidha and Vassakārā, the great ministers of Magadha, after the Blessed One had eaten and removed his hand from the alms-bowl, took some low seat and sat down on one side. The Blessed One rejoiced Sunidha and Vassakārā, the great ministers of Magadha, with these verses –

- T93** “The area in which dwells, one who is born wise;
Virtuous one should feed, self-controlled farers of holy-life.
- T94** “Whatever devatā are there, they should be made an offering;
When worshipped they will worship, when revered they will revere.
- T95** “They will be compassionate, like a mother for her own son;
One for whom devatā are compassionate, he always sees the good”.

Then the Blessed One, having rejoiced Sunidha and Vassakārā, the great ministers of Magadha, with these verses, rising up from the seat he left.

At that time, Sunidha and Vassakārā, the great ministers of Magadha, closely followed the Blessed One [thinking] – “The gate by which renunciate Gotama leaves today will be named ‘Gotama Gate’. The ford by which he crosses the Gaṅgā river will be named ‘Gotama Ghat’ ”.

Then the gate by which the Blessed One left was named ‘Gotama Gate’. Then the Blessed One approached where the Gaṅgā river was. At that time, Gaṅgā river was full to the brim, so that a crow can drink. Some people were searching for boat, some people were searching for pontoon, some people were tying raft, desirous of going from near-shore to the far-shore. Then the Blessed One – just as if a strong man would quickly open the closed arm, or close the open arm, like that – disappeared from the near-shore of Gaṅgā river and reappeared on the far-shore together with the Bhikkhu Saṅgha.

The Blessed One saw some people searching for boat, some people searching for pontoon, some people tying raft, desirous of going from near-shore to the far-shore.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T96 “Those who cross sea and lake,
Having made a bridge, leaving the ponds [behind];
[While] People are tying rafts,
The intelligent ones have already crossed”. Sixth.

8.7 (77) *Dvidhāpathasuttaṃ* – Forked Path Sutta ¹⁶²

Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu addhānamaggapaṭipanno hoti āyasmatā nāgasamālena pacchāsamaṇena. Addasā kho āyasmā nāgasamālo antarāmagge dvidhāpathaṃ [dvedhāpathaṃ (sī.)]. Disvāna bhagavantaṃ etadavoca – “ayaṃ, bhante, bhagavā pantho; iminā gacchāmā”ti. Evaṃ vutte, bhagavā āyasmantaṃ nāgasamālaṃ etadavoca – “ayaṃ, nāgasamāla, pantho; iminā gacchāmā”ti.

Dutiyampi ... pe ... tatiyampi kho āyasmā nāgasamālo bhagavantaṃ etadavoca – “ayaṃ, bhante, bhagavā pantho; iminā gacchāmā”ti. Tatiyampi kho bhagavā āyasmantaṃ nāgasamālaṃ etadavoca – “ayaṃ, nāgasamāla, pantho; iminā gacchāmā”ti.

Atha kho āyasmā nāgasamālo bhagavato pattacīvaraṃ tattheva chamāyaṃ nikkhipitvā pakkāmi – “idaṃ, bhante, bhagavato pattacīvara”nti.

Atha kho āyasmato nāgasamālassa tena panthena gacchantassa antarāmagge corā nikkhamitvā hatthehi ca pādehi ca ākoṇesum pattañca bhindimsu saṅghāṭiñca vipphālesum. Atha kho āyasmā nāgasamālo bhinnena pattena vipphālītāya saṅghāṭiyā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā nāgasamālo bhagavantaṃ etadavoca – “idha mayhaṃ, bhante, tena panthena gacchantassa antarāmagge corā nikkhamitvā hatthehi ca pādehi ca ākoṇesum, pattañca bhindimsu, saṅghāṭiñca vipphālesu”nti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V97 *“Saddhiṃ caramekato vasaṃ,
Misso aññajanena vedagū;
Vidvā pajahāti pāpakaṃ,
Koñco khīrapakova ninnaga”nti. sattamaṃ;*

Thus have I heard – One time the Blessed One was walking in the Kosala [republic] on the path with Venerable Nāgasamāla as an attendant. Venerable Nāgasamāla saw the forked path ahead. Having seen he addressed the Blessed One thus [pointing to one of the forked path] – “Venerable Blessed One, this is the path, let’s go on this”. Spoken to thus, the Blessed One addressed the Venerable Nāgasamāla thus [pointing to other of the forked path] – “Nāgasamāla, this is the path, let’s go on this”.

Second time too ... same ... Third time too Venerable Nāgasamāla addressed the Blessed One thus – “Venerable Blessed One, this is the path, let’s go on this”. Spoken to thus, the Blessed One addressed the Venerable Nāgasamāla thus – “Nāgasamāla, this is the path, let’s go on this”. Then Venerable Nāgasamāla, having put down the alms-bowl and robe of the Blessed One right there on the ground, left [saying] – “Venerable Sir, these are the alms-bowl and robe of the Blessed One”.

Then while Venerable Nāgasamāla was going by that path, on the path thieves beat him with hands and feet, broke his alms-bowl, and tore his outer double-robe too. Then Venerable Nāgasamāla with broken alms-bowl and torn outer double-robe approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side Venerable Nāgasamāla addressed the Blessed One thus – “Here Venerable Sir, while I was going by that path, on the path thieves beat me with hands and feet, broke my alms-bowl, and tore my outer double-robe too”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T97 “Walking and dwelling together,
Wise one must mix with other people;
Knowing, he abandons evil-doers,
Like a Swan drinking milk from the river”. Seventh. ¹⁶³

8.8 (78) *Visākhāsuttaṃ* – *Visākhā Sutta* ¹⁶⁴

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena visākhāya migāramātuyā nattā kālaṅkatā hoti piyā manāpā. Atha kho visākhā migāramātā allavattā allakesā divā divassa yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho visākhāṃ migāramātaraṃ bhagavā etadavoca –

“Handa kuto nu tvaṃ, visākhe, āgacchasi allavattā allakesā idhūpasaṅkantā divā divassā”ti? “Nattā me, bhante, piyā manāpā kālaṅkatā. Tenāhaṃ allavattā allakesā idhūpasaṅkantā divā divassā”ti. “Iccheyyāsi tvaṃ, visākhe, yāvaticā [*yāvatakā (?)*] sāvatthiyā manussā tāvatike [*tāvatake (?)*] putte ca nattāro cā”ti? “Iccheyyāhaṃ, bhagavā [*iccheyyāhaṃ bhante bhagavā (syā.)*] yāvaticā sāvatthiyā manussā tāvatike putte ca nattāro cā”ti.

“Kīvabahukā pana, visākhe, sāvatthiyā manussā devasikaṃ kālāṃ karontī”ti? “Dasapi, bhante, sāvatthiyā manussā devasikaṃ kālāṃ karonti; navapi, bhante ... aṭṭhapi, bhante ... sattapi, bhante ... chapi, bhante ... pañcapi, bhante ... cattāropi, bhante ... tīṇipi, bhante ... dvepi, bhante, sāvatthiyā manussā devasikaṃ kālāṃ

karonti. Ekopi, bhante, sāvatthiyā manusso devasikaṃ kālaṃ karoti. Avivittā, bhante, sāvatthi manussehi kālaṃ karontehi”ti.

“Taṃ kiṃ maññasi, visākhe, api nu tvaṃ kadāci karahaci anallavatthā vā bhavēyyāsi anallakesā vā”ti? “No hetam, bhante. Alaṃ me, bhante, tāva bahukehi puttehi ca nattārehi cā”ti.

“Yesaṃ kho, visākhe, sataṃ piyāni, sataṃ tesaṃ dukkhāni; yesaṃ navuti piyāni, navuti tesaṃ dukkhāni; yesaṃ asīti piyāni, asīti tesaṃ dukkhāni; yesaṃ sattati piyāni, sattati tesaṃ dukkhāni; yesaṃ saṭṭhi piyāni, saṭṭhi tesaṃ dukkhāni; yesaṃ paññāsaṃ piyāni, paññāsaṃ tesaṃ dukkhāni; yesaṃ cattārīsaṃ piyāni, cattārīsaṃ tesaṃ dukkhāni, yesaṃ tiṃsaṃ piyāni, tiṃsaṃ tesaṃ dukkhāni; yesaṃ vīsati piyāni, vīsati tesaṃ dukkhāni, yesaṃ dasa piyāni, dasa tesaṃ dukkhāni; yesaṃ nava piyāni, nava tesaṃ dukkhāni; yesaṃ aṭṭha piyāni, aṭṭha tesaṃ dukkhāni; yesaṃ satta piyāni, satta tesaṃ dukkhāni; yesaṃ cha piyāni, cha tesaṃ dukkhāni; yesaṃ pañca piyāni, pañca tesaṃ dukkhāni; yesaṃ cattāri piyāni, cattāri tesaṃ dukkhāni; yesaṃ tīṇi piyāni, tīṇi tesaṃ dukkhāni; yesaṃ dve piyāni, dve tesaṃ dukkhāni; yesaṃ ekaṃ piyaṃ, ekaṃ tesaṃ dukkhaṃ; yesaṃ natthi piyaṃ, natthi tesaṃ dukkhaṃ, asokaṃ te virajā anupāyāsāti vadāmi”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V98 *“Ye keci sokā paridevitā vā,
Dukkhā ca [dukkhā va (aṭṭha.)] lokasmimanekarūpā;
Piyaṃ paṭiccappabhavanti ete,
Piye asante na bhavanti ete.*

V99 *“Tasmā hi te sukhino vītasokā,
Yesaṃ piyaṃ natthi kuhiñci loke;
Tasmā asokaṃ virajaṃ patthayāno,
Piyaṃ na kayirātha kuhiñci loke”ti. aṭṭhamam;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Eastern Monastery, Migāra’s-Mother’s Mansion. At that time, Visākhā Migāramātā’s grandson, dear and charming, had done the time [died].

Then Visākhā Migāramātā, with wet clothes and wet hair, in the day time approached where the Blessed One was;

having approached and greeted the Blessed One, she sat down on one side. Then the Blessed One addressed Visākhā Migāramātā sitting on one side thus –

“Alas! Visākhā, why have you come here in the day time, with wet clothes and wet hair”? “My grandson, dear and charming, has done the time [died]. That’s why I have approached here in the day time, with wet clothes and wet hair”. “Visākhā, do you wish to have as many sons and grandsons as there are people in Sāvatti”? “I do wish to have as many sons and grandsons as there are people in Sāvatti, O Blessed One”.

“But how many people die in Sāvatti everyday, Visākhā”? “Ten people die in Sāvatti everyday, Blessed One; Nine ... Eight ... Seven ... Six ... Five ... Four ... Three ... Two people die in Sāvatti everyday, Blessed One. One person dies in Sāvatti everyday, Blessed One. Sāvatti is inseparable from people dying”.

“What do you think Visākhā, will you ever be without wet clothes and wet hair”? “Not possible, Venerable Sir. Enough with my having many sons and grandsons”.

“Visākhā, one who has hundred dear ones, hundred are his sufferings; one who has ninety dear ones, ninety are his sufferings; one who has eighty dear ones, eighty are his sufferings; one who has seventy dear ones, seventy are his sufferings; one who has sixty dear ones, sixty are his sufferings; one who has fifty dear ones, fifty are his sufferings; one who has forty dear ones, forty are his sufferings; one who has thirty dear ones, thirty are his sufferings; one who has twenty dear ones, twenty are his sufferings; one who has ten dear ones, ten are his sufferings; one who has nine dear ones, nine are his sufferings; one who has eight dear ones, eight are his sufferings; one who has seven dear ones, seven are his sufferings; one who has six dear ones, six are his sufferings; one who has five dear ones, five are his sufferings; one who has four dear ones, four are his sufferings; one who has three dear ones, three are his sufferings; one who has two dear ones, two are his sufferings; one who has one dear one, one is his suffering;

one who has no dear ones, he has no suffering, I call them sorrowless, dustless, despairless.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T98 “Whatever sorrows and lamentations,
Suffering in the world in various forms;
They arise here, dependent on [something] dear,
When there is nothing dear, they don’t arise here.

T99 “Therefore he is happy, sorrowless,
Who has no dear ones in the world;
Therefore aspiring to be sorrowless and dustless,
Don’t have dear ones in the world”. Eighth.

8.9 (79) *Paṭhamadabbasuttaṃ* – First Dabba (Wise, Able) Sutta ¹⁶⁵

Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmā dabbo mallaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā dabbo mallaputto bhagavantaṃ etadvoca – “parinibbānakālo me dāni, sugatā”ti. “Yassadāni tvaṃ, dabba, kālaṃ maññasi”ti.

Atha kho āyasmā dabbo mallaputto uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā tejodhātuṃ samāpajjitvā vuṭṭhahitvā parinibbāyi.

Atha kho āyasmato dabbassa mallaputtassa vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā tejodhātuṃ samāpajjitvā vuṭṭhahitvā parinibbutassa sarīrassa jhāyamānassa dayhamānassa neva chārikā paññāyittha na masi. Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa dayhamānassa neva chārikā paññāyati na masi; evameva āyasmato dabbassa mallaputtassa vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā tejodhātuṃ samāpajjitvā vuṭṭhahitvā parinibbutassa sarīrassa jhāyamānassa dayhamānassa neva chārikā paññāyittha na masi.

Atha kho bhagavā etamatthaṃ vīditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V100 “*Abhedī kāyo nirodhi saññā, Vedanā
 sītibhaviṃsu [pītīdahamsu (sī. pī.), sītīdahamsu (ka.)] sabbā;
 Vūpasamiṃsu saṅkhārā,
 Viññāṇaṃ atthamāgamā*”*ti. navamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Rājagaha in Squirrels Sanctuary, Bamboo Grove. Then Venerable Dabba Mallaputta approached where the Blessed One was; having approached and greeted the Blessed One, he sat down on one side. Sitting on one side Venerable Dabba Mallaputta addressed the Blessed One thus – “Here it’s time for my complete liberation, Well-Gone One”.
 “Dabba, do what you think timely here”.

Then Venerable Dabba Mallaputta, rising up from the seat, having greeted and circumambulated the Blessed One, rose up in the sky, sat-down with crossed legs in the space, entered upon the fire element, emerging from that concentration entered the complete liberation.

Then for Venerable Dabba Mallaputta, who had rose up in the sky, sat-down with crossed legs in the space, entered upon the fire element, emerging from that concentration entered the complete liberation; neither ashes nor soot were seen of his fired-up and burnt body. Just as if for a ghee lamp or an oil lamp, fired-up and burning, neither ashes nor soot are seen; like that for Venerable Dabba Mallaputta, who had rose up in the sky, sat-down with crossed legs in the space, entered upon the fire element, emerging from that concentration entered the complete liberation; neither ashes nor soot were seen of his fired-up and burnt body.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T100 “With break-up of body, with cessation of perceptions,
 All feelings became cool;
 Formations were appeased,
 Consciousness came to end”. Ninth.

8.10 (80) *Dutiyaḁabbasuttaṃ* – Second Dabba (Wise, Able) Sutta ¹⁶⁶

Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḁikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosunṃ. Bhagavā etadavoca –

“Dabbassa, bhikkhave, mallaputtassa vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā tejodhātuṃ samāpajjitvā vuṭṭhahitvā parinibbutassa sarīrassa jhāyamānassa ḁayhamānassa neva chārikā paññāyittha na masi. Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa ḁayhamānassa neva chārikā paññāyati na masi; evameva kho, bhikkhave, dabbassa mallaputtassa vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā tejodhātuṃ samāpajjitvā vuṭṭhahitvā parinibbutassa sarīrassa jhāyamānassa ḁayhamānassa neva chārikā paññāyittha na masi”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

V101 *“Ayoghanahatasseva, jalato jātavedaso [jātavedassa (syā.)]; Anupubbūpasantassa, yathā na ñāyate gati.*

V102 *“Evaṃ sammāvimuttānaṃ, kāma-bandhoghatāriṇaṃ; Paññāpetuṃ gatiṃ natthi, pattānaṃ acalaṃ sukhaṃ”nti. dasamaṃ;*

Thus have I heard – One time the Blessed One was dwelling in Sāvatthi in Anāthapiṇḁika’s Monastery, Jeta’s Forest. There the Blessed One invited the bhikkhus – “Bhikkhus”. “Venerable Sir” said the bhikkhus having heard the Blessed One. Then the Blessed One addressed thus –

“Dabba Mallaputta, who had rose up in the sky, sat-down with crossed legs in the space, entered upon the fire element, emerging from that concentration entered the complete liberation; neither ashes nor soot were seen of his fired-up and burnt body. Just as if for a ghee lamp or an oil lamp, fired-up and burning, neither ashes nor soot are seen; like that for Dabba Mallaputta, who had rose up in the sky, sat-down with crossed legs in the space, entered upon the fire element, emerging from that concentration entered the

complete liberation; neither ashes nor soot were seen of his fired-up and burnt body”.

Then the Blessed One, having known the meaning of this, at that time uttered this inspired utterance –

T101 “[The iron bar] hit by a sledge-hammer, blazing with fire,
Gradually cooling, [heat’s] destination is not known.

T102 “Thus one rightly fully-freed, crossed-over the flood and ties of sensual pleasures;
Destination is not seen, of one reached immovable happiness [Nibbāna]”. Tenth.

Pāṭaligāmiyavaggo [*pāṭaligāmavaggo (ka.)*] *aṭṭhamo*. – Eighth Section on People of Pāṭaligāma [is finished].

Tassuddānaṃ –
Nibbānā caturo vuttā, cundo pāṭaligāmiyā;
Dvidhāpatho visākhā ca, dabbena saha te dasāti.

Therefore said [contents] –
Four of Nibbānā said, Cunda and people of Pāṭaligāma;
Forked path and Visākhā too, with [two of] Dabba they are ten.

Udāne vaggānamuddānaṃ –
Vaggamidaṃ paṭhamam varabodhi, vaggamidaṃ duttiyāṃ
mucalindo;
Nandakavaggavaro tatiyo tu, meghiyavaggavaro ca catuttho.

Pañcamavaggavarantidha soṇo, chaṭṭhamavaggavaranti
jaccandho [*chaṭṭhamavaggavaram tu tamandho (sī. ka.)*];
Sattamavaggavaranti ca cūlo, pāṭaligāmiyamattṭhamavaggo
[pāṭaligāmiyavarattṭhamavaggo (syā. kam. pī.),
pāṭaligāmavarattṭhamavaggo (sī. ka.)].

Asītimanūnakasuttavaram, vaggamidaṭṭhakaṃ suvibhattam;
Dassitam cakkhumatā vimalena, addhā hi tam udānamitīdamāhu
[atthāyetaṃ udānamitīmāhu (ka.), saddhā hi tam
udānantīdamāhu (syā. kam. pī.)].

First section here is highest Enlightenment, second section here is Mucalinda;

The highest of sections Nandaka is third, the highest of sections Meghiya is fourth.

Fifth section here is Soṇa, sixth section is Born Blind;

The highest of sections Smaller is seventh, People of Pāṭaligāma is eighth section.

Complete with eighty highest suttā, eight are sections here, well-explained;

Instructed by the One with Eyes, the Unsoiled one, truly these are the Udāna. ¹⁶⁷

UdānapāḲi niṭṭhitā. – the Book of Inspired Utterances is finished.



ENDNOTES

- ¹ Pāli text of the Udānapāli and Udāna-Aṭṭhakathā (Commentary) is from “Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition” © 1995 Vipassana Research Institute. Source text of only Udānapāli 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:

sī.	=	Sri Lankan
syā.	=	Thai
pī.	=	Pāli Text Society
ka., kam.	=	Cambodian

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

- ² This sutta along with the verse appears in CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-1 Bodhikathā with differences in language (because Vinaya was recited by Upāli Thera) and one very significant difference being in the Vinaya, where it is said to be “paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi” (forward and backward order) rather than “paṭiccasamuppādaṃ anulomaṃ sādhukam manasākāsi” (forward order) as given here. V1 is also in CST Nettippakaraṇapāli and CST Kathāvatthupāli. Suttā 1-3 are based on the same theme and template. The reflections in these three suttā represent dependent origination. See “Appendix 2: Seven Weeks of Enlightenment” for an account of the enlightenment. This sutta would be in the first week after enlightenment.

The bodhi in the Paṭhamabodhisuttaṃ can refer to Enlightenment as well as the Bodhi Tree. However, becoming rightly self-enlightened is a far more momentous event than indicating the place where the sutta was preached. The fact that there is now a rightly self-enlightened Blessed One, one who can turn the wheel of Dhamma, one who can point out the path of liberation to a multitude of beings including devā, is the one I have chosen to indicate in the translation.

- ³ This sutta along with the verse is in CST Vinaya-Mahāvaggapāli-1

Mahākhandhako-1 Bodhikathā with differences in language (because Vinaya was recited by Upāli Thera), elisions, and one very significant difference being in the Vinaya, where it is said to be “paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi” (forward and backward order) rather than “paṭiccasamuppādaṃ paṭilomaṃ sādhukaṃ manasākāsi” (backward order) as given here. V2 is also in CST Nettippakaraṇapāli and CST Kathāvatthupāli. Suttā 1-3 are based on the same theme and template. The reflections in these three suttā represent dependent origination. See “Appendix 2: Seven Weeks of Enlightenment” for an account of the enlightenment. This sutta would be in the first week after enlightenment. As to bodhi in the Dutiyabodhisuttaṃ, please see endnote on 1 First Enlightenment Sutta.

- ⁴ This sutta along with the verse also appears in CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-1 Bodhikathā with differences in language (because Vinaya was recited by Upāli Thera) and elisions. V3 is also in CST Nettippakaraṇapāli and CST Kathāvatthupāli. Suttā 1-3 are based on the same theme and template. The reflections in these three suttā represent dependent origination. See “Appendix 2: Seven Weeks of Enlightenment” for an account of the enlightenment. This sutta would be in the first week after enlightenment. As to bodhi in the Tatiyabodhisuttaṃ, please see endnote on 1 First Enlightenment Sutta.

While all translations I consulted (UD-I, UD-T, UD-A) render asesavirāganīrodhā as “remainderless fading and cessation”, I have opted for a more literal translation.

- ⁵ This sutta along with the verse appears in CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-2 Ajapālakathā with differences in language (because Vinaya was recited by Upāli Thera) and elisions. The Vinaya version adds that Lord Bduddha moved from Bodhi Tree to the Ajapāla Nigrodha Tree so this sutta would fall into the fifth week after enlightenment – see “Appendix 2: Seven Weeks of Enlightenment”. V4 is also in CST Nettippakaraṇapāli. While all translations I consulted (UD-I, UD-T, UD-A) render huṃhuṃka as haughty or overbearing, I have opted for conceited. Huṃ means I and huṃkāra means one who says “I, I”.

- ⁶ Commentary explains the swellings (ussadā) as five-fold: of lust (rāgussado), hate (dosussado), delusion (mohussado), conceit

(mānussado), and views (ditṭhussado). This is identical to the five attachments explained by Commentary on THAG V15. Thus, instead of translating ussādā as arrogance (as in UD-A) or pride (as in UD-T), I translate it as swellings to cover all types of swellings/attachments (like UD-I does).

- 7 This sutta is unique to this book. V5 is also in CST Nettippakaraṇapāḷi. See “Appendix 3: The Brāhmaṇa of Buddhism” about the therā mentioned in this sutta.
- 8 This sutta is unique to this book. According to commentary, this sutta is a continuation of the CDB 46.14 Ill (1) Sutta, which states how Lord Buddha helped Venerable Mahākassapa recover from his illness. V6 is also at CST Cūḷaniddesapāḷi. See “Appendix 3: The Brāhmaṇa of Buddhism” about Mahākassapa Thera.
- 9 Commentary explains that these five-hundred devatā were in reality the five-hundred dove-footed Apsarā who attended on Sakka (the five-hundred devatā mentioned in 27 Inspired Utterance of Sakka Sutta) and they were encouraged by Sakka to go donate to the Venerable Mahākassapa. They went and begged to donate but Venerable Mahākassapa had intended to give a chance to make merits to the poor, miserable, weavers so he told them that he accepted their donation and sent them back. They then arose in the deva world.
- 10 Here, aññātāṃ in anaññaposimaññātāṃ can mean both unknown as well as one who knows (inspiration from the name of Aññāsi Koṇḍañña Thera). Both UD-I and UD-T translate it as unknown while UD-A translates it as well-known. I translate it as one who knows. On taints, see “Appendix 1: Buddhist Path by Numbered Lists”.
- 11 This sutta is unique to this book. V7 is also at CST Nettippakaraṇapāḷi.

DPPN: Ajakalāpaka Yakkha tried to frighten the Buddha, but later became his disciple. When he returned from a certain yakkha assembly he found the Buddha seated on his couch, as had already been told to him in the assembly by Satāgira and Hemavata. In anger he tried in various ways to cast out the Buddha, but failed in his efforts and ended by becoming his disciple.

- ¹² This sutta is unique to this book. V8 is also at CST NettippakaraṇapāḲi.

DPPN: He was the son of a multi-millionaire of Bārāṇasī. When he came of age, his parents married him and he had a son. One day he joined a party of people going to Jetavana, and, at the conclusion of the Buddha’s discourse, asked the Buddha to ordain him. However, the Buddha wished him to have his parent’s leave. This he obtained only with the greatest difficulty and with the promise to visit them later. After ordination he lived in a forest grove, and soon afterwards attained Arahantship.

When he returned to Sāvatti, after having paid homage to the Buddha, he spent the noonday under a tree. His parents, hearing of his arrival, went to see him. Their efforts to persuade him to return to lay life were too insistent, and he would not even speak to them. They returned discomfited and sent his wife and son to him. His wife appealed to him with various arguments, but he refused even to look at her. She then placed the child on his lap and went away. When she discovered that SaṅgāmaḲi would not even talk to his son, she took him away, saying that her husband was a useless man. The Buddha saw all this with his divine-eye and expressed his joy in verse.

Note: SaṅgāmaḲi Thera has no verses in THAG but his younger brother Posiya Thera (THAG V34) appears there.

- ¹³ Commentary explains saṅgā as five attachments – see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁴ This sutta is unique to this book. V9 is also at CST NettippakaraṇapāḲi. For a similar practice of a brāhmaṇa, see THIG V236-V251.
- ¹⁵ On noble truths, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁶ This sutta is unique to this book. V10 first line is also the first line in CDB 1.27 Sara (Streams) Sutta V69. V10 and V11 are also at CST NettippakaraṇapāḲi. It’s one of the most celebrated sutta in the entire Buddhist Teachings. This sutta illustrates the kind of instruction a fully prepared person needs to break thru to full enlightenment in a fraction of the time it takes to blink once! See “Appendix 4: The Cow of Killer Kammā”.

- ¹⁷ Both UD-I and UD-T take this thought as a question while UD-A takes it as a statement. I follow UD-A here.
- ¹⁸ On taints, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹⁹ When Lord Buddha calls Bāhiya Dārucīriya Thera “a co-farer of the holy-life”, that means he calls him a Bhikkhu and even though Venerable Bāhiya Dārucīriya was never officially ordained, he is now ordained posthumously.
- ²⁰ The first line of this verse appears in CDB 1.27 Streams Sutta V69 and LDB 11 Kevaddha Sutta (in a Q&A format). Both verses (broken differently and with addition of an extra line) appear in APA too. I translate sukkā as Venus here but it could also be translated as stars. All other translations do translate it as stars.
- ²¹ This sutta along with the verses is at CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-3 Mucalindakathā with differences in language (because Vinaya was recited by Upāli Thera). In the CST Vinaya, it is said that Lord Buddha moved from Ajapāla Nigrodha Tree to Mucalinda Tree. This sutta would be in the sixth week after enlightenment – see “Appendix 2: Seven Weeks of Enlightenment”.
- ²² This sutta is unique to this book. Verse also in CST Nettippakaraṇapāli and CST Peṭakopadesapāli. Suttā 12, 28, and 29 are based on the same template. In this book, I translate “Pasenadi Kosalo” as “Pasenadi Kosala” and not as “Pasenadi of Kosala”. King Pasenadi Kosala’s father was named Mahā Kosala (Great Kosala) so Kosala was either a part of the name or a title, rather than a designation of where he was from.
- ²³ This sutta is unique to this book. V15-V16 = CST DHP V131-V132, also in CST Nettippakaraṇapāli.
- ²⁴ This sutta is unique to this book.
- ²⁵ All translations differ for this difficult verse.
- ²⁶ This sutta is unique to this book. Commentary quotes CST DHP V62 in support of V18.
- ²⁷ This sutta is unique to this book.
- ²⁸ This sutta is unique to this book.
- ²⁹ I am reading and translating piyarūpassātagadhitāse in the first line. Commentary quotes Sn-B V769 to describe dear and agreeable.

- ³⁰ This sutta is unique to this book. On Sāriputta Thera and Mahāmoggallāna Thera, see “Appendix 3: The Brāhmaṇā of Buddhism”.

DPPN: Suppavāsā was mother of Sīvalī Thera. Before he was born, she lay for seven days in labor suffering great pain, and it was not until the Buddha blessed her that she was able to bring forth the child. It is said that the child was seven years in her womb, and the reason for this is given in the Asātarūpa Jātaka (CST Jātakapāḷi-100).

Suppavāsā was the daughter of the rājā of Koliya. Her husband was the Licchavi Mahālī (alternatively a Sakyan noble) and she lived in the Koliyan village of Sajjanela, where the Buddha visited her and taught her the efficacy of giving food (NDB 4.57). She was described by the Buddha as foremost among those who gave excellent alms (aggam panītaḍāyikānaṃ, NDB 1.263), an eminence which she had earnestly resolved to attain in the time of Padumuttara Buddha.

Her son, Venerable Sīvalī Thera, is described as “foremost among those who make gains” in NDB 1.207.

- ³¹ Commentary describes the unborn child as “uddhaṃpādo adhosiro” (feet-up head-down = feet-first head-last) i.e. a breech baby. I am just using the general term obstructed labor to signify that the baby was obstructed from being born.

- ³² Commentary explains the meaning of Tathāgata in eight ways: (1) thus come (tathā āgatoti tathāgato), (2) thus gone (tathā gatoti tathāgato), (3) has received/understood all characteristics/marks (tathalakkhaṇaṃ āgatoti tathāgato), (4) fully self-enlightened in all dhammā (tathadhamme yāthāvato abhisambuddhoti tathāgato), (5) thus seeing (tathadassitāya tathāgato), (6) thus speaking (tathavāditāya tathāgato = yathāvādi tathākārī, yathākārī tathāvādi; see ITI 112 Loka Sutta), (7) thus doing (tathākāritāya tathāgato = yathāvādi tathākārī, yathākārī tathāvādi; see ITI 112 Loka Sutta), and (8) for developing the highest state (abhibhavanaṭṭhena tathāgato).

Commentary also explains the meaning of Tathāgata by an additional set of eight ways.

- ³³ This sutta began with the three thoughts of Suppavāsā the Koliyan daughter about the suffering and how to abandon it.

Lord Buddha asked her whether she would like to have one more son like Sīvalī Thera and she is ready to have seven more sons like him (= suffering x seven)! Such is the way of the world.

- ³⁴ This sutta is unique to this book. Note 1 on this sutta in UD-T states that “According to the Commentary, Visākhā was actually Migāra’s daughter, but because she introduced him to the Dhamma, she gained the epithet of being his mother”. Perhaps that is according to the Thai Commentary. According to the Sri Lankan and Burmese Commentaries, this appears to be incorrect – her father was Dhanañjaya, son of Meṇḍaka, and her mother was Sumanadevī. Migāra was her father-in-law, whom she brought to Dhamma. See “Appendix 5: Visākhā Migāramātā” and “Appendix 12: Queen Mallikā and King Pasenadi Kosala”.
- ³⁵ On bonds, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ³⁶ This sutta is also at CST Vinaya-Cūlavagga-pāli-7 Saṅghabhedakakkhandhakam-Chasakyapabbajjakathā with differences in language (because Vinaya was recited by Upāli Thera) and much elision. See “Appendix 6: Bhaddiya Kāligodhāputta”. Commentary on NDB 1.231 narrates the same incident as here in relation to Venerable Mahākappina. Lord Buddha uttered CST DHP V79 in this connection and also assigned the title of “foremost among those who exhort bhikkhus” to Venerable Mahākappina.
- ³⁷ Commentary quotes Sn-B V39 in support of what it means to be a free deer.
- ³⁸ This sutta is unique to this book. Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvatthi), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. This sutta is the only outlier here wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.
- ³⁹ This sutta is unique to this book. See “Appendix 7: Nanda Thera” on Nanda Thera as well as Janapadakalyāṇī.
- ⁴⁰ While all translators translate āvuso as plural (friends) here and several other places, I translate it as friend. I don’t think

Venerable Nanda addressed a gathering where he would use the plural. He probably told each bhikkhu in private how he felt.

- ⁴¹ I take Janapadakalyāṇī as a proper name or title. Commentary explains a Janapadakalyāṇī as a beautiful woman without six bodily faults (not too long, not too short, not too thin, not too fat, not too dark, not too pale) and has five characteristics of beauty (good looking; has healthy, red skin; has good finger-nails and toe-nails; has full set of thirty-two good teeth; and looks like a sixteen-year old girl).

- ⁴² “bhagavati brahmacariye” can also be translated as “the blessed holy-life”.

- ⁴³ On higher knowledges and taints, see “Appendix 1: Buddhist Path by Numbered Lists”.

- ⁴⁴ This sutta is unique to this book. See “Appendix 8: Yasoja Thera”. I have translated both “vaggumudāya nadiyā tire” and “vaggumudātiriye” as Vaggumudā riverbank. Commentary provides a detailed history of Venerable Yasoja and his band of five hundred as follows: In the time of Lord Kassapa Buddha, Yasoja and his band of five hundred were a group of thieves. They undertook five precepts under a bhikkhu and dwelt committed to it. They were caught and killed but they didn’t rouse a mind of hatred towards their killers. They went on to becoming devā and in the time of our Lord Gotama Buddha, the leader was born as Yasoja and the five hundred as his playmates in a village of fishermen near Sāvatti. They all went forth together and attained liberation together too.

This is the reason why Lord Buddha calls them “fishermen at the fish-market”.

- ⁴⁵ On three knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”.

- ⁴⁶ Nandimukhī is translated as “night is drawing to a close” (UD-I), “night has a joyful appearance” (UD-A), and “face of the night is beaming” (UD-T). In NDB 8.20 Uposatha Sutta, it’s translated as “rosy tint has appeared on the horizon”. I simply translate it as dawn. I think nandimukhī means that the faces (mukhī) of the bulls (nandi) and cows start becoming visible. In that sense, nandimukhī is similar to godhūli in Sanskrit which describes the dusk time when you can see the dirt cloud of the returning herd.

- ⁴⁷ This sutta is unique to this book. V28 = THAG V651 = THAG V999. See “Appendix 3: The Brāhmaṇā of Buddhism” on Sāriputta Thera.

Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvatti), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.

- ⁴⁸ This sutta is unique to this book. V29 is also at CST Peṭakopadesapāli. See “Appendix 3: The Brāhmaṇā of Buddhism” on Mahāmoggallāna Thera.

Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvatti), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.

- ⁴⁹ This sutta is unique to this book. The first 3 padā of V30 are also at Sn-B V469 (which incidentally has five padā, rather than 4 padā as here). See “Appendix 9: Pilindavaccha Thera”.

- ⁵⁰ This sutta is unique to this book. This sutta is most likely a continuation of the 6 Mahākassapa Sutta. V31 = V32 except last line is different.

- ⁵¹ According to Commentary, this concentration was the cessation of perception and feelings.

- ⁵² Commentary states that these five-hundred devatā were once upon a time dove-footed Apsarā who attended on Sakka (the five hundred devatā mentioned in 6 Mahākassapa Sutta). Having given donation to Venerable Mahākassapa, they were reborn as devatā. Realizing this, they desired to give again.

- ⁵³ This sutta is unique to this book. Suttā 12, 28, and 29 are based on the same template. V31 = V32 except last line is different.

⁵⁴ This sutta is unique to this book. Suttā 12, 28, and 29 are based on the same template. Here I translate sippa as “arts and crafts”, since it can mean both.

⁵⁵ UD-I translates muddāsippaṃ = communicating by gestures and saṅkhānasippaṃ = mathematics.

UD-A translates muddāsippaṃ = finger calculation craft, gaṇanāsippaṃ = Abacus craft, saṅkhānasippaṃ = accountancy craft, and lokāyatasippaṃ = natural philosophy craft.

UD-T translates muddāsippaṃ = signaling, gaṇanāsippaṃ = calculating, saṅkhānasippaṃ = accounting, kāveyyasippaṃ = literary composition, lokāyatasippaṃ = cosmology, and khattavijjāsippaṃ = geomancy.

I translate muddā as Seal (so Seal Making craft) taking into account the fact that one of the foremost Sanskrit drama in India is titled Mudrarakshasa where Mudra = Muddā = Seal.

⁵⁶ UD-T has “having slain Māra” in the last line while not mentioning “abandoning conceit” anywhere so perhaps the Thai recension has “Hitvā māraṃ” rather than “Hitvā mānaṃ” in the last line of this verse.

⁵⁷ This sutta is unique to this book. V34 is also in CST NettippakaraṇapāḲi and CST PeṭakopadesapāḲi. V35 is in CST NettippakaraṇapāḲi but missing the last pada there while in CST PeṭakopadesapāḲi it’s in full. V36 and V37 are organized with different verse boundaries in both CST NettippakaraṇapāḲi and CST PeṭakopadesapāḲi.

This sutta would be in the first week after enlightenment – see “Appendix 2: Seven Weeks of Enlightenment”.

⁵⁸ There are five kinds of eyes: fleshly eyes, divine eyes (to see how beings arise and pass away according to their kammā), wisdom eyes, Buddha eyes, and Omni-seer eyes. See ITI 61 Cakkhu (Eyes) Sutta on the first three types of eyes.

⁵⁹ This paragraph is presented as verse in UD-A.

⁶⁰ This paragraph is presented as verse in UD-I, UD-T, and UD-A.

⁶¹ This sutta is also at NDB 9.3 Meghiya Sutta. However, NDB 9.3 does not have the verses and does have elisions.

DPPN: Meghiya Thera belonged to a Sakyan family of

Kapilavatthu, and having joined the Order, was for some time the personal attendant of the Buddha. Once, when the Buddha was staying with him at Cālikā (this was in the thirteenth year after the Enlightenment), Meghiya went to Jantugāma for alms, and, on his return, was much attracted by a mango grove on the banks of the river Kimikālā. He asked the Buddha's permission to dwell there in meditation. Twice the Buddha refused, but, on his third request, let him go. There, however, Meghiya was consumed by evil thoughts and returned to the Buddha. The Buddha taught him on the five things which make the heart ripe for emancipation – good friends, virtuous life, profitable talks, zealous exertion, insight – and admonished him. Meghiya thereupon attained Arahantship; while Dhammapada Commentary says that at the end of the Buddha's discourse Meghiya became a Stream-winner.

Ninety-one world-cycles ago, on the death of Vipassī Buddha, there was a great earthquake. The people were very frightened, but Vessavaṇa explained to them the reason for it and dispelled their fears. Meghiya was then a householder, and having thus heard of the Buddha's qualities, was filled with joy. Fourteen world-cycles ago he was a king named Samita. He is evidently to be identified with Buddhasañña of the Apadāna.

- ⁶² On Pātimokkha, see the endnote on 45 Uposatha Sutta.
- ⁶³ This paragraph here is more detailed compared to its counterpart in NDB 9.3 Meghiya Sutta.
- ⁶⁴ This sutta is unique to this book. The reason this sutta was preached is identical to the reasons given for the CDB 2.25 Jantu Sutta, CDB 9.13 Pākatindriya (Loose in Sense Faculties) Sutta, and CDB 51.14 Moggallāna Sutta. Both V40 and V41 are in CST Nettippakaraṇapāli, V40 with a difference.

Uddhatā can be translated as either conceited or restless (since it's also related to uddhacca). Whether we translate uddhatā as conceited or restless, we have a problem. Both conceit and restlessness are among the five higher fetters (see "Appendix 1: Buddhist Path by Numbered Lists") so if you eradicate them, you become an arahant. However, the problem can be resolved if we translate uddhatā as 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.

- ⁶⁵ Here, both micchādiṭṭhihatena (destroyed by wrong views) and micchādiṭṭhigatena (gone to wrong views) make good sense.
- ⁶⁶ On destinations, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ⁶⁷ This sutta appears to be unique to this book. V42 = CST DHP V42. The full story is given in BL Volume 2, III.8 on CST DHP V42.
- ⁶⁸ This sutta appears to be unique to this book. It’s titled *Juṇha* (Moonlit Night) Sutta in UD-I, UD-A, and UD-T. V43 is in both CST Nettippakaraṇapāli and CST Peṭakopadesapāli. See “Appendix 3: The Brāhmaṇā of Buddhism” on Sāriputta Thera and Mahāmoggallāna Thera. Also see CDB 21.3 for another conversation between these two great Nāgā.
- ⁶⁹ For a set of quite similar verses in the Q&A format, see THAG V191-V192.
- ⁷⁰ The reflections given here are quite identical to the reflections given in the NDB 9.40 Nāga (Bull Elephant) Sutta. This sutta, including the verse with one difference, also appears at CST Vinaya-Mahāvaggapāli-10 Kosambakakkhandhako-275 Pālileyakagamanakathā with significant differences in the prose (because Vinaya was recited by Upāli Thera).
- ⁷¹ This sutta is unique to this book. V45 = CST DHP V185 = also at LDB 14.3.28 Mahāpadāna Sutta. See “Appendix 10: Piṇḍolabhāradvāja Thera”. On the austerities mentioned in this sutta, see “Appendix 1: Buddhist Path by Numbered Lists”.
- Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvatti), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.
- ⁷² On Pātimokkha, see the endnote on 45 Uposatha Sutta.
- ⁷³ This sutta is unique to this book. V46 = THAG V68 = CST Vinaya-Pācitiyyā-153 Atthaṅgata Sikkhāpada. See “Appendix 3: The Brāhmaṇā of Buddhism” on Sāriputta Thera.

Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika's Monastery, Jeta's Forest in Sāvatti), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.

- ⁷⁴ This sutta is unique to this book. V47-V48 = CST DHP V306 = Sn-B V661 = ITI 48 Āpāyika (Destined for State of Woe) Sutta V92. See "Appendix 12: Queen Mallikā and King Pasenadi Kosala".

DPPN: Sundarī or Sundarikā was a female wanderer (paribbājikā). She listened to the persuasions of her colleagues, the heretics, and would be seen in the evenings going towards Jetavana with garlands, perfumes, fruits, etc. When asked where she was going, she would reply that she was going to spend the night in the Buddha's cell. She would then spend it in a neighboring monastery of the Paribbājakā and be seen again early in the morning coming from the direction of Jetavana. After some days, the heretics hired some villains to kill Sundarī and hide her body under a heap of rubbish near Jetavana. Then they raised a hue and cry and reported to the king that Sundarī was missing. A search was made, and her body was found near the Gandhakuṭi of the Buddha. Placing the body on a litter, they went about the streets of the city crying: "Behold the deeds of the Sakyan monks!" As a result, the monks were subjected to great insults in the streets. For seven days the Buddha stayed in the Gandhakuṭi, not going to the city for alms, and Ānanda even suggested that they should go to another city.

However, the Buddha pointed out to him the absurdity of running away from a false report, and said that in seven days the truth would be known. The king employed spies, who found the murderers quarrelling among themselves after strong drink. They were seized and brought before the king, where they confessed their crime. The king sent for the heretics and compelled them to retract their accusations against the Buddha and his monks and to confess their own wickedness. They were then punished for murder.

It is said that once the Bodhisatta was a rascal named MunāḲi. One day he saw Surabhi, a Pacceka Buddha, putting on his outer robe just outside the city. Nearby a woman was walking, and MunāḲi said in jest, “Look, this recluse is no celibate, but a rake.” It was this utterance of the Bodhisatta that brought to the Buddha, as retribution, the disgrace in connection with Sundarī.

The Duṭṭhaṭṭhaka (Octad on the Hostile) Sutta [Sn-B V780-V787] and the Maṇisūkara Jātaka (CST JātakapāḲi-285) were taught in this connection.

⁷⁵ UD-I translates abhūtavādi in line 1 of V47 and V48 as false accuser, UD-A translates it as “what is untrue”, while UD-T translates it as “one who asserts what didn’t take place”.

⁷⁶ This sutta is unique to this book. V51 = Sn-B V746. See “Appendix 11: Upasena Vaṅgantaputta Thera”.

⁷⁷ On taints, see “Appendix 1: Buddhist Path by Numbered Lists”.

⁷⁸ This sutta is unique to this book. See “Appendix 3: The Brāhmaṇa of Buddhism” on Sāriputta Thera.

Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvatti), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.

⁷⁹ This sutta is also at CDB 3.8 Mallikā Sutta, including the verse, with minor differences in prose. V53 is also in CST NettippakaraṇapāḲi. See “Appendix 12: Queen Mallikā and King Pasenadi Kosala”. This sutta is named “King Sutta” in UD-I, UD-A, and UD-T.

⁸⁰ This sutta is unique to this book. The prose also appears, in a modified format, at MLDB 123.13 Acchariya-abbhūta Sutta. V54 is also in CST NettippakaraṇapāḲi and CST PeṭakopadesapāḲi.

⁸¹ Tusita heaven is one of the thirty-one planes of existence in Buddhism. It’s the third heaven upwards from the human realm. The name literally means the heaven of contented devā.

- ⁸² This sutta is unique to this book. V55 is also in CST Nettippakaraṇapāli. See “Appendix 4: The Cow of Killer Kammā”.
- ⁸³ On the four noble truths, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ⁸⁴ On fetters and levels of awakening, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ⁸⁵ A Private Buddha is a self-enlightened one who sits between a rightly self-enlightened Buddha and an Arahant. A rightly self-enlightened Buddha is not only self-enlightened but is also capable of teaching others and establishing a dispensation. A Private Buddha is self-enlightened but is not able to teach others or establish a dispensation. An Arahant is neither self-enlightened (needs the Teachings of a Buddha to realize Arahantship) nor can she teach others. Not only are the time and efforts required to reach each of these states vastly different, the abilities and understandings achieved at each state are also vastly different. See the Commentary on Sn-B 1.3 Khaggavisāṇa Sutta V35-V75 for a detailed exposition.
- Here, I am reading and translating apabyāmato (insulting) rather than apasabyato.
- ⁸⁶ This sutta is unique to this book. V56-V57 = THIG V247-V248, with minor differences and padā & lines organized differently. The order in Udāna is more logical and better organized. V56-V57 are also in CST Nettippakaraṇapāli; while only V56 is in CST Peṭakopadesapāli.
- ⁸⁷ This sutta is at NDB 8.20 (without the verse) as well as at CST Vinaya-Cūlavaggaṇapāli-9 Pātimokkhaṭṭhapanakkhandhakaṃ-1 Pātimokkhuddesayācanā, 2 Mahāsamuddeatṭhacchariyaṃ, 3 Imasmiṃdhammavinayeatṭhacchariyaṃ (with the verse). V58 = THAG V447, also at CST Nettippakaraṇapāli, CST Peṭakopadesapāli, and CST Vinaya-Parivārapāli 339.
- NDB 8.19 is a dialogue between Pahārāda the king of Asurā and Lord Buddha. The simile and comparison between the ocean and the Dhamma-Vinaya is also repeated there, without the foreground story related to the Uposatha observance. This Pahārāda is most likely Prahalāda, the son of Hiranyakashipu, in the Hindu mythology.

Uposatha is a Buddhist day of observance (called Poya day in Sri Lanka). On Uposatha days, lay people observe eightfold precepts: (1) Not to kill, (2) Not to steal, (3) Not to engage in sexual intercourse, (4) Not to speak lies, (5) Not to take intoxicants, (6) Not to eat food between noon and the following dawn, (7) Not to sing, dance or watch entertainments, not to use ornaments, cosmetics or perfumes, and (8) Not to sit or lie on a luxurious or high seat or bed – see NDB 8.41. See NDB 3.70 for comparison of Uposathā of a Cowherd, a Jain, and a Noble Disciple. For further details, see <https://en.wikipedia.org/wiki/Uposatha>.

On Uposatha days, Pātimokkha, the basic code of Buddhist monastic discipline, is recited by the higher-ordained members of the Saṅgha – both Bhikkhus and Bhikkhunis, but separately. They each have their own Pātimokkha with differing number of rules – 227 for Bhikkhus and 311 for the Bhikkhunis. For complete details, see <https://en.wikipedia.org/wiki/Pātimokkha>.

⁸⁸ On nandimukhī, see endnote on the same term in 23 Yasoja Sutta.

⁸⁹ 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.

timi, timiṅgalo, and timitimiṅgalo are sea creatures (Commentary calls them fishes) about whom we possess very little information, except what comes from commentary.

⁹⁰ This resolves for us the perennial debate of sudden vs. gradual penetration, especially in Chan and Zen schools. It confirms both the gradual school and the sudden school theories: the preparatory road to get there is very long (like the continental shelf that gradually slopes and inclines) while the enlightenment is sudden (like the deep trench or chasm). THAG V906 line 2 and THIG V116 line 2 are quite similar and speak to the same theme of how sudden is the liberation of the mind. Also see 10 Bāhiya Sutta.

⁹¹ In the list of the rivers here – Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī – Saraswati is missing confirming that it was

already a dried-up river at that point.

- ⁹² On the four foundations of mindfulness, four right strivings, four bases for spiritual power, five faculties, five powers, seven factors of enlightenment, and the Noble Eightfold Path; see “Appendix 1: Buddhist Path by Numbered Lists”. Collectively, these 37 aids are called “Thirty-Seven Aids to Enlightenment (bodhipakkhiyā dhammā)”.
- ⁹³ On the levels of awakening, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ⁷⁸ This sutta including the verse is at CST Vinaya-Mahāvaggapāḷi-5 Cammakhandhako-157 Soṇakuṭikaṇṇavatthu and 158 Mahākaccānassa pañcavaraparidassanā. See “Appendix 3: The Brāhmaṇa of Buddhism” on Mahākaccāna Thera and “Appendix 13: Soṇa Kuṭikaṇṇa Thera”.
- ⁹⁵ Section of Eights refers to the fourth chapter of the Suttanipātapāḷi (Aṭṭhakavagga) – see Sn-B Chapter of Octads V766-V975.
- ⁹⁶ This sutta is unique to this book. V60 also in CST Kathāvatthupāḷi as well as CST Therāpadānapāḷi. See “Appendix 14: Kaṅkhārevata Thera”.
- Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvatti), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.
- ⁹⁷ This sutta, including the verse with minor differences, is included in CST Vinaya-Cūlavaggapāḷi-7 Saṅghabhedakakkhandhakam-2 Dutiyabhāṇavāro-Pañcavatthuyācanakathā, which has much more details. See “Appendix 15: Devadatta Thera”. UD-I, UD-T, and UD-A title this sutta as “Ānanda Sutta”.
- ⁹⁸ On Uposatha, see the endnote on 45 Uposatha Sutta. Saṅghakammāni means Procedural and Disciplinary proceedings of the Saṅgha such as admission of new Bhikkhus, disciplinary actions, and so on. Such legal actions must take place within a designated legal boundary area, known as Sīmā.

- ⁹⁹ This sutta is unique to this book. V62 is also at MLDB 128.6 Upakkilesa (Imperfections) Sutta, CST Vinaya-MahāvaggapāḲī-10 Kosambakakkhandhako-272 Dīghāvuvatthu, and CST JātakapāḲī-428-Kosambiya Jātaka.

Commentary explains that these were young brāhmaṇa students and they were reciting loudly (uccāsaddamahāsaddaṃ, like in the 23 Yasojja Sutta). This would accord with Indian Vedic Ashram system where reciting Vedā is part of the curriculum. Here I read saddāyamānarūpā (reciters, Bhajan singers) to cover the group of people that believe in Bhajans, prayers, and recitals as purification, to appease and praise the divinities. Bhajans are devotional songs and prayers. In fact, in Mumbai (formerly Bombay) local trains, there are certain train compartments that are known as the Bhajan compartments. In about 3-hour end-to-end train journey, that compartment is continuously vibrating with Bhajans; while singers, instrumentalists, and chorus get on and off at their stops.

UD-I and UD-A translate as mocking, while UD-T translates as jeering. MLDB 128.6 translation of V62 is very different.

- ¹⁰⁰ This sutta is unique to this book. See “Appendix 16: CūḲapanthaka Thera”. The last three padā of V63 do appear at CST JātakapāḲī-522-Sarabhaṅga Jātaka V92.

Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvatti), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.

- ¹⁰¹ This sutta including the verse is at LDB 16.3.1-10 Mahāparinibbāna Sutta, CDB 51.10 Cetiya (The Shrine) Sutta, and NDB 8.70 Bhūmicāla (Earthquakes) Sutta [which continues with additional prose]. V64 also in CST NettippakaraṇapāḲī and CST PeḱakopadesapāḲī. This sutta takes place after the final nibbāna of both Venerables Sāriputta and Mahāmoggallāna.

- ¹⁰² Udena and Gotamaka shrines were likely tree shrines. Sattamba Shrine was the place where the Seven Daughters of King Kiki strove for enlightenment in the past during the time of Lord Kassapa Buddha. Bahuputta shrine was a Banyan Tree that

was worshipped by women desiring sons. Sārandada and Cāpāla shrine were named after namesake yakkhā. On the four bases for spiritual power, see “Appendix 1: Buddhist Path by Numbered Lists”.

- ¹⁰³ The sentence “Venerable Sir, the Blessed One had spoken these words” in this and the next four paragraphs refers to the fact that Māra had earlier requested Lord Buddha to attain complete liberation and at that time, Lord Buddha had given these replies – see LDB 16.3.34-35 Mahāparinibbāna Sutta. Endnote 251 on CDB 51.10 Cetiya (The Shrine) Sutta states “Interestingly, no such earlier conversation between the Buddha and Māra is recorded elsewhere in the Nikāya”. This appears to be incorrect.
- ¹⁰⁴ UD-I, UD-A, and UD-T translate tulamatulañca as “measurable and immeasurable”.
- ¹⁰⁵ This sutta is also at CDB 3.11 Sattajaṭṭila (Seven Matted-Hair Ascetics) Sutta, but the verse(s) between them are completely different. See “Appendix 12: Queen Mallikā and King Pasenadi Kosala”.
- ¹⁰⁶ Here, Jains are referred separately than the Naked Ascetics so perhaps at that point, they had not spilt in Shwetambar (wearer of white clothes) and Digambar (naked) sects and were all Shwetambar – or at the least, only the Shwetambars visited populated places while the Digambars stayed in the forest.
- ¹⁰⁷ Here I am reading carā (spies) rather than corā (thieves).
- ¹⁰⁸ I read vāṇiṃ, vaṇī, vāṇijaṃ (trade) here, not vaṇiṃ (wounded, bruised).
- ¹⁰⁹ This sutta is unique to this book. Suttā 53 and 67 are based on the same template. Commentary provides an extensive list of both akusala and kusala dhammā.
- ¹¹⁰ This sutta is unique to this book but the sectarian views and arguments are encountered and refuted across the length and breadth of the Sutta Piṭaka. Suttā 54, 55, and 56 are based on the same template and theme. The born-blind also appears in MLDB 75.20 Māgandiya Sutta with a different simile.
- ¹¹¹ I have broken the Pāli paragraph in four English paragraphs as well as numbered the views. These particular sectarian views are encountered at LDB 9.25-27 Poṭṭhapāda Sutta, MLDB 25.10

Nivāpa (Bait) Sutta, MLDB 72.3-12 Aggivacchagotta Sutta, and NDB 10.93 View Sutta (where householder Anāthapiṇḍika refutes these views).

- ¹¹² Both naṅguṭṭhaṃ and vāladhi are described as tail in all the dictionaries I consulted. However, later on in the sutta, born-blind people describe naṅguṭṭhaṃ as pestle and vāladhi as broom so accordingly, I translate them as tail and tail-end everywhere.
- ¹¹³ On this very important topic, see the verse of Suhemanta Thera (THAG V106):
- “Goal [Nibbāna] with hundred characteristics, bearer of hundred marks;
Seer of one limb is unwise, one who sees [all] hundred is wise”.
- ¹¹⁴ This sutta is identical to the next sutta, except for minor language differences, none of which affect the meaning. The verses between them are completely different.
- This sutta is unique to this book but the sectarian views and arguments are encountered and refuted across the length and breadth of the Sutta Piṭaka. Suttā 54, 55, and 56 are based on the same template and theme.
- ¹¹⁵ I have broken this Pāli paragraph in four English paragraphs to be able to point to differences. I have also numbered the views. See the next endnote.
- ¹¹⁶ These sectarian views are encountered at LDB 29.34 Pasadika Sutta but there, the views represented in the last two paragraphs (views 9 to 16) do not refer to the world and the self – they refer only to happiness-suffering. Both UD-I and UD-T are missing views 9 to 12.
- ¹¹⁷ tamogadha here can be thought of in two ways: “merging with darkness” as I have translated OR “they unreachable firm footing” (as UD-A, UD-T, and UD-A translate it).
- ¹¹⁸ This sutta is identical to the previous sutta, except for minor language differences, none of which affect the meaning. The verses between them are completely different.

This sutta is unique to this book but the sectarian views and arguments are encountered and refuted across the length and breadth of the Sutta Piṭaka – see LDB 29 Pasadika Sutta. Suttā

54, 55, and 56 are based on the same template and theme.

- ¹¹⁹ I have broken this Pāli paragraph in four English paragraphs and also numbered the views.
- ¹²⁰ These sectarian views are encountered at LDB 29.34 Pasadika Sutta but there, the views 9 to 16 do not refer to the world and the self – they refer only to happiness-suffering. Both UD-I and UD-T are missing views 9 to 12.
- ¹²¹ This sutta is unique to this book. See “Appendix 17: Subhūti Thera”.
- Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvathī), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.
- ¹²² Here calmness of thoughts is used to describe a concentration that doesn’t have thoughts, not in the sense of inconsiderate or careless.
- ¹²³ I read “na jātimetiti” here rather than “jātu meti” here. On attachments and bonds, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹²⁴ This sutta is unique to this book. The udāna here appears in part in CST Nettippakaraṇapāli.
- ¹²⁵ All translations differ for this udāna. Both UD-T and UD-A render this paragraph in verse format. On the usage of undershoot and overshoot in regard to becoming and not-becoming, see ITI 49 Diṭṭhigata (Gone to View) Sutta.
- ¹²⁶ This sutta is unique to this book. Commentary equates moth in this sutta to sectarians.
- ¹²⁷ UD-I and UD-A translate itiṭheke in the last line as some while UD-T translates it as those. I translate it as oral tradition.
- ¹²⁸ This sutta is unique to this book.
- ¹²⁹ Here I am reading titthiyānaṃ (sectarians) rather than takkikānaṃ (reasoners, logicians). UD-I renders these two verses as prose.

- ¹³⁰ This sutta is unique to this book. Suttā 61 and 62 are based on the same template and theme. V76 also appears in CST NettippakaraṇapāḲī and CST PeṭakopadesapāḲī. See “Appendix 3: The Brāhmaṇā of Buddhism” on Sāriputta Thera and “Appendix 18: Lakunḁaka Bhaddiya Thera”.
- ¹³¹ On taints, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹³² Here, commentary explains above as the higher five fetters and below as the lower five fetters. Alternately, above is future and below is past.
- ¹³³ This sutta and verse are unique to this book. Suttā 61 and 62 are based on the same template and theme. See “Appendix 3: The Brāhmaṇā of Buddhism” on Sāriputta Thera and “Appendix 18: Lakunḁaka Bhaddiya Thera”.
- ¹³⁴ This sutta is unique to this book. Suttā 63 and 64 are based on the same template and are almost identical except for two minor differences. The verses between them are completely different. V78 also appears in CST PeṭakopadesapāḲī.
- ¹³⁵ kāmasaṅgasattā can be translated as “beings clinging to sensual pleasures” as well as “attached and clinging to sensual pleasures”. On attachments, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹³⁶ This sutta is unique to this book. Suttā 63 and 64 are based on the same template and are almost identical except for two minor differences. The verses between them are completely different. V79 = THAG V297, albeit we have an extra line here and a minor difference that doesn’t affect the meaning. V79 also appears in CST NettippakaraṇapāḲī and CST PeṭakopadesapāḲī.
- ¹³⁷ This sutta is at CDB 21.6 Lakunḁaka Bhaddiya Sutta but there, it’s much elided and abridged. The verse(s) between them are completely different. The V80 here appears in CDB 41.5 Kāmaabhū (1) where Venerable Kāmaabhū asks Householder Citta to explain the meaning of this verse, which he does. V80 also appears in CST PeṭakopadesapāḲī. See “Appendix 18: Lakunḁaka Bhaddiya Thera”.
- ¹³⁸ On higher knowledges, see “Appendix 1: Buddhist Path by Numbered Lists”.
- ¹³⁹ This sutta is unique to this book. See “Appendix 19:

Aññāsikoṇḍañña Thera”. Also see First Five Disciples in “Appendix 1: Buddhist Path by Numbered Lists”.

Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvatti), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.

¹⁴⁰ This sutta is unique to this book. Suttā 53 and 67 are based on the same template. V82 also appears in CST Nettippakaraṇapāli.

¹⁴¹ Commentary describes proliferation as of six kinds: lust, hate, delusion, craving, views, and conceit (rāgadosamohatanhādiṭṭhimānā). Sign of beautiful is the reason for the arising of lust-based proliferation. Similarly, ill-will/hatred is the reason for arising of hate-based proliferation, taints for the arising of delusion-based proliferation, feelings for the arising of craving-based proliferation, perception for the arising of views-based proliferation, and thoughts for the arising of conceit-based proliferation.

¹⁴² In the last pada here, nāvajānāti can be thought of in two ways: does not know or does not despise. While all other translators have opted for does not despise (commentary also supports this), to me it appears that the better simile is that the dwelling of an Arahant is such that it’s inaccessible to anyone else who is not an Arahant – see V24 in this book, THAG V1087, CDB 22.79 Khajjaniya (Being Devoured) Sutta, and NDB 11.9 Saddha (Sandha) Sutta.

¹⁴³ This sutta is unique to this book. See “Appendix 3: The Brāhmaṇa of Buddhism” on Mahākaccāna Thera.

Suttā 21, 24, 25, 36, 37, 40, 47, 50, 57, 66, and 68 have identical location setting (Anāthapiṇḍika’s Monastery, Jeta’s Forest in Sāvatti), and are identical in terms of how the Venerable Ones are meditating with usually only the object of meditation or contemplation being different, and how Lord Buddha observes it and praises it. The only outlier here is 21 Kamma Results Sutta wherein the bhikkhu is experiencing extremely painful feelings as a result of the past kammā.

- ¹⁴⁴ I have inserted single quotes in line 2 to indicate a classic Buddhist teaching. See MLDB 106.10 Āneñjasappāya Sutta, CDB 22.55 Inspired Utterance Sutta, and CDB 24.4 It Might Not Be For Me Sutta.
- ¹⁴⁵ This sutta is unique to this book. A brāhmaṇa village named Thūṇa, perhaps this one, is designated as the border between the heart-land (so-called middle-country) and the border-lands by the Blessed One in the CST Vinaya-MahāvaggapāḲi-5 Cammakkhandhako-158 Mahākaccānassa pañcavaraparidassanā.
- ¹⁴⁶ This sutta is unique to this book. V85 is also in CST NettippakaraṇapāḲi. See “Appendix 20: Sāmāvatī, Māgaṇḍiyā, & Udena”. UD-I and UD-T translate the first paragraph as if the Women’s Area was in the Garden. I follow DPPN and the statement above “rañño utenassa uyyānagatassa” to translate it as “while King Utena had gone to the garden”.
- ¹⁴⁷ The last pada is translated by all translators as “for the one who sees, there is nothing”. I take kiñcana as obstructions and translate accordingly.
- ¹⁴⁸ This sutta appears to be unique to this book. Suttā 71-74 are based on the same theme and template.
- ¹⁴⁹ This sutta appears to be unique to this book. Suttā 71-74 are based on the same theme and template.
- ¹⁵⁰ On the truths, see “Appendix 1: Buddhist Path by Numbered Lists”. The last pada is translated by all translators as “for the one who sees, there is nothing”. I take kiñcana as obstructions and translate accordingly.
- ¹⁵¹ This instruction is also at ITI 43 Ajāta (Unborn) Sutta, which additionally has verses, and doesn’t have the setting. Suttā 71-74 are based on the same theme and template.
- ¹⁵² This instruction in full is also at MLDB 144.11 Channovāda (Advice to Channa) Sutta and CDB 35.87 Channa Sutta, with slightly different translations. Suttā 71-74 are based on the same theme and template.
- ¹⁵³ This sutta including the verses is at LDB 16.4.13-43 Mahāparinibbāna Sutta (we are missing LDB Mahāparinibbāna Sutta 16.4.26 to 16.4.38 here). V87 = CST MilindapañhapāḲi-4

Meṇḍakapañho-3 Paṇāmitavaggo-6 Piṇḍapātamahapphalapañho verse, V92 also in CST Peṭakopadesapāḷi.

- 154 The opinion is very divided on what exactly sūkaramaddava was, with CST DN commentary giving three explanations: (1) tender parts of a young pig, (2) rice cooked with five products of cow, or (3) an elixir of life (all as reported in LDB endnote 417). The UD Commentary gives following four explanations: (1) fresh, tender, and soft pig-meat (sūkarassa mudusiniddham pavattamaṃsa), (2) Young Bamboo sprouts trampled by pigs (sūkarehi madditavaṃsakalaḥīro), (3) Mushrooms (sūkarehi madditappadese jātaṃ ahichattaka), and (4) An Elixir of life (sūkaramaddavaṃ nāma ekaṃ rasāyana).

Modern translators have translated Sūkaramaddava as truffles, mushrooms, pig’s delight, etc. While the meaning of the term “sūkaramaddavaṃ” is not clear, what is clear is that there is a very high-degree of confusion about its meaning. Please see TB&V “2.11 Offerings to the Saṅgha” for an in-depth discussion on this term. UD-I doesn’t translate it, UD-A translates it as tender pork, and UD-T as pig-delicacy.

- 155 Commentary states that sūkaramaddava was infused with divine essences by the devā and hence was indigestible to anyone else in the world. However, a more cogent explanation might be that Lord Buddha knew his final passing away was less than a day away and that this Sūkaramaddava would be the quick-acting poison leading him to that end and hence, out of great compassion, he didn’t want anyone else to eat it and be subject to an untimely end.

- 156 UD-I translates the third line as “The foremost Teacher, the Lord here now”, UD-A translates it as “The Teacher, the Gracious One, having taught the Dhamma here”, while UD-T translates it as “the Blessed One, Teacher, proceeding here in the Dhamma”.

- 157 Lust, hate, and delusion are the three roots of unwholesome; the opposites – non-lust or renunciation, non-hate or loving-friendliness, and non-delusion or knowledge – are the three roots of wholesome – see NDB 3.65 Kesaputtiya Sutta, better known as Kalāma Sutta.

- 158 This sutta including the verses is at LDB 16.1.19-34 Mahāparinibbāna Sutta and CST Vinaya-Mahāvaggapāḷi-6 Bhesajakkhandhako-173 Pāṭaligāmaavatthu and 174

Sunidhavassakāravatthu.

159 The three levels of king's ministers – great, middling, and lower – can be compared to a Cabinet in a UK-style Parliamentary Democracy. Great ministers would be identical to Union Ministers in a cabinet, middling ministers to Ministers of State (Independent Charge), and lower ministers to Ministers of State.

160 Here, the noble realm (ariyaṃ āyatanaṃ, Sanskrit: āryāvarta, Zoroastrianism: Airyanem Vaejah) refers to the Land of the Nobles, in general the Northwest-Northern-Central-Eastern-Western India. While āryāvarta was primarily northern and middle India, it would be inappropriate to contrast it with Dravidian Lands (Southern India). Dravidians are also nobles, just in a different geography. The boundaries of the āryāvarta shifted over time and much before the beginning of the first millennium, it was from “sea to shining sea” (Bay of Bengal to Arabian sea).

As far as pāṭaliputtaṃ puṭabhedanaṃ goes, UD-I translates it as “Pāṭaliputta where bales of merchandise will be opened up”, UD-A as “basket-opening Pāṭaliputta” and UD-T as “Pāṭaliputta where the seedpods of the Pāṭali plant break open”. I just translate it as “Pāṭaliputta the mercantile-hub”.

161 In the parallel passage in LDB 16.1.29 Mahāparinibbāna Sutta, Mr. Walshe has “tomorrow's meal” whereas here we have “today's meal”. The parallel passage in CST DN 16 Mahāparinibbāna Sutta also has “today's meal”. UD-I also has tomorrow's meal – not knowing the text he had, we don't know if that is an incorrect translation.

162 This sutta is unique to this book.

DPPN: Nāgasamāla Thera was a Sakyan and entered the Order when the Buddha visited his kinsmen at Kapilavatthu. For some time he was the Buddha's personal attendant e.g., when the Buddha taught the MLDB 12 Mahāsīhanāda Sutta (or the Lomahaṃsa-pariyāya Sutta).

One day, when entering the city for alms, he saw a nautch girl gaily dressed, dancing to the accompaniment of music and contemplated her as the snare of Māra. Making this his topic of thought, he developed insight into the perishability of life and became an Arahant (THAG V267-V270). Another day (evidently

earlier than the previous incident), while walking with the Buddha, they came to a fork in the road, and the Buddha wished to go along one way, while Nāgasamāla wished to go along another, in spite of the Buddha's warning that it was dangerous. In the end, he put the Buddha's begging bowl and robe on the ground and left him. Brigands waylaid him and ill-treated him, breaking his bowl and threatening to kill him. Thereupon he turned back to the Buddha and asked his forgiveness (this sutta).

Nāgasamāla was a householder in the time of Padumuttara Buddha, and seeing the Buddha walking in the sun, he gave him an umbrella. After that, wherever he went a white parasol appeared over his head. For thirty world-cycles he was king of the gods. He is probably to be identified with Ekachattiya of the Apadāna.

- ¹⁶³ Here, while the dictionary defines Koñco as Heron, I translate it as Swan. In Indian mythology, Swan has the discriminatory ability to drink only the milk from the water and milk mixed together. Here, the Swan drinking milk from the river [of water] is essentially the same simile.
- ¹⁶⁴ This sutta is unique to this book. See "Appendix 5: Visākhā Migāramātā". V98 and V99 are in CST Nettippakaraṇapāli; while only V98 is in CST Peṭakopadesapāli.
- ¹⁶⁵ This sutta is unique to this book. See "Appendix 21: Dabba Mallaputta Thera".
- ¹⁶⁶ This sutta is unique to this book. See "Appendix 21: Dabba Mallaputta Thera". V101 and V102 are also at Therīapadānapāli-2 Ekūposathikavaggo-7 Mahāpajāpatigotamītherīapadānaṃ V286-V287.
- ¹⁶⁷ Here in the last pada I am reading udānamitīmāhu rather than udānamitīdamāhu.

APPENDIX 1:

BUDDHIST PATH BY NUMBERED LISTS

THREE ROOTS OF EVIL OR UNWHOLESOME (PĀPASSA MŪLĀNI):

1. Greed (lobha)
2. Hate (dosa)
3. Delusion (moha)

[From ITI 50 Mūla (Root) Sutta and NDB 3.65 Kesaputtiya (Kalāma) Sutta]

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 ESTABLISHMENTS OF MINDFULNESS (CATTĀRO SATIPATTHĀNĀ):

1. “Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.
2. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.
3. He dwells contemplating mind in mind, ardent, clearly

comprehending, mindful, having removed covetousness and displeasure in regard to the world.

4. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world”.

[From CDB 47.1 Ambapāli Sutta]

FOUR RIGHT STRIVINGS OR EFFORTS (CATTĀRO SAMMAPPADHĀNĀ OR SAMMAVĀYĀMĀ):

1. Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives.
2. He awakens zeal for the abandoning of arisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives.
3. He awakens zeal for the arising of unarisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives.
4. He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfillment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives.

[From MLDB 141.29 Saccavibhanga Sutta]

FOUR BASES OF SUPERNORMAL POWERS (CATTĀRO IDDHIPĀDĀ):

1. He develops the basis for spiritual power that possesses concentration due to desire and volitional formations of striving (chandasamādhippadhānaśaṅkhārasamannāgataṃ iddhipādaṃ).
2. He develops the basis for spiritual power that possesses concentration due to energy and volitional formations of striving (vīriyasamādhippadhānaśaṅkhārasamannāgataṃ iddhipādaṃ).
3. He develops the basis for spiritual power that possesses concentration due to mind and volitional formations of striving (cittasamādhippadhānaśaṅkhārasamannāgataṃ iddhipādaṃ).

4. He develops the basis for spiritual power that possesses concentration due to investigation and volitional formations of striving (vīmaṃsāsamādhippadhānaśaṅkhārasamannāgataṃ iddhipādaṃ).

[From CDB 51.1 Apāra (From the Near Shore) 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 (avijjāṃ), 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 (rupa)	Lump of Foam (pheṇapiṇḍaṃ)
2	Feeling (vedanā)	Water Bubble (udakapubbuḷaṃ)
3	Perception (saññā)	Mirage (marīcikā)
4	Volitional Formations (saṅkhārā)	Plantain Trunk (kadalikkhandhaṃ)
5	Consciousness (viññāna)	Magic trick (māyaṃ)

[From CDB 22.95]

FIRST FIVE DISCIPLES (PAÑCAVAGGIYĀ BHIKKHŪ):

1. Aññāsi Koṇḍañña (Ajnana Kaundinya) (V673-V688)
2. Vappa (Vaspa) (V61)
3. Bhaddiya (Bhadra)
4. Mahānāma (Mahānāma)
5. Assaji (Asvaki or Asvajit)

The first five disciples were preached the CDB 56.11
Dhammacakkappavattana (Setting in Motion the Wheel of the
Dhamma) Sutta.

[From CST Vinaya-Mahāvaggapāli-1 Mahākhanda-6
Pañcavaggiyakathā #18 and #19]

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 (samādhi): “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 (pañña): “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]

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, diṭṭhisāṅgo, mānasaṅgo, kodhasaṅgo, avijjāsaṅgo, kilesasaṅgo, duccaritasāṅgo)

[Five from Commentary on THAG V15 and Commentary on UD 4 Humhuṅka (Conceited) Sutta, Seven from Commentary on ITI 94 Upaparikkha (Examination) Sutta]

SEVEN FACTORS OF ENLIGHTENMENT (SATTA BOJJHAṄĀ):

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 ATTHAṄGIKO 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 Mahāsatiapaṭṭhāna Sutta]

TEN FETTERS (SAMYOJANĀ):

FIVE LOWER OR GROSS FETTERS (ORAMBHĀGIYA OR THŪLAṀ SAMYOJANAṀ):

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 AṆUṀ SAMYOJANAṀ):

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]

THIRTEEN AUSTERITIES (DHUTAṄGĀ):

1. paṃsukūlī	1. wearing cast-off cloth
2. piṇḍapāṭī	2. alms-seeker
3. tecīvarī	3. wearing only one set of triple robes
4. sapadānacārī	4. bypassing no one on the alms round
5. ekāsani	5. eating once a day
6. pattapiṇḍī	6. eating from the bowl
7. khalupacchābhattī	7. refusing food brought afterwards
8. ārañṇiko	8. living in jungle
9. rukkhāmūliko	9. living at the foot of a tree
10. abbhokāsī	10. living in the open
11. sosāniko	11. living in a cemetery
12. yathāsanthatiko	12. accepting assigned lodging
13. nesajjiko	13. always in sitting posture

[From THAG V844-V856. Also at CST Vinaya-Parivārapāli-
Upālipaṇcakaṃ-6 Dhutaṅgavaggo]

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.

APPENDIX 2: SEVEN WEEKS OF ENLIGHTENMENT

The commentarial tradition states that Lord Buddha spent seven weeks after enlightenment on the bank of the River Nerañjarā at the roots of various trees and/or walking and standing. In fact, the Mahābodhi Temple in Bodhgaya, Bihar, India where Lord Buddha attained self-enlightenment has markers for some of these. All of that notwithstanding, neither the Sutta Piṭaka nor the Vinaya Piṭaka nor both in combination allow us to re-construct these seven weeks. To reconstruct the seven weeks, we must also look at the commentarial tradition.

- a. First week Lord Buddha spent at the root of the Bodhi Tree – there are many suttā and Vinaya sections attesting to this (CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-1 Bodhikathā states – *Atha kho bhagavā bodhirukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī*).
- b. Second week Lord Buddha looked at the Bodhi Tree with gratitude. No information in the Sutta Piṭaka or the Vinaya Piṭaka on this week.
- c. Third week Lord Buddha walked on the Jeweled walk. No information in the Sutta Piṭaka or the Vinaya Piṭaka on this week.
- d. Fourth week Lord Buddha created the Jeweled House. No information in the Sutta Piṭaka or the Vinaya Piṭaka on this week.
- e. Fifth week was spent at the Ajapāla Nigrodha Tree because we have CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-2 Ajapālakathā stating that Lord Buddha moved from the Bodhi Tree to the Ajapāla Nigrodha Tree (*Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamūle yena ajapālanigrodho tenupasaṅkami, upasaṅkamitvā ajapālanigrodhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī*). We also have several suttā that he preached there. So Lord Buddha went to the Ajapāla Nigrodha Tree twice – once from the Bodhi Tree at the end of the fourth week and once from the Rājāyatana Tree at the end of the seventh week.

- f. Sixth week, Lord Buddha rose up from the Ajapāla Nigrodha Tree and went to the Mucalinda Tree (CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-3 Mucalindakathā states – *Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā ajapālanigrodhamūlā yena mucalindo tenupasaṅkami, upasaṅkamitvā mucalindamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī*).
- g. Seventh week, Lord Buddha rose up from the Mucalinda Tree and went to the Rājāyatana Tree (CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-4 Rājāyatanakathā states – *Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā mucalindamūlā yena rājāyatanaṃ tenupasaṅkami, upasaṅkamitvā rājāyatanamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī*).
- h. Eighth week, Lord Buddha rose up from the Rājāyatana Tree and went back to the Ajapāla Nigrodha Tree (CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-5 Brahmayācanakathā states – *Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rājāyatanamūlā yena ajapālanigrodho tenupasaṅkami*). There is no statement here to the effect that “having approached he sat there cross-legged for seven days experiencing the happiness of full-freedom” (*upasaṅkamitvā ajapālanigrodhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī*). However, there is a statement here that “the Blessed One was dwelling at the root of the Ajapāla Nigrodha Tree” (*Tatra sudam bhagavā ajapālanigrodhamūle viharati*). We don’t know how long Lord Buddha dwelt there but most likely not more than a few days.

Table A2 Seven Weeks of Enlightenment		
Week	Where	What was preached (LB and NW assign suttā in different order)
1	Bodhi Tree	1. ** CST DHP V153-V154 2. UD 1 First Enlightenment Sutta 3. UD 2 Second Enlightenment Sutta 4. UD 3 Third Enlightenment Sutta 5. UD 30 World Sutta
2	Animeshlochan Chaitya (Grateful- ness to the Bodhi Tree)	No information in the Sutta Piṭaka or the Vinaya Piṭaka. This assignment is based on the commentarial tradition.
3	Jeweled Walkway (walking)	No information in the Sutta Piṭaka or the Vinaya Piṭaka. This assignment is based on the commentarial tradition.
4	Jeweled House	No information in the Sutta Piṭaka or the Vinaya Piṭaka. This assignment is based on the commentarial tradition.
5	Ajapāla Nigrodha Tree	6. UD 4 Conceited Sutta 7. CDB 48.57 Brahmā Sahampati Sutta 8. CDB 47.18 Brahmā Sutta & CDB 47.43 Path Sutta 9. CDB 4.1 Austere Practice Sutta 10. CDB 6.2 Reverence Sutta & NDB 4.21 Uruvela 1 Sutta 11. * CDB 4.24 Seven Years of Pursuit Sutta 12. * CDB 4.25 Māra's Daughters Sutta 13. ** CDB 4.2 King Elephant Sutta 14. ** CDB 4.3 Beautiful Sutta 15. ** NDB 4.22 Uruvela (2) Sutta 16. ** LDB 16.3.34-35 Mahāparinibbāna Sutta 17. ** LDB 21.1.6 Sakkapañha Sutta
6	Mucalinda Tree	18. UD 11 Mucalinda Sutta
7	Rājāyatana Tree	19. CST Vinaya-Mahāvaggapāli-1 Mahākhandhako-4 Rājāyatanakathā
8	Back to Ajapāla Nigrodha Tree	20. CDB 6.1 Brahmā's Request Sutta
After this, Lord Buddha left to roll the Dhamma wheel at Isipatana near Bārāṇasi (current Sarnath near Vārāṇasi). That account is presented in MLDB 26.22-30 Ariyapariyesanā (Noble Search) Sutta.		

- * NW adds these two suttā here but they are not listed in LB. In the translations of these suttā, NW has “newly self-awakened” which might be based on the Thai recension. CST or CDB does not have “newly self-awakened” in the text but see the endnotes in CDB. Sri Lankan commentarial tradition places these two suttā in the fifth week after enlightenment.
- ** These suttā are neither in LB nor in NW (CST DHP V153-V154 is listed in NW but not under seven weeks of enlightenment). I have added them here. Commentary on the CST DHP V153-V154 states that these verses occurred to the Blessed One while sitting at the root of the Bodhi Tree, traditionally considered to be the first [unspoken] words of Lord Buddha. CDB 4.2, CDB 4.3, NDB 4.22, LDB 16.3.34-35, and LDB 21.1.6 all have “newly self-awakened” in both CST and respective translations (except CDB 4.3 – see Note on that sutta below).

SELECTED SUTTĀ TRANSLATIONS WITH NOTES:

(1) CST DHP

- V153: *Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ [gahakārakaṃ (sī. syā. pī.)] gavesanto, dukkhā jāti
punappunaṃ.*
- V154: *Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhatāṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā.*
- T153: Through many births in the round of existence, I have run
through, not finding;
Searching for the builder of the house, being born again and
again is suffering.
- T154: Builder of the house you are seen, you will not build a house
again;
All the rib-rafter are broken, the center-pole is destroyed;
Mind is fully freed of formations, end of taints has been
attained.

(2) LDB

16.3.34-35 Mahāparinibbāna Sutta

3.34. ‘Ānanda, once I was staying at Uruvelā on the bank of the River Nerañjarā, under the Goatherd’s Banyan-tree, when I had just attained supreme enlightenment. And Māra the Evil One came to me, stood to one side and said: “May the Blessed Lord now attain

final Nibbāna, may the Well-Farer now attain final Nibbāna. Now is the time for the Blessed Lord's final Nibbāna."

3.35. 'At this I said to Māra: "Evil One, I will not take final Nibbāna till I have monks and disciples who are accomplished, trained, skilled, learned, knowers of the Dhamma, ... (as verse 7), till I have nuns, laymen-followers, laywomen-followers who will ... teach the Dhamma of wondrous effect. I will not take final Nibbāna till this holy life has been successfully established and flourishes, is widespread, well-known far and wide, well-proclaimed among mankind everywhere."

21.1.6 Sakkapañha (Questions of Sakka) Sutta

1.6. When he heard this, the Lord said: 'Pañcasikha, the sound of your strings blends so well with your song, and your song with the strings, that neither prevails excessively over the other. When did you compose these verses on the Buddha, the Dhamma, the Arahants, and love?' 'Lord, it was when the Blessed Lord was staying on the bank of the River Nerañjarā, under the goatherd's banyan tree prior to his enlightenment. At that time I fell in love with the lady Bhaddā, bright as the sun, the daughter of King Timbarū of the gandhabbā. But the lady was in love with somebody else. It was Sikhaddi, the son of Mātali the charioteer, whom she favored. And when I found that I could not win the lady by any manner of means, I took my yellow beluva-wood lute and went to the home of King Timbarū of the gandhabbā, and there I sang these verses'.

Note: CST has "*Ekamidaṃ, bhante, samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho*". Unless Mr. Walshe had a different source text, it appears that 'prior to his enlightenment' is a mistranslation of *paṭhamābhisambuddho*. Mr. Walshe's endnote #589 would also be resolved if *paṭhamābhisambuddho* were translated as 'newly enlightened'.

(3) CDB:

4.1 Austere Practice Sutta

Note: CDB endnote 260 on this sutta states "Spk assigns this sutta to the first week after the Buddha's enlightenment". This appears to be incorrect since the first week was spent at the foot of the Bodhi Tree, not at the foot of the Goatherd's Banyan Tree, where this sutta takes place. This sutta should be assigned to the fifth week after the enlightenment.

4.3 Beautiful Sutta

Note: This sutta in CST has following as the first sentence: “*Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre ajapālanigrodhamūle paṭhamābhisambuddho*” = “Thus have I heard. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Goatherd’s Banyan Tree after being newly self-enlightened”. Hence according to CST, it’s part of the first weeks of the newly enlightened Lord Buddha but not according to CDB. Perhaps CDB was based on a different recension.

4.24 Seven Years of Pursuit Sutta

Note: This sutta in NW has “newly self-awakened” – however, that is not the case with CST or CDB – but see endnotes 316 and 322 in CDB.

4.25 Māra’s Daughters Sutta

Note: This sutta in NW has “newly self-awakened” – however, that is not the case with CST or CDB – but see endnotes 316 and 322 in CDB.

47.18 Brahmā Sutta

47.43 Path Sutta

Same as 47.18 Brahmā Sutta above.

(4) CST VINAYA-MAHĀVAGGAPĀLI-1 MAHĀKHANDHAKO-4.

RĀJĀYATANAKATHĀ

Then, at the end of seven days, having arisen from that concentration at the root of the Mucalinda Tree, the Blessed One approached the Rājāyatana Tree; having approached he sat there cross-legged for seven days experiencing the happiness of full-freedom. At that time traders Tapussa and Bhallikā of Ukkalā were on their way to that area. Then a devatā who was a blood-relative of Tapussa and Bhallikā in a past life spoke thus to the traders Tapussa and Bhallikā – “Venerable Sirs, there is the Blessed one dwelling at the root of the Rājāyatana Tree, newly enlightened; you should go and revere the Blessed One with Sattu (rice-cake) and honey; this will be for your benefit and happiness for a long time to come”. Then the traders Tapussa and Bhallikā taking Sattu (rice-cake) and honey approached where the Blessed One was, having approached and greeted the Blessed One, they stood on one side. Standing on one side traders Tapussa and Bhallikā addressed the Blessed One thus – “Venerable Sir, may the Blessed One accept the Sattu (rice-cake) and honey so that may it conduce for our benefit and happiness for a long time to

come". Then it occurred to the Blessed One thus – "Tathāgatā do not accept [food] in their hands. In what should I accept the Sattu (rice-cake) and honey"? Then the four great kings, knowing the Blessed One's mental reflection, presented him with four stone bowls from four directions [saying] – "Venerable Sir, may the Blessed One accept the Sattu (rice-cake) and honey in these". The Blessed One accepted the Sattu (rice-cake) and honey in the new stone bowl, having accepted he ate it. Then the traders Tapussa and Bhallikā having known that the Blessed One no longer had his hand in the bowl [i.e. had finished eating], they fell-down at the feet of the Blessed One and addressed the Blessed One thus – 'Here Venerable Sir, we go for refuge to the Blessed One and the Dhamma, May the Blessed One consider us lay devotees henceforth, having gone for refuge until we live'. They were the first lay devotees in the world, having gone for refuge to two (Buddha and Dhamma, since Saṅgha didn't exist yet).

Note: Traders Bhalliya and Tapassu have the distinction of being the "first to go for refuge" (NDB 1.248). Bhalliya Thera became an Arahant (THAG V7) while Tapassu never went-forth and stayed a lay stream-enterer.

BHALLIYA THERA:

DPPN: Also known as Bhallika or Bhalluka Thera, he was the younger brother of Tapassu, their father being a caravan leader of Pokkharavati in Ukkalā. While they were going along with five hundred trading carts, these stopped near the Rājāyatana tree where the Buddha was sitting, eight weeks after his Enlightenment. When they investigated the cause for their carts thus stopping, a deity, their kinsman in a former life, pointed out to them the Buddha and asked them to give him a meal as he had eaten nothing for seven weeks. Not waiting to cook, the merchants gave the Buddha some butter and honey in a bowl provided by the Four Regent Gods. At the end of the meal the Buddha talked to them. They accepted the Buddha and the Dhamma as their Refuge, and obtained from the Buddha a few hairs as an object of worship. Later, when the Buddha was in Rājagaha after the teaching of his First discourse, the merchants visited him and listened to his teaching. Tapassu became a Stream-winner, and Bhallika entered the Order and became an Arahant.

In the past, Bhallika had given fruit to a Pacceka Buddha, named Sumana. He is, perhaps, identical with Vallikāraphaladāyaka of the Apadāna, but the same Apadāna verses are also given under Bhāradvāja Thera of V177-V178.

During the life of Sikhī Buddha, he was a brahmin of Arunavatī, and hearing that Ujita and Ojita had given the Buddha his first meal, he and his friend invited the Buddha to eat at their house, and resolved to win a similar distinction for themselves in the future. They were herdsmen in the life of Kassapa Buddha, and for many years supplied milk-rice to the Buddha and the monks. The Theragāthā contains a verse spoken by Bhallika when Māra tried to frighten him by assuming a hideous form. It is said that the hair (eight handfuls) given by the Buddha was deposited in a cetiya in Asitañjana and that on fast days blue rays shone from the cetiya.

Note: Where it states “eight weeks after enlightenment” in the first paragraph, it should be understood to be “seven weeks after enlightenment” or “in the eighth week after enlightenment.”

APPENDIX 3: THE BRĀHMAṆĀ OF BUDDHISM

SĀRIPUTTA THERA:

DPPN: Sāriputta Thera (THAG V981-V1016) was the first chief disciple (aggasāvaka) of Gotama Buddha. He is also called Upatissa, which was evidently his personal name. The commentators say that Upatissa was the name of his village and that he was the eldest son of the chief family in the village, but other accounts give his village as Nālaka. His father was the brahmin, Vaṅganta, and his mother, Rūpasārī. It was because of his mother's name that he came to be called Sāriputta. In Sanskrit texts his name occurs as Śāriputra, Śāliputra, Śārisuta, Śāradvatīputra. In the Apadāna he is also called Sārisambhava.

The name Upatissa is hardly ever mentioned in the books. He had three younger brothers: Cunda Samaṇuddesa (THAG V141-V142), Upasena Vaṅgantaputta (THAG V577-V586), and Revata (THAG V42 and V645-V658 and see below); and three sisters: Cālā (THIG V182-V188), Upacālā (THIG V189-V195), and Sīsūpacālā (THIG V196-V203). All seven brothers-sisters ordained and became arahants.

The story of Sāriputta's conversion and the account of his past lives, which prepared him for his eminent position as the Buddha's Chief Disciple, have been given under Mahāmoggallāna (THAG V1149-V1217). Sāriputta had a very quick intuition, and he became a Stream-winner (sotāpanna) immediately after hearing the first two lines of the stanza spoken by Assaji. After his attainment of Stream-winning, Kolita (Moggallāna) wished to go with him to Veḷuvana to see the Buddha, but Sāriputta, always grateful to his teachers, suggested that they should first seek their teacher, Saṅjaya Belaṭṭhiputta, to give him the good news and go with him to the Buddha. However, Saṅjaya refused to fall in with this plan. Moggallāna attained Arahantship on the seventh day after his ordination, but it was not until a fortnight later that Sāriputta became an Arahant. He was staying, at the time, with the Buddha, in the Sūkarakhatalena in Rājagaha, and he reached his goal as a result of hearing the Buddha teach the MLDB 74 Dīghanakha Sutta (Vedānapariggaha Sutta) to Dīghanakha.

For fuller details, please see the <http://www.aimwell.org/DPPN/sariputta.html>. Also see an excellent bio in GDB.

MAHĀMOGGALLĀNA THERA:

DPPN: Mahāmoggallāna Thera was the second chief disciple of the Buddha. He was born in Kolitagāma near Rājagaha, on the same day as Sāriputta (THAG V981-V1016, they were both older than Lord Buddha), and was called Kolita after his village. His mother was a brahminee called Moggali (Moggallāni), and his father was the chief, householder of the village. Moggallāna's and Sāriputta's families had maintained an unbroken friendship for seven generations, and so the children were friends from their childhood. Sāriputta had five hundred golden palanquins and Moggallāna five hundred carriages drawn by thoroughbreds. One day the two friends went together to see a mime play (giraggasamajjā), and there, realizing the impermanence of things, decided to renounce the world. They first lived as disciples of Saṅjaya Belaṭṭhiputta, and then wandered all over Jambudīpa, discussing with all learned men, but finding no satisfaction. Then they separated, after agreeing that whoever first succeeded in finding what they sought should inform the other.

After some time, Sāriputta, wandering about in Rājagaha, met Assaji, was converted by him to the faith of the Buddha, and became a Stream-winner. He found Moggallāna and repeated the stanza he had heard from Assaji (ye dhammā hetuppabhavā, etc.), and Moggallāna also became a Stream-winner. The two then resolved to visit the Buddha at Veḷuvana, after an unsuccessful attempt to persuade Saṅjaya to accompany them. Saṅjaya's disciples, however, five hundred in number, agreed to go, and they all arrived at Veḷuvana. The Buddha taught them, and ordained them by the "come monk ordination" (ehi bhikkhu pabbajjā). All became Arahants except Sāriputta and Moggallāna. Moggallāna went to the hamlet of Kallavāla in Magadha, and there, on the seventh day after his ordination, drowsiness overcame him as he sat meditating. The Buddha knew this, and appearing before him, exhorted him to be zealous. That very day he attained Arahantship.

On the day that Sāriputta and Moggallāna were ordained, the Buddha announced in the assembly of monks that he had assigned to them the place of Chief Disciples and then recited the Pāṭimokkha. The monks were offended that newcomers should be shown such great honor. However, the Buddha told them how these two had for an incalculable aeon and one hundred thousand years

strenuously exerted themselves to win this great eminence under him. They had made the first resolve in the time of Anomadassī Buddha. Moggallāna had been a householder, named Sirivaḍḍha, and Sāriputta a householder, called Sarada. Sarada gave away his immense wealth and became an ascetic. The Buddha visited him in his hermitage, where Sarada and his seventy-four thousand pupils showed him great honor. Anomadassī's chief disciple, Nisabha, gave thanks, and Sarada made a vow that he would become the chief disciple of some future Buddha. Anomadassī saw that his wish would be fulfilled and told him so.

After the Buddha's departure, Sarada went to Sirivaḍḍha, and, announcing the Buddha's prophecy, advised Sirivaḍḍha to wish for the place of second disciple. Acting on this advice, Sirivaḍḍha made elaborate preparations and entertained the Buddha and his monks for seven days. At the end of that time, he announced his wish to the Buddha, who declared that it would be fulfilled. From that time, the two friends, in that and subsequent births, engaged in good deeds.

Sāriputta and Moggallāna are declared to be the ideal disciples, whose example others should try to follow. In the MLDB 141 Saccavibhaṅga Sutta the Buddha thus distinguishes these "twin brethren" from the others: "Sāriputta is as she who brings forth and Moggallāna is as the nurse of what is brought forth; Sāriputta trains in the fruits of conversion, Moggallāna trains in the highest good. Sāriputta is able to teach and make plain the Four Noble Truths; Moggallāna, on the other hand, teaches by his psychic powers (iddhi pāṭihāriya). Moggallāna's pre-eminence lay in his possession of psychic-power (NDB 1.190). He could create a living shape innumerable times and could transfer himself into any shape at will.

For fuller details, please see the http://www.aimwell.org/DPPN/maha-moggallana_thera.html. Also see an excellent bio in THAG and GDB.

MAHĀKASSAPA THERA:

DPPN: One of the Buddha's most eminent disciples (THAG V1054-V1093), chief among those who upheld minute observances of form (dhutavādānaṃ, [NDB 1.191](#)). He was born in the brahmin village of Mahātiṭṭha in Magadha, and was the son of the brahmin Kapila, his mother being Sumanādevī; he himself was called Pippali. When he grew up he refused to marry in spite of the wishes of his parents; but in the end, to escape from their importunities,

he agreed to marry if a wife could be found resembling a statue, which he had made. Bhaddā Kāpilānī was found at Sāgala to fulfil these conditions, and though the young people wrote to each other suggesting that somebody else should be found as a match for each, their letters were intercepted and they were married. However, by mutual consent the marriage was not consummated, the two spending the night separated by a chain of flowers. Pippali had immense wealth; he used twelve measures of perfumed powder daily, each measure a Magadha-nāli, for his person alone. He had sixty lakes with water works attached, and his workmen occupied fourteen villages, each as large as Anurādhapura. One day he went to a field that was being ploughed and saw the birds eating the worms turned up by the plough. On being told that the fault therein was his, he decided to renounce all his possessions. At the same time, Bhaddā had been watching the crows eating the little insects, which ran about among the sesame seeds that had been put out to dry, and when her attendant women told her that it was her fault for their loss of life, she also determined to renounce the world.

The husband and wife, finding that they were of one accord, took yellow clothes from their wardrobe, cut off each other's hair, took bowls in their hands, and passed out through their weeping servants, to all of whom they granted their freedom, and departed together, Pippali walking in front. However, soon they agreed that it was not seemly they should walk thus together, as each must prove a hindrance to the other. And so, at the cross-roads, he took the right and she the left and the earth trembled to see such virtue.

The Buddha, sitting in the Gandhakuṭi in Veḷuvana, knew what the earthquake signified, and having walked three quarters of a league, sat down at the foot of the Bahuputtaka Nigrodha, between Rājagaha and Nālandā, resplendent in all the glory of a Buddha. Pippali saw the Buddha, and recognizing him at once as his teacher, prostrated himself before him. The Buddha told him to be seated, and, in three homilies, gave him his ordination (CDB 16.11 Robe Sutta).

Together they returned to Rājagaha, Kassapa, who bore on his body seven of the thirty-two marks of a Great Being, following the Buddha. On the way, the Buddha desired to sit at the foot of a tree by the roadside, and Kassapa folded for him his outer robe (pilotikasanghāti) as a seat. The Buddha sat on it and, feeling it with his hand, praised its softness. Kassapa asked him to accept it. "And what would you wear?" inquired the Buddha. Kassapa then begged

that he might be given the rag robe worn by the Buddha. “It is faded with use,” said the Buddha, but Kassapa said he would prize it above the whole world and the robes were exchanged. The earth quaked again in recognition of Kassapa’s virtues, for no ordinary being would have been fit to wear the Buddha’s cast off robe. Kassapa, conscious of the great honor, took upon himself the thirteen austere vows (dhutaṅga, see V842-V865 and endnotes thereon) and, after eight days, became an Arahant.

For fuller details, please see the http://www.aimwell.org/DPPN/maha-kassapa_thera.html. Also see an excellent bio in THAG and GDB.

MAHĀKACCĀNA THERA:

DPPN: Mahākaccāna or Mahākaccāyana Thera (THAG V494-V501) was one of the most eminent disciples of the Buddha, considered chief among expounders in full of the brief saying of the Buddha (saṅkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ, NDB 1.197). He was born at Ujjenī in the family of the chaplain of King Caṇḍappajjota, and was called Kaccāna both because of his golden color and because Kaccāna was the name of his clan (gotta). He studied the Vedas, and, on the death of his father, succeeded him as chaplain. With seven others he visited the Buddha, at the request of Caṇḍappajjota, to invite him to come to Ujjenī. Kaccāna and his friends listened to the Buddha’s discourse, and having attained Arahantship, joined the order. He then conveyed the king’s invitation to the Buddha, who pointed out that it would now suffice if Kaccāna himself returned to Ujjenī.

Kaccāna accordingly set out for Ujjenī with his seven companions, accepting alms on the way at the house of a very poor girl of Telappanāli, who later became Caṇḍappajjota’s queen (A village near Ujjenī. When Mahākaccāna went there on his way to Ujjenī, a poor girl of noble family, seeing him return empty-handed from his alms-round, invited him into her house, cut off her beautiful hair, sent a slave-girl to sell it, and with the price of it gave alms to Kaccāna, keeping herself out of sight. The elder sent for her, and, at the sight of him, her hair grew as before. Caṇḍappajjota, hearing of the incident, sent for her and made her his queen. She gave birth to a son called Gopāla after his maternal grandmother, and his mother thereafter came to be called Gopālamātā).

Arrived in Ujjeni, Kaccāna lived in the royal park, where the king showed him all honor. He taught constantly to the people, and, attracted by his discourses, numerous persons joined the Order, so that the whole city was one blaze of orange robes. It is said that after having duly established the Buddha's dispensation (sāsana) in Avanti, Kaccāna returned once more to the Buddha (thus, the explanation of the MLDB 18 Madhupiṇḍika (Honeyball) Sutta was given at Kapilavatthu). Caṇḍappajjota consulted him on various occasions, and among the verses attributed to him here are several addressed to the king himself.

It was in the time of Padumuttara Buddha that Kaccāna had made his resolve to win the eminence he did, after listening to Padumuttara's praise of a monk, also named Kaccāna, for similar proficiency. Kaccāna was then a sorcerer (vijjādhara), and offered the Buddha three kaṇikāra-flowers. However, Theragāthā Commentary says he was a sorcerer in the time of Sumedhā Buddha. In the time of Kassapa Buddha he was a householder of Bārāṇasī, and offered a golden brick, worth one hundred thousand, to the cetiya which was being built over the Buddha's remains, and then made a vow that in future births his body should be golden.

For fuller details, please see the <http://www.aimwell.org/DPPN/maha-kaccana.html>. Also see an excellent bio in THAG and GDB.

MAHĀKOṬṬHIKA THERA:

DPPN: Mahākoṭṭhika, also known as Mahākoṭṭhita Thera (THAG V2), was one of the foremost disciples of the Buddha, ranked foremost among masters of logical analysis (paṭisambhidappattānaṃ, NDB 1.218). He was born into a very wealthy brahmin family of Sāvatthi, his father being Assalāyana and his mother Candavatī.

He gained great proficiency in the Vedas and, after hearing the Buddha teach (his father, says the Apadāna account), entered the Order and, engaging in meditation, soon became an Arahant. He was extremely skilled in analytical knowledge (paṭisambhidā), on which were based all his questions to the Buddha and his own colleagues.

In the time of Padumuttara Buddha he was a rich householder, and, hearing the Buddha praise a monk as foremost among those skilled in analytical knowledge, he wished for similar eminence for himself in the future. To this end he visited the Buddha and his monks and entertained them for seven days, giving them three robes each at the

conclusion of his almsgiving. Owing to the skill showed by him in the MLDB 43 Mahāvedalla Sutta, the Buddha declared him foremost among those skilled in the Paṭisambhidā (NDB 1.218).

Several instances are given of discussions between Koṭṭhika and other eminent elders – e.g., the Naḷakalāpi Sutta on kamma [CDB 12.67 Sheaves of Reeds], the Sīla Sutta on religious discipline [CDB 22.122 Silavanta (Virtuous) Sutta], three suttā on the nature of arising (samudayadhamma), two on satisfaction (assāda) (S.iii.172-7), two on arising (samudaya) (S.iii.173) and three on ignorance (avijjā) and knowledge (vijjā) (CDB 22.127-132). Another similar sutta is on sense and sense objects (S.iv.162-5), and there is a series of suttā on matters not revealed by the Buddha (avyākātāni, CDB 44.3-44.6). Mrs. Rhys Davids suggests that all these suttā were compiled rather as “lessons” to be learnt than as genuine inquiries by Koṭṭhika. The pre-eminent monks were “playing” at teacher and pupil in order to aid Koṭṭhika to win proficiency as a teacher. Another such “lesson” is given at NDB 9.13, as to the motives guiding those who live the holy life (brahmacariya).

All these suttā took the form of discussions with Sāriputta (THAG V981-V1016), in which Mahākoṭṭhika is the questioner and Sāriputta the instructor. One sutta (S.iv.145-7) records a “lesson” given by the Buddha to Koṭṭhika on conceptions of impermanence (anicca), unsatisfactoriness (dukkha) and not-self (anattā) [Note: I haven’t been able to locate this].

NDB 3.21 Saviṭṭha Sutta records a discussion at Jetavana between Samiddhi (or Saviṭṭha), Koṭṭhika and Sāriputta, as to who is best: one who has testified to the truth with body, one who has won view, or one released by faith. Another discussion (NDB 4.173 Koṭṭhita Sutta) takes place between Sāriputta and Koṭṭhika as to whether anything continues to exist after the ending of the six spheres of contact (nibbāna). Once there was a dispute between Koṭṭhika and Citta Hatthisāriputta; Citta was constantly interrupting the elder monks who were gathered at Isipatana for the discussion of the Abhidhamma, and was asked by Koṭṭhika to abide his time and not interrupt. Citta’s friends protested that Citta was well qualified to take part in the discussion; but Koṭṭhika declared that, far from being wise enough, Citta would, not long after, renounce the Order. And so it happened (NDB 6.60 Hatthi Sutta). Sāriputta evidently had a great regard for Koṭṭhika; in Theragāthā V1005-V1007 Sāriputta proclaims his excellence.

MAHĀKAPPINA THERA:

DPPN: Mahākappina Thera (THAG V547-V556) was one of the most eminent disciples of the Buddha, considered foremost among those who taught the monks (bhikkhu ovādakānaṃ, NDB 1.231). He was older than the Buddha, and was born in a frontier kingdom three hundred leagues in extent, in the city of Kukkuṭavati. On the death of his father he became king under the name of Mahākappina. His chief wife was Anojā, from Sāgala in the Madda kingdom. She had been his companion in good works in past births. Every morning Mahākappina would send men out of the four gates of the city to stop any scholarly or learned men who might happen to pass along the road, and then to return and tell him of them. He owned five horses: Vāla, Puppha, Vālavāhana, Pupphavāhana, and Supatta. He rode only Supatta, the others were used by his messengers. One day, after the Buddha's appearance in the world, traders came from Sāvatti to Kukkuṭavati and, after disposing of their goods, went to see Mahākappina. He received them and asked them about their country and the teaching (sāsana) which they followed. "Sire," they replied, "we cannot tell you with unwashed mouths". A golden jug of water was brought, and with cleansed mouths and clasped hands they told the king of the appearance of the Buddha. At the word "Buddha" Kappina's body was suffused with rapture. He made them utter the word three times, giving them one hundred thousand pieces. The men told him also of the Dhamma and the Saṅgha, and he trebled his gifts and forthwith renounced the world, followed by his ministers. They set forth to find the Buddha, and reached the bank of a river which they crossed by an "Act of Truth," saying, "If this teacher be a Sammāsambuddha, let not even a hoof of these horses be wetted". In this way they crossed three rivers: the Aravacchā, the Nīlavāhinī, and the Candabhāgā. The Buddha perceived them with his divine-eye, and after he had eaten at Sāvatti, went through the air to the banks of the Candabhāgā (one hundred and twenty leagues) and sat down under the great banyan tree facing the landing stage of the river, sending forth Buddha rays. Kappina and his men saw him and prostrated themselves. The Buddha taught them the Doctrine, and they became Arahants and joined the Order, the formula "Come monk (ehi bhikkhu)" being their sanction and their ordination. However, Visuddhimagga says that at the end of the discourse Kappina became a Non-returner and his followers Stream-winners.

Anojā and the wives of Kappina's ministers hearing that their husbands had renounced the world and gone to see the Buddha, determined to do likewise. They crossed the river in the same way as Kappina and his retinue, and approached the Buddha as he sat under the banyan tree on the banks of the Candabhāgā. The Buddha made the husbands and wives invisible to each other and taught the latter. They became Stream-winners and were ordained by Uppalavaṇṇā, the Buddha taking the monks to Jetavana. Mahākappina spent his days in the ecstasy of absorption (jhāna), and so full of happiness was he that he constantly repeated "Oh! What bliss! (aho sukhaṃ)," which made the monks suspect that he was longing for the pleasures of kingship which he had left behind, until the Buddha dispelled their doubts.

One day the Buddha discovered that Kappina lived inactively, enjoying his happiness, and that he never taught anybody (Vinaya records that when Kappina was in the Deer Park at Maddakucchi he wondered whether he need attend the uposatha ceremonies, since he himself was pure). The Buddha appeared before him, telling him to go. He sent for him and asked him to teach the Doctrine to his associates. This Kappina did, and at the end of a single discourse one thousand listening recluses became Arahants, hence the title conferred on him.

In the time of Padumuttara Buddha, Kappina had registered a vow to become chief among admonishers of monks, having seen a similar honor conferred on a disciple of the Buddha. He was at that time an assessor (akkhadassa) of Haṃsavatī, and having invited the Buddha and his monks entertained them with great honor. In another birth he was a Koliyan, and waited upon five hundred Pacceka Buddhas and gave them robes. They came to Bārāṇasī, but the king, occupied with the ploughing festival, asked them to return on the third day. The wife of the senior weaver of a village nearby heard this and invited the Pacceka Buddhas to her village, where there were one thousand artisans. On the invitation being accepted, she returned quickly to the village, told the people of what she had done, and they all made the necessary preparations, each family looking after one Pacceka Buddha. The Pacceka Buddhas, by their own wish, stayed on for three months, the same woman seeing to all their comforts. At the end of their visit, she persuaded each family to give a set of robes to its own Pacceka Buddha. The senior weaver was Kappina and his wife Anojā.

In the time of Kassapa Buddha, he was the leader of a guild of one

thousand men and built a great pariveṇa containing one thousand rooms.

It is said that once Kassapa Buddha was teaching and that all the householders of Bārāṇasī, with their families, went to hear him. Scarcely had they entered the monastery when there was a heavy downpour of rain. Those who had friends among the novices and monks found shelter in their cells, the others were unprotected. The senior householder then suggested that they should build a great monastery so that all might be sheltered in future; the others agreeing, he himself gave one thousand, each of the other men five hundred, and each woman two hundred and fifty. The monastery had one thousand pinnacles, and when money ran short, each gave half as much again. At the dedication ceremony the festival lasted for seven days. The senior householder's wife, Anojā, offered the Buddha a casket of anoja flowers and placed at his feet a garment of the color of the flowers worth one thousand, and made a wish that in future births her body should be of the color of the anoja flower.

Although Kappina was famed as a teacher of monks, the Theragāthā contains verses in which he admonishes the nuns (bhikkhuniyo).

Kappina is described by the Buddha as pale (? odāta), thin, and having a prominent nose (tanukaṃ tuṅganāsikaṃ, CDB 21.11 Mahākappina Sutta). He possessed great psychic powers and had attained every samāpatti, which could be attained. It was owing to his powers that he was able to follow the Buddha to the Brahma world [CDB 6.5 Aññatarabrahma (A Certain Brahma) Sutta]. See also CDB 54.7 Mahākappina Sutta where he is described as samādhībhāvanīya. It has been remarked (Brethren, p.257 n.2) that the verses attributed to him are, for the most part, more gnomic sayings of popular philosophy than genuine Dhamma, and that they would have befitted an early Greek Pagan. Mrs. Rhys Davids has an interesting theory that Kappina was Assaji's teacher.

Mahākappina was quite often in the company of Sāriputta (THAG V981-V1016), and it is said (THAG V1085-V1089) that once, seeing the profound homage the gods paid to his colleague, he smiled by way of congratulation.

MAHĀCUNDA THERA:

DPPN: The books appear to refer to two elders by the name of Cunda, the better known being Mahācunda (THAG V141-V142) and the other Cūlacunda. However, the legends connected with them

are so confused that it is not possible to differentiate clearly one from the other.

Mention is also made of a Cunda Samaṇuddesa whom, however, the Commentaries identify with Mahācunda. Mahācunda is, for instance, described in the Theragāthā Commentary as the younger brother of Sāriputta (THAG V981-V1016), under whom he joined the Order, winning Arahantship after arduous and strenuous effort.

In the time of Vipassī Buddha he had been a potter and had given to the Buddha a bowl made of clay. The Apadāna verses quoted in the Theragāthā Commentary are, in the Apadāna itself ascribed to a monk named Ekapattadāyaka. They make no mention whatever of his relationship to Sāriputta. On the other hand, there are to be found elsewhere in the Apadāna certain verses ascribed to a Cunda Thera, which definitely state that he was the son of the brahmin Vaṅganta, and that his mother was Sārī. However, in these verses he is called Cūlacunda, and mention is made of his previous birth in the time of Siddhattha Buddha, to whom he gave a bouquet of jasmine flowers. As a result he became king of the devas seventy-seven times and was once king of men, by name Dujjaya. It is further stated that he became Arahant while yet a novice (sāmaṇera) and that he waited upon the Buddha and his own brother and other virtuous monks. This account goes on to say that after his brother's death, Cunda brought his relics in a bowl and presented them to the Buddha, who uttered praises of Sāriputta. This would identify Cūlacunda with Cunda Samaṇuddesa who, according to the Saṃyuttanikāya (CDB 47.13 Cunda Sutta), attended Sāriputta in his last illness and, after his death, brought to the Buddha at Jetavana Sāriputta's bowl and outer robe and his relics wrapt in his water-strainer. Therefore if Buddhaghosa is correct in identifying Cunda Samaṇuddesa with Mahācunda, then all three are one and the same. Buddhaghosa says that the monks called him Samanuddesa in his youth before his higher ordination (upasampadā), and he never lost the name.

Cunda Samaṇuddesa was, for some time, the personal attendant of the Buddha and when the Buddha prepared to perform the Twin Miracle, offered to perform a miracle himself and so save the Buddha trouble and exertion. Cunda's teacher was Ānanda (THAG V1017-V1053), and it was to Ānanda that he first brought the news of Sāriputta's death (see also the LDB 29 Pāsādika Sutta and the MLDB 104 Sāmagāma Sutta, where Cunda brings to Ānanda and then to the Buddha the news of Nigaṇṭha Nāṭaputta's death; see also

the MLDB 8 Sallekha Sutta). Mahācunda was evidently a disciple of great eminence, and is mentioned by the Buddha in company with the Two Chief Disciples, Mahākassapa (THAG V1054-V1093), Mahākotṭhika (THAG V2), Mahākaccāna (THAG V494-V501), and other very eminent Elders.

The Piṭakas contain several discourses [NDB 6.46 Cunda Sutta, NDB 10.24 Cunda Sutta, NDB 10.85 Katthī (The Boaster) Sutta] given to the monks by Mahācunda while residing at Sahajāti among the Cetis, probably after the Buddha's death. Cunda (or Cundaka as he is called in this context) was with the Buddha in his last journey to Kusinārā, and spread a bed for him in the Mango grove by the Kakutthā River (LDB 16.4.39 Mahāparinibbāna Sutta).

Cunda is mentioned (CDB 35.87 Channa Sutta, MLDB 144 Channovāda Sutta) as having accompanied Sāriputta when he went to see Channa at the Kalandakanivāpa in Rājagaha, just before Channa's suicide. Once, when the Buddha lay ill in the Kalandakanivāpa, Cunda visited him and recited the bojḥaṅga paritta. There and then the Buddha's sickness vanished [CDB 46.16 Ill(3)].

ANURUDDHA THERA:

DPPN: Anuruddha Thera (THAG V892-V919) was the first cousin of the Buddha and one of his most eminent disciples. He was the son of the Sakyan Amitodana and brother of Mahānāma. When members of other Sakyan families had joined the Order of their distinguished kinsman, Mahānāma was grieved that none had gone forth from his own. He therefore suggested to his brother that one of them should leave household life. Anuruddha was at first reluctant to agree, for he had been reared most delicately and luxuriously, dwelling in a different house for each season, surrounded by dancers and mimes. However, on hearing from Mahānāma of the endless round of household cares he agreed to go. He could not, however, get his mother's consent until he persuaded his cousin Bhaddiya Kālīgodhāputta (THAG V842-V865) to go with him. In the second year of the Buddha's ministry, Ānanda (THAG V1017-V1053), Anuruddha (THAG V892-V919), Bhaddiya Kālīgodhāputta (THAG V842-V865), Bhagu (THAG V271-V274), Kimbila (THAG V118), Devadatta, and their barber Upāli (THAG V249-V251) went forth, and were ordained by the Buddha himself in the Anupiya Mango Grove. Before the rainy season was over Anuruddha acquired the divine-eye (dibbacakkhu) and he was later ranked foremost among those who had obtained this attainment (NDB 1.192).

He then received from Sāriputta (THAG V981-V1016), as topic of meditation, the eight thoughts of a great man (list at NDB 8.30). He went into the Pācīnavamsadāya Grove in the Ceṭi country to practice these. He mastered seven, but could not learn the eighth. The Buddha, being aware of this, visited him and taught it to him. Thereupon Anuruddha developed insight and realized Arahantship in the highest grade.

Anuruddha appears in the Suttas as an affectionate and loyal comrade bhikkhu, full of affection to his kinsman, the Buddha, who returned his love. In the assembly he stood near the Buddha. When the Buddha, disgusted with the quarrels of the Kosambi monks, went away to seek more congenial surroundings, it was to Pācīnavamsadāya Grove that he repaired, where were Anuruddha, Nandiya, and Kimbila.

The MLDB 128 Upakkilesa Sutta, on the sweets of concord and freedom from blemish, seems to have been taught specially to Anuruddha on that occasion, for we are told at the end that he was pleased to have heard it, no mention being made of the other two. And again in the MLDB 68 Naḷakapāna Sutta, though a large number of distinguished monks are present, it is to Anuruddha that the Buddha directly addresses his questions, and it is Anuruddha who answers on behalf of them all. See also the MLDB 31 Cūḷagosiṅga Sutta and the MLDB 32 Mahāgosiṅga Sutta.

Anuruddha was present when the Buddha died at Kusinārā, and knew the exact moment of his death; the verse he uttered on that occasion is thoughtful and shows philosophic calm, in contrast, for example, with that of Ānanda. Anuruddha was foremost in consoling the monks and admonishing them as to their future course of action. It was Anuruddha again that the Mallas of Kusinārā consulted regarding the Buddha's last obsequies. Later, at the First Council, he played a prominent part and was entrusted with the custody of the Aṅguttaranikāya.

For fuller details, please see the <http://www.aimwell.org/DPPN/anuruddha.html>. Also see an excellent bio in THAG and GDB.

REVATA THERA:

DPPN informs us: Revata Khadiravaniya was an Arahant Thera. His verses appear at two places in Theragāthā: V42 and V645-V658. An eminent disciple of the Buddha, declared by him foremost among forest dwellers (araññakāṇaṃ, NDB 1.203). He was the youngest

brother of Sāriputta (THAG V981-V1016), and a marriage was arranged for him by his mother who was miserable at seeing her children desert her one after another to join the Order, and wished to keep the youngest at home. He was only seven years old, and, on the wedding day, the relations of both bride and bridegroom showered blessings on the couple and said to the bride: “May you live as long as your grandmother”. Revata asked to see the grandmother, and was shown a woman of one hundred and twenty, decrepit, and showing all the signs of advanced old age. Realizing that his wife would probably share the same fate, he left the bridal procession on some pretext on the way home, and ran away to a place where some monks lived. Sāriputta, foreseeing this, had instructed the monks to ordain his brother without reference to his parents, and, when Revata revealed his identity, the monks at once admitted him into the Order.

When Sāriputta heard this, he wished to visit his brother, but was persuaded by the Buddha to wait. Revata, after waiting a long time for the visit from Sāriputta, obtained from his teachers a formula of meditation and himself set out to see the Buddha. On the way he stopped at an acacia forest (khadiravana) during the rainy season and there won Arahantship. At the end of the rains the Buddha, accompanied by Sāriputta and Ānanda (THAG V1017-V1053), with five hundred other monks, started out to visit Revata.

There were two routes leading to the acacia forest, of which the shorter was thirty leagues long, straight, but infested with evil spirits. This the Buddha chose because Sivalī Thera was in the company of monks, and the Buddha knew that the deities of the forest would provide the monks with all they needed because of Sivalī’s presence. When Revata knew that the Buddha was approaching, he created, by his magic power, splendid dwellings for him and the monks. The Buddha spent two months in the forest and then returned to the Pubbārāma in Sāvatti. There he found that Visākhā had heard contradictory accounts of the dwelling erected by Revata for the monks who had accompanied the Buddha. He dispelled Visākhā’s doubts and spoke of Revata’s powers; it was on this occasion that the Buddha related the story of Sivalī’s past.

One of the stanzas of the Muṇi Sutta (Sn-B V212) was also taught the monks, in connection with Revata. This was immediately after the Buddha’s talk to Visākhā, mentioned above. Sometime later, Revata returned to his native village and brought away with him his three

nephews, sons of his three sisters, Cālā, Upacālā, and Sisūpacālā. Sāriputta heard of this and went to see Revata. Revata exhorted his nephews to be particularly heedful, and Sāriputta expressed his pleasure at their behavior; his admonitory verse is V43; two verses uttered by Sāriputta praising Revata are V991-V992.

The Theragāthā Commentary mentions another incident that took place during Revata's old age. He was in the habit of visiting the Buddha and Sāriputta from time to time after returning to his home in the Khadiravana. Once, during a visit to Sāvatti, he stayed in a forest near the city. The police, on the track of some thieves, came upon him, and, finding him near the booty, which the thieves had dropped in their flight, arrested him and brought him before the king. When the king questioned him, the elder spoke a series of verses, demonstrating the impossibility of his committing such an act, and also by way of teaching the king the Dhamma.

When a lay disciple named Atula went with five hundred others to hear him teach, Revata said that he delighted in solitude and refused to address them, and Atula went away complaining. Revata's delight in solitude was sometimes misunderstood. Sammuṇḡani Thera went about continually sweeping, and seeing Revata sitting cross-legged, thought him an idler. Revata read his thoughts and admonished him.

In the time of Padumuttara Buddha, Revata was a boatman at Payāga on the Gaṅgā, and once took the Buddha and his thousand followers across the river in a boat decked with canopies, flowers, etc. On that occasion he heard the Buddha declare one of the monks highest among forest dwellers, and wished for a similar honor for himself under a future Buddha. Later, he was born in deva worlds. Fifty-eight world-cycles ago he was a king named Tārana, and a world-cycle later another king named Campaka.

NANDA THERA:

On Nanda Thera, see Appendix 7.

ĀNANDA THERA:

DPPN: Ānanda Thera was one of the principal disciples of the Buddha. He was a first cousin of the Buddha and was deeply attached to him. He came to earth from Tusita and was born on the same day as the Bodhisatta, his father being Amitodana the Sakyan, brother of Suddhodana. Mahānāma and Anuruddha were therefore

his brothers (or probably step-brothers). In the second year of the Buddha's ministry, Ānanda^a (THAG V1017-V1053), Anuruddha (THAG V892-V919), Bhaddiya Kāligodhāputta (THAG V842-V865), Bhagu (THAG V271-V274), Kimbila (THAG V118), Devadatta (see Appendix 15), and their barber Upāli (THAG V249-V251) went forth, and were ordained by the Buddha himself in the Anupiya Mango Grove, Ānanda's preceptor (upajjhāya) being Belaṭṭhasīsa (THAG V16). Soon after, he heard a discourse by Puṇṇa Mantāniputta (THAG V4) and became a Stream-winner.

For fuller details, please see the <http://www.aimwell.org/DPPN/ananda.html>. Also see an excellent bio in GDB.

APPENDIX 4: THE COW OF KILLER KAMMĀ

THE COW OF KILLER KAMMĀ AKA THE COURTESAN:

BL Volume 2, V.7 on CST DHP 66: The cow that killed Bāhiya Dārucīriya Thera, Pukkusāti Thera, Noble Suppabuddha, and Tambadāṭhika was the same one. In a former state of existence these four youths were sons of wealthy merchants, and the cow was a beautiful courtesan. One day they accompanied her to a pleasure garden, took their pleasure with her, and when the evening came, decided on the following course of action: “There is no one here except ourselves. We will take from this woman the thousand pieces of money we have given her, rob her of all the jewels she possesses, kill her, and go our way.” The courtesan heard what they said and thought to herself: “These shameless fellows have taken their pleasure with me and now wish to kill me. I will get even with them.” So as they were killing her, she made the following Earnest Wish: “May I become an ogress, and may I be able to kill them, even as they are now killing me.” As the fruit of this Earnest Wish, she killed them.

Note: Consider this: Bāhiya Thera was killed in Sāvatti by a cow with a young calf, while Pukkusāti Thera was killed in Rājagaha by a mad cow, Noble Suppabuddha was killed in Rājagaha by a cow with a young calf, and Tambadāṭhika was also killed in Rājagaha. So, to complete her wish and to kill those who had killed her, the Courtesan AKA Cow, likely with a young calf, traversed a distance of 540 KM one way between Sāvatti and Rājagaha, or over 1000 Km return! Oh, the craving for revenge!!

BĀHIYA DĀRUCĪRIYA THERA THE WANDERER:

DPPN: An Arahant. He was born in the family of a householder of Bāhiya (Apadāna says in Bhārukaccha) hence his name and engaged himself in trade, voyaging in a ship. Seven times he sailed down the Indus and across the sea and returned safely home. On the eighth occasion, while on his way to Suvannabhūmi, his ship was wrecked, and he floated ashore on a plank, reaching land near Suppāraka. Having lost all his clothes, he made himself a bark garment, and went about, bowl in hand, for alms in Suppāraka. Men, seeing his garment and struck with his demeanor, paid him great honor. Though they offered him costly robes and many other

luxuries, he refused them all and his fame increased. Because of his bark garment he was known as Dārucīriya. In due course he came himself to believe that he had attained Arahantship, but a devatā (a Suddhāvāsa-brahmā, who had been his fellow celibate in the time of Kassapa Buddha) reading his thoughts and wishing him well, pointed out to him his error and advised him to seek the Buddha at Sāvattthi. By the power of the devatā, Bāhiya reached Sāvattthi in one night, a distance of one hundred and twenty leagues, and was told that the Buddha was in the city begging alms. Bāhiya followed him there and begged to be taught something for his salvation. Twice he asked and twice the Buddha refused, saying that it was not the right time for teaching. However, Bāhiya insisted, saying that life was uncertain and that the Buddha or he might die. The Commentaries say that Bāhiya was excited by his meeting with the Buddha and that the Buddha wished to give him time to regain his calm, hence his refusal. The Buddha knew of his impending death and of his potential (upanissaya) for Arahantship. He was one in his final birth (pacchimabhavika).

The Buddha then taught him the proper method of regarding all sense experiences – namely, as experiences and no more. Even as he listened, Bāhiya became an Arahant and the Buddha left him. Shortly after, Bāhiya was gored to death by a cow with calf. Bāhiya met his death while searching for a robe in which to be ordained. The Buddha, seeing his body lying on the dung heap, asked the monks to remove it and to have it burnt, erecting a thūpa over the remains. In the assembly he declared Bāhiya to be foremost among those who instantly comprehended the Truth (khippābhiññānaṃ, NDB 1.216).

Bāhiya's resolve to attain to this eminence was made in the time of Padumuttara Buddha when he heard the Buddha declare a monk foremost in instantaneous comprehension. In the time of Kassapa Buddha, when the Buddha's teachings were fading from the minds of men, Bāhiya was one of seven monks who climbed a rock, determined not to leave it until they had attained their goal. Their leader became an Arahant and the second a Non-returner – passing into the Suddhāvāsa world; the rest were reborn in this age as Pukkusāti Thera (see below), Kumārakassapa Thera (THAG V201-202), Bāhiya Dārucīriya Thera, Dabba Mallaputta Thera (THAG V5, also see "Appendix 21: Dabba Mallaputta Thera"), and Sabhiya Thera (THAG V275-V278). Although Bāhiya had kept the precepts in previous births, he had never given a bowl or a robe to a monk. For this reason the Buddha did not, at the end of his discourse,

ordain him by the “Come bhikkhu” ordination (ehi bhikkhu pabbajā). The Buddha knew that Bāhiya had not sufficient merit to obtain divine robes. Some say that he was once a brigand and had shot a Pacceka Buddha with an arrow and had taken possession of the Pacceka Buddha’s begging bowl and robe.

PUKKUSĀTI THERA THE KING:

DPPN: A young monk whom the Buddha met at the house of Bhaggava, the potter, in Rājagaha. Pukkusāti was already occupying the guest room of the house, and the Buddha asked to be allowed to share it, to which Pukkusāti readily agreed. They sat together for sometime in silence, and then the Buddha taught the MLDB 140 Dhātuvibhaṅga (Exposition of the Elements) Sutta. Pukkusāti recognized the Buddha at the end of the discourse and begged his forgiveness for not having paid him due honor; he then begged to have the higher ordination (upasampadā) conferred on him. The Buddha consented and sent him to procure a begging bowl and a robe. On the way Pukkusāti was gored to death by a mad cow. When this was reported to the Buddha, he said that Pukkusāti was a Non-returner and had been born in the realms above, never more to return (also see CDB 1.50 Ghaṭṭikāra Sutta). In this context Pukkusāti is spoken of as a young man of a good family (kulaputta).

He had been the king of Takkaṣilā, contemporary of Bimbisāra and of about the same age. A friendly alliance was established between the two kings through the medium of merchants who travelled between the two countries for purposes of trade. In the course of time, although the two kings had never seen each other, there grew up between them a deep bond of affection. Pukkusāti once sent to Bimbisāra, as a gift, eight priceless garments in lacquered caskets. This gift was accepted at a special meeting of the whole court, and Bimbisāra having nothing of a material nature, which he considered precious enough to send to Pukkusāti, conceived the idea of acquainting Pukkusāti with the appearance in the world of the Three Jewels: the Buddha, Dhamma, and Saṅgha. He had inscribed on a golden plate, four cubits long and a span in breadth, descriptions of these Three Jewels and of various tenets of the Buddha’s teachings, such as the Four Foundations of Mindfulness, the Noble Eightfold Path, and the Thirty-seven factors of Enlightenment. This plate was placed in the innermost of several caskets of various precious substances, and was taken in procession on the back of the state elephant up to the frontier of Bimbisāra’s kingdom. Similar honors

were paid to it by the chiefs of other territories, through which lay the route to Takkasilā.

Pukkusāti was one of seven monks who, in the time of Kassapa Buddha, decided to abstain from eating until they should attain Arahantship. They lived on the top of a mountain. The senior monk attained Arahantship, the second became an Non-returner, but the remaining five died of starvation and were reborn in Tusita. In this age they became, respectively, Pukkusāti Thera, Kumārakassapa Thera (THAG V201-202), Bāhiya Dāruciriya Thera (see above), Dabba Mallaputta Thera (THAG V5, also see “Appendix 21: Dabba Mallaputta Thera”), and Sabhiya Thera (THAG V275-V278).

When Pukkusāti, in the solitude of his chamber, read the inscription on the plate, he was filled with boundless joy and decided to renounce the world. He cut off his hair, donned the yellow robes of a monk, and left the palace alone amid the lamentations of his subjects. He travelled the one hundred and ninety-two leagues to Sāvatti, passing the gates of Jetavana; but having understood from Bimbisāra’s letter that the Buddha was at Rājagaha, he omitted to enquire for him at Jetavana, and travelled on forty-five leagues more to Rājagaha, only to find that the Buddha was all the time in Sāvatti. As it was then evening, he took lodging in Bhaggava’s house. The Buddha, with his divine-eye, saw what was in store for Pukkusāti, and travelling on foot from Sāvatti, reached Bhaggava’s house at sundown, and, waiting his opportunity, engaged Pukkusāti in talk and taught him the MLDB 140 Dhātuvibhaṅga (Exposition of the Elements) Sutta, as related above. After his untimely death Pukkusāti was born in the Avihā world, where, together with six others, he became an Arahant at the moment of his birth (CDB 1.50 Ghaṭikāra Sutta).

NOBLE SUPPABUDDHA THE LEPER:

DPPN: A poor leper of Rājagaha, who, one day seated in the outer circle of people, heard the Buddha teach and became a Stream-winner. While waiting the departure of the crowd so that he could pay homage to the Buddha and express his gratitude, Sakka, desiring to test him, approached him and offered him untold wealth if he would repudiate the Buddha, his teachings, and the Order. However, although Sakka revealed his identity, Suppabuddha rebuked him for a fool and said he had no need of more wealth, because he already possessed the seven stores of noble wealth (ariya-dhana). Sakka reported this conversation to the Buddha, who said

that no power in the world would change Suppabuddha. Soon after, Suppabuddha visited the Buddha, and, having worshipped him, was on his way to the city when he was gored to death by a cow, the cow that also killed Pukkusāti, Bāhiya Dārucīriya, and Tambadāṭhika. The Udāna account does not include the interlude of Sakka.

In a previous birth, Suppabuddha had insulted the Pacceka Buddha Tagarasikhī by calling him a leper (kuṭṭhi) – because he wore a patched robe – and by spitting on him.

TAMBADĀṬHIKA THE EXECUTIONER:

DPPN: A public executioner of Rājagaha. He had copper-colored teeth and tawny skin, and his body was covered with scars. He wished to join a band of thieves, but, for some time, the ringleader refused to admit him on account of his inordinately cruel looks. In the end he was admitted; but when the thieves were captured and no one could be found willing to kill as many as five hundred of them, Tambadāṭhika agreed to do it for a reward, and slew all his colleagues. He was afterwards appointed public executioner and held the post for fifty-five years. When he became too old to behead a man with one blow, another was appointed in his place, and he was deprived of the four requisites to which he had, for so many years, been entitled – old clothes, milk porridge made with fresh ghee, jasmine flowers, and perfumes.

On the day on which he was deposed from office, he gave orders for milk porridge to be cooked, and having bathed and decked himself out, he was about to eat when Sāriputta, out of compassion for him, appeared at his door. Tambadāṭhika invited the elder in and entertained him hospitably. When Sāriputta began the words of thanksgiving, his host could not concentrate his thoughts, being worried by memories of his past wickedness. Sāriputta consoled him by representing to him that he had merely carried out the king's orders. At the end of the discourse, Tambadāṭhika developed the qualities necessary for becoming a Stream-winner. When Sāriputta left, Tambadāṭhika accompanied him on his way, but on the way back he was gored to death by a cow. The Buddha said he had been reborn in the Tusita world.

APPENDIX 5: VISĀKHĀ MIGĀRAMĀTĀ

DPPN: The chief female lay disciple of the Buddha and declared by him to be foremost among those who ministered to the Order (dāyikānaṃ aggā, NDB 1.259). Her father was Dhanañjaya, son of Meṇḍaka, and her mother Sumanadevī. She was born in the city of Bhaddiya in Aṅga. When she was seven years old, the Buddha visited Bhaddiya with a large company of monks, out of compassion for the brahmin Sela and others. Meṇḍaka gave Visākhā five hundred companions, five hundred slaves, and five hundred chariots, that she might visit the Buddha. She stopped the chariots some distance away and approached the Buddha on foot. He taught her and she became a Stream-winner. For the next fortnight Meṇḍaka invited the Buddha and his monks daily to his house, where he fed them.

Later, when, at Pasenadi's request, Bimbisāra sent Dhanañjaya to live in Kosala, Visākhā accompanied her parents and lived in Sāketa. The messengers, sent by Migāra of Sāvatti to find a suitable bride for his son Puṇṇavaḍḍhana, saw Visākhā on her way to the lake to bathe on a feast day. At that moment there was a great shower. Visākhā's companions ran for shelter, but Visākhā herself, walking at her usual pace, came to the place where the messengers, already greatly impressed, were awaiting her. When they asked her why she did not run to seek shelter and so preserve her clothes, she answered that she had plenty of clothes in the house, but that if she ran she might damage a limb which would be a great loss. "Unmarried girls," she said, "are like goods awaiting sale, they must not be disfigured." The messengers offered her a bouquet of flowers (mālāgulaṃ), which she accepted as a proposal of marriage, and then went on to her father's house. The messengers followed and laid Puṇṇavaḍḍhana's suit before Dhanañjaya. The proposal was accepted and confirmed by an exchange of letters.

When Pasenadi heard of it, he offered to accompany Puṇṇavaḍḍhana to Sāketa, as a mark of signal favor. Dhanañjaya welcomed the king and his retinue, Migāra, Puṇṇavaḍḍhana and their followers, with all honor, attending personally to all the details of hospitality. He persuaded the king to stay with him during the rains, providing all that was necessary.

Five hundred goldsmiths were engaged to make the

Mahālatāpasādhana ornament, for the bride; three months passed, but it was still unfinished. The supply of firewood ran out, and orders were given that the wood of dilapidated houses should be used. This wood lasted for a fortnight, and then the storehouses containing cloths were opened, the cloths soaked in oil and used for cooking the food. The ornament was finished in four months.

Dhanañjaya gave his daughter, as dowry, five hundred carts full of money, five hundred with vessels of gold, five hundred each of silver, copper, various silks, ghee, rice husked and winnowed; also ploughs, ploughshares, and other farm implements, five hundred carts with three slave-women in each, everything being provided for them. The cattle given by him filled an enclosure three quarters of a league in length and eight rods across, standing shoulder to shoulder, and in addition to these, sixty thousand bulls and sixty thousand milk cows escaped from their stalls and joined the herd already gifted to her. Visākhā's relations continued to send her costly gifts even after her marriage. When the time came for Visākhā to leave, Dhanañjaya gave her ten admonitions, which Migāra overheard from the next room. These admonitions were: Not to give fire from the house outside; not to take into the house fire from without; to give only to those who give in return: not to give to those who do not give in return; to give to him that gives and to him that gives not; to sit, eat and sleep happily; to tend the fire and to honor household deities.

On the following day Dhanañjaya appointed eight householders to be sponsors to his daughter and to enquire into any charges which might be brought against her. When she left, Dhanañjaya allowed any inhabitants of his fourteen tributary villages to accompany her if they so wished. As a result the villages were left empty; but Migāra, fearing that he should have to feed them, drove most of them back. Visākhā entered Sāvatti standing in her chariot, so that all might see her glory. The citizens showered gifts on her, but these she distributed among the people.

Migāra was a follower of the Nigaṇṭhā, and, soon after Visākhā's arrival in his house, he sent for them and told her to minister to them. However, Visākhā, repulsed by their nudity, refused to pay them homage. The Nigaṇṭhā urged that she should be sent away, but Migāra bided his time. One day, as Migāra was eating, while Visākhā stood fanning him, a monk was seen standing outside his house. Visākhā stood aside, that Migāra might see him, but as

Migāra continued to eat without noticing the monk, she said to the latter, “Pass on, Sir, my father-in-law eats stale fare.” Migāra was angry and threatened to send her away, but, at her request, the matter was referred to her sponsors. They enquired into the several charges brought against her and adjudged her not guilty. Visākhā then gave orders that preparations should be made for her return to her parents. However, Migāra begged her forgiveness, which she granted, on condition that he would invite to the house the Buddha and his monks. This he did, but, owing to the influence of the Nigaṇṭhā, he left Visākhā to entertain them, and only consented to hear the Buddha’s discourse at the end of the meal from behind a curtain. At the conclusion of this discourse, however, he became a Stream-winner. His gratitude towards Visākhā was boundless; henceforth she was to be considered as his mother and to receive all the honou due to a mother; from this time onwards she was called Migāramātā.

Migāra got made for her everyday use an ornament called ghanamaṭṭhaka, at a cost of one hundred thousand. On the day of the presentation of this ornament, Migāra held for her a special festival in her honor, and she was made to bathe in sixteen pots of perfumed water.

Visākhā had ten sons and ten daughters, each of whom had a similar number of children, and so on down to the fourth generation. Before her death, at the age of one hundred and twenty, she had eighty-four thousand and twenty direct lineal descendants, all living. She herself kept, all her life, the appearance of a girl of sixteen. She had the strength of five elephants, and it is said that once she took the trunk of an elephant, which was sent to test her, between her two fingers and forced him back on his haunches. Visākhā owned such a great reputation for bringing good fortune that the people of Sāvatti always invited her to their houses on festivals and holidays.

Visākhā fed five hundred monks daily at her house. In the afternoon she visited the Buddha, and, after listening to his discourse, would go round the monastery inquiring into the needs of the monks and nuns. In these rounds she was sometimes accompanied by Suppiyā. Visākhā begged for, and was granted, eight boons by the Buddha: that as long as she lived she be allowed to give robes to the members of the Order for the rainy season; food for monks coming into Sāvatti; food for those going out; food for the sick; food for those

who wait on the sick; medicine for the sick; a constant supply of rice gruel for any needing it; and bathing robes for the nuns.

With the construction of the Migārāmatupāsāda in the Pubbārāma Visākhā's ambitions were fulfilled, and it is said that when the monastery was completed and the festival of opening in progress, as the evening drew on she walked round the monastery accompanied by her children, her grandchildren and her great grandchildren, and in five stanzas sang her joy, saying, "Now is entirely fulfilled the prayer which I prayed in times of yore." The monks heard her sing and told the Buddha; he related to them how, in the time of Padumuttara Buddha, Visākhā had been the friend of the principal women benefactors of that Buddha. In the time of Kassapa Buddha she was Saṅghadāsī, youngest of the seven daughters of Kiki, and for long after her marriage she gave alms and performed other good works with her sisters (see "Appendix 13: Seven Daughters of King Kiki" in THIG).

According to the Vihāravimānavatthu, Visākhā was born, after death, among the Nimmānaratī-devā as the consort of the deva king Sunimmita.

Buddhaghosa says that Visākhā, like Sakka and Anāthapiṇḍika, will enjoy one hundred and thirty-one world-cycles of happiness in the Brahma-worlds before she finally attains parinibbāna.

Among Visākhā's relations are also mentioned, in addition to her two sons Migajāla and Migāra, a sister Sujātā, who became Anāthapiṇḍika's daughter-in-law; a grandson, Sālha; a granddaughter, Dattā, who died; and Uggaha, called Meṇḍakanattā. Mention is also made of a grandson of hers on whose behalf she interceded with the Buddha when the monks refused to ordain him during the rainy season.

The books contain numerous suttas taught by the Buddha to Visākhā during her frequent visits to him, chief among such suttas being the famous discourse on the keeping of the uposatha (NDB 8.43 Visākhā (1) Sutta), the discourse of the eight qualities that win for women power in this world and power and happiness in the next (NDB 8.49 The Present World (1) Sutta), and eight qualities that win for a woman birth among the Manāpakāyikā devā (NDB 8.47 Visākhā (2) Sutta).

APPENDIX 6: BHADDIYA KĀḲIGODHĀPUTTA THERA

DPPN: Bhaddiya Thera, also called KāḲigodhāputta or KāḲigodhāya putto, was designated as chief among monks of aristocratic birth (uccakulikānaṃ, NDB 1.193). He belonged to a family of the Sakyan rājas of Kapilavatthu. When Bhaddiya was ruling his Sakyan principality he had as general Soṇa Poṭṭiyaputta Thera (THAG V193-V194), who later joined the Order.

Anuruddha was Bhaddiya's great friend, and when Anuruddha wished to renounce the world, his mother agreed only on condition that Bhaddiya should accompany him, hoping, in this way, to hold him back. However, Anuruddha overcame all Bhaddiya's objections and persuaded him to renounce the household life within a week. In the second year of Lord Buddha's ministry, Ānanda (THAG V1017-V1053), Anuruddha (THAG V892-V919), Bhaddiya KāḲigodhāputta (THAG V842-V865), Bhagu (THAG V271-V274), Kimbila (THAG V118), Devadatta, and their barber Upāli (THAG V249-V251) went forth, and were ordained by Lord Buddha himself in the Anupiya Mango Grove. It is said that Bhaddiya attained Araḡantship in the first rainy season after his ordination.

Dwelling in the bliss of Nibbāna, under a tree in a lonely spot, Bhaddiya used to exclaim, "Aho sukhaṃ, aho sukhaṃ". When this was reported to the Buddha, he questioned Bhaddiya, who answered that when he was ruling his principality he was well protected, yet was ever fearful and nervous, whereas now, having renounced all, he was free from all fear. This incident was the occasion for the teaching of the Sukhavihāri Jātaka (CST Jātakapāḷi-10).

Bhaddiya was the son of KāḲigodhā, the senior Sakyan lady of her time. For five hundred births Bhaddiya had been king, hence his eminence in this life, though there were others more aristocratic. His resolve to gain this distinction was formed in the time of Padumuttara Buddha, when he was born in a very rich family and did various good deeds towards that end. In the interval between Kassapa Buddha and Gotama Buddha, he was a householder of Bārāṇasī and, discovering that Pacceka Buddhas took their meals on the banks of the Gaṅgā, placed seven stone planks for them to sit on.

Note: I have edited and rearranged information above.

APPENDIX 7: NANDA THERA

DPPN: Nanda Thera (THAG V157-V158) was son of Suddhodana and Mahāpajāpatī, and therefore half-brother of the Buddha. He was only a few days younger than the Bodhisatta, and when the Bodhisatta's mother died, Pajāpatī gave her own child to nurses and suckled the Buddha herself.

On the third day of the Buddha's visit to Kapilavatthu, after the Enlightenment, the Buddha went to Nanda's house, where festivities were in progress in honor of Nanda's coronation and marriage to Janapadakalyāṇī Nandā. The Buddha wished Nanda good fortune and handed him his bowl to be taken to the vihāra. Nanda, thereupon, accompanied the Buddha out of the palace. Janapadakalyāṇī, seeing him go, asked him to return quickly. Once inside the vihāra, however, the Buddha asked Nanda to become a monk, and he, unable to refuse the request, agreed with reluctance. However, as the days passed he was tormented with thoughts of his beloved, and became very downcast and despondent, and his health suffered. The Buddha suggested that they should visit the Himavā. On the way there, he showed Nanda the charred remains of a female monkey and asked him whether Janapadakalyāṇī were more beautiful than that. The answer was in the affirmative. The Buddha then took him to Tāvatiṃsa where Sakka, with his most beautiful nymphs, waited on them. In answer to a question by the Buddha, Nanda admitted that these nymphs were far more attractive than Janapadakalyāṇī, and the Buddha promised him one as wife if he would live the monastic life. Nanda was all eagerness and readily agreed. On their return to Jetavana the Buddha related this story to the eighty chief disciples, and when they questioned Nanda, he felt greatly ashamed of his lustfulness. Summoning all his courage, he strove hard and, in no long time, attained Arahantship. He thereupon came to the Buddha and absolved him from his promise.

When the Buddha was told of Nanda's Arahantship by a devata, he related the Saṅgāmāvacara Jātaka (CST Jātakapāli-182) to show how, in the past, too, Nanda had been quick to follow advice. He also related the story of Kappata and his donkey to show that it was not the first time that Nanda had been won to obedience by the lure of the female sex. The male donkey in the story was Nanda and the female donkey Janapadakalyāṇī.

Nanda is identified with the sub king (uparājā) in the Kurudhamma Jātaka (CST Jātakapāli-276).

Later, on seeing how eminently Nanda was trained in self-control, the Buddha declared him chief among his disciples in that respect (indriyesu guttadvārāṇaṃ, NDB 1.230). Nanda had aspired to this eminence in the time of Padumuttara Buddha. In the time of Atthadassī Buddha he was a turtle in the river Vinatā, and, seeing the Buddha on the bank waiting to cross, he took him over to the other side on his back.

He is said to have been called Nanda because his birth brought joy to his kinsmen. The Apadāna says he was of golden hue, as reward for a gift of a costly robe given by him to Padumuttara. One hundred thousand world-cycles ago he became king four times under the name of Cela. Sixty thousand world-cycles ago he was again king in four births, under the name of Upacela. Later, five thousand world-cycles ago, he was four times Cakkavatti, and his name then, too, was Cela.

Nanda was very handsome, and was only four inches shorter than the Buddha. He once wore a robe made according to the dimensions of the Buddha's robe. Discovering this, the Buddha chided him for his presumption. Perhaps this is another version of the story found at CDB 21.8 Nanda Sutta. There, Nanda is said to have donned a robe that was pressed on both sides, painted his face, and gone to see the Buddha, carrying a bright bowl. The Buddha chided him, and Nanda thereupon became a forest-dweller and a rag-robe-wearer. Buddhaghosa says that Nanda dressed himself up in order to evoke some comment from the Buddha – either approval, so that he might dress thus for the remainder of his life, or censure, in which case he would put on rag-robos and dwell in the forest.

The Aṅguttaranikāya (NDB 8.9 Nanda Sutta) contains a discourse in which the Buddha discusses Nanda's claim to have achieved self-control in all things. He is probably to be identified with Taraṇiya Thera of the Apadāna.

JANAPADAKALYĀNĪ-NANDĀ

DPPN: One of three by the name of Nandā who became Bhikkhūnī – the others being Nandā, sister of Nanda Thera and Abhirūpa-Nandā. Because of her very great beauty she earned the sobriquet of Janapadakalyānī. The Udāna Commentary gives details of her beauty, which justified her title.

Janapadakalyāṇī was engaged to be married to Nanda, but on the day fixed for the marriage the Buddha induced Nanda to join the Order, in spite of Nanda's wishes, and in due course he became an Arahant. Later, when women were admitted to the Order, Janapadakalyāṇī, feeling she had nothing to look forward to, became a Bhikkhūṇī under Mahāpajāpati. For a long time she would not visit the Buddha, having heard that he spoke disparagingly of physical beauty, but one day, inspired by curiosity, she accompanied her colleagues to hear the Buddha teach. He, being aware of her thoughts, created the form of a most beautiful maiden who stood fanning him. As Janapadakalyāṇī sat gazing at her, enraptured by her beauty, she saw her gradually reach extreme old age, passing through all the stages, until at last she saw her die, leaving her body to decompose and become a mass of filth. At the critical moment, the Buddha uttered the appropriate words and Janapadakalyāṇī became a Stream-winner (sotāpanna). The Buddha then taught the Vijaya Sutta and she became an Arahant.

She seems to have been known also as Rūpanandā, but see Rūpanandā; perhaps here we have a confusion of legends. In the northern books she is called Bhadrā.

In one of her previous lives, Janapadakalyāṇī was born as a she-mule; she sorely tempted Nanda, who was then a mule belonging to a merchant named Kappata.

Sundarī-Nandā also seems to have been called Janapadakalyāṇī.

APPENDIX 8: YASOJA THERA

DPPN: Yasoja Thera AKA Yasojoti Thera was born outside the gates of Sāvattthi in a fishing village, where his father was the headman of five hundred families. When he came of age, he was fishing one day in the Aciravatī, and, casting his net, caught a large golden color fish. Yasoja and his companions took the fish to Pasenadi who sent them to the Buddha. The Buddha told them that the fish had been a wicked monk in the time of Kassapa Buddha, and had since suffered in purgatory, where his mother and sisters still were. He then taught them the Kapila Sutta, and Yasoja and his companions, greatly moved, renounced the world.

The Udāna mentions (UD 23 Yasoja Sutta) how, later, Yasoja and five hundred of his companions went to see the Buddha at Jetavana. There they stood talking to the monks who lived there and made a great uproar. The Buddha, sending Ānanda ([THAG V1017-V1053](#)) to fetch them, asked them to remove themselves from his presence, as they were behaving like fishermen. Taking his admonition to heart, they returned to the banks of the Vaggumudā in the Vajji country, and there they determined to lead such lives as would commend them to the Buddha. During the rainy season, they all put forth effort and attained Arahantship. Sometime after, the Buddha visited Vesālī during a journey and asked Ānanda to send for Yasoja and his friends as he desired to see them. Ānanda sent a message. When the monks arrived, they found the Buddha in meditation, and they, too, seated themselves and entered into concentration (samādhi), remaining thus throughout the night. Ānanda could not understand why the Buddha, having sent for Yasoja and his companions, should have absorbed into samādhi without greeting them, and three times during the night he tried to remind the Buddha of their arrival; but the Buddha ignored his warnings and in the morning explained to him that it was more joy for them all to live in the bliss of concentration (samādhi) than to indulge in mere conversation. It is said that the Buddha spent the night in samādhi in order to show Yasoja and his companions that he regarded them as equals.

In the time of Vipassī Buddha Yasoja belonged to a family of park-keepers (ārāmagopakā), and one day seeing the Buddha travel through the air, he gave him a labuja fruit. In the time of Kassapa Buddha, Yasoja was the leader of a band of five hundred robbers.

They were pursued by the villagers and fled into the forest for safety. There they saw a monk sitting on a stone and asked him for protection. He advised them to take the five precepts, and when they had done so, he exhorted them never to violate these precepts even if keeping them meant the loss of their lives. Soon after, they were captured and killed. However, remembering the monk's admonition at the moment of death, they harbored no hatred against anyone, and after death were reborn in the deva world.

The Vinaya relates how once, when Yasoja was ill, drugs were brought for his use, but as the Buddha had forbidden the use of a special place for storing such things (*kappiyabhūmi*) they were left out of doors and were partly eaten by vermin, the remainder being carried away by robbers. When the matter was reported to the Buddha, he allowed the use of a duly chosen store-room (*kappiyabhūmi*). The verses ascribed to Yasoja in the *Theragāthā* (V234-V235) are, in the *Apadāna*, found in two places: one under *Labujadāyaka* and the other, with slight variations, under *Labujaphaladāyaka*.

APPENDIX 9: PILINDAVACCHA THERA

DPPN: Also known as Pilindavaccha, Piliṇḍavaccha, Piliṇḍivaccha, Piḷindavaccha, or Piliṇḍiyavaccha Thera, he was a brahmin of Sāvatti, born before the Buddha's Enlightenment. Piliṇḍa was his personal name, Vaccha being that of his family. He became a recluse and learnt the Cūḷa Gandhāra charm (vijjā), but, when the Buddha appeared, the charm refused to work. Having heard that the Mahā Gandhāra charm prevented the working of the Cūḷa Gandhāra charm, and having concluded that the Buddha knew the former, he entered the Order at the Buddha's suggestion, in order to acquire it. The Buddha gave him exercises in meditation, and he became an Arahanṭ.

Certain devas who had been born in the deva world as a result of Piliṇḍa's guidance in a former birth, out of gratitude, waited on him morning and evening. He thus became famous as being dear to the devas, and was declared by the Buddha to be chief among such monks (NDB 1.215).

In the time of Padumuttara Buddha, he was a rich householder of Haṃsavatī and wished to become a monk beloved of the devas. In the time of Sumedhā Buddha he was born in the world of men and paid great honor to the Buddha's thūpa. In a later existence he was a Cakkavatti, named Varuṇa, and established his subjects in righteousness, so that after death they were born in heaven.

Piliṇḍa had a habit of addressing everyone as "outcaste" (vasala). When this was reported to the Buddha he explained that this was because Piliṇḍa had, for one hundred lives, been born among Vasalavādī-Brahmins. One day, on entering Rājagaha, Piliṇḍa met a man carrying a bowl of long pepper (pipphalī). "What's in your bowl, vasala?" he asked, and the man, in anger, said, "The dung of mice". "So be it," said Piliṇḍa, and the pepper turned into dung. The man was horrified, and, seeking Piliṇḍa, persuaded him to right the matter.

The Vinaya Piṭaka mentions that on several different occasions Piliṇḍa suffered from various ailments and the Buddha had to give permission for the provision of suitable remedies. Once Bimbisāra found Piliṇḍa clearing a cave in order to provide a cell for himself. The king promised to build a monastery for him if he could obtain

the Buddha's sanction. The permission was obtained and was reported to the king, but he forgot the matter until one hundred days later. On remembering, he made ample amends, gave Piliṇḍa five hundred attendants to look after the monastery, and granted for their maintenance a village, which came to be called Arāmikagāma or Piliṇḍagāma. One day, while in the village for alms, Piliṇḍa went into a house where a girl was weeping because the day was a feast day and she had no ornament to wear, her parents being too poor to afford any. Piliṇḍa gave her a roll of grass to put round her head and it turned instantly into solid gold. The king's officers, hearing of this wreath, suspected the family of theft and cast them into prison. The next day Piliṇḍa, discovering what had happened, visited the king and convinced him of his psychic powers by turning the whole palace into gold. The family was released, and the king and his courtiers gave to Piliṇḍa large quantities of the five medicaments, all of which Piliṇḍa distributed among those who wished for them.

Another story is related of Piliṇḍa's psychic powers. Once a family of Bārāṇasi, which was wont to minister to Piliṇḍa, was attacked by robbers and two girls were kidnapped. Piliṇḍa, by his psychic power caused them to be brought back, and the monks complained of this to the Buddha, but the Buddha held that no wrong had been done.

The Apadāna has two sets of verses ascribed to Piliṇḍa, the second very much longer than the first, thus supporting the view mentioned earlier, that there were two Therā named Piliṇḍavaccha. In any event, there has evidently been a confusion of legends, and it is no longer possible to separate them. It is the first set of Apadāna verses which is quoted in the Theragāthā Commentary. In the second set we are told that in the time of Padumuttara Buddha, Piliṇḍa was a very wealthy gatekeeper (dovārika). He took many precious gifts to Ānanda, Padumuttara's father, and won from him a boon. He asked, as his boon, that he should be allowed to entertain the Buddha. The king refused to grant this, but the gatekeeper appealed to the judges and they gave the verdict in his favor. Thereupon he held a great almsgiving of unparalleled splendor for seven days and gave away all manner of gifts. As a result he was born one thousand times as king of the devas and one thousand times also as king of men. In his last birth he suffered from neither heat nor cold, dust did not adhere to his body, and the rain did not wet him.

APPENDIX 10: PIṄḌOLABHĀRADVĀJA THERA

DPPN: Piṇḍola Bhāradvāja Thera was the son of the chaplain of King Udena of Kosambī. He belonged to the Bhāradvāja-gotta. He learnt the Vedas and became a successful teacher, but, finding his work distasteful, he went to Rājagaha. There he saw the gifts and favors bestowed on the Buddha's disciples and joined the Order. He was very greedy, and went about with a large bowl made of dried gourd, which he kept under his bed at night and which made a scraping sound when touched; but the Buddha refused to allow him a bag for it until it should be worn down by constant contact. Later he followed the Buddha's advice, conquered his intemperance in diet, and became an Arahant. He then announced before the Buddha his readiness to answer the questions of any doubting monks, thus uttering his "lion's roar". The Buddha declared him chief of the "lion roarers" (NDB 1.195). UD 36 Piṇḍola Sutta contains the praise uttered by him of the Buddha, because of his perfected self-mastery.

Piṇḍola was in the habit of taking his siesta in Udena's park at Kosambī. He had been king in a former birth and had spent many days in that park. One day Udena's women, who had come to the park with him, left him asleep and crowded round Piṇḍola to hear him teach. Udena, noticing their absence, went in search of them, and, in his anger, ordered a nest of red ants to be put on Piṇḍola's body. However, Piṇḍola vanished and returned to Sāvatti, where the Buddha related the Mātanga Jātaka (CST Jātakapāṭi-497) and also the Guhatthaka Sutta (Sn-B V772-V779). In CDB 35.127 we find Udena consulting him at the same spot and following his advice regarding the control of the senses. In CDB 48.49 he declares Arahantship.

In the Vinaya we find the Buddha rebuking Piṇḍola for performing a cheap miracle. The treasurer of Rājagaha had placed a sandal-wood bowl on a high pole and challenged any holy person to bring it down. Piṇḍola heard of this and, at Moggallāna's suggestion, rose in the air by magic power and brought it down. The Buddha blamed him for using his great gifts for an unworthy end. The bowl was given to the monks to be ground into sandal-wood paste.

In the time of Padumuttara Buddha, Piṇḍola had been a lion in Himavā. The Buddha visited the lion in his cave, who waited on him for seven days, paying him great honor. Later, the lion died

and was reborn in Haṃsavatī, where he heard the Buddha teach and declare one of his disciples chief of the “lion roarers”. Eight world-cycles ago he was a king named Paduma. The last seems to identify him with Piyālaphaladāyaka of the Apadāna.

The two verses contained in Theragāthā (V123-V124) were uttered by him to a former friend, to convince him that he was no longer greedy and self-seeking. The MilindapañhapāḲi contains two other verses not traced elsewhere.

Dhammapāla says that Piṇḍola was so called because he entered the Order from love of food (piṇḍaṃ ulamāno pariyesamāno pabbajito ti, Piṇḍolo).

APPENDIX 11: UPASENA VAṄGANTAPUTTA THERA

DPPN: Upasena Vaṅgantaputta Thera was born in Nālaka as the son of Rūpasārī, the brahmini, his father being Vaṅganta. He was the younger brother of Sāriputta (THAG V981-V1016). When he came of age, he learnt the three Vedas, and, having heard the Buddha teach, entered the Order. When his ordination was but one year old, he ordained another bhikkhu, to increase the number of holy ones, and went with him to wait upon the Buddha. The Buddha roundly rebuked him for this hasty procedure and Upasena, wishing to earn the Master's praise on account of the very cause of this rebuke, practiced insight and became an Arahant. Thereafter he adopted various ascetic practices (dhutaṅga) and persuaded others to do likewise. In a short time he had a large retinue, each member of which was charming in his way, and the Buddha declared Upasena to be the best of those who were altogether charming (samantapāsādikānaṃ, NDB 1.213). Buddhaghosa says that Upasena was famed as a very clever teacher (pathavighutthadhammakathika), and many joined him because of his eloquence.

He visited the Buddha when the Buddha had enjoined on himself a period of solitude for a fortnight; the monks had agreed that anyone who went to see the Buddha would be guilty of an offence to be confessed (pācittiya), but the Buddha, desiring to talk to him, asked one of Upasena's followers if he liked rag-robles. "No, Sir, but I wear them out of regard for my teacher," was the reply.

In the Theragāthā are found several verses (V577-V586) ascribed to Upasena as having been spoken by him in answer to a question by his co-residents (saddhivihārika), regarding what was to be done during the dissensions of the Kosambī monks. The Milindapañhapāḷi contains several other verses attributed to Upasena similar in their trend of ideas and admonitions. The Udāna states that once when he was taking his siesta he reviewed the happiness he enjoyed and the glories of the life he led under the guidance of the Buddha. The Buddha, noticing this, proclaimed his approval (UD 39 Upasena Sutta).

One day, while Upasena was sitting after his meal in the shadow of the Sappasoṇḍika-pabbhāra, fanned by the gentle breeze, mending his outer robe, two young snakes were sporting in the tendrils overhanging the cave. One fell on his shoulder and bit him, and the

venom spread rapidly throughout his body; he called to Sāriputta and other monks who were near, and requested that he might be taken outside on a couch, there to die. This was done, and his body “was scattered there and then like a handful of chaff” (CDB 35.69 Upasena Sutta).

Upasena had been, in Padumuttara Buddha’s day, a householder of Haṃsavatī. One day he heard the Buddha declare one of his monks to be the best of those who were altogether charming, and wished for a similar declaration regarding himself by some future Buddha. Towards this end he did many deeds of piety. The Apadāna mentions that he gave a meal to Padumuttara and eight monks, and at the meal placed over the Buddha’s head a parasol made of kaṇikāra-flowers. As a result, he was thirty times king of the devas and twenty-one times Cakkavatti.

Upasena is given, together with Yasa Kākaṇḍakaputta, as an example of one who observed the Vinaya precepts thoroughly, without imposing any new rules or agreements. See also CST Jātakapāḷi-200 Vaka Jātaka.

APPENDIX 12:

QUEEN MALLIKĀ AND KING PASENADI KOSALA

QUEEN MALLIKĀ:

DPPN: Chief queen of Pasenadi, king of Kosala. She was the daughter of the chief garland maker of Kosala, and was very good and beautiful. When she was sixteen she was, one day, on her way to the garden with some companions, carrying with her three portions of sour gruel in a basket. Meeting the Buddha, she offered them to him and worshipped him. The Buddha, seeing her wrapt in joy, smiled, and, in answer to Ānanda's question, said she would be chief queen of Kosala that very day. It was to explain Mallikā's good fortune that the Kummāsapiṇḍi Jātaka (CST Jātakapāḷi-415) was taught.

It happened that Pasenadi, having suffered defeat at the hands of Ajātasattu that very day, was passing by and entered the flower garden, attracted by Mallikā's voice. Mallikā, seeing him coming, and noting his weariness, seized his horse's bridle. The king, discovering that she was unmarried, dismounted, and, having rested awhile, his head on her lap, entered the town with her and took her to her own house. In the evening he sent a chariot for her, and with great honor and pomp brought her from her own home, set her on a heap of jewels and anointed her chief queen. From that day onward she was the beloved and devoted wife of the king and an undeviating follower of the Buddha. The king found her sagacious and practical minded and consulted her and accepted her advice when in difficulty – e.g., in the Asadisa-dāna, wherein he wished to excel his subjects, and again when he was troubled by evil dreams as narrated in the Mahāsupina Jātaka (CST Jātakapāḷi-77). Dhammapada Commentary says that Mallikā called the king a simpleton for putting his faith in brahmins and took him to the Buddha, and while the king sat trembling, asked the questions for him and had them explained.

The Jātaka states how Mallikā saved many innocent lives from being sacrificed, and the Buddha declared that in a past life too, as Dinnā, she had saved the lives of a large number of people by her wisdom.

Both Mallikā and Pasenadi's other queen, Vāsabhakhattiyā, desired to learn the Dhamma, and, at their request conveyed through Pasenadi, the Buddha asked Ānanda to visit the palace regularly

and teach them the Doctrine. Ānanda found in Mallikā an apt and ready pupil, conscientious in her work; Vāsabhakhattiyā was not so devoted to her duties.

Mallikā's knowledge of the Dhamma made her wiser than Pasenadi would have desired, and he once, in a moment of great affection, asked if anyone were dearer to her than her own "self." "No, Sire," was the answer; the king was evidently greatly disappointed, for he sought the Buddha, who explained to him that Mallikā, in making that answer, had uttered a great truth (Note: Reading the suttā, it doesn't appear that Pasenadi was greatly or even mildly disappointed, he himself gave the same answer to a similar question from her). Mallikā, though an exemplary wife, was not without lapses. Reference is made to the quarrels she had with her husband, once, at least, on the question of conjugal rights, as a result of which they both sulked and had to be reconciled by the Buddha. In these quarrels the king was probably more to blame than Mallikā; it is said that until reconciled by the Buddha he ignored her very existence, saying that prosperity had turned her head.

The Dhammapada Commentary relates a story about her misbehavior with a dog in the bath house. Pasenadi was a witness of this scene, but she was able to convince him that it was the fault of the lighting of the bath house. Nevertheless, it is said that at the moment of her death she recollected this misdeed, and, as a result, was reborn in Avīci. The king was overcome by grief at Mallikā's death, and, after the funeral rites, went to the Buddha to ask where she had been reborn. The Buddha, not wishing him to know, caused the king to forget the question, every time he came to the vihāra, for a whole week, until Mallikā's suffering in Avīci was over; then he allowed the question to be asked, and he was able to assure Pasenadi that she had been reborn in Tusita and to console him in his grief. It is said (NDB 5.49 Kosala Sutta) that Pasenadi was on a visit to the Buddha when a man came with the whispered message that the queen was dead. It was a terrible shock, "his shoulders drooped, his mouth fell, and he sat brooding, unable to speak."

Mallikā had a daughter by Pasenadi; no mention is made of a son. Probably Vajirakumārī, who is spoken of as the king's only daughter. He is said to have been disappointed on hearing that the child was a girl; but the Buddha assured him that women were sometimes wiser than men [CDB 3.16 Mallikā (Daughter) Sutta].

Mallikā is mentioned (see “Appendix 14: Seven People With Merits” in THIG) as one of seven persons whose acts of devotion bore fruit in this life and whose fame reached even to the gods. Only one instance is on record of Mallikā asking a question of the Buddha. She wished to know why some women are plain, others beautiful, some rich, and others poor. And the Buddha explained to her the reasons for these discrepancies (NDB 4.197 Mallikādevī Sutta).

In the Piyajātika Sutta (MLDB 87) Pasenadi is said to have taunted her because “her recluse Gotama” had said that dear ones bring sorrow and tribulation. “If the Lord says so, it must be so,” she replies; but secretly sends Nāḷijaṅgha to find out from the Buddha himself if he had said so and why. Having learnt the facts, she faces Pasenadi again, and convinced him too that the Buddha is right.

Mallikā had a garden, called the Mallikārāma, in which was a Hall among the Deispyros trees (tindukācīra) set apart for religious discussions between members of various sects (samayappavādaka).

Mallikā is identified with Sujātā of the Sujāta Jātaka (CST Jātakapāḷi-306), the Kinnarī in the Bhallātiya Jātaka (CST Jātakapāḷi-504), and Sambulā in the Sambulā Jātaka (CST Jātakapāḷi-519). In all three births Pasenadi was her husband. Mallikā is included in a list of eminent female lay disciples (upāsikā, NDB 8.104).

KING PASENADI:

DPPN: King of Kosala and contemporary of the Buddha. He was the son of Mahā Kosala, and was educated at Takkasilā where, among his companions, were the Licchavi Mahāli and the Malla prince Bandhula. On his return home his father was so pleased with his proficiency in the various arts that he forthwith made him king. As ruler, Pasenadi gave himself wholeheartedly to his administrative duties and valued the companionship of wise and good men. Quite early in the Buddha’s ministry, Pasenadi became his follower and close friend, and his devotion to the Buddha lasted until his death.

However, Pasenadi’s conversion did not prevent him from extending his favor, with true Indian tolerance, to the members of other religious orders. Mention is even made of a great animal sacrifice that he once prepared, but which he abandoned on the advice of the Buddha, whom he sought at Mallikā’s suggestion. He frequently visited the Buddha and discussed various matters with him. The whole of the Third Saṃyutta (CDB 3 Kosala Saṃyutta), consisting of twenty-five

anecdotes, each with a moral bias, is devoted to him. The topics discussed are many and varied. The Buddha and Pasenadi were equals in age, and their talks were, therefore, intimate and frank. On one occasion we find the Buddha telling him to eat less and teaching his nephew Sudassana (or Uttara) a verse on the advantages of moderation, to be repeated to the king whenever he sat down to a meal. This advice was followed and the king became slim.

Pasenadi's chief consort was Mallikā, who predeceased him. He had other wives, one of them being the sister of Bimbisāra, and another Ubbiri (THIG V51-V53). The Kaṇṇakatthala Sutta (MLDB 90) mentions two others who were sisters: Somā and Sakulā.

It is stated that Pasenadi wished to associate himself with the Buddha's family so that their relationship might be even closer. For seven days he had given alms to the Buddha and one thousand monks, and on the seventh day he asked the Buddha to take his meals regularly at the palace with five hundred monks; but the Buddha refused the request and appointed Ānanda to take his place. Ānanda came daily with five hundred others, but the king was too busy to look after them, and the monks, feeling neglected, failed to come any more, only Ānanda keeping to his undertaking. When the king became aware of this he was greatly upset, and determined to win the confidence of the monks by marrying a kinswoman of the Buddha. He therefore sent messages to the Sakyan chiefs, who were his vassals, asking for the hand of one of their daughters. The Sākya discussed the proposition in their Mote-Hall, and held it beneath the dignity of their clan to accede to it. However, unwilling to incur the wrath of their overlord, they sent him Vāsabhakhattiyā, the daughter of Mahānāma and of a slave woman, Nāgamuṇḍā. By her, Pasenadi had a son Viḍūḍabha. When the latter visited Kapilavatthu, he heard by chance of the fraud that had been practiced on his father and vowed vengeance. When he came to the throne, he invaded the Sakyan territory and killed a large number of the clan without distinction of age or sex. It is said that when Pasenadi heard of the antecedents of Vāsabhakhattiyā, he withdrew the royal honors, which had been bestowed on her and her son, and reduced them to the condition of slaves. However, the Buddha, hearing of this, related to Pasenadi the Kaṭṭhahāri Jātaka (CST Jātakapāli-7), and made him restore the royal honors to the mother and her son. Mention is made of another son, named Brahmadata, who entered the Order and became an Arahant.

Pasenadi's sister, Kosaladevī, was married to Bimbisāra. Mahākosala gave her a village in Kāsi as part of her dowry, for her bath money. When Ajātasattu killed Bimbisāra, Kosaladevī died of grief, and Pasenadi confiscated the Kāsi village, saying that no patricide should own a village that was his by right of inheritance. Angered at this, Ajātasattu declared war upon his aged uncle. At first, victory lay with Ajātasattu, but Pasenadi had spies who reported to him a plan of attack suggested by the Thera Dhanuggaha Tissa, in the course of a conversation with his colleague Mantidatta, and in the fourth campaign Pasenadi took Ajātasattu prisoner, and refused to release him until he renounced his claim to the throne. Upon his renunciation, Pasenadi not only gave him his daughter Vajirā in marriage, but conferred on her, as a wedding gift, the very village in dispute.

Three years later, Viḍūḍabha revolted against his father. In this he was helped by the commander-in-chief, Dīgha-Kārāyana, nephew of Bandhula. Bandhula, chief of the Mallā, disgusted with the treachery of his own people, had sought refuge with his former classmate, Pasenadi, in Sāvatti. Bandhula's wife, Mallikā, bore him thirty-two sons, brave and learned. Pasenadi, having listened to the tales of his corrupt ministers, contrived to have Bandhula and all his sons killed while they were away quelling a frontier rebellion. Bandhula's wife was a devout follower of the Buddha's faith, and showed no resentment against the king for this act of treachery. This moved the king's heart, and he made all possible amends. However, Dīgha-Kārāyana never forgave him, and once when Pasenadi was on a visit to the Buddha at Medatalumpa (Ulumpa), leaving the royal insignia with his commander-in-chief, Dīgha-Kārāyana took advantage of this opportunity, withdrew the king's bodyguard, leaving behind only one single horse and one woman servant, hurried back to the capital and crowned Viḍūḍabha king. When Pasenadi heard of this, he hurried on to Rājagaha to enlist Ajātasattu's support; but as it was late, the city gates were closed. Exhausted by his journey, he lay down in a hall outside the city, where he died during the night.

When Ajātasattu heard the news, he performed the funeral rites over the king's body with great pomp. He wished to march at once against Viḍūḍabha, but desisted on the advice of his ministers.

Pasenadi had a sister, Sumanā, who was present at his first interview with the Buddha and decided to enter the Order, but she delayed doing so as she then had to nurse their aged grandmother. Pasenadi

was very fond of his grandmother, and was filled with grief when she died in her one hundred and twentieth year. After her death, Sumanā became a nun and attained Arahantship. The old lady's possessions were given over to the monks, the Buddha giving special permission for them to be accepted.

Among the king's most valued possessions was the elephant Seta; he had two other elephants, Bhadderaka (or Pāveyyaka) and Puṇḍarika. Mention is also made of a pet heron that lived in the palace and conveyed messages. Tradition says that Pasenadi had in his possession the octagonal gem that Sakka had given to Kusa. He valued it greatly, using it as his turban jewel, and was greatly upset when it was reported lost; it was, however, recovered with the help and advice of Ānanda. The Jātaka Commentary records that Pasenadi built a monastery in front of Jetavana. It was called the Rājakārāma, and the Buddha sometimes stayed there. Pasenadi's chaplain, Aggidatta had originally been Mahākosala's chaplain. Pasenadi therefore paid him great respect. This inconvenienced Aggidatta, and he gave his wealth to the poor and renounced the world. Pasenadi's minister, Santati, who was once allowed to reign for a week in the king's place as reward for having quelled a frontier dispute, gave his wealth to the poor and renounced the world like Aggidatta. The king was always ready to pay honor to those who had won the praise of the Buddha, as in the case of Kāṇā, Cūḷa Ekasāṭaka, or Aṅgulimālā; on the other hand, he did not hesitate to show his disapproval of those who disregarded the Buddha's teaching – e.g., Upananda.

Pasenadi liked to be the foremost in gifts to the Buddha and his Order. This was why he held the incomparable alms-giving (Asadisa-dāna) under the guidance and inspiration of Mallikā; but he was hurt when the Buddha's discourse of thanksgiving did not seem to him commensurate with the vast amount (one hundred and forty million) that he had spent. The Buddha then explained to him that this lack of enthusiasm was out of consideration for the king's minister Kāḷa. When the king learned that Kāḷa disapproved of the lavish way in which money had been spent at the almsgiving, he banished him from the court, while he allowed the minister Juṇha, who had furthered the almsgiving, to rule over the kingdom for seven days.

Pasenadi seems to have enjoyed discussions on topics connected with the Dhamma. Reference has already been made to the Kosala

Samyutta, which records several conversations which he held with the Buddha when visiting him in Sāvatti; even when Pasenadi was engaged in affairs of state in other parts of the kingdom, he would visit the Buddha and engage him in conversation if he was anywhere in the neighborhood. Two such conversations are recorded in the Dhammacetiya Sutta (MLDB 89) and the Kaṇṇakatthala Sutta (MLDB 90). If the Buddha was not available, he would seek a disciple. Thus the Bāhitika Sutta (MLDB 88) records a discussion between Pasenadi and Ānanda on the banks of the Aciravati. Once when Pasenadi was in Torāṇavatthu, midway between Sāketa and Sāvatti, he heard that Khemā Therī was there, and went at once to visit and talk to her (CDB 44.1 Khemā Sutta). Rhys Davids thinks that Pasenadi was evidently an official title and that the king's personal name was Agnidatta. He bases this surmise on the fact that in the Divyāvadāna the king who gave Ukkaṭṭhā to Pokkharasāti is called Agnidatta, while in the Dīghanikāya he is called Pasenadi, and that Pasenadi is used, as a designation for several kings. The evidence is, however, insufficient for any definite conclusion to be drawn.

According to the Anāgatavaṃsa, Pasenadi is a Bodhisatta. He will be the fourth future Buddha.

APPENDIX 13: SOṆA KUṬIKAṆṆA THERA

DPPN: Soṇa Kuṭikaṇṇa (THAG V365-V369) or Soṇa Kuṭikaṇṇa Thera, was declared chief of those possessing clear utterance (NDB 1.206). He was the son of Kālī Kulagharikā, and was conceived before the Buddha appeared in the world. A little while before the birth of the child Kālī went to her parents' house in Rājagaha, and one day, she heard a conversation between two yakkhas, Sātāgira and Hemavata. As she listened to their talk, her mind was filled with thoughts of the virtues of the Buddha, and she became a Stream-winner. That same night the child was born and was called Soṇa. His mother later returned to Kuraraghara. At that time Mahākaccāna (THAG V494-V501) lived nearby and often visited her home. Soṇa was very attached to him, and was later ordained by him. Three years later he received the higher ordination (upasampadā), and, with Mahākaccāna's leave, visited the Buddha. Kālī gave him a large carpet to spread in the Buddha's Gandhakuṭi. Gosāla Thera (THAG V23) was a friend of Soṇa Kuṭikaṇṇa.

When Soṇa arrived at the Gandhakuṭi, he worshipped the Buddha, who asked Ānanda (THAG V1017-V1053) to find him a lodging. Ānanda, reading the Buddha's thoughts, spread a rug in the Buddha's chamber. Late at night Soṇa went to bed, and, very early the next morning, the Buddha woke him and asked him to recite the Dhamma. Soṇa recited the whole of the Aṭṭhakavagga, which he had learnt from Mahākaccāna. At the end of the recital the Buddha applauded him and gave him a boon. Soṇa asked for permission to ordain monks with a group of five, one of them being learned in the Vinaya (vinayadharapañcama-gaṇeṇa upasampadā), which Kaccāna had asked him to choose. Later he returned to Kuraraghara and visited his mother's house. She had heard of the Buddha's applause from the devas, and wished Soṇa to recite the Dhamma just as he had done before the Buddha, and this he did.

In the time of Padumuttara Buddha Soṇa had resolved to win this eminence. In the time of Vipassī Buddha he was a member of the Order and sewed a robe for a monk. Soṇa is identical with Pāṭihīrasañña of the Apadāna. Later he was a tailor of Bārāṇasī and mended a Pacceka Buddha's robe. The Dhammapada Commentary says that, on the day when Soṇa recited the Dhamma in Kuraraghara, Kālī went to listen to him, leaving only one female slave in the house. Her house had seven walls and fortified gates and savage dogs on leash. Molten lead flowed round the walls at night, and in the night it

proved a slippery surface, difficult to walk on. Nine hundred thieves had been awaiting a chance of breaking into the house. They stationed one of their number to watch Kālī going to the monastery, and to kill her if she started homewards after the thieves entered her house. When they came her female servant ran to the monastery to tell her about it. However, she would not be disturbed and sent her back. Again the servant went, and again she was sent back. When the thief, stationed near Kālī, saw her extraordinary piety, he was filled with remorse, and, at the end of the discourse, begged her forgiveness. All the nine hundred thieves joined the Order under Soṇa Kuṭikaṇṇa, and on the day they became Arahants the Buddha appeared before them in a ray of light to encourage them.

According to the Udāna Commentary, Soṇa was called Kuṭikaṇṇa because he wore ear ornaments worth ten million. It is said that he once went with a caravan to Ujjeni, and when the caravan stopped for the night he slept away from the rest of its members. The caravan started very early and nobody waked Soṇa. When he finally awoke, he ran along the road until he came to a large tree. There he saw an ugly man tearing off his own flesh and eating it. On enquiry, Soṇa learnt that he had been a wicked merchant of Bhārukaccha, who had been born as a hungry ghost (peta) because he had deceived his patrons (Note: DPPN omits to add here that he never shared his food with renunciates and Brāhmaṇā and when they came begging food, he cursed them “may you eat your [own] meat” [‘tumhākaṃ maṃsaṃ khādathā’ti]). This revelation filled Soṇa with great misgivings, which were increased by the sight of two peta boys with blood pouring out of their lips. They had been youths, also of Bhārukaccha, who had found fault with their mother for feeding an Arahant monk. When Soṇa returned from Ujjeni he consulted Mahākaccāna about these things, and resolved to enter the Order.

The Vinaya says that when Kaccāna wished to confer the higher ordination on Soṇa, it was three years before he could get together the necessary chapter of ten monks. This was because there were few monks in Avanti and in the Southern Country; hence Soṇa’s request to the Buddha that he should allow five monks to officiate in Avanti. Other boons asked for by Soṇa and allowed by the Buddha were:

- Permission to use, in Avanti, shoes with thick linings, because the soil of Avanti was black and always muddy;
- permission to bath constantly;
- to use skins for coverlets; and
- to accept robes set apart for absent monks even after the lapse of ten days.

APPENDIX 14: KAṆKHĀREVATA THERA

DPPN thus: Kaṅkhārevata Thera (THAG V3) belonged to a very wealthy family in Sāvatti. One day, after his midday meal, he went with others to hear the Buddha teach and, accepting the word of the Buddha, he entered the Order. According to the Apadāna, he heard the Buddha teach at Kapilavatthu.

He attained Arahantship by way of practicing absorption (jhāna), and so proficient in absorption did he become that the Buddha declared him chief of the monks who practiced it (NDB 1.204). Before he became an Arahant he was greatly troubled in mind as to what was permissible for him to use and what was not (akappiyā muggā, na kappanti muggā paribhuñjitum). This characteristic of his became well-known, hence his name “Revata the Doubter”.

In the time of Padumuttara Buddha he was a brahmin of Hamsavati, well versed in the Vedas. One day, while listening to the Buddha’s teaching, he heard him declare a monk in the assembly as chief among those who practiced absorption, and himself wished for the same honor under a future Buddha. He is often mentioned in company with other very eminent disciples, e.g., Anuruddha (THAG V892-V919), Nandiya (THAG V25), Kimbila (THAG V118), Kuṇḍadhāna (THAG V15), and Ānanda (THAG V1017-V1053); at the teaching of the MLDB 68 Naḷakapāna Sutta. The MLDB 32 Mahāgosiṅga Sutta records a discussion between Mahāmoggallāna (THAG V1149-V1217), Mahākassapa (THAG V1054-V1093), Anuruddha, Revata, and Ānanda, and there we find Revata praising, as the highest type of monk, one who delights in meditation and has his habitation in the abodes of solitude.

Kaṅkhā-Revata appears to have survived the Buddha.

In the Uttaramāta-petavatthu, Uttara’s mother having been born as a hungry ghost (peta), and having wandered about for fifty-five years without water, came upon Revata enjoying a siesta on the banks of the Gaṅgā and begged him for succor. Having learnt her story, Revata gave various gifts to the Saṅgha in her name, and so brought her happiness.

APPENDIX 15: 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 (puthujjanika-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, Nāḷāgiri (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 Vesālī 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 (CST Jātakapāli-12 Nigrodhamiga Jātaka), 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 Sākya, 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 Jātaka-pāḷi-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 Sumsumāra, the Suvaṇṇakakkaṭṭa.

In the Dhammadevaputta Jātaka (CST Jātaka-pāḷi-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 Jātaka-pāḷi-142) and also in the Manoja (CST Jātaka-pāḷi-397). In the Kālabāhu Jātaka (CST Jātaka-pāḷi-329) he is represented as very envious, and his falsehood and duplicity are emphasized in the Cetiya (CST Jātaka-pāḷi-422), the Kakkāru (CST Jātaka-pāḷi-326), and the Somanassa Jātakā (CST Jātaka-pāḷi-505).

His ingratitude is illustrated in such stories as those of the Anta, the Amba, the Asampadāna, the Upāhana, the Guttila, 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 16: CŪĀPANTHAKA THERA

DPPN: Also called Cullapanthaka (THAG V557-V566), he was an eminent Arahant, declared chief among monks skilled in creating forms by mind-power and in mental “evolution” (cetovivaṭṭa, NDB 1.299). He was the younger son of the daughter of a rich merchant of Rājagaha, who developed intimacy with a slave and fled with him when her misconduct was discovered. She wished to return to her parents for the birth of her first child, but her husband always postponed the visit until, in the end, she started to go without his knowledge. He followed her, but the child was born by the wayside, and therefore they called him Panthaka. The same thing occurred at the birth of the second child, and he also received the name of Panthaka, he being Cūḷapanthaka and his elder brother Mahāpanthaka (THAG V510-V517). When the boys grew up they were taken to Rājagaha, where their grandparents took charge of them. Mahāpanthaka often accompanied his grandfather to hear the Buddha teach, and he yearned to become a monk. He easily obtained permission and entered the Order, in due course becoming an Arahant. With the consent of his grandparents, he ordained Cūḷapanthaka, but the latter proved to be a dullard, and in the course of four months was unable to learn a single stanza. It is said that in the time of Kassapa Buddha Cūḷapanthaka was a clever monk, who once laughed to scorn a dull colleague who was trying to learn a passage by heart.

When Mahāpanthaka discovered his brother’s stupidity, he asked him to leave the Order but Cūḷapanthaka so loved the Buddha’s teaching that he did not wish to return to the lay-life. One day Jīvaka Komārabhacca, wishing to give alms to the Buddha and the monks, asked Mahāpanthaka, who was acting as steward, to collect all the monks in the monastery. This he did, omitting only Cūḷapanthaka who, he said, had made no progress in the Doctrine. Greatly grieved, Cūḷapanthaka determined to leave the Order, but as he was going out the Buddha met him, took him into the Gandhakuṭi and comforted him, giving him a clean piece of cloth. “Sit with your face to the East,” said the Buddha, “repeat the words ‘Removing the dirt’ (rajoharanam) and wipe your face with the cloth”. As Cūḷapanthaka carried out these instructions he noticed that the cloth became dirty, and as he concentrated his mind on the impermanence of all things, the Buddha sent a ray of light and exhorted him about the necessity

of getting rid of the impurities of lust and other evils. At the end of the admonition Cūḷapanthaka attained Arahantship with the four paṭisambhidā, which included knowledge of all the Piṭakas.

Tradition has it that Cūḷapanthaka was once a king and that while going in procession round his city he wiped the sweat from his brow with a spotless garment which he wore and noticed how the cloth was stained. His mind then grasped the idea of impermanence, hence the ease with which he did so in his last birth.

Meanwhile, the Buddha and the monks were seated in Jīvaka's house, but when the meal was about to be served the Buddha ordered it to be stopped, saying that there were other monks left in the monastery. A servant was sent to find them, and Cūḷapanthaka, aware of this, contrived that the whole grove appeared full of monks engaged in various activities. When the messenger reported this, he was told to discover which of the monks was Cūḷapanthaka and to bring him. However, all the monks answered to this name, and the messenger was forced to return without him. "Take by the hand the first who says that he is Cūḷapanthaka," ordered the Buddha; and when this was done the other figures vanished. At the conclusion of the meal, Cūḷapanthaka was asked to return thanks, and "like a young lion roaring defiance" the elder ranged over the whole of the Piṭakas in his discourse. Thenceforth his fame spread, and the Buddha, in order to prove how in previous births also Cūḷapanthaka had profited by advice received, related to the monks the CST Jātakapāli-4 Cūḷasetṭhi Jātaka.

The Dhammapada Commentary gives another story of Cūḷapanthaka's past. He went to Takkasilā to learn under a teacher, but though he did everything for his teacher he could learn nothing. The teacher, feeling sorry for him, taught him a charm: "Ghattesi ghattesi, kiṃ kāraṇā ghattesi? Āhaṃ pi taṃ jānāmi" ("You try and try; what are you trying for? I know it too"). When he had returned home thieves entered his house, but he woke up from his sleep and repeated the charm, whereupon the thieves fled, leaving behind them even their clothes. The king of Bārāṇasī, wandering about the city in disguise, seeing what had happened, sent for Cūḷapanthaka the next day and learnt from him the charm after paying him one thousand. Soon afterwards the king's commander-in-chief bribed the court barber to cut the king's throat, but while the barber was sharpening his razor the king repeated the charm. The barber, thinking that his intended crime was discovered, confessed his guilt.

The king, realizing that the youth had saved his life, appointed him commander-in-chief in place of the traitor, whom he banished. The youth was Cūḷapanthaka and the teacher was the Bodhisatta.

Cūḷapanthaka was a householder in the time of Padumuttara Buddha, and having seen a monk exalted by the Buddha to the rank of chief among those skilled in creating mind-born forms, aspired to the same position. In the time of Kassapa Buddha he was a monk and practiced meditation on the white device (odātakasina) for twenty thousand years.

Cūḷapanthaka was expert in rūpajjhāna and in samādhi, while his brother was skilled in arūpajjhāna and in vipassanā. When creating forms, other monks could produce only two or three, while Cūḷapanthaka could bring into being as many as one thousand at the same time, no two being alike in appearance or action.

According to the Apadāna, Cūḷapanthaka joined the Order at the age of eighteen. It is said that when it was his turn to teach the nuns at Sāvatti they expected no effective teaching, since he always repeated the same stanza. One day, at the end of the lesson, he overheard their remarks, and forthwith gave an exhibition of his magical powers and of his wide knowledge of the Buddha's teachings. The nuns listened with great admiration until after sunset, when they were unable to gain entrance to the city. The Buddha heard of this and warned Cūḷapanthaka not to keep the nuns so late.

UD 50 Cūḷapanthaka Sutta contains a verse sung by the Buddha in praise of Cūḷapanthaka, and the Milindapañhapāḷi quotes a stanza attributed to Cūḷapanthaka, which has so far not been traced elsewhere.

APPENDIX 17: SUBHŪTI THERA

DPPN thus: Subhūti Thera (THAG V1) was the son of Sumanaseṭṭhī and the younger brother of Anāthapiṇḍika. On the day of the dedication of Jetavana, he heard the Buddha teach and left the world. After ordination he mastered the two categories of Vinaya rules, and, after obtaining a subject for meditation, lived in the forest. There he developed insight, and attained Arahantship on the basis of mettā-jhāna. Teaching the Dhamma without distinction or limitation, he was declared chief of those who lived remote and in peace (araṇavihārīnaṃ aggo, NDB 1.201), and of those who were worthy of gifts (dakkhiṇeyyānaṃ, NDB 1.202). It is said that when he went begging for alms he would develop mettā-jhāna at each door, hence every gift made to him was of the highest merit. In the course of his travels he came to Rājagaha, and Bimbisāra promised to build him a dwelling-place. However, the king forgot his promise, and Subhūti meditated in the open air. There was no rain, and, discovering the cause, the king had a leaf hut built for him. As soon as Subhūti entered the hut and seated himself cross-legged on the bed of hay, rain began to fall.

In the time of Padumuttara Buddha he belonged to a rich family and was called Nanda. Later he left the world and lived the hermit's life, at the head of forty-four thousand others. The Buddha visited Nanda's hermitage and accepted from him a gift of fruit and flowers. He asked one of his monks, proficient in mettā and eminent in receiving gifts, to give the thanks-giving (anumodanā). At the end of the discourse all the other hermits became Arahants, but Nanda's attention was fixed on the majesty of the teaching monk, and he did not reach any attainment. Later, discovering the qualities in which the teacher had attained eminence, Nanda resolved that he too would reach similar eminence.

Verses attributed to him are also included in the Milindapañhapāli.

APPENDIX 18: LAKUṆḌAKA BHADDIYA THERA

DPPN: Lakuṇḍaka Bhaddiya (THAG V466-V472) or Lakuṇṭaka Bhaddiya Thera was born in a wealthy family of Sāvatthi and was given the title of Lakuṇḍaka (dwarf) owing to his very small stature. He was, nevertheless, beautiful in body; but see below.

Having heard the Buddha teach, he entered the Order and became learned and eloquent, teaching others in a sweet voice. Once, on a festival day, a woman of the town, driving with a brahmin in a chariot, saw the elder and laughed, showing her teeth. The elder, taking the teeth as his object, developed absorption (jhāna) and became a Non-returner (anāgāmī). Later, after being admonished by Sāriputta (THAG V981-V1016), he developed mindfulness regarding the body and became an Arahant. UD 61 Paṭhamalakuṇḍakabhaddiya Sutta and UD 62 Dutiyalakuṇḍakabhaddiya Sutta make reference to the admonitions of Sāriputta and to the Buddha's joy when these had the desired effect.

In the time of Padumuttara Buddha he was a very rich householder of Hamsavati, and, having heard the Buddha describe one of his monks as the sweetest voiced among them all, he wished for a similar distinction for himself under a future Buddha. In the time of Phussa Buddha he was a goose (cittapattakokila) named Nanda who, seeing the Buddha in the royal park, placed in his bowl a ripe mango. In Kassapa Buddha's day he was the chief architect entrusted with the building of the thūpa over the Buddha's relics, and, when a dispute arose as to how big the thūpa should be, he decided in favor of a small one; hence his small stature in his last life. The Keṭṭisīla Jātaka (CST Jātakapāḷi-202) gives a different reason for his shortness.

In the assembly of monks the Buddha ranked him as foremost among sweet-voiced monks (mañjussarāṇaṃ, NDB 1.194). Several stories connected with Bhaddiya are recorded in the books. Because of his shortness and his youthful appearance he was sometimes mistaken for a novice. Elsewhere (CDB 21.6 Lakuṇṭaka Bhaddiya Sutta) it is said that, because he was ugly and hunch backed, he was despised by his companions, and the Buddha had to proclaim to them his greatness and hold him up as an example of a man who, though small, was of great power. Another account relates

how novices used to pull his hair and tweak his ears and nose saying, “Uncle, do you not tire of religion? Do you take delight in it?” However, he showed no resentment and took no offence. The introduction to the Keḷisila Jātaka (CST Jātakapāli-202) speaks of thirty monks from the country who, seeing Bhaddiya at Jetavana, pulled him about until they were told by the Buddha who he was.

It was in reference to Bhaddiya that the Buddha taught two famous riddle stanzas in the Dhammapada (CST Dhammapada V294-V295), where he describes the Arahant as one who has killed father and mother and two kings and destroyed a kingdom, but who yet goes ungrieving – the words having a metaphorical meaning.

Several stanzas uttered by Bhaddiya in the Ambāṭakavana, as he sat there enjoying the bliss of Arahantship, are included in the Theragāthā. In the Avadānaśataka he is called Lakuṇḍika.

APPENDIX 19: AÑÑĀSIKOṆḌAÑÑĀ THERA

DPPN: Aññāsikoṇḍañña Thera (THAG V673-V688), AKA Aññātakonḍañña Thera, AKA Aññākonḍañña Thera was the son of a very wealthy brahmin family of Donavatthu near Kapilavatthu and was born before the Buddha. He came to be called by his family name Koṇḍañña. He was learned in the three Vedas, excelling in the science of physiognomy. When the Buddha was born, he was among the eight brahmins sent for to prognosticate, and though he was yet quite a novice he declared definitely that the babe would be a Buddha. Thereafter he lived awaiting the Bodhisatta's renunciation. After this happened he left the world with four others, and the five later became known as the group of five (pañcavaggiyā bhikkhū), the first five disciples of Lord Buddha. For more information, see "Appendix 1: Buddhist Path by Numbered Lists".

When, after the Enlightenment, the Buddha visited them at Isipatana and taught the CDB 56.11 Dhammacakkappavattana (Setting in Motion the Wheel of the Dhamma) Sutta, Koṇḍañña and eight hundred million Brahmas won the Fruit of the First Path. As he was the first among humans to realize the Dhamma the Buddha praised him saying "aññāsi vata bho Koṇḍañño" twice; hence he came to be known as Aññata Koṇḍañña.

Five days later when the CDB 22.59 Anattalakkhaṇa (Characteristic of Nonself) Sutta was taught he became an Arahant. He was the first to be ordained with the formula "Come, monk," (ehi bhikkhu) and the first to receive higher ordination. Later, at Jetavana, amidst a large concourse of monks, the Buddha declared him to be the best of those who first comprehended the Dhamma. He was also declared to be pre-eminent among disciples of long-standing (rattaññūnaṃ, NDB 1.188). In the assembly of monks he sat behind the two chief disciples. Finding that his presence near the Buddha was becoming inconvenient to himself and others, he obtained the Buddha's permission to go and live on the banks of the Mandākini in the Chaddanta-vana, where he stayed for twelve years, only returning at the end of that period to obtain the Buddha's leave for his parinibbāna. The elephants in the forest took it in turns to bring him his food and to look after him. Having bidden farewell to the Buddha, he returned to Chaddanta-vana, where he passed away. We are told that all Himavā wept at his death. The obsequies were

elaborately performed by eight thousand elephants with the deva Nāgadatta at their head. All the devas from the lowest to the highest brahma world took part in the ceremony, each deva contributing a piece of sandalwood. Five hundred monks, led by Anuruddha (THAG V892-V919), were present. The relics were taken to Veḷuvana and handed over to the Buddha, who with his own hand deposited them in a silver cetiya which appeared from the earth. Buddhaghosa states that the cetiya existed even in his time.

On one occasion he taught Sakka at the latter's own request; Sakka expressed himself as greatly pleased because the discourse was worthy even of the Buddha. Vaṅgisa once extolled Aññāsikoṇḍañña Thera's virtues in the presence of the Buddha (THAG V1255-V1257).

In the time of Padumuttara Buddha Koṇḍañña had been a rich householder, and, seeing one of the monks given preference in seniority, he wished for a similar rank for himself in the future. Towards this end he did many acts of piety, one of them being to build a golden chamber over the Buddha's relics. In Vipassī's time he was a householder, Mahākāla, and gave to the Buddha the first-fruits of his field in nine stages of their produce. According to the Apadāna, he offered the first meal to Padumuttara Buddha after his Enlightenment. Puṇṇa Mantāṇiputta (of THAG V4 and THAG Appendix 7) was his nephew and was ordained by him. Mantāṇī was Aññāta-Koṇḍañña's sister.

APPENDIX 20: 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 (aggam mettāvihāriṇaṃ, NDB 1.261). Also see GDB for an excellent bio.

QUEEN MĀGAṆḌIYĀ:

DPPN: She was daughter of the brahmin Māgaṇḍiya (see Sn-B V835-V847). 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, Sāmāvati, 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, Māgaṇḍiyā, who took advantage of her new position to wreak vengeance on the Buddha for having once slighted her. When Sāmāvati 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 Sāmāvati 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 Mātāṅga 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 Vamśarājā.

In the Udāna Commentary he is called Vajjirājā. The Milindapañha 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 21: DABBA MALLAPUTTA THERA

DPPN: An Arahant Thera, also known as Dabba Mallaputta (THAG V5). He was born at Anupiya in a Malla family (at Kusinārā, says the Apadāna). As a child of seven he saw the Buddha who was visiting in the Malla country, and he asked his grandmother (his mother having died at his birth) if he might join the Order under the Buddha. She brought him to the Buddha and the boy became an Arahant in the Tonsure-hall. He returned with the Buddha to Rājagaha where, with the Buddha's sanction, and wishing to be of service to the Order, he took upon himself the task of appointing night's-lodgings to travelling monks and of directing them to meals. He performed his duties most diligently and with great intelligence, and his fame spread far and wide. Monks coming from afar, wishing to witness his skill, would deliberately arrive late and ask for lodgings in some place remote from Rājagaha; Dabba would walk ahead of them, with his finger burning to light them on the way. It was the sight of Dabba on one of these journeys which led to a slave-woman, Puṇṇā, being visited by the Buddha, resulting in her becoming a Stream-winner.

It once happened that meals were allotted by Dabba to the Mettiya-Bhummajakā at the house of a rich man, who, discovering their identity, gave orders that they were to be fed anyhow. The Mettiya-Bhummajakā were greatly offended, and believing that Dabba had intended to slight them, induced one of their partisans, Mettiyā, to accuse Dabba of having seduced her. The charge was investigated, Mettiyā was expelled, and Dabba's fame increased. The Mettiya-Bhummajakā persuaded the Licchavi, Vaḍḍha, to make a similar charge against Dabba regarding his wife. The Taṇḍulanāli Jātaka (CST Jātakapāli-5) mentions another dispute, where Lāludāyī charges Dabba with not performing his duties conscientiously. Thereupon Lāludāyī was appointed to the task, but proved a failure.

Dabba was given the rank of chief of those who appointed lodgings (senāsanapañṇāpakānaṃ, NDB 1.214) and was given the higher ordination (upasampadā) when only seven years old. He was called Dabba because he was said to be born of his mother while she was being burnt in the funeral pyre; when the flames were extinguished, the child was found lying on one of the posts of the pyre (dabbatthambhe).

He was a millionaire's son in Haṃsavatī in the time of Padumuttara

Buddha, and it was then that he conceived the desire for the rank of chief assigner of lodgings. One hundred and three times he became king among devas and one hundred and five times king of men. In the time of Vipassī Buddha he spoke calumny about an Arahant Thera, hence the conspiracy against him by the Mettiyabhummajakā.

After Kassapa Buddha's death he, with six others, joined the Order and lived in the forest. Failing to develop jhāna, they went to the top of a mountain, determined to reach some attainment or to die of starvation. The eldest became an Arahant, the next became a Non-returner and was reborn in the Suddhāvāsā. The remaining five died without achieving their aim. In this age they became, respectively, Pukkusāti Thera (see "Appendix 3: The Cow of Killer Kammā"), Kumārakassapa Thera (THAG V201-202), Bāhiya Dārucīriya Thera (see "Appendix 3: The Cow of Killer Kammā"), Dabba Mallaputta Thera (THAG V5), and Sabhiya Thera (THAG V275-V278).

Dabba evidently died young. The Udāna contains an account of his death. One day, returning from his alms rounds in Rājagaha, he saw that he had but a short while yet to live. He went, therefore, to the Buddha and, with his leave, showed various psychic-powers and passed away.

EPITHETS OF LORD BUDDHA

(Pāli terms sorted in English alphabetical order)

<i>Pāli</i>	English
<i>abhikkantaṃ, abhikkantā, abhikkataṃ</i>	most excellent
<i>anuttaraṃ</i>	unsurpassed
<i>appaṭimodha</i>	without a counterpart
<i>bhagavā, bhagavato, bhagavatā, bhagavati, bhagavantaṃ, bhagavantaṃyeva, bhagavatopi</i>	Blessed One
<i>buddho, buddhā, buddhāna, buddhānaṃ</i>	Untranslated
<i>cakkhumā, cakkhumanto, cakkhumatā, cakkhunā</i>	one with eyes
<i>gotama, gotamo</i>	son of the Gotama family
<i>mahesi</i>	great sage
<i>pabhaṅkaro</i>	radiance-maker
<i>paṭhamābhisambuddho</i>	newly self-enlightened, first fully self-enlightened
<i>sammāsambuddhaṃ, sammāsambuddha, sammāsambuddho, sammāsambuddhā, sammāsambuddhassa, sammāsambuddhanti</i>	rightly self-enlightened
<i>sugato, sugatā</i>	well-gone one
<i>tathāgato, tathāgatova, tathāgatā, tathāgatassa, tathāgatassā, tathāgatenāti</i>	Untranslated [thus come or thus gone]
<i>uttamadamathasamathamānuppattaṃ</i>	reached best self-control and concentration

EPITHETS OF NIBBĀNA (IN THIS BOOK) (Pāli terms sorted in English alphabetical order)

Pāli	English
1 <i>neva āgatiṃ</i>	no coming
2 <i>na gatiṃ</i>	no going
3 <i>na ṭhitiṃ</i>	no standing
4 <i>na cutiṃ</i>	no passing
5 <i>na upapattiṃ</i>	no arising
<i>abhūtaṃ</i>	unbecome
<i>acalaṃ</i>	immovable
<i>ajātaṃ</i>	unborn
<i>akataṃ</i>	unmade
<i>anārammaṇamevetāṃ</i>	non-dependent
<i>appatiṭṭhaṃ</i>	unestablished
<i>appavattaṃ</i>	not whirling
<i>asaṅkhataṃ</i>	unformed
<i>asokaṃ</i>	unsorrowing
<i>khīṇāsavaṃ</i>	taintless
<i>nibbānadhātuyā</i>	Nibbāna element
<i>nirodhaṃ, nirodho, nirodhā, nirodhāya, nirodhi, nirodhadhamma</i>	cessation
<i>nissaraṇaṃ, nissaraṇamāhaṃsu</i>	escape
<i>sammāsambodhiṃ</i>	right self-enlightenment
<i>ṭhitiṃ, ṭhiti</i>	stability
<i>virajaṃ</i>	dustless
<i>yogakkhemā</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>anitikadhammaṃ</i>	unailing state
<i>anitikaṃ</i>	unailing
<i>apalokitaṃ</i>	undisintegrating
<i>asaṅkhaṭaṃ</i>	unconditioned
<i>dhuvavaṃ</i>	stable
<i>dīpaṃ</i>	island
<i>khemavaṃ</i>	secure
<i>leṇavaṃ</i>	shelter
<i>mutti</i> (feminine)	freedom
<i>nibbānaṃ</i>	Nibbāna
<i>nippapañcaṃ</i>	unproliferated
<i>nīpunavaṃ</i>	subtle
<i>paṇītaṃ</i>	sublime
<i>pāraṃ</i>	far shore
<i>saccaṃ</i>	truth
<i>santaṃ</i>	peaceful
<i>saraṇavaṃ</i>	refuge
<i>sīvaṃ</i>	auspicious
<i>suddhi</i> (feminine)	purity
<i>sududdasaṃ</i>	very difficult to see
<i>tānaṃ</i>	asylum
<i>tanhākkhayaṃ</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 Arahantood. The same term, after reaching the arahantood, describe an Arahant who has perfected that particular quality.
2. For a list of the thirteen austerities (some of which are listed below), see “Appendix 1: Buddhist Path by Numbered Lists”.
3. All the qualities of an Arahant are possessed by a Buddha, and in a complete measure. The converse is NOT true.

<i>Pāli</i>	English
<i>abandhana</i>	untied
<i>abbhaññāsi</i>	fully knows
<i>abhinibbutatto</i>	fully liberated
<i>acalo</i>	immovable
<i>ācāragocarasampanno</i>	endowed with conduct and alms-refuge
<i>adhicittamanuyuttaṃ, adhicittamanuyutto</i>	intent on higher mind
<i>adutiyo</i>	without a second
<i>aduṭṭhacitto</i>	non-hateful mind
<i>ajjhatarato</i>	delighting internally
<i>amamo, amamassa</i>	unselfish
<i>anaññāposino, anaññāposimaññātāṃ</i>	one without dependents & one who knows
<i>anāsavaṃ</i>	taintless
<i>anataṃ</i>	uninclined
<i>anāvilā, anāvilāni, anāvilassa</i>	unagitated
<i>anīghaṃ</i>	griefless
<i>anokasārī</i>	houseless, unattached
<i>anubbiggo</i>	unanxious
<i>anudhammacārino, anudhammacāriniyo</i>	farer of Dhamma in every way
<i>anupaghāto, anūpaghāto</i>	harmless
<i>anupavādo, anūpavādo</i>	not a fault-finder
<i>anupāyāsāti</i>	despairless, without despair
<i>anussaṅki</i>	trusting

<i>Pāḷi</i>	<i>English</i>
<i>anutrāsī</i>	unalarmed
<i>aparappaccayo</i>	independent of others
<i>appamajjato</i>	heedful
<i>appamatto, appamattā</i>	heedful
<i>appicchaṃ, appiccho</i>	having few wishes
<i>apunabbhavāyā</i>	without further becoming
<i>āraddhavīriyaṃ, āraḍḍhavīriyo, āraḍḍhavīriyo</i>	firm and energetic
<i>arahataṃ, arahato, arahantaṃ, arahanto, arahattāya</i>	Untranslated
<i>araññe, āraññikaṃ, āraññiko, araññagatopi, araññagatassapi</i>	jungle-dweller, living in jungle Eighth of the thirteen Austerities
<i>ariyaṃ, ariyo, ariyāya</i>	noble one
<i>asaṃsaṭṭhaṃ, asaṃsaṭṭho</i>	unassociated
<i>asippajīvi</i>	not living on art/craft
<i>asmimānasamugghātaṃ, asmimānasamugghātāya</i>	removing the “I am” conceit
<i>asokā</i>	sorrowless
<i>ātāpī, ātāpino, ātāpiyo</i>	ardent
<i>atthakāmo, atthakāmā, atthakāmena</i>	desirous of benefit
<i>avinipātadhammo</i>	not going to bad destinations
<i>bahussutā, bahussutassa</i>	learned
<i>bhāvitattena</i>	developed one
<i>bhayadassāvī</i>	seeing fear
<i>brahmacārayo, brahmacārino</i>	farer of holy-life
<i>brāhmaṇa, brāhmaṇo, brāhmaṇā, brāhmaṇassa, brahmaññā, brahmaññaṃ</i>	Brāhmaṇa, highest in the Indian four-class hierarchy, also used for an Arahant
<i>catuyogātigato</i>	one who has surmounted the four bonds
<i>chinnasotaṃ</i>	one with stream cut-off
<i>daḥaparakkamo</i>	striving greatly
<i>dantaṃ</i>	tamed
<i>dhammadharā</i>	bearers of Dhamma
<i>dhammānudhammapaṭipannā</i>	practicing Dhamma in fullness
<i>dhutavādaṃ, dhutavādo</i>	austerities, one who practices austerities, one advocating austerities

<i>Pāli</i>	English
<i>diṭṭhadhammo</i>	having seen the Dhamma
<i>ekabhattaṃ same as ekāsani</i>	eating once a day <i>Fifth of the thirteen Austerities</i>
<i>ekacaro</i>	solitary dweller
<i>guttaṃ</i>	guarded
<i>kalyāṇadhammā</i>	good-doer
<i>kalyāṇamitto</i>	has a good friend
<i>kalyāṇasahāyo, kalyāṇasahāyassa</i>	good companion
<i>kalyāṇasampavaṅko, kalyāṇasampavaṅkassa</i>	good confidant
<i>khayamajjhagā</i>	attained the ending
<i>khīṇasaṃyojanā</i>	bondless, fetterless
<i>khīṇāsavo</i>	taintless
<i>mahānāgānaṃ</i>	great elephant
<i>mahānubhāvo, mahānubhāvata</i>	greatly powered
<i>mahiddhiko, mahiddhikatā</i>	of great supernormal power
<i>mānito, mānitā, mānayanti</i>	revered, to be revered
<i>medhāvino</i>	intelligent
<i>mohakkhayā, mohakkhayaṃ</i>	ending of delusion
<i>nāgaṃ, nāgā, nāgassa, nāgena</i>	elephant, snake
<i>nahāyati, nhāyati, nhatvā</i>	bathe, having bathed, purified <i>literally one who has taken a bath</i>
<i>nelaṅgo</i>	blameless, innocent
<i>nirāsaṃ, nirāso</i>	unrelated
<i>nirūpadhiṃ</i>	possession-less
<i>nittañhaṃ</i>	craving-less
<i>niyato</i>	assured, certain
<i>paṃsukūliko, paṃsukūlikaṃ</i>	wearing cast-off cloth <i>First of the thirteen Austerities</i>
<i>pannalomo</i>	pacified
<i>paññavatā</i>	wise
<i>paññāvimuttiṃ</i>	fully-freed by wisdom
<i>pantaṇca</i>	solitary dweller
<i>paṇuṇṇakodho, paṇunnakodho</i>	angerless
<i>papañcasaññāsaṅkhāpahānaṃ</i>	abandoning the sign of proliferation and reckoning
<i>paradattavutto</i>	living on what others give
<i>pāragū</i>	gone to the far-shore

<i>Pāḷi</i>	<i>English</i>
<i>parinibbuto, parinibbutoti, parinibbāyi, parinibbutassa</i>	one completely liberated
<i>pariyogāḷhadhammo</i>	dive into Dhamma
<i>pātimokkhasaṃvarasaṃvuto</i>	restrained by restraint of precepts
<i>pattadhammo</i>	reached Dhamma
<i>pattayogakhemā</i>	reached refuge from bonds
<i>pavivekaṃ, pavivittaṃ, pavivitto</i>	detached, detachment
<i>piṇḍapātikaṃ, piṇḍapātiko, piṇḍapātikā, piṇḍapātikassa</i>	alms-seeker, walking for alms Second of the thirteen Austerities
<i>pūjito, pūjitā, pūjayanti</i>	worshipped, to be worshipped
<i>rakkhitacittassa</i>	with protected mind
<i>rukkhamaḷagatopi, rukkhamaḷagatassapi</i>	gone to tree root Ninth of the thirteen Austerities
<i>sabbakammajahassa</i>	abandoning all kamma
<i>saccavādino</i>	speaker of truth
<i>sakkato, sakkatā</i>	provided hospitality
<i>samacārino</i>	virtuous conduct farer
<i>samāhito</i>	restrained
<i>sambodhiparāyaṇo</i>	destined for self-enlightenment
<i>sāmicippaṭṭipannā</i>	practicing respectfully
<i>sammādiṭṭhipurekkhāro</i>	preceded by right view
<i>sammāsaṅkappagocaro</i>	resorting to right intention
<i>sammāvimuttānaṃ</i>	rightly fully-freed
<i>sampajāṇaṃ, sampajāṇo</i>	clearly knowing
<i>sampassamāno</i>	clearly seeing
<i>saṃvaro, saṃvuto, saṃvaratī</i>	guarded
<i>saṃyamato</i>	self-controlled
<i>sanibbuto same as nibbuto</i>	liberated, self-liberated
<i>saññate</i>	self-controlled
<i>santacittassa, santamānasam</i>	peaceful mind
<i>santindriyaṃ</i>	peaceful faculties
<i>santuṭṭhaṃ, santuṭṭho</i>	sated, satisfied
<i>sapaḍānaṃ</i>	bypassing no donors on the alms round Fourth of the thirteen Austerities
<i>satīmā, satīmato</i>	mindful
<i>setapacchādo</i>	white covered
<i>śīlasampanno, śīlasampannassa</i>	endowed with virtue

<i>Pāḷi</i>	English
<i>sīlavanto, sīlavato, sīlavā, sīlavantettha</i>	virtuous one
<i>susamāhito</i>	well-restrained
<i>tādī, tādino</i>	thus one, such one
<i>tecīvarikaṃ, tecīvariko</i>	wearing only one set of triple robes <i>Third of the thirteen Austerities</i>
<i>tiṇṇā</i>	crossed-over
<i>tiṇṇavicikiccho</i>	crossed-over doubt
<i>upasamaṃ, upasamāya</i>	appeases, appeased
<i>upasantasantacittassa</i>	appeased and peaceful mind
<i>upasantassa</i>	calmed
<i>vedagū, vedaguno, vedantagū</i>	reached end of knowledge
<i>vesārajjappatto</i>	reached fearlessness
<i>viditadhammo</i>	known Dhamma
<i>viḡatabhayaṃ</i>	fearless
<i>viḡatakathaṃkatho</i>	departed uncertainty
<i>vikkhīṇo jātiśamsāro</i>	fully ended is birth and the round of existences
<i>vimuttisukhapaṭisaṃvedī</i>	experiencing happiness of full-freedom
<i>vinītā</i>	trained
<i>viṇṇamutto</i>	fully freed
<i>virajā</i>	dustless
<i>virattaṃ</i>	dispassionate
<i>visaṅkhāragataṃ</i>	free of formations
<i>visāradā, visāradappattā</i>	expert, reached expertise
<i>vītalobho</i>	greedless
<i>vītamalaṃ</i>	unsoiled
<i>vītasokā</i>	sorrowless
<i>viyattā</i>	accomplished
<i>vūṣitabrahmacariyo</i>	has lived the holy-life
<i>yatatto</i>	steadfast
<i>yatindriyaṃ, yatindriyo</i>	with controlled faculties
<i>yogakhemakāmā</i>	desirous of refuge from bonds

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: *paritappayimī*, *paritappasi* = very tormented].
3. *sam** = fully but not always.
4. *vi** = fully, very [except: *bahuviḡhātā*, *virajam*, *virajjaham*, *virajjantī*, *viṣaṃyuttamī*, *viṣaṃyuttā*].
5. *vīta** = without.
6. *du* and *ku* as a prefix usually means bad, ill, not good, lacking, hard, etc. *su* as a prefix usually means opposite.
7. *Mahā* as a prefix means Great, Elder, etc. while *cūla* or *cūḷa* as a prefix denotes Little, Younger, etc.)

PāḲi	English
<i>ābādham</i> , <i>ābādho</i> , <i>ābādha</i> , <i>ābādhiko</i>	troubles, one who is troubled
<i>abandhana</i> (<i>a</i> + <i>bandhana</i>)	untied (not + tied) [Arahant]
<i>abbhaññāsi</i> (<i>abhi</i> + <i>aññāsi</i>)	fully knows (completely + knows) [Arahant]
<i>abbhanumodi</i> (<i>abhi</i> + <i>anumodi</i>)	much rejoiced (well + rejoiced)
<i>abbhokāse</i> (<i>abhi</i> + <i>avakāse</i>)	open space, unsheltered
	<i>Tenth of the thirteen Austerities</i>
<i>abbhuggacchati</i> (<i>abhi</i> + <i>uggacchati</i>), <i>abbhuggantvā</i>	spreads, having risen-up (well + risen)
<i>abbhutam</i> , <i>abbhuto</i> , <i>abbhuta</i>	unparalleled
<i>abbokiṇṇāni</i> (<i>abhi</i> + <i>ava</i> + <i>kiṇṇa</i>)	uninterrupted, constantly (fully + ripened + fermented)
<i>abhaṇi</i>	spoke
<i>abhavissa</i>	would have been
<i>abhedi</i> , <i>abhindi</i>	breakup
<i>abhibhūto</i>	conqueror, conquered
<i>abhikkantam</i> , <i>abhikkantā</i> , <i>abhikkatam</i>	most excellent [Lord Buddha]
<i>abhikkantavaṇṇā</i> (<i>abhikkanta</i> + <i>vaṇṇā</i>)	excellent complexioned (beautiful + colored)
<i>abhikkantāya</i>	advanced
<i>abhikkhanam</i>	repeatedly
<i>abhinanditvā</i> (<i>abhi</i> + <i>nanditvā</i>)	having pleased (well + having pleased)

Pāli	English
<i>abhinibbutatto</i> (<i>abhi</i> + <i>nibbutatto</i>)	fully liberated (fully + liberated) [Arahant]
<i>abhinimminivā</i>	having created
<i>abhiññā</i> (<i>abhi</i> + <i>ññā</i>)	higher knowledges, full knowledge
<i>abhiññāya</i> (<i>see anabhiññāya</i>)	fully knowing
<i>abhirama</i> , <i>abhiramanti</i> , <i>abhiramantī</i> , <i>abhiramissāmahaṃ</i>	delight
<i>abhirūpatarā</i> (<i>abhi</i> + <i>rūpatarā</i>), <i>abhirūpatarāni</i>	more beautiful (well + beautiful)
<i>abhisallekhikā</i> (<i>abhi</i> + <i>sallekhikā</i>) <i>as in</i> <i>kathā abhisallekhikā</i>	austere (well + austere)
<i>abhisambujjhati</i>	full penetration (full + penetration)
<i>abhisamparāyo</i> (<i>abhi</i> + <i>sam</i> + <i>parāyo</i>)	here-after (well + here-after)
<i>abhīto</i> (<i>a</i> + <i>bhīto</i>)	unafraid (not + afraid) [Arahant]
<i>abhivādetvā</i>	having saluted, having greeted
<i>ābhujitvā</i>	having made
<i>abhūtaṃ</i> (<i>a</i> + <i>bhūtaṃ</i>)	unbecome (without + becoming) [Nibbāna]
<i>abhūtavādī</i> (<i>a</i> + <i>bhūta</i> + <i>vādī</i>)	liar (not + happened + speaker)
<i>abrahmacārī</i> (<i>a</i> + <i>brahmacārī</i>), <i>abrahmacāriṃ</i> , <i>abrahmacārino</i>	not a farer of holy-life (not + farer of holy-life)
<i>abyāpajjaṃ</i> (<i>a</i> + <i>byāpajjaṃ</i>)	without ill-will (no + ill-will)
<i>acakkhukā</i> (<i>a</i> + <i>cakkhukā</i>)	visionless (not + vision-maker)
<i>acalaṃ</i> (<i>a</i> + <i>calaṃ</i>), <i>acalo</i>	immovable (im + movable) [Nibbāna] [Arahant]
<i>ācāragocarasaṃpanno</i> (<i>ācāra</i> + <i>gocara</i> + <i>saṃpanno</i>)	endowed with conduct and alms-refuge (conduct + alms-refuge + endowed) [Arahant]
<i>ācariyakaṃ</i>	teacher
<i>accādhāya</i>	putting on
<i>accayena</i>	lapse of, end of
<i>acchā</i> , <i>acchādetvā</i>	having put-on
<i>accharānaṃ</i> , <i>accharāsātāni</i> , <i>accharāsātānaṃ</i>	Untranslated, mythical creature, Sanskrit: <i>apsarā</i> , Hundred Apsarā
<i>acchariyaṃ</i> , <i>acchariyo</i> , <i>acchariyā</i>	marvelous
<i>acchassa</i>	clear

<i>Pāli</i>	<i>English</i>
<i>acchecchi, acchejji, achijji, acchijji</i> (see <i>chijjati, ucchijjati</i>)	cut-off
<i>acchinnaggāni</i> (a + c + <i>chinna</i> + <i>aggāni</i>)	tender (not + cut-off + front / top)
<i>acchodakaṃ</i> (<i>accha</i> + <i>odakaṃ</i>), <i>acchodakā</i>	having clear water (clear + having water)
<i>acelakā</i> (a + <i>celakā</i>), <i>acelake</i> , <i>acelakesu</i>	naked (no + clothes)
<i>ācikkhanti, ācikkhissanti, ācikkheyya</i>	tell, I will tell
<i>acirapakkantaṃ</i> (a + <i>cira</i> + <i>pakkantaṃ</i>), <i>acirapakkantassa</i> , <i>acirapakkante</i> , <i>acirapakkantesu</i>	not long after going (not + long + gone)
<i>aciravatī</i>	River in Sāvātthi
<i>adāsi</i>	giving, gave
<i>adassanaṃ</i> (a + <i>dassanaṃ</i>)	one who has not seen (not + seer)
<i>ādāya</i>	taken, having taken
<i>addasa, addasā, addasaṃ, addasaṃsu, addasum</i>	seeing, saw
<i>addhā, addhānaṃ</i>	times, road, distance, truly, surely
<i>addhānamaggapaṭipanno</i> (<i>addhāna</i> + <i>magga</i> + <i>paṭipanno</i>)	one time walking (one time + path + walking)
<i>aḍḍhaṭṭhamaratanaṃ</i> (<i>aḍḍha</i> + <i>aṭṭhama</i> + <i>ratanaṃ</i>)	half + eight cubits [tall] (half + eight + cubits)
<i>addhunā</i> (a + d + <i>dhunā</i>)	unshaken (not + shaken)
<i>adhammaṃ</i> (a + <i>dhammaṃ</i>)	non-Dhamma (not + Dhamma)
<i>adhiccasamuppannaṃ</i> (<i>adhiccaṃ</i> + <i>samuppannaṃ</i>), <i>adhiccasamuppanno</i>	spontaneously arisen (by chance + arisen)
<i>adhicittamanuyuttaṃ, adhicittamanuyutto</i>	intent on higher mind (higher + mind + intent) [Arahant]
<i>adhicitte</i> (<i>adhi</i> + <i>citte</i>), <i>adhicetaso</i>	higher mind (higher + mind)
<i>adhigacchati</i>	enter upon [realization]
<i>adhipātakā, adhipātake</i>	moth
<i>adhipātetvā, adhipatitvā</i> (<i>adhi</i> + <i>patitvā</i>), <i>adhipātito</i>	knocked, trampled (completely + dropped)
<i>ādhipateyyasaṃvattanikaṃ</i> (<i>ādhipateyya</i> + <i>saṃ</i> + <i>vattanikaṃ</i>)	conducive to rulership (rulership + fully + conducive)
<i>adhiṭṭhahāno</i>	established, determination
<i>adhivāsaye, adhivāseti, adhivāsetu, adhivāsesi, adhivāsaṃ, adhivāsentam, adhivāsento</i>	consent, bears, endures
<i>adho</i>	downwards

<i>Pāli</i>	<i>English</i>
<i>ādicco</i>	sun
<i>ādinavaṃ, ādīnavo, ādīnavā</i>	danger
<i>adutiyo (a + dutiyo)</i>	without a second (without + second) [Arahant]
<i>aduṭṭhacitto (a + duṭṭha + citto)</i>	non-hateful mind (non + hateful + mind) [Arahant]
<i>agamāsi, agamaṃsu</i>	went
<i>āgamehi, āgameṣṣatī</i>	wait
<i>āgamma, āgacchante, āgacchantam,</i> <i>āgacchatī, āgacchasi, āgacchanti,</i> <i>āgacchantī, āgaccheyyāsī,</i> <i>āgantukā, āgantukehi, āgantukassa,</i> <i>āgaccheyyāhaṃ, āgantvā</i>	coming back, came, returned, having returned, having come, newly-arrived
<i>agāraṃ, agārasmā</i>	home, from home
<i>āgārikabhūto (āgārika + bhūto),</i> <i>agārikabhūtassa, agāriyabhūtassa</i>	being a house-holder (house- holder + being)
<i>agarukatā</i>	disrespectful
<i>āgatigati, āgatigatiyā</i>	coming again (coming + destination)
<i>āgatiṃ, āgato, āgatāni</i>	come
<i>agga</i>	foremost
<i>agganagaraṃ (agga + nagaraṃ)</i>	foremost city (foremost + city)
<i>aggimpi, aggito</i>	fire
<i>aghamūlaṃ (agha + mūlaṃ)</i>	root of grief (grief + root)
<i>aghāvino</i>	grieving
<i>ahaṃ, ahañca (ahaṃ + ca), ahampi</i> <i>(ahaṃ + pi)</i>	I, I too (I + too)
<i>ahañkārapasutāyaṃ (ahañkāra +</i> <i>pasutāyaṃ)</i>	intent on I-making (conceit + intent)
<i>āhara, āharā, āharāmi</i>	bringing, fetching
<i>ahim</i>	snake
<i>aho</i>	oh
<i>ahosi, ahesum</i>	was, have been
<i>āhu</i>	they have said
<i>aḷa</i>	goat
<i>ajakalāpako, ajakalāpake,</i> <i>ajakalāpakassa, ajakalāpakasuttaṃ</i>	Ajakalāpaka, Ajakalāpaka Sutta
<i>ajānantā</i>	ignorant (not + knowing)
<i>ajapālanirodhe (ajapāla + nigrodhe)</i>	Goatherd Banyan Tree (goatherd + banyan tree), also plant costus speciosus
<i>ajātaṃ (a + jātaṃ)</i>	unborn (not + born) [Nibbāna]

<i>Pāli</i>	<i>English</i>
<i>ajja, ajjatanāya</i>	today, today's
<i>ajjatangge</i>	henceforth (this day onwards)
<i>ajjhāciṇṇo</i>	habit, practice
<i>ajjhataṃ</i>	internally
<i>ajjhattarato (ajjhataṃ + rato)</i>	delighting internally (internally + delighting) [Arahant]
<i>ajjhāvasatā (ajjhā + vasatā), ajjhāvasantena</i>	house-holder (inside + dweller)
<i>ajjhesi</i>	request, invite
<i>ajjhogahetvā (adhi + ava + gahetvā), ajjhogāhetvā</i>	entered into (inside + entered)
<i>ajjhopannā, ajjhopanne</i>	attachment
<i>akālamegho (a + kāla + megho)</i>	untimely rain (not + time + rain)
<i>akālo (a + kālo)</i>	untimely (not + time)
<i>akāṅkhamāno</i>	wishing
<i>akārakā (a + kārakā)</i>	not doing (not + doers), non-doer
<i>ākāsānañcāyatanaṃ (ākāsānaṃ + ca + āyatanaṃ)</i>	realm of infinity of space too (space + too + realm)
<i>ākāse</i>	space, sky
<i>akāsi, akāsī</i>	did
<i>akasiralābhī (a + kasira + lābhī)</i>	not painful gainer (not + painful + gainer), easily obtained
<i>akataṃ (a + kataṃ)</i>	unmade (not + made) [Nibbāna]
<i>akicchālābhī (a + kiccha + lābhī)</i>	not difficult gainer (not + difficult + gainer), sharing willingly
<i>akiñcanā (a + kiñcanā)</i>	without possessions (not + anything)
<i>akiñcaññāyatanaṃ (akiñcañña + āyatanaṃ)</i>	realm of nothingness (nothingness + realm)
<i>akinṇo</i>	crowded
<i>akkoso, akkosanti</i>	reviled
<i>akkulapakkulikaṃ</i>	confused-bewildered (confused + bewildered)
<i>akkulo</i>	confused
<i>ākotesuṃ</i>	beat
<i>akusalā (a + kusalā), akusale, akusalehi, akusalānaṃ</i>	unwholesome (not + wholesome)
<i>alābhā (a + lābhā)</i>	not gaining (not + having gained)
<i>alajjino (a + lajjino)</i>	shameless (no + shame)

<i>Pāli</i>	<i>English</i>
<i>alam</i>	enough!
<i>ālapī, ālapantaṃ</i>	speak, address
<i>allakesā (alla + kesā)</i>	wet hair (wet + hair)
<i>allavattā (alla + vatthā)</i>	wet clothes (wet + clothes)
<i>āloka-jātā (āloka + jātā)</i>	luminous (light + birthing)
<i>amamo (a + mamo), amamassa</i>	unselfish (not + covetous) [Arahant]
<i>amanasikarotā (a + manasi + karotā)</i>	mentally not attending (not + mentally + attending)
<i>amānitā (a + mānitā)</i>	unrevered (not + revered)
<i>amaṅkubhūto (a + maṅkubhūto)</i>	untroubled (not + troubled)
<i>āmantayī, āmantehī, āmantesī, āmantetī, āmantetī</i>	addressed, spoke to
<i>ambavanaṃ (amba + vanaṃ), ambavane</i>	Mango Forest (mango + forest)
<i>ambho</i>	mister, hi there, you rascal (!)
<i>amhākaṃ, amhākampi</i>	us, for us, of us, our
<i>āmisaṃ</i>	bait, material things, non-vegetarian food
<i>anabhiññāya (an + abhiññāya) (see abhiññāya)</i>	not fully knowing (not + fully knowing)
<i>anabhirato (an + abhi + rato)</i>	non-delighting (not + fully + delighting)
<i>anādiyitvā (an + ādiyitvā)</i>	not having minded (not + attending)
<i>anāgāmī (an + āgāmī), anāgāminiyo</i>	non-returning [fruit] (non + returning) [fruit]
<i>anāgāmīphalasacchikiriyāya (anāgāmī + phala + sacchikiriyāya), anāgāmīphalasacchikiriyāya</i>	to realize the fruit of non-returning (non-returning + fruit + realize)
<i>anagāriyaṃ (an + agāriyaṃ)</i>	homelessness (without + home)
<i>anākinṇo (an + ākinṇo)</i>	not crowded (not + busy)
<i>anallakesā (an + alla + kesā)</i>	not wet hair (not + wet + hair)
<i>anallavattā (an + alla + vatthā)</i>	not wet clothes (not + wet + clothes)
<i>anāmantetvā (an + āmantetvā)</i>	uninvited (not + invited)
<i>ānandaṃ, ānando, ānanda, ānandassa, ānande</i>	Ānanda Thera (THAG V1017-V1053), Happy
<i>anaññāposīno, anaññāposimaññātāṃ (an + añña + posīṇ + a + ññātāṃ)</i>	one without dependents & one who knows (not + others + nourishing + not + known) [Arahant]

Pāli	English
<i>anantavā (an + antavā)</i>	infinite, endless, immediately (no + end)
<i>anānupassī (an + anupassī)</i>	not contemplating (not + contemplating)
<i>anapacitā (an + apacitā)</i>	not honored (not + honored)
<i>anapaloketvā (an + apaloketvā)</i>	without taking leave (not + taking leave)
<i>ānāpānasati (āna + apāna + sati)</i>	mindfulness of in-out breathing (in + out breathing + mindfulness)
<i>ānāpeti</i>	ordered
<i>anārammaṇamevetam (an + ārammaṇam + evetam)</i>	non-dependent (not + dependent + thus) [Nibbāna]
<i>anāsavaṇ (an + āsavaṇ)</i>	taintless (without + taint) [Arahant]
<i>anataṇ (a + nataṇ)</i>	uninclined (not + bent) [Arahant]
<i>anāthapiṇḍikassa</i>	Anāthapiṇḍika, chief Male Lay Supporter
<i>anattasaññā (an + atta + saññā), anattasaññī</i>	perception of not-self (not + self + perception)
<i>anatthaṇ (an + atthaṇ)</i>	non-benefit (non + benefit)
<i>anavakāso (an + avakāso = okāso)</i>	not permitted (not + permitted)
<i>anāvilā (an + āvilā), anāvilāni, anāvilassa</i>	unagitated (not + agitated) [Arahant]
<i>anayabyasanaṇ (anaya + byasanaṇ)</i>	misfortune and destruction (distress + misfortune + destruction)
<i>anayaṇ</i>	misfortune
<i>andhā</i>	blind
<i>andhakāre, andhikatā, andhikate</i>	darkness, blinding, blinded
<i>anejo (an + ejo), āneñjēna</i>	imperturbable (not + perturbable) [concentration]
<i>anekabyañjano (aneka + byañjano)</i>	many food items (many + food items)
<i>anekajātisaṃsāraṇ (aneka + jāti + saṃsāraṇ)</i>	through many births in round of existences (many + births + in round of existences)
<i>anekapariyāyena (aneka + pariyāyena)</i>	many ways (many + sequential)
<i>anekarasabyañjano (aneka + rasa + byañjano)</i>	many tasty food items (many + tasty + food items)
<i>anekaratano (aneka + ratano)</i>	countless jewels (many + jewels)

Pāli	English
<i>anekasūparasabyañjano</i> (<i>aneka + sūpa + rasa + byañjano</i>)	many condiments, tasty food items (many + condiments + tasty + food items)
<i>anekasūpo</i> (<i>aneka + sūpo</i>)	many condiments (many + condiments)
<i>aneke, anekehi</i>	many
<i>anelagaḷāya</i> (<i>an + elagaḷāya</i>)	confident talker (not + dripping saliva), also plant Cassia Tora
<i>āneñjasamādhinā</i> (<i>ān + eñja + samādhinā</i>)	by imperturbable concentration (im + perturbable + concentration)
<i>aṅguttarepi</i>	in Aṅguttara [Nikāya]
<i>anibbisam</i> (<i>a + nibbisam</i>)	not finding (not + finding)
<i>aniccā</i> (<i>a + niccā</i>)	impermanent (not + permanent)
<i>aniccasañña</i> (<i>a + nicca + sañña</i>), <i>aniccasaññino</i>	perception of impermanence (not + permanence + perception)
<i>anīgham</i> (<i>an + īgham</i>)	griefless (without + grief) [Arahant]
<i>anikkhittadhuro</i> (<i>an + nikkhitta + dhuro</i>)	not put down the yoke (not + put down + yoke)
<i>anipphalā</i> (<i>a + ni + p + phalā</i>)	not fruitless (not + no + fruit)
<i>ānisamsam, ānisamso, ānisamsā</i>	benefit
<i>anissaṭṭā</i> (<i>a + nissaṭṭā</i>)	refuge-less (no + refuge)
<i>anissitassa</i> (<i>a + nissitssa</i>)	independent (not + dependent)
<i>aññajanena</i> (<i>añña + janena</i>)	by other people (other + by people)
<i>aññam, aññampi, aññāsi</i>	[final] knowledge
<i>aññamaññam</i> (<i>aññam + aññam</i>)	each other (each + each)
<i>aññānīpi</i>	others too
<i>aññāpaṭivedho</i> (<i>aññā + paṭivedho</i>)	penetrates to knowledge (knowledge + penetrates to)
<i>aññāsikoṇḍaññam, aññāsikoṇḍañño, aññātakoṇḍañño</i>	Aññāsikoṇḍañña Thera (THAG V673-V688), Koṇḍañña who Knows
<i>aññasuttetu</i> (<i>añña + suttetu</i>)	in other suttā (other + in suttā)
<i>aññataram, aññataro, aññataropi, aññataroti, aññatarā, aññatarāti, aññatare, aññatarena, aññatarassa, aññatarasmim, aññatarissā</i>	some
<i>aññathā</i>	otherwise

<i>Pāḷi</i>	<i>English</i>
<i>aññathābhāvī</i> (<i>aññathā + bhāvī</i>)	becoming otherwise (otherwise + becoming)
<i>aññatitthiyā</i> (<i>añña + titthiyā</i>), <i>aññatitthiyānaṃ</i>	sectarians (other + beliefs), heretics
<i>aññatra</i> , <i>aññatreva</i>	other
<i>anṇavaṃ</i>	sea
<i>aññiṃsu</i>	having known
<i>aññopi</i> , <i>aññe</i> , <i>aññehi</i>	other
<i>anokasārī</i>	houseless, unattached [Arahant]
<i>antalikkhā</i> , <i>antalikkhe</i>	space
<i>antarā</i>	interval, in the meanwhile, between
<i>antaradhāyi</i> , <i>antaradhāyissati</i> , <i>antaradhāyissatī</i>	disappear
<i>antaragharaṃ</i> (<i>antara + gharaṃ</i>)	amongst houses (between + houses)
<i>antarahito</i> , <i>antarahitā</i>	meaningful, hidden
<i>antarākathā</i> (<i>antarā + kathā</i>)	talk (between + talk)
<i>antarāmagge</i> (<i>antarā + magge</i>)	on the path (between + path)
<i>antaraṭṭhake</i> (<i>antara + aṭṭhake</i>)	in-between eight [days] (in- between + eight)
<i>antarāva</i>	on the way, in the middle
<i>antarāyā</i>	block, dangers
<i>antavā</i>	finite, with an end
<i>antepuraṃ</i> , <i>antepure</i>	private residence, zenana
<i>anto</i> , <i>antā</i> , <i>ante</i> , <i>antopi</i>	end, inside
<i>antopūti</i> (<i>anto + pūti</i>), <i>antopūtiṃ</i>	foul inside (inside + foul)
<i>anubandhā</i> , <i>anubandhi</i>	followed
<i>anubbiggo</i> (<i>an + ubbiggo</i>)	unanxious (not + anxious) [Arahant]
<i>anucaṇkamamāno</i> (<i>anu +</i> <i>caṇkamamāno</i>)	walking following (following + walking)
<i>anudhammacārino</i> , <i>anudhammacāriniyo</i> (feminine)	farer of Dhamma in every way [Arahant]
<i>anugatā</i> , <i>anugate</i> , <i>anuggatā</i>	following
<i>anujānāti</i> , <i>anujānātīti</i> , <i>anujāneyya</i>	permit, allow, grant
<i>anukampaṃ</i> , <i>anukampanti</i> , <i>anukampikā</i> , <i>anukampakena</i>	compassionate, compassionately
<i>anulomaṃ</i> (<i>anu + lomaṃ</i>)	forward, with the flow (with + direction of hair)

Pāli	English
<i>anulomapaṭilomaṃ (anu + lomaṃ + paṭi + lomaṃ)</i>	forward and backward, with the flow and against the flow (with + direction of hair + against + direction of hair)
<i>aṇumattesu (aṇu + mattesu)</i>	as much as an atom (atom + as much as)
<i>anumodi, anumoditvā</i>	rejoice, having rejoiced
<i>anupādā (an + upādā), anupādānā, anupādāya</i>	clinging-less (without + grasping)
<i>anupādisesāya (an + upādi + sesāya)</i>	without residue of possessions (without + possessions + residue) [without substratum left]
<i>anupaghāto (an + upaghāto), anūpaghāto</i>	harmless (non + injurious) [Arahant]
<i>anuparigamma (anu + pari + gamma)</i>	scanning (following + circling + going)
<i>anupavādo (an + upavādo), anūpavādo</i>	not a fault-finder (not + fault-finder) [Arahant]
<i>anupāyāsāti (an + upāyāsā + ti)</i>	despairless, without despair (without + despair) [Arahant]
<i>anupiyāyaṃ</i>	Anupiyā, Place
<i>anuppatto, anuppattāni</i>	reached
<i>anupubbakiriyā (anupubba + kiriyā)</i>	gradual deeds [step by step, by and by]
<i>anupubbaninno (anupubba + ninno)</i>	gradually drops (gradually + deepens)
<i>anupubbapabbhāro (anupubba + pabbhāro)</i>	gradually deepens (gradually + deepens)
<i>anupubbapaṭipadā (anupubba + paṭipadā)</i>	gradual practice (gradual + practice)
<i>anupubbapoṇo (anupubba + poṇo)</i>	gradually slopes (gradually + slopes)
<i>anupubbasikkhā (anupubba + sikkhā)</i>	gradual training (gradual + training)
<i>anupubbavīhāri (anupubba + vīhāri)</i>	gradual walking (gradual + walk)
<i>anupubbena, ānupubbim</i>	gradually [step by step, by and by]
<i>anupubbikathaṃ (anupubbi + kathaṃ), ānupubbikathaṃ</i>	gradual talk (gradual + talk)

<i>Pāli</i>	<i>English</i>
<i>anupubbūpasantassa</i> (<i>anupubba + ūpasantassa</i>)	gradual cooling (gradual + calming)
<i>anuruddho</i>	Anuruddha Thera (THAG V892-V919), Devoted, Pleased
<i>anussaṅkī</i> (<i>an + ussaṅkī</i>)	trusting (not + distrusting) [Arahant]
<i>anutrāsī</i> (<i>an + utrāsī</i>)	unalarmed (not + alarmed) [Arahant]
<i>anuttaraṃ</i> (<i>an + uttaraṃ</i>)	unsurpassed (not + surpassed) [Lord Buddha]
<i>anuttṭhitā</i>	practiced
<i>anuvicaramāno</i>	walk through
<i>anuyuñja</i>	yoked
<i>anvāsattā</i>	befallen, clinging
<i>apabyāmato</i> same as <i>apavyāmato</i>	insulting
<i>apacito, apacitā</i>	honored
<i>āpadāsu</i>	in misfortune
<i>apagatā</i>	departed
<i>apagatakalakam</i> (<i>apagata + kālakam</i>)	stainless (departed + black)
<i>āpajjanti, āpajjante</i>	come to
<i>apakkamma</i>	having departed
<i>apalokentī, apaloketvā</i>	taking leave
<i>apaṃsū</i>	drink
<i>āpannāni</i>	willing
<i>apārā</i> (<i>a + pārā</i>)	near-shore (not + further shore)
<i>aparalakunḍakabhaddiyasuttam</i> (<i>apara + lakunḍaka + bhaddiya + suttam</i>)	another Lakunḍaka Bhaddiya sutta (another + Lakunḍaka + Bhaddiya + sutta)
<i>aparamkāraṃ</i> (<i>a + param + kāraṃ</i>), <i>aparamkāro</i>	not done by other (not + other + done)
<i>aparappaccayo</i> (<i>a + para + p + paccayo</i>)	independent of others (not + others + support) [Arahant]
<i>aparena</i>	other
<i>aparimuttā</i> (<i>a + pari + muttā</i>)	not completely freed (not + completely + freed)
<i>aparipākāya</i> (<i>a + paripākāya</i>), <i>aparipakkāya</i>	unmatured (not + matured)
<i>aparissuddhā</i> (<i>a + pari + suddhā</i>), <i>aparissuddhāya</i>	unclean (not + completely + clean)
<i>apasabyato</i>	contrary, to the right side
<i>apāsi, apāyi, apāyīm</i>	drank
<i>āpātāparipātāṃ</i> (<i>āpāta + paripātāṃ</i>)	fell and sank (fell in + sank in)

<i>Pāli</i>	<i>English</i>
<i>apatāsi</i>	fell
<i>appāyaṃ</i>	state of woe
<i>api, pi, pī</i>	and, too, even, and then, also
<i>āpo, āpā</i>	water
<i>appābādhaṃ (appa + ābādhaṃ)</i>	unafflicted (little + afflictions)
<i>appabhikkhuko (appa + bhikkhuko)</i>	with a few bhikkhus (little + bhikkhus)
<i>appaharitaṃ (appa + haritaṃ), appaharitañca</i>	lacking grass (little + green)
<i>appakilamathena (appa + kilamathena)</i>	unexhausted (little + exhausted)
<i>appamāḍādhikaraṇaṃ (a + p + pamāda + adhikaraṇaṃ)</i>	because of heedfulness (not + heedless + because of)
<i>appamajjato (a + p + pamajjato)</i>	heedful (without + heedlessness) [Arahant]
<i>appamatto, appamattā (a + p + pamattā)</i>	heedful (without + heedlessness), heedfully [Arahant]
<i>appātāṇkaṃ (appa + ātāṇkaṃ)</i>	unfatigued (little + fatigue)
<i>appaṭikūlāsi (a + p + paṭikūlāsi)</i>	agreeable (not + disagreeable)
<i>appaṭimodha (a + p + paṭimo + idha)</i>	without a counterpart (no + counterpart + here) [Lord Buddha]
<i>appatiṭṭhaṃ (a + p + patiṭṭhaṃ)</i>	unestablished (not + established) [Nibbāna]
<i>appatvāva (a + p + patvāva)</i>	unreached (not + reached)
<i>appavattaṃ (a + p + pavattaṃ)</i>	not whirling (not + existent) [Nibbāna]
<i>appāyukā (appa + āyukā), appāyukasuttaṃ</i>	short lived (little + lifespan), Short Lifespan Sutta
<i>appekacce</i>	[for] some
<i>appenti</i>	reach, tributary
<i>appeva (appe + va, api + eva)</i>	even if little, perhaps (and + then)
<i>appicchakathā (appa + iccha + kathā)</i>	talk on having few wishes (few + desires + talk)
<i>appiccham, appiccho (appa + iccho)</i>	having few wishes (few + desires) [Arahant]
<i>appiyaṃ (a + p + piyaṃ)</i>	not dear (not + dear)
<i>appodakapāyasaṃ (appa + odaka + pāyasaṃ), appodakapāyāsaṃ, appodakapāyāsena, appodakapāyāsena</i>	thick milk-rice (little + water + milk-rice)

<i>Pāli</i>	<i>English</i>
<i>appossukko</i> (<i>appa</i> + <i>usuukko</i>)	relax (little + enthusiasm)
<i>apūjitā</i> (<i>a</i> + <i>pūjitā</i>)	unworshipped (not + worshipped)
<i>apunabbhavāyā</i> (<i>a</i> + <i>puna</i> + <i>b</i> + <i>bhavāyā</i>)	for no further becoming (no + further + becoming) [Arahant]
<i>ārabha</i>	in connection with/to
<i>āraddhavīriyaṃ</i> (<i>āraddha</i> + <i>vīriyaṃ</i>), <i>āraddhaviriyo</i> , <i>āraddhavīriyo</i>	firm and energetic (firm + energy) [Arahant]
<i>arahaṃ</i> , <i>arahā</i>	brown, worthy
<i>arahataṃ</i> , <i>arahato</i> , <i>arahantaṃ</i> , <i>arahanto</i> , <i>arahattāya</i>	Untranslated [Lord Buddha] [Arahant]
<i>arahattamaggaṃ</i> (<i>arahatta</i> + <i>maggaṃ</i>)	arahant path (arahant + path)
<i>arahattaphalasacchikiriyāya</i> (<i>arahatta</i> + <i>phala</i> + <i>sacchikiriyāya</i>)	to realize the fruit of arahantship (arahantship + fruit + realize)
<i>ārakāva</i> (<i>ārakā</i> + <i>va</i>)	remote (remote + too)
<i>arakkhitena</i> (<i>a</i> + <i>rakkhitena</i>)	unprotected (not + protected)
<i>ārāmo</i> , <i>ārāme</i>	monastery
<i>araññaḷaṭṭikāyaṃ</i> (<i>arañña</i> + <i>kuṭṭikāyaṃ</i>)	jungle hut (jungle + hut)
<i>araññe</i> , <i>araññikaṃ</i> , <i>araññiko</i> , <i>araññagatopi</i> , <i>araññagatassapi</i>	jungle, jungle-dweller, living in jungle [Arahant] <i>Eighth of the thirteen Austerities</i>
<i>ariyaṃ</i> , <i>ariyo</i> , <i>ariyāya</i>	noble one, for noble one [Arahant]
<i>ārocesi</i> , <i>ārocāpesi</i> , <i>ārocesuṃ</i>	informed, announced
<i>arogaṃ</i> , <i>arogā</i>	healthy (no + disease)
<i>āropito</i> , <i>āropetvā</i>	placed, planted
<i>aruṇo</i> , <i>aruṇe</i>	sun
<i>arūpā</i> (<i>ā</i> + <i>rūpā</i>)	formless (no + form)
<i>arūpasaññī</i> (<i>a</i> + <i>rūpa</i> + <i>saññī</i>)	perception of formless (no + form + perception)
<i>asabbhāhi</i> (<i>a</i> + <i>sabbhāhi</i>)	vulgar (not + polite)
<i>āsādesi</i>	offended
<i>asahamānā</i> (<i>a</i> + <i>sahamānā</i>)	unbearable (not + bearable)
<i>asakkatā</i> (<i>a</i> + <i>sakkatā</i>)	not provided hospitality (no + hospitality)
<i>asamāhitā</i> (<i>a</i> + <i>samāhitā</i>), <i>asamāhite</i>	unrestrained (not + restrained)
<i>asamaṇaṃ</i> (<i>a</i> + <i>samaṇaṃ</i>), <i>assamaṇo</i>	not a renunciate (not + renunciate)

Pāli	English
<i>asamāpannapubbā</i> (a + samāpanna + <i>pubbā</i>)	unattained (no + attainment + before)
<i>asammūlho</i> (a + saṃ + mūlho)	unconfused (not + fully + deluded)
<i>asampajānā</i> (a + saṃ + pajānā), <i>asampajāne</i>	not clearly knowing (not + deliberately + knowing)
<i>asaṃsaggakathā</i> (a + saṃsagga + <i>kathā</i>)	unassociated talk (not + contacted + talk)
<i>asaṃsaṭṭhaṃ</i> (a + saṃsaṭṭhaṃ), <i>asaṃsaṭṭho</i>	unassociated (not + mixing) [Arahant]
<i>āsanaṃ</i> , <i>āsanāni</i> , <i>āsane</i>	seat
<i>āsaṅkathā</i>	suspect, doubt
<i>asaṅkhatam</i> (a + saṅkhatam)	unformed (not + formed) [Nibbāna]
<i>asaññatā</i> (a + saññatā)	intemperate
<i>asante</i> (a + sante)	there is not (not + there is)
<i>asassataṃ</i> (a + sassataṃ), <i>asassatañca</i> , <i>asassato</i>	non-eternal (non + eternal)
<i>asātaṃ</i> (a + sātaṃ)	disagreeable (not + agreeable)
<i>asati</i> (a + sati)	not exist (not + exist)
<i>āsavehi</i> , <i>āsavānaṃ</i>	taints
<i>asayaṃkāraṃ</i> (a + sayam + kāraṃ), <i>asayaṃkāro</i>	not done by self (not + self + done)
<i>asesā</i> (a + sesā), <i>asesamete</i>	without residue (without + remainder)
<i>asesavirāganirodho</i> (a + sesa + virāga + nirodho), <i>asesavirāganirodhā</i>	remainderless lustless cessation (without + remainder + lustless + cessation)
<i>asippajīvī</i> (a + sippa + jīvī)	not living on art/craft (not living on art/craft) [Arahant]
<i>asīti</i>	eighty
<i>asīṭimanūnakasuttavaraṃ</i> (asīṭim + <i>anūnaka</i> + <i>sutta</i> + <i>varaṃ</i>)	eighty complete best suttā (eighty + complete + suttā + best)
<i>asmimānasamugghātaṃ</i> (asmi + māna + sam + ugghātaṃ), <i>asmimānasamugghātāya</i>	removing the “I am” conceit (“I am” + conceit + fully + shaking) [Arahant]
<i>asmimānassa</i> (asmi + mānassa)	“I am” conceit (“I am” + conceit)
<i>asokaṃ</i> (a + sokaṃ), <i>asokā</i>	unsorrowing (not + sorrowing) [Nibbāna] sorrowless [Arahant]

<i>Pāli</i>	<i>English</i>
<i>assa, assā, assasi</i>	is, be, would become, was, there was
<i>assasippam (assa + sippam)</i>	equestrian (horse + craft)
<i>assosi, assosum</i>	hear, heard
<i>asubhā (a + subhā)</i>	repulsive (not + beautiful)
<i>asuciṃ (a + suciṃ), asuci</i>	impure (not + pure)
<i>āsum</i>	they were
<i>asurā (a + surā), asurakaññā (asura + kaññā)</i>	not surā (not + devā), Titans, opposite of devā, daughter of Asura (Asura + daughter)
<i>ātāpī, ātāpino, ātāpiyo</i>	ardent [Arahant]
<i>atho, atha, athassa, athāham</i>	and, then, rather, thus (thus + I)
<i>atidhāvanti (ati + dhāvanti)</i>	overshoots (over + shoots)
<i>atikkamante, atikkamanti</i>	passing, transcending
<i>atikkantamānusakena</i> (<i>atikkanta + mānusakena</i>), <i>atikkantamānusikāya</i>	transcending human's (transcending + human's)
<i>atikkante, atikkantāni</i>	passed
<i>atiṇṇapubbaṃ</i>	not crossed-over before (not + crossed-over + before)
<i>atirocati</i>	outshine (very + brilliant)
<i>ativelam</i>	long time, unseasonable
<i>ativiya</i>	surpassing
<i>attā, attano, attanā, attānam, attato</i>	self, oneself, mine
<i>attabharassa</i>	self-supporting
<i>attabhāvā</i>	having a body
<i>attamanam, attamano, attamanā</i>	delighting
<i>attanāvedī (attanā + vedī)</i>	self realized (self + felt)
<i>aṭṭha, aṭṭhapi, aṭṭhamo, aṭṭhamam, aṭṭhamasu</i>	eight, eighth
<i>atthakāmo (attha + kāmo), atthakāmā, atthakāmena</i>	desirous of benefit (benefit + desirous) [Arahant]
<i>aṭṭhakathā (aṭṭham + kathā), aṭṭhakathāya, aṭṭhakathāyam</i>	commentary (meaning + talk)
<i>aṭṭhakavaggikāni (aṭṭhaka + vaggikāni)</i>	Section of Eights (see Sn-B V766-V975)
<i>attham, attho, atthassa, atthāya, atthāyā, atthāyetam</i>	goal, meaning, benefit, reason, use
<i>atthamāgamā (attham + āgamā)</i>	come to end (goal + come to)
<i>aṭṭhānametaṃ (a + ṭṭhānam + etaṃ)</i>	impossible is this (not + doable/wrong + is this)
<i>aṭṭhaṅgiko (aṭṭha + aṅgiko)</i>	eightfold (eight + limb)

Pāli	English
<i>atthañño</i> (<i>atthi</i> + <i>añño</i>)	is there anyone (is + other)
<i>aṭṭhāsi</i>	stood
<i>atthavaśaṃ</i> (<i>attha</i> + <i>vaśaṃ</i>)	benefit, reason, use
<i>atthi</i>	yes, there is
<i>aṭṭhikatvā</i> , <i>aṭṭhikatvā</i>	receptively
<i>atthiko</i>	desirous
<i>aṭṭhiṃ</i> , <i>aṭṭhime</i>	bones, these bones
<i>aṭṭhiyamāno</i>	distressful
<i>āturassānusikkhato</i> (<i>āturassa</i> + <i>anusikkhato</i>)	learning from a distressed one (distressed one + learning from)
<i>avanti</i> , <i>avantīsu</i>	one of the Sixteen Janapadā (Republics)
<i>avantidakkhiṇāpatho</i> (<i>avanti</i> + <i>dakkhiṇā</i> + <i>patho</i>)	Avanti-Southern India (Avanti + southern + path)
<i>āvasathāgāraṃ</i> (<i>āvasatha</i> + <i>āgāraṃ</i>), <i>āvasathāgāra</i>	rest house (rest + house)
<i>avasatṭham</i>	left-overs
<i>āvāso</i> , <i>āvasatho</i> , <i>āvasathe</i>	dwelling, dwelling place
<i>avassutaṃ</i> , <i>avassuto</i>	lustful, oozing
<i>āvattati</i> , <i>āvattamānaṃ</i>	whirling, turning
<i>avatthāsi</i> (<i>a</i> + <i>vatthāsi</i>)	firm, fixed, standing (not + whirling)
<i>avedī</i>	announced
<i>āvi</i>	publicly [openly]
<i>avidūraṃ</i> , <i>avidūre</i> (<i>avi</i> + <i>dūre</i>)	not far, nearby (not + far)
<i>avidvā</i> (<i>a</i> + <i>vidvā</i>)	ignorance (not + knowledge), ignorant
<i>avihaññamānaṃ</i> (<i>a</i> + <i>vihaññamānaṃ</i>), <i>avihaññamāno</i>	not oppressive (not + oppressive), unoppressed
<i>avijjānirodhā</i> (<i>a</i> + <i>vijjā</i> + <i>nirodhā</i>)	cessation of ignorance (not + knowledge + cessation)
<i>avijjāpaccayā</i> (<i>a</i> + <i>vijjā</i> + <i>paccayā</i>)	caused by ignorance (not + knowledge + caused by)
<i>avijjāya</i> (<i>a</i> + <i>vijjāya</i>)	ignorance (not + knowledge)
<i>āvilāṃ</i> , <i>āvilā</i> , <i>āvilāni</i>	agitated
<i>avinipātadhammo</i> (<i>a</i> + <i>vinipāta</i> + <i>dhammo</i>)	not going to bad destinations (not + leading downwards + phenomenon)
<i>avippamuttā</i> (<i>a</i> + <i>vi p</i> + <i>pamuttā</i>)	not fully freed (not + fully + freed)
<i>avisārado</i> (<i>a</i> + <i>visārado</i>)	non-expert (not + expert), non-confident

Pāli	English
<i>avitakkaṃ</i> (<i>a</i> + <i>vitakkaṃ</i>)	calmness of thoughts (without + thoughts)
<i>avivittā</i> (<i>a</i> + <i>vivittā</i>)	inseparably (not + separating)
<i>avoca</i>	said
<i>āvuso</i>	friend
<i>ayaṃ, ayampi, ayañhi</i> (<i>ayaṃ</i> + <i>hi</i>), <i>ayameko</i> (<i>ayaṃ</i> + <i>eko</i>)	this, this too (this + too), this one (this + one)
<i>ayamahasmāmi</i> (<i>ayaṃ</i> + <i>ahaṃ</i> + <i>asmī</i> + <i>ti</i>), <i>ayaṃhamasmīti</i>	this I am (this + I + am + is)
<i>āyāmānanda</i> (<i>āyāṃ</i> + <i>ānanda</i>)	this Ānanda (this + Ānanda)
<i>ayamantarākathā</i> (<i>ayaṃ</i> + <i>antarā</i> + <i>kathā</i>)	this talk (this + in-between [time] + talk)
<i>ayañcarahi</i> (<i>ayaṃ</i> + <i>carahi</i>)	this conduct (this + conduct)
<i>āyantaṃ, āyantīṃ</i> (feminine)	coming
<i>āyasmā, āyasmāpi, āyasmato, āyasmatā, āyasmante, āyasmantaṃ, āyasmantānaṃ</i>	venerable <i>literally old, aged</i>
<i>āyatakeneva</i> (<i>āyataken</i> + <i>eva</i>)	suddenly, abruptly
<i>āyatanaṃ</i>	sense-bases, realm
<i>ayoghanahatasseva</i> (<i>ayoghana</i> + <i>hatassa</i> + <i>eva</i>)	like hit by sledge-hammer (sledge-hammer + destroyed + like)
<i>āyogo</i>	occupation (yoked)
<i>āyujaṭilavekkhaṇā</i> (<i>āyu</i> + <i>jaṭila</i> + <i>vekkhaṇā</i>)	Lifespan-Matted Hair Ascetics-Contemplation (lifespan + matted hair ascetics + contemplation)
<i>āyusaṃvattanikaṃ</i> (<i>āyu</i> + <i>saṃ</i> + <i>vattanikaṃ</i>)	conducive to long life (long life + fully + conducive)
<i>āyusaṅkhāraṃ</i> (<i>āyu</i> + <i>saṅkhāraṃ</i>), <i>āyusaṅkhāre</i>	life formations (life + formations)
<i>āyusaṅkhārossajjanasuttaṃ</i> (<i>āyu</i> + <i>saṅkhāra</i> + <i>ossajjana</i> + <i>suttaṃ</i>)	Relinquishment of Life Formations Sutta (life + faculty + renouncing + sutta)
<i>ayyaputta</i> (<i>ayya</i> + <i>putta</i>)	young master (noble + son)
<i>ayyo, ayyā</i> (feminine)	noble sir, noble lady
<i>baddhā</i>	tied, ties
<i>bādhente, bādhenti</i>	catching, tying
<i>bāhāgahaṇāpi</i> (<i>bāhā</i> + <i>gahaṇa</i> + <i>api</i>)	holding by arms too (arms + holding + is)
<i>bāhaṃ, bāhāyaṃ</i>	arms

Pāli	English
<i>bahidvāraakoṭṭhakā</i> (<i>bahi + dvāra + koṭṭhakā</i>), <i>bahidvāraakoṭṭhake</i>	outside the gateway (outside + gate + gateway)
<i>bahipi</i>	outside
<i>bāhitapāpadhammo</i> (<i>bāhita + pāpa + dhammo</i>)	having removed evil-deeds (having removed + evil + dhamma)
<i>bāhitvā</i>	having removed, having pushed out
<i>bāhiyaṃ</i> , <i>bāhiyo</i> , <i>bāhiya</i> , <i>bāhiyassa</i> , <i>bāhiyenāti</i> , <i>bāhiyasuttam</i>	Bāhiya Dārucīriya Thera
<i>bahū</i> , <i>bahūni</i> , <i>bahukehi</i> , <i>bahūsu</i>	many, much
<i>bahudeva</i>	late
<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>bahujanena</i> (<i>bahu + janena</i>), <i>bāhujaññaṃ</i>	by many people (many + by people), has many adherents
<i>bahukaraṇīyo</i> (<i>bahu + karaṇīyo</i>)	much to do (much + doer)
<i>bahukicco</i> (<i>bahu + kicco</i>)	many duties (much + duties)
<i>bahulikatā</i> (<i>bahulī + katā</i>)	practiced (much + made)
<i>bahuputtam</i> (<i>bahu + puttam</i>)	Bahuputta shrine (many + sons)
<i>bahuratano</i> (<i>bahu + ratano</i>)	many jeweled (many + jeweled)
<i>bahussutā</i> (<i>bahu + s + sutā</i>), <i>bahussutassa</i>	learned (much + heard) [Arahant]
<i>bahvettha</i> (<i>bahu + ettha</i>)	many here (many + here)
<i>balam</i> , <i>balāni</i> , <i>balavā</i>	strength, power, strong
<i>bālha</i>	very much
<i>bālhagilāno</i> (<i>bālha + gilāno</i>)	very sick (very + sick)
<i>bālo</i>	fool
<i>bandhanaṃ</i> , <i>bandhanā</i> , <i>bandhanañca</i> , <i>bandhante</i> , <i>bandhati</i> , <i>bandhanti</i>	ties, tied
<i>bhabbarūpova</i> (<i>bhabbarūpo + va</i>)	worth becoming (worth becoming + like)
<i>bhabbo</i>	capable
<i>bhadante</i>	O venerable sir, worthy
<i>bhaddakaṃ</i>	noble
<i>bhaddasālamūlaṃ</i> (<i>bhadda + sāla + mūlaṃ</i>), <i>bhaddasālamūle</i>	at the good Sāla tree root (good + Sāla + root)
<i>bhaddiyaṃ</i> , <i>bhaddiyo</i> , <i>bhaddiya</i> , <i>bhaddiyā</i> , <i>bhaddiyassa</i> , <i>bhaddiyoti</i> , <i>bhaddiyasuttam</i>	Bhaddiya Thera (THAG V473-V479), Good

<i>Pāli</i>	<i>English</i>
<i>bhadrāṇi</i>	good ones
<i>bhagavā, bhagavato, bhagavatā, bhagavati, bhagavantam, bhagavantamyeva, bhagavatopi</i>	Blessed One [Lord Buddha]
<i>bhaggā</i>	broken
<i>bhagini</i>	sister
<i>bhājīyati, bhājīyissati</i>	alms-distribution
<i>bhaṇḍana-jātā (bhaṇḍana + jātā)</i>	creating strifes (strifes + birthing)
<i>bhaṇe</i>	king addressing a commoner
<i>bhantacitto (bhanta + citto)</i>	confused mind (confused + mind)
<i>bhante</i>	venerable sir, worthy
<i>bhāsitaṃ, bhāsita, bhāsitu, bhāsati</i>	speak, spoken, shining
<i>bhātā</i>	brothers
<i>bhatako, bhatakavādena</i>	servant, like a servant
<i>bhāti</i>	appear, shine
<i>bhattam, bhatta, bhattāni, bhattasmim, bhattena</i>	food, eat, eating
<i>bhavo, bhavā</i>	be, becoming
<i>bhavamevābhinandati (bhavam + eva + abhinandati)</i>	delights in becoming (becoming + only + delights in)
<i>bhāvanāpāripūriṃ (bhāvanā + pāripūriṃ)</i>	complete development (development + complete)
<i>bhavane</i>	palace, mansion
<i>bhavanīrodho (bhava + nirodho), bhavanīrodhā</i>	cessation of becomings (becoming + ending)
<i>bhavapaccayā (bhava + paccayā)</i>	because of becoming (becoming + because of)
<i>bhavapareto (bhava + pareto)</i>	afflicted by becomings (becomings + afflicted)
<i>bhavasāṅkhāramavassaji (bhava + saṅkhāram + avassaji)</i>	cutting off formations of becoming (becoming + formations + cutting off)
<i>bhavasatto (bhava + satto)</i>	clinging to becoming (becoming + attached)
<i>bhavassa, bhavena, bhavati, bhavanti, bhavasmā, bhaveyyāsi, bhavissati, bhavissati, bhavissanti</i>	becoming, will become, will be
<i>bhavataṇhā (bhava + taṇhā)</i>	craving for becoming (becoming + craving)

Pāli	English
<i>bhavavippahānāya</i> (<i>bhava</i> + <i>vi</i> + <i>p</i> + <i>pahānāya</i>)	abandoning becomings (becoming + fully + abandoning)
<i>bhāvitam, bhāvitā, bhāvetabbā</i>	develop
<i>bhāvitattena</i>	developed one [Arahant]
<i>bhayadassāvī</i> (<i>bhaya</i> + <i>dassāvī</i>)	seeing fear (fear + seeing) [Arahant]
<i>bhayam, bhāyāma, bhāyatha, bhāyati</i>	fear, fearful, fearfulness
<i>bhedo, bhedā</i>	division, breakup
<i>bhibbhūtena</i> (same as <i>abhibbhūtena</i>)	conquered by
<i>bhikkhugaṇassa</i> (<i>bhikkhu</i> + <i>gaṇassa</i>)	assembly of Bhikkhus (Bhikkhu + assembly)
<i>bhikkhum, bhikkhu, bhikkhū, bhikkhavo, bhikkhave, bhikkhūhi, bhikkhūhī, bhikkhuno, bhikkhunā, bhikkhūnam, bhikkhuniyo, bhikkhunīhi, bhikkhūnīhi</i>	Untranslated
<i>bhikkhusaṅgham, bhikkhusaṅgho, bhikkhusaṅghā, bhikkhusaṅghopi, bhikkhusaṅghañca</i> (<i>bhikkhu</i> + <i>saṅgham</i> + <i>ca</i>), <i>bhikkhusaṅghassa, bhikkhusaṅghena, bhikkhusaṅghenā</i>	Bhikkhu Saṅgha, Bhikkhu Saṅgha too (Bhikkhu + Saṅgha + too)
<i>bhikkhusaṅghaparivuto</i> (<i>bhikkhu</i> + <i>saṅgha</i> + <i>parivuto</i>)	accompanied by Bhikkhu Saṅgha (Bhikkhu + Saṅgha + accompanied)
<i>bhikkhusatāni</i> (<i>bhikkhu</i> + <i>satāni</i>)	hundred Bhikkhus (Bhikkhus + hundred)
<i>bhimsanako</i>	alarming
<i>bhindissati, bhindimsu</i>	will breakup, having broken-up
<i>bhinnena</i>	broken
<i>bhittim</i>	wall
<i>bhīto</i>	afraid
<i>bhiyyosomattāya</i> (<i>bhiyyo</i> + <i>somattāya</i>)	very kindly (much + patience)
<i>bhavam, bho</i>	good sir
<i>bhoga jāniṃ</i> (<i>bhoga</i> + <i>jāniṃ</i>)	loss of pleasures (pleasures + decay)
<i>bhogakkhandham</i> (<i>bhoga</i> + <i>k</i> + <i>khandham</i>)	aggregate of pleasure (pleasure + aggregate)
<i>bhoge, bhogehi, bhogānañca</i>	pleasures, partake, snake coil

<i>Pāli</i>	<i>English</i>
<i>bhojanīyaṃ, bhojanīyena, bhojetvā, bhuñjitvā</i>	chewables, eating, having eaten
<i>bhoti, bhotiyā</i>	O good lady
<i>bhusaṇca, bhusassa</i>	chaff
<i>bhūtā, bhūtāni, bhūtānaṃ, bhuttassa, bhūtassa</i>	beings, becoming, has become, from become
<i>bhūtapubbaṃ (bhūta + pubbaṃ)</i>	in the past (existed + before)
<i>bhūtaratā (bhūta + ratā)</i>	delighting in becoming (becoming + delighting)
<i>bhuttāvissa, bhuttāviṃ</i>	having eaten
<i>bimbisāro</i>	Seniya Bimbisāra, King of Magadha Janapada, one of the Sixteen Janapadā (Republics)
<i>bodhi</i>	enlightenment
<i>bodhirukkhamūle (bodhi + rukkha + mūle)</i>	at root of Bodhi tree (Bodhi + tree + at root)
<i>bodhisattamātaro (bodhisatta + mātaro)</i>	mother of being destined for enlightenment (enlightenment destined + mother) [Lord Buddha's Mother, Māyadevi]
<i>bodhisattesu</i>	Bodhisatta, a being destined for enlightenment, usually used for Lord Buddha
<i>bodhivaggo (bodhi + vaggo)</i>	section on enlightenment (enlightenment + section)
<i>bojjhaṅgā (bojjha or bodhi + aṅgā)</i>	factors of enlightenment (enlightenment + limbs)
<i>brahmacārayo, brahmacārino</i>	farer of holy-life [Arahant]
<i>brahmacāripaṭiñṇaṃ (brahmacāri + paṭiñṇaṃ), brahmacāripaṭiñṇo</i>	pretending to be a farer of holy-life (farer of holy-life + pretending)
<i>brahmacariyaṃ (brahma + cariyaṃ), brahmacariya, brahmacariyanti, brahmacariye, brahmacariyeti</i>	faring the holy-life (holy-life + faring)
<i>brahmacariyapariyosānaṃ (brahma + cariya + pariyosānaṃ)</i>	end of faring the holy-life (holy-life + faring + end)
<i>brāhmaṇa, brāhmaṇo, brāhmaṇā, brāhmaṇassa, brahmaññā, brahmaññaṃ</i>	Brāhmaṇa, highest in the Indian four-class hierarchy, also used for an Arahant [Arahant]
<i>brāhmaṇagahapatikā (brāhmaṇa + gahapatikā), brāhmaṇagahapatikehi</i>	brāhmaṇa house-holders (brāhmaṇa + house-holders)

Pāli	English
<i>brāhmaṇagāmo</i> (<i>brāhmaṇa</i> + <i>gāmo</i>)	brāhmaṇa village (<i>brāhmaṇa</i> + village)
<i>brāhmaṇajātiko</i> (<i>brāhmaṇa</i> + <i>jātiko</i>)	born as brāhmaṇa (<i>brāhmaṇa</i> + birth)
<i>brāhmaṇakārakā</i> (<i>brāhmaṇa</i> + <i>kārakā</i>)	brāhmaṇa doing (<i>brāhmaṇa</i> + doing)
<i>brāhmaṇakaraṇā</i> (<i>brāhmaṇa</i> + <i>karaṇā</i>)	making one a brāhmaṇa (<i>brāhmaṇa</i> + making)
<i>brāhmaṇakule</i> (<i>brāhmaṇa</i> + <i>kule</i>)	brāhmaṇa family (<i>brāhmaṇa</i> + family)
<i>brāhmaṇapariṣaṃ</i> (<i>brāhmaṇa</i> + <i>pariṣaṃ</i>)	brāhmaṇa assembly (<i>brāhmaṇa</i> + assembly)
<i>brāhmaṇasuttaṃ</i> (<i>brāhmaṇa</i> + <i>suttaṃ</i>)	brāhmaṇa sutta (<i>brāhmaṇa</i> + sutta)
<i>brahmavādaṃ</i> (<i>brahma</i> + <i>vādaṃ</i>)	Brahma talk (Brahma + talk)
<i>brahmunāpi</i>	Brahma too
<i>brūhayanti</i>	cultivate, augment
<i>brūmi</i>	call, tell, designate
<i>buddhacakkhunā</i> (<i>buddha</i> + <i>cakkhunā</i>)	by Buddha eyes (Buddha + by eyes)
<i>buddhappamukhaṃ</i> (<i>buddha</i> + <i>p</i> + <i>pamukhaṃ</i>), <i>buddhappamukho</i>	headed by Lord Buddha (Lord Buddha + as chief)
<i>buddho</i> , <i>buddhā</i> , <i>buddhāna</i> , <i>buddhānaṃ</i>	Untranslated [Lord Buddha], enlightened in V5 and V39 [Arahant]
<i>byādhippabālho</i> (<i>byādhi</i> + <i>p</i> + <i>pabālho</i>)	very sick (sick + very strongly)
<i>byagā</i>	depart, perishable
<i>byāpādassa</i>	ill-will
<i>byāpādavitaṅko</i> (<i>byāpāda</i> + <i>vitakko</i>), <i>byāpādavitaṅkena</i>	thought of ill-will (ill-will + thought)
<i>byasanaṃ</i>	destruction
<i>byāvato</i> same as <i>vyāvato</i>	obstructed
<i>ca</i> , <i>cā</i> , <i>cāpi</i> (<i>ca</i> + <i>api</i>), <i>cāti</i>	and, too, and too (and + too)
<i>cāgaṃ</i>	munificence
<i>cāha</i> (<i>ca</i> + <i>āha</i>)	and they said (and + they said)
<i>cāhaṃ</i> (<i>ca</i> + <i>ahaṃ</i>)	and I (and + I), and I am (and + I am)
<i>cāhu</i> (<i>ca</i> + <i>ahu</i>)	and was (and + is)
<i>cakkacchinnaṃ</i> (<i>cakka</i> + <i>c</i> + <i>chinnaṃ</i>), <i>cakkacchinā</i>	churned by [cart] wheels (wheels + cut-off)

Pāli	English
<i>cakkhumā, cakkhumanto, cakkhumatā, cakkhunā</i>	one with eyes [Lord Buddha], vision
<i>cālike, cālikāyaṃ</i>	Cālika area
<i>calitaṃ, calite</i>	moving
<i>camhi (ca + amhi)</i>	and I am (and + I am)
<i>candimā</i>	moon
<i>candimasūriyā (candima + sūriyā)</i>	moon-sun (moon + sun)
<i>caṅkamanti</i>	walk
<i>capalā, capale</i>	unsteady
<i>cāpālaṃ, cāpāle</i>	Cāpāla shrine
<i>caparaṃ (ca + paraṃ)</i>	and after (and + after)
<i>carā</i>	spies
<i>caramekato (caraṃ + ekato)</i>	one dwelling (dwelling + someone)
<i>care, carahi, careyyā, carāmi, carati, caranti, carasi, cāriyanti, carissāmā, caramāno, caramānā, carantaṃ, caranto, carantā, carituṃ, caritvā</i>	dwelt, will dwell, farer, having dwelt
<i>cārikam</i>	walk on alms-round
<i>cassa (ca + assa), cāsi, chasu</i>	and is (and + is)
<i>cattāro, cattāri, cattārīsaṃ, cattāropi, caturo</i>	four
<i>catthāya (ca + atthāya)</i>	and for reason (and + for benefit)
<i>catuggunāṃ (catu + g + gunāṃ)</i>	four qualities (four + qualities)
<i>catutthaṃ, catuttho</i>	fourth
<i>catutthanibbānapaṭisaṃyuttasuttaṃ (catuttha + nibbāna + paṭisaṃyutta + suttaṃ)</i>	fourth connected to Nibbāna sutta (fourth + Nibbāna + connected to + sutta)
<i>catuyogātigato (catu + yoga + atigato)</i>	surmounting four bonds (four + bonds + surmounting) [Arahant]
<i>catuyojanasatikāpi (catu + yojana + satika + api)</i>	four hundred yojanā too (four + yojana + hundred + too)
<i>cāyaṃ (ca + ayaṃ)</i>	and this (and this)
<i>ce, cepi (ce + pi)</i>	even, if ([even, if] + too)
<i>cetaṃ (ca + etaṃ)</i>	and this (and + this)
<i>cetarahi (ca + etarahi)</i>	and presently (and + presently)
<i>cetiyaṃ, cetiye</i>	shrine
<i>ceto, cetaso, cetasā</i>	mind
<i>cetoparivitakkamaññāya (ceto + parivitakkam + aññāya)</i>	knowing the mental reflection (mental + thought + knowing)

Pāli	English
<i>cetovimuttiṃ</i> (<i>ceto</i> + <i>vi</i> + <i>muttiṃ</i>), <i>cetovimuttiyā</i>	fully freed mind (mind + fully + freed)
<i>cetovivaraṇasappāyā</i> (<i>ceto</i> + <i>vivaraṇa</i> + <i>sappāyā</i>)	beneficial mental reflection (mental + reflection + beneficial)
<i>ceva</i> (<i>ca</i> + <i>eva</i>)	and so (and + so)
<i>cha</i> , <i>chaṭṭhaṃ</i> , <i>chaṭṭho</i> , <i>chapi</i> (<i>cha</i> + <i>pi</i>)	six, sixth, six too (six + too)
<i>chamā</i> , <i>chamāyaṃ</i> (see <i>dharaṇī</i> , <i>mahiṃ</i> , <i>pathaviṃ</i> , <i>pathavī</i> , <i>pathaviṇca</i> , <i>paṭhaviṃ</i> , <i>puṭhavī</i> , <i>puṭhaviyā</i> , <i>vasundharā</i>)	ground, floor, earth, on ground
<i>chambhitattaṃ</i>	trembling
<i>channaṃ</i>	roof
<i>channamativassati</i> (<i>channaṃ</i> + <i>ativassati</i>)	rains hard on roof (roof + rains hard)
<i>chārikā</i>	ashes
<i>chaṭṭhamavaggavaraṃ</i> (<i>chaṭṭhama</i> + <i>vagga</i> + <i>varaṃ</i>), <i>chaṭṭhamavaggavaranti</i>	Sixth the highest section (sixth + section + highest)
<i>chetvā</i>	having cut-off
<i>chinnaggāni</i> (<i>chinna</i> + <i>aggāni</i>)	rough (cut-off + front/top)
<i>chinnaṃ</i>	cut-off
<i>chinnasotaṃ</i> (<i>chinna</i> + <i>sotaṃ</i>)	one with stream cut-off (cut-off + stream) [Arahant]
<i>cidaṃ</i> (<i>ca</i> + <i>idaṃ</i>)	and this (and + this)
<i>ciradiṭṭho</i> (<i>cira</i> + <i>diṭṭho</i>)	for a long time I have seen (long time + seen)
<i>ciraṃ</i> , <i>cirassaṃ</i>	for a long time
<i>ciranisinno</i> (<i>cira</i> + <i>nisinno</i>), <i>ciranisinṇā</i>	sitting for a long time (long time + sitting)
<i>cirapaṭikāhaṃ</i> (<i>cirapaṭika</i> + <i>ahaṃ</i>)	for a long time I (for a long time + I)
<i>cittaṃ</i> , <i>cittāni</i> , <i>cittena</i>	mind
<i>cīvaraṃ</i>	robe
<i>cīvarapiṇḍapātasenāsanaḡilānapac-cayabhesajjaparikkhārānaṃ</i> (<i>cīvara</i> + <i>piṇḍa</i> + <i>pāta</i> + <i>senāsana</i> + <i>gilāna</i> + <i>paccaya</i> + <i>bhesajja</i> + <i>parikkhārānaṃ</i>)	necessities of robes, alms-food, lodging, and medicines for the sick (robes + lump + bowl + lodging + sick + requisite + medicine + necessities)
<i>cīyati</i>	heap-up, heaping-up
<i>codīto</i>	urged

<i>Pāli</i>	<i>English</i>
<i>corā</i>	thieves
<i>cudatāri</i> (<i>ca</i> + <i>udatāri</i>) (<i>see</i> <i>udatāri</i>)	and crossed-over (and + crossed-over)
<i>cūḷapanthakaṃ, cūḷapanthako, cullapanthako, cūḷapanthako, cūḷapanthakasuttaṃ</i>	Cūḷapanthaka Thera (THAG V557-V566), Young Wayfarer
<i>cūḷo, cūlavaggo</i> (<i>cūla</i> + <i>vaggo</i>), <i>cūlavaggo, cullavaggo</i>	smaller section (small + section)
<i>cundakaṃ, cundo, cundako, cundaka</i>	(1) Cunda Kammāraputta, he provided the last meal to Lord Buddha (2) Mahācunda Thera (THAG V141-V142), Great Ivory Worker
<i>cundaṃ, cundo, cundopi, cunda, cundassa, cundena, cundasuttaṃ</i>	Cunda son of smith, he provided the last meal to Lord Buddha
<i>cundassānanda</i> (<i>cundassa</i> + <i>ānanda</i>)	of Cunda Ānanda (of Cunda + Ānanda)
<i>cutiṃ</i>	fall, passing-away, dying
<i>cutūpapāto</i> (<i>cuta</i> + <i>ūpapāto</i>), <i>cutūpapāte</i>	passing-arising (passing + arising)
<i>dabba, dabbo, dabbassa, dabbena</i>	Dabba Mallaputta Thera (THAG V5), Wise, Able
<i>dadato, daḍḍhaṃ, dadeyyaṃ</i>	give, giving, may give, having given
<i>daharamāṇavikā</i> (<i>dahara</i> + <i>māṇavikā</i>)	young woman (young + woman)
<i>dahetha</i>	burning
<i>dakkhantīti, dakkhissasi</i>	seeing, will see
<i>dakkhiṇajāṇumaṇḍalaṃ</i> (<i>dakkhiṇa</i> + <i>jāṇu</i> + <i>maṇḍalaṃ</i>)	right knee (right + knee + cap)
<i>dakkhiṇaṃ</i>	south, southern direction
<i>dakkhiṇena</i>	right side
<i>dakkhiṇamādisa</i> (<i>dakkhiṇaṃ</i> + <i>ādisa</i>)	speak of offering (giving + speak)
<i>dakkhiṇapatho</i>	southern India (southern + path)
<i>daḷhaparakkamo</i> (<i>daḷha</i> + <i>parakkamo</i>)	strives greatly (greatly + striving) [Arahant]
<i>daliddavisikhā</i> (<i>dalidda</i> + <i>visikhā</i>)	street of poor (poor + street)

Pāli	English
<i>ḍaṃsamakasavātātāpasarīsapa</i> (<i>ḍaṃsa</i> + <i>makasa</i> + <i>vātā</i> + <i>tapa</i> + <i>sarīsapa</i>)	gadfly-mosquito-wind-heat-creeping things (gadfly + mosquito + wind + heat + creeping things)
<i>dānāhaṃ</i> (<i>idāna</i> + <i>ahaṃ</i>) same as <i>idānihaṃ</i>	here I (here + I)
<i>dānakathaṃ</i> (<i>dāna</i> + <i>kathaṃ</i>)	talk on giving (giving + talk)
<i>dānaṃ</i>	donation, giving
<i>daṇḍena</i> , <i>daṇḍehipi</i> , <i>daṇḍasuttaṃ</i> (<i>daṇḍa</i> + <i>suttaṃ</i>)	walking stick, punishment, punishment sutta (punishment + sutta)
<i>dāni</i> same as <i>idāni</i> , <i>dānisi</i>	now, here
<i>dantaṃ</i>	tamed [Arahant]
<i>danto</i>	tamed, teeth here ivory
<i>dārakaṃ</i> , <i>dāraka</i>	young one
<i>dārucīriyo</i> (<i>dāru</i> + <i>cīriyo</i>), <i>dārucīriyaṃ</i> , <i>dārucīriyassa</i>	Bāhiya Dārucīriya Thera (Bāhiya + wearer of bark-tree clothes)
<i>dasa</i> , <i>dasapi</i> , <i>dasamaṃ</i> , <i>dasāti</i>	ten, tenth
<i>dasavaggaṃ</i> (<i>dasa</i> + <i>vaggaṃ</i>)	group of ten (ten + section of)
<i>dassanakāmo</i> (<i>dassana</i> + <i>kāmo</i>), <i>dassanakāmamhā</i>	desirous of seeing (seeing + desirous)
<i>dassanāya</i> , <i>dassanāyā</i>	to see
<i>dassanīyatarā</i> , <i>dassanīyatarāni</i>	better looking
<i>dassehī</i> , <i>dassesi</i> , <i>dassitaṃ</i> , <i>dassetvā</i>	show, point out, instructed, having shown
<i>dātu</i> , <i>dātukāmo</i> , <i>datvā</i>	giver, having given
<i>ḍayhāmi</i> , <i>ḍayhāmī</i> , <i>ḍayhamānassa</i>	on fire, burning
<i>dehaṃ</i> (see <i>kāyo</i> , <i>kāyaṃ</i> , <i>kāyena</i> , <i>kāye</i> , <i>kāyevareṃ</i> , <i>kāyevare</i> , <i>pūtikāyena</i>)	body
<i>desentaṃ</i> , <i>desento</i> , <i>deseti</i> , <i>desetī</i> , <i>desenti</i> , <i>desessanti</i> , <i>desessanti</i> , <i>desetu</i>	preaching, preached
<i>devadatto</i>	Devadatta, cousin of Lord Buddha
<i>devadudrabhiyo</i>	no meaning
<i>devadundubhiyo</i> (<i>deva</i> + <i>duṇḍubhiyo</i>)	thunder (deva + kettle-drum)
<i>devakāyā</i> (<i>deva</i> + <i>kāyā</i>)	devā world (devā + body / group)
<i>devaṃ</i> , <i>devo</i> , <i>deva</i> , <i>devā</i> , <i>devānaṃ</i> , <i>devāpi</i> , <i>deve</i> , <i>devehi</i> , <i>devesu</i> , <i>devatā</i> , <i>devatāpi</i> , <i>devatāyo</i> , <i>devatāya</i>	Untranslated, in devā realms, rain

Pāli	English
<i>devamanussāna</i> (<i>deva</i> + <i>manussāna</i>), <i>devamanussehi</i>	of devā and humans (of devā + humans)
<i>devānamindaṃ</i> (<i>devānam</i> + <i>indaṃ</i>), <i>devānamindo</i> , <i>devānamindassa</i>	devā-king (devā + king) literally Indra among devā
<i>devasikaṃ</i>	daily
<i>devatānukampito</i> (<i>devatā</i> + <i>anukampito</i>)	for whom devatā are compassionate (<i>devatā</i> + compassionate)
<i>devatāsataṇi</i> (<i>devatā</i> + <i>satāṇi</i>)	hundred devatā (<i>devatā</i> + hundred)
<i>deviṃ</i> , <i>devī</i> , <i>deviyā</i> (all feminine)	female deva, also used for queens or females in general
<i>dhammacakkhuṃ</i> (<i>dhamma</i> + <i>cakkhuṃ</i>)	Dhamma eye (Dhamma + eye)
<i>dhammacārino</i> (<i>dhamma</i> + <i>cārino</i>)	Dhamma-farer (Dhamma + farer) [Arahant]
<i>dhammadesanā</i> (<i>dhamma</i> + <i>desanā</i>), <i>dhammadesanāya</i>	Dhamma preaching (Dhamma + preaching)
<i>dhammadharā</i> (<i>dhamma</i> + <i>dharā</i>)	bearers of Dhamma (Dhamma + bearers) [Arahant]
<i>dhammādhikaraṇaṃ</i> (<i>dhamma</i> + <i>adhikaraṇaṃ</i>)	with Dhamma questions (Dhamma + because of)
<i>dhammaṃ</i> , <i>dhammo</i> , <i>dhammā</i> , <i>dhamme</i> , <i>dhammesu</i> , <i>dhammena</i> , <i>dhammānaṃ</i> , <i>dhammañca</i> (<i>dhammaṃ</i> + <i>ca</i>)	Untranslated
<i>dhammānudhammappaṭipannā</i> (<i>dhamma</i> + <i>anudhamma</i> + <i>p</i> + <i>paṭipannā</i>)	practicing Dhamma in fullness (Dhamma – major and minor + practicing) [Arahant]
<i>dhammasenāpatinā</i> (<i>dhamma</i> + <i>senā</i> + <i>patinā</i>)	Dhamma general (Dhamma + army + lord)
<i>dhammassānudhammaṃ</i> (<i>dhammassa</i> + <i>anudhammaṃ</i>)	Dhamma in fullness (Dhamma – major and minor)
<i>dhammavinayaṃ</i> (<i>dhamma</i> + <i>vinayaṃ</i>), <i>dhammavinayo</i> , <i>dhammavinaye</i>	Dhamma-Vinayā (Dhamma + Vinayā)
<i>dhammī</i> , <i>dhammiyā</i>	Dhamma follower
<i>dhanusippaṃ</i> (<i>dhanu</i> + <i>sippaṃ</i>)	archery (bow + craft)
<i>dhārā</i>	stream, rain
<i>dhāresi</i> , <i>dhāreti</i> , <i>dhāretu</i> , <i>dhāreyya</i> , <i>dhārayantena</i>	bears, bearing, wearing
<i>dhāvati</i>	running

Pāli	English
<i>dhipātā</i> (same as <i>adhipātā</i>)	moth
<i>dhīraṃ, dhīro</i>	patient one
<i>dhunamānassa</i>	shake, shaking
<i>dhutavādaṃ, dhutavādo</i>	austerities, one who practices austerities, one advocating austerities [Arahant]
<i>dibbena, dibbāya</i>	divine
<i>dīgharattaṃ (dīgha + rattaṃ)</i>	long time (long + night)
<i>dīghena</i>	long
<i>disaṃ, diso, disā, disāya, disāyaṃ</i>	adversary (see DHP V42), directions
<i>dissati, dissatī, diṭṭhaṃ, diṭṭho, diṭṭhosi, diṭṭhe, diṭṭheva, disvā, disvāna, disvānassa, disvānassā, diṭṭā, diṭṭhā</i>	looks, seen, having seen, seen here, visible
<i>diṭṭhadhammo (diṭṭha + dhammo)</i>	having seen the Dhamma (visible + Dhamma) [Arahant]
<i>diṭṭhamattaṃ (diṭṭha + mattaṃ)</i>	only seen (seen + only)
<i>diṭṭhapado (diṭṭha + pado)</i>	one seeing (seeing + station)
<i>diṭṭhiṃ, diṭṭhīsu</i>	views
<i>divā, divassa, divassā, divassayeve</i>	day, daytime
<i>divādivasseve (divā + divassa + eva), divādivasseyeve</i>	early morning (day + early day)
<i>divāvihāraṃ (divā + vihāraṃ), divāvihārāyā (see vihāraṃ, vihārā, vihāradānaṃ, vihārake)</i>	day abiding (day + dwelling)
<i>diviyaṃ</i>	divine
<i>dīyati, diyyati, dīyamānaṃ</i>	giving, gave
<i>doso, dosajehipi, dosantaro</i>	hate, with hate
<i>dubbaṇṇaṃ (du + v + vaṇṇaṃ)</i>	unattractive (bad + color / complexion)
<i>duddasaṃ (du + d + dasaṃ)</i>	hard to see (hard + see)
<i>duddasikaṃ (du + d + dasikaṃ)</i>	bad-looking (bad + looking)
<i>duddiṭṭhī (du + d + diṭṭhī)</i>	bad view (bad + view)
<i>duggatiṃ (du + g + gatiṃ), duggatiyo</i>	bad destination (bad + destination)
<i>dujjānaṃ (du + j + jānaṃ)</i>	ill-known, difficult to know (hard + knowing)
<i>dukkaraṃ (du + k + karaṃ), dukkarā</i>	difficult to do (hard + to do)
<i>dukkhakkhandhassa (dukkha + k + khandhassa)</i>	aggregate of suffering (suffering + aggregate)

Pāli	English
<i>dukkhakkhayaḡāminiyā</i> (<i>dukkha</i> + <i>k</i> + <i>khaya</i> + <i>gāminiyā</i>)	leading to ending of suffering (suffering + ending + leading)
<i>dukkhaṃ, dukkha, dukkhā, dukkhāni, dukkhāhi, dukkhassa, dukkhassā, dukkhamidaṃ</i>	suffering, suffering here
<i>dukkhamappiyaṃ</i> (<i>dukkhaṃ</i> + <i>a</i> + <i>p</i> + <i>piyaṃ</i>)	suffering is not dear (suffering + not + dear)
<i>dukkhamessatī</i>	future suffering
<i>dukkhito</i>	unhappy <i>literally one who is suffering</i>
<i>dulladdhaṃ</i> (<i>du</i> + <i>l</i> + <i>laddhaṃ</i>)	not well-gained (hard + gain)
<i>duppaññena</i> (<i>du</i> + <i>p</i> + <i>paññena</i>), <i>duppaññenā</i>	unwise (bad + wisdom)
<i>duratikkamā</i> (<i>du</i> + <i>r</i> + <i>atikkamā</i>)	hard to transcend (hard + transcend)
<i>durativatta</i> (<i>du</i> + <i>r</i> + <i>ativatta</i>)	hard to go beyond (hard + go beyond)
<i>dūratova</i> (<i>dūrato</i> + <i>va</i>)	far (far + like)
<i>dussilaṃ</i> (<i>du</i> + <i>s</i> + <i>sīlaṃ</i>), <i>dussilo, dussilā, dussīlassa</i>	unvirtuous (bad + virtue)
<i>dūtaṃ</i>	messenger
<i>dutiya bodhisuttaṃ</i> (<i>dutiya</i> + <i>bodhi</i> + <i>suttaṃ</i>)	second enlightenment sutta (second + Bodhi tree + sutta)
<i>dutiya dabbasuttaṃ</i> (<i>dutiya</i> + <i>dabba</i> + <i>suttaṃ</i>)	second Dabba sutta (second + Dabba + sutta)
<i>dutiyalakuṇḍakabhaddiyasuttaṃ</i> (<i>dutiya</i> + <i>lakuṇḍaka</i> + <i>bhaddiya</i> + <i>suttaṃ</i>)	second Lakunḍaka Bhaddiya sutta (second + Lakunḍaka + Bhaddiya + sutta)
<i>dutiyaṃ, dutiyo, dūtiyaṃpi</i>	second
<i>dutiyānānātitthiyasuttaṃ</i> (<i>dutiya</i> + <i>nānā</i> + <i>titthiya</i> + <i>suttaṃ</i>)	second various sectarians sutta (second + various + sectarians + sutta)
<i>dutiyānibbānapaṭisaṃyuttasuttaṃ</i> (<i>dutiya</i> + <i>nibbāna</i> + <i>paṭisaṃyutta</i> + <i>suttaṃ</i>)	second connected to Nibbāna sutta (second + Nibbāna + connected to + sutta)
<i>dutiyasattasuttaṃ</i> (<i>dutiya</i> + <i>satta</i> + <i>suttaṃ</i>)	second clinging sutta (second + clinging + sutta)
<i>dvārena</i>	by door
<i>dve, dvepi, dvayaṃ, dvinnaṃ, dveme</i> (<i>dve</i> + <i>ime</i>)	two, these two (two + these)
<i>dvedhāpathaṃ</i> (<i>dve</i> + <i>idhā</i> + <i>pathaṃ</i>), <i>dvidhāpathaṃ, dvidhāpatho</i>	forked path (two + here + road), confusion

Pāli	English
<i>dvidhāpathasuttaṃ</i> (<i>dve + idhā + patha + suttaṃ</i>)	forked path sutta (two + here + road + sutta)
<i>dviyojanasatikāpi</i> (<i>dvi + yojana + satika + api</i>)	two hundred yojanā too (two + yojana + hundred + too)
<i>ediso</i>	such
<i>ehi</i>	come
<i>eka</i>	alone, one, by oneself, solitary
<i>ekabhattaṃ</i> (<i>eka + bhattaṃ</i>) <i>same as ekāsani</i>	eating once a day (one + sitter) [Arahant] <i>Fifth of the thirteen Austerities</i>
<i>ekacaro</i> (<i>eka + caro</i>)	solitary dweller (solitary + dweller) [Arahant]
<i>ekacce, ekaccānaṃ</i>	some, someone
<i>ekaggacitto</i> (<i>eka + agga + citto</i>)	concentrated mind (one + pointed + mind)
<i>ekajjhaṃ</i>	in same place
<i>ekaṃ, ekako, ekakomhi, ekakamhā, ekakamhi</i>	one, alone
<i>ekamantaṃ</i> (<i>ekaṃ + antaṃ</i>)	on one side (one + side)
<i>ekamekaṃ</i>	slowly-slowly
<i>ekaṃsaṃ</i> (<i>ekaṃ + aṃsaṃ</i>)	on one shoulder (one + shoulder)
<i>ekaṅgadassino</i> (<i>eka + aṅga + dassino</i>)	seer of one limb (one + limb + seer)
<i>ekantanibbidāya</i> (<i>ekanta + nibbidāya</i>)	solitary disenchantment (one side + disenchantment)
<i>ekantaparipunṇaṃ</i> (<i>ekanta + pari + punṇaṃ</i>)	completely fulfilled (one-ended + completely + fulfilled)
<i>ekantaparisuddhaṃ</i> (<i>ekanta + pari + suddhaṃ</i>)	completely purified (one ended + completely + clean)
<i>ekapallaṅkena</i> (<i>eka + pallaṅkena</i>)	cross-legged (single + crossed legs)
<i>ekaputtakasuttaṃ</i> (<i>eka + puttaka + suttaṃ</i>)	only son sutta (one + son + sutta)
<i>ekaputtako</i> (<i>eka + puttako</i>), <i>ekaputto</i>	only son (one + son)
<i>ekaraso</i> (<i>eka + raso</i>)	one taste (one + taste)
<i>ekarattiparivāseṇa</i> (<i>eka + ratti + parivāseṇa</i>)	one night dwelling (one + night + dwelling)
<i>ekāro</i>	one-axled
<i>ekasātakā</i> (<i>eka + sātakā</i>), <i>ekasātake</i> , <i>ekasātakesu</i>	wearing one cloth (one + clothed)
<i>ekaseyyaṃ</i> (<i>eka + seyyaṃ</i>)	sleeping one time (one + bed)

<i>Pāli</i>	<i>English</i>
<i>ekavasso</i> (<i>eka</i> + <i>vasso</i>)	one year (one + rains)
<i>ekavihāre</i> (<i>eka</i> + <i>vihāre</i>)	in one monastic dwelling (one + monastic dwelling)
<i>eko, eke, ekopi, ke</i>	solitary, one, one time, someone, alone
<i>esevanto</i> (<i>esa</i> + <i>eva</i> + <i>anto</i>)	just this is the end (this + is + end)
<i>eso, esa, esāham, esā</i>	there, this, that person, her
<i>etadahosi</i> (<i>etaṃ</i> + <i>ahosi</i>)	occurred thus (this + occurred)
<i>etadavocaṃ, etadavocuṃ, etadavoca</i> (<i>etaṃ</i> + <i>avoca</i>)	addressed thus (this + said)
<i>etadeke</i> (<i>etad</i> + <i>eke</i>)	this one (this + one)
<i>etaṃ, etañca</i> (<i>etaṃ</i> + <i>ca</i>)	this, and this (this + and)
<i>etamatthaṃ</i> (<i>etaṃ</i> + <i>atthaṃ</i>)	for this reason (this + aim)
<i>etamhā</i> (<i>ete</i> + <i>amhā</i>)	for us (here + us)
<i>etāni</i>	these
<i>etarahi</i>	at present, presently
<i>etasmā</i>	therefore
<i>ete, etete, tete</i>	these
<i>ettakampi</i>	thus, so great, so much
<i>ettha</i>	here
<i>evaditṭhino</i> (<i>evaṃ</i> + <i>ditṭhino</i>)	of thus view (thus + of view)
<i>evāhaṃ</i> (<i>evaṃ</i> + <i>ahaṃ</i>)	thus I (thus + I)
<i>evaṃ, evampi, evañca, evañhi</i>	thus, in this way, thus too
<i>evamāha</i> (<i>evaṃ</i> + <i>āha</i>), <i>evamāhaṃsu</i>	thus said (thus + said)
<i>evamārocesi</i> (<i>evaṃ</i> + <i>ārocesi</i>), <i>evamāroceti</i>	thus informed (thus + announced)
<i>evamāvuso</i> (<i>evaṃ</i> + <i>āvuso</i>)	thus friend (thus + friend)
<i>evaṃditṭhino</i> (<i>evaṃ</i> + <i>ditṭhino</i>)	with such view (with such + view)
<i>evametam</i> (<i>evaṃ</i> + <i>etaṃ</i>), <i>evametassa</i>	thus this (thus + this)
<i>evamevaṃ, evameva</i> (<i>evaṃ</i> + <i>eva</i>)	like that (just + so)
<i>evamuparipi</i> (<i>evaṃ</i> + <i>upari</i> + <i>pi</i>)	thus further too (thus + beyond + too)
<i>evaṃvādino</i> (<i>evaṃ</i> + <i>vādino</i>)	thus speaker (thus + speaker)
<i>evārūpaṃ</i> (<i>evaṃ</i> + <i>rūpaṃ</i>), <i>evārūpiṃ</i> , <i>evārūpo</i> , <i>evārūpāni</i> , <i>evārūpassa</i> , <i>evārūpāya</i>	like this (this + form)
<i>evārūpamakāsi</i> (<i>evaṃ</i> + <i>rūpaṃ</i> + <i>akāsi</i>)	made like this (this + form + made)
<i>gabbhaṃ, gabbhini</i>	embryo, pregnant woman

Pāli	English
<i>gabbhinīsuttaṃ</i> (<i>gabbhinī + suttaṃ</i>)	pregnant woman sutta (pregnant woman + sutta)
<i>gaccha, gacche, gacchāmi, gacchāmā, gacchāhi, gacchatha, gacchati, gacchatī, gacchatiti, gacchanti, gamissanti, gaccheyya, gacchantassa, gacchāmahaṃ, gaccheyyāhaṃ</i>	go, goes, going, gone, I go, having gone
<i>gādhati</i>	firm footing
<i>gadhitā, gadhite, gathitā</i>	bonded
<i>gahakāraṃ</i> (<i>gaha + kāraṃ</i>), <i>gahakāraṃ, gahakāraka</i>	builder of the house (house + builder)
<i>gahakūṭaṃ</i> (<i>gaha + kūṭaṃ</i>)	center-pole (house + pole)
<i>gahapatayo</i>	house-holders
<i>gahapatiparisamaṃ</i> (<i>gahapati + parisamaṃ</i>)	house-holder council (householder + council)
<i>gahetvā</i>	holding, having gathered, took
<i>gāme</i>	in village
<i>gaṇanāsippaṃ</i> (<i>gaṇanā + sippaṃ</i>)	accounting (counting + craft)
<i>gaṇasmā</i>	gathering
<i>gandhabbā</i>	Gandhabbā (Sanskrit Gāndharva), celestial musician
<i>gandhe</i>	smell
<i>gaṅgaṃ, gaṅgā, gaṅgāya</i>	Gaṅgā river
<i>gaṇhāhi, gaṇhatha</i>	possessing, choosing
<i>gaṇikā, gaṇikāya</i>	courtesan
<i>gaṇikāsuttaṃ</i> (<i>gaṇikā + suttaṃ</i>)	courtesan sutta (courtesan + sutta)
<i>garukato, garukatā</i>	respected
<i>gata, gate, gantaṃ, gantvā, gantvāna, gantukāmā, gantukāme</i>	gone, having gone, going, desirous of going
<i>gāthaṃ, gāthāhi, gāthāya</i>	verse, verses
<i>gatiṃ, gati</i>	destination, speed
<i>gattāni</i>	limbs
<i>gavesanto</i>	searching, seeking
<i>gāvī</i>	cow
<i>gayāsīse</i> (<i>gayā + sīse</i>)	at Gayāsisa (Gayā + at head)
<i>gayāyaṃ</i>	Gayā city, near Bodhgayā in Bihar, India
<i>gehaṃ</i>	house
<i>ghānena</i>	nose
<i>gharaṃ, gharā</i>	house
<i>gharāvāso</i>	household life

<i>Pāli</i>	<i>English</i>
<i>ghaṭṭiyā</i>	from the pot
<i>ghāyitum</i>	to smell
<i>ghositārāme</i> (<i>ghosita + ārāme</i>)	in Ghosita's Monastery (Ghosita + in Monastery)
<i>giddhā, giddhe</i>	greedy
<i>gihinā</i>	house, house-holder
<i>gopālakaṃ</i> (<i>go + pālakaṃ</i>), <i>gopālako</i> , <i>gopālo</i> , <i>gopālakena</i> , <i>gopālakassa</i>	cowherd (cow + protector)
<i>gopālakasuttaṃ</i> (<i>go + pālaka +</i> <i>suttaṃ</i>)	cowherd sutta (cow + protector + sutta)
<i>gopito</i>	guarded, protected
<i>gotama, gotamo</i>	son of the Gotama family [Lord Buddha]
<i>gotamadvāraṃ</i> (<i>gotama + dvāraṃ</i>)	Gotama gate (Gotama + door)
<i>gotamakaṃ</i>	Gotamaka shrine
<i>gotamatitthaṃ</i> (<i>gotama + titthaṃ</i>)	Gotama Ghat (Gotama + ford)
<i>guttaṃ</i>	guarded [Arahant]
<i>hanante, hananti</i>	oppress, oppressed, killed
<i>handā</i>	alas!
<i>handāvuso</i> (<i>handā + āvuso</i>)	alas! friend (alas! + friend)
<i>harāyamāno</i>	ashamed
<i>hatappabho</i> (<i>hata + p + pabho</i>)	radiance destroyed (destroyed + radiance)
<i>hatthato, hatthehi</i>	hand to hand, by hands
<i>hatthicchāpehi</i> (<i>hatthi + c + chāpehi</i>)	elephant calves (elephants + young)
<i>hatthikalabhehi</i> (<i>hatthi + kalabhehi</i>)	baby elephants (elephant + babies)
<i>hatthiṃ, hatthī, hatthīhi, hatthino</i> , <i>hatthissa</i>	elephants
<i>feminine: hatthinīhi, hatthiniyo</i>	
<i>hatthināgo</i> (<i>hatthi + nāgo</i>), <i>hatthināgassa</i>	big elephant (elephant + nāga)
<i>hatthisippaṃ</i> (<i>hatthi + sippaṃ</i>)	elephantry (elephant + craft)
<i>have</i>	indeed, certainly
<i>hemantikāsu</i>	wintry, Hemantikā season (one of the six seasons – Vasant, Grishma, Vassa, Sharad, Hemant, Shishir, each of two months)
<i>hetam</i> (<i>hi + etaṃ</i>)	this, surely here, possible here

<i>Pāli</i>	<i>English</i>
<i>hetu</i>	cause, sake of
<i>hi</i>	emphatic particle (is, were) <i>not always directly translated</i>
<i>himapātasamaye</i> (<i>hima + pāta + samaye</i>)	at snow-fall time (snow + fall + at time)
<i>hiṃse, hiṃsati</i>	done violence
<i>hīnāyāvattissāmī</i> (<i>hīnāyā + vattissāmī</i>), <i>hīnāyāvattissasī</i>	live the low life (low life + live)
<i>hitāya</i>	for welfare
<i>hitesinā</i>	well-wishers
<i>hitvā</i>	having abandoned
<i>hohi, hosi, hoti, hotī, honti, hotu</i>	is, does, happens, be, become
<i>huṃhuṅkajātiko</i> (<i>huṃhuṅka + jātiko</i>), <i>huhuṅkajātiko</i>	conceited (noisy + born)
<i>huṃhuṅkasuttaṃ</i> (<i>huṃhuṅka + suttaṃ</i>)	conceited sutta (noisy + sutta)
<i>huṃhuṅko</i>	conceited, noisy
<i>hurā huram</i>	in various existences, here-there
<i>iccete</i>	here
<i>icchānaṅgalako</i>	Man from Icchānaṅgala
<i>icchatī, iccheyyāsi, icchāmaṃ, iccheyyāmaṃ, iccheyyāmaṃ</i>	wish, wishes, I wish
<i>idaṃ, idameva, imaṃ, imāni, imāhi</i> (feminine)	this, these
<i>idāni</i> same as <i>dāni</i>	now, here
<i>iddhañceva</i> (<i>iddhaṃ + ca + eva</i>)	successful
<i>iddhānubhāvo</i> (<i>iddhi + ānubhāvo</i>)	this power (this + might)
<i>iddhipādā</i> (<i>iddhi + pādā</i>)	bases of supernormal power (supernormal power + bases)
<i>idha, idhāhaṃ</i> (<i>idha + ahaṃ</i>)	here, here itself (here + itself)
<i>idhāgamanāyā</i> (<i>idha + āgamanāyā</i>)	come here (here + come)
<i>idhūpasaṅkamantā</i> (<i>idha + ūpasaṅkamantā</i>), <i>idhūpasaṅkantā</i>	approached here (here + approached)
<i>īdiso</i>	of this kind, of this type
<i>imasmim, imasmimyeva</i>	in/among this one
<i>imassa, imāya, iminā, imissā, imissāyeva</i>	this
<i>imassānanda</i> (<i>imassa + ānanda</i>)	this Ānanda (this + Ānanda)
<i>imassuppādā</i> (<i>imassa + uppādā</i>)	this arising (this + arising)
<i>ime, imesu, imesaṃ</i>	these
<i>iṅgha</i>	come!

<i>Pāli</i>	<i>English</i>
<i>īsānantassa</i> (<i>īsā + dantassa</i>)	great ivoryed (plough pole + tooth)
<i>issariyaṃ</i>	supremacy
<i>iti, itipi</i>	thus
<i>itibhavābhavataṇca</i> (<i>iti + bhavaṃ + abhava + taṃ + ca</i>)	for becoming or not becoming (thus + this or that life + cause)
<i>itikehe</i> (<i>itihī + eke</i>)	some in oral tradition (oral tradition + some)
<i>ito</i>	from here
<i>ittaraṃ, ittarena</i>	short
<i>itthattāyā</i>	here, in this world
<i>itthim</i>	woman
<i>itthisatāni</i> (<i>itthi + satāni</i>)	hundred women (women + hundred)
<i>jaccandhavaggo</i> (<i>jac + c + andha + vago</i>)	born blind section (born + blind + section)
<i>jaccandho</i> (<i>jac + c + andho</i>), <i>jaccandhā, jaccandhe, jaccandhehi, jaccandhānaṃ</i>	born blind (born + blind)
<i>jahe, jahāti, jahanti</i>	abandoning, abandons, should abandon
<i>jālasaṇchannā</i> (<i>jāla + saṇchannā</i>)	covered by the web (web + covered)
<i>jalato</i>	blazing
<i>janaṃ, jano, janā, janasmim</i>	people
<i>janapadakalyāṇī</i> (<i>janapada + kalyāṇī</i>)	bringer of fortune for the republic (republic + bringer of fortune)
<i>janapadaṃ, janapade, janapadesu</i>	Republic
<i>jānato, jāññā, jānāti, jānanti</i>	know, knowing
<i>jāneyyāsi</i>	would know
<i>jaṅghavīhāraṃ</i> (<i>jaṅgha + vīhāraṃ</i>), <i>jaṅghāvīhāraṃ</i>	walking (lower legs + walking)
<i>jantugāmaṃ, jantugāme</i>	Jantugāma Village
<i>jarāmarāṇaṃ</i> (<i>jarā + marāṇaṃ</i>)	old age and death (old age + death)
<i>jarāmarāṇamanventi</i> (<i>jarā + marāṇaṃ + anventi</i>)	follow old age and death (old age + death + follow)
<i>jātarūpaṃ</i>	gold
<i>jātarūparajataṃ</i> (<i>jātarūpa + rajataṃ</i>)	gold-silver (gold + silver)
<i>jātavedaso, jātavedassa</i>	fire
<i>jāti, jātassa</i>	birth

Pāli	English
<i>jaṭilā, jaṭile, jaṭilesu</i>	matted-hair ascetic
<i>jaṭilasuttaṃ (jaṭila + suttaṃ)</i>	matted-hair ascetics sutta (matted-hair ascetics + sutta)
<i>jātimetīti</i>	birth
<i>jātinirodho (jāti + nirodho), jātinirodhā</i>	cessation of birth (birth + cessation)
<i>jātipaccayā (jāti + paccayā)</i>	because of birth (birth + because of)
<i>jātisaṃsāro (jāti + saṃsāro)</i>	births and round of existences (birth + round of existences)
<i>jātisatāni (jāti + satāni)</i>	hundred births (births + hundred)
<i>jātu (as in na jātu or mā jātu)</i>	never
<i>jetavanaṃ, jetavanā, jetavane, jetavanassa</i>	Jeta's Forest in the City of Sāvatthi, in Jeta's Forest
<i>jhāpetha, jhāpetvā</i>	consumed, burnt
<i>jhāyamānassa, jhāyamānesu</i>	on fire
<i>jhāyato, jhāyīno</i>	meditating, doing jhāna, does jhāna
<i>jigucchamāno</i>	disgustful translated as despise in THIG
<i>jīto</i>	won
<i>jīvalokasmiṃ (jīva + lokasmiṃ)</i>	in the mortal-world (life + world)
<i>jīvaṃ, jīvitam, jīvitampi, jīveyya, jīvitā, jīvitassa, jīvitahetupi</i>	lifespan, life, until life lasts, to live, soul
<i>jīvhāya</i>	tongue
<i>jīvitantarāyānaṃ (jīvita + antarāyānaṃ)</i>	life-span length (life-span + dangers)
<i>jotanti</i>	light-up
<i>juhante, juhanti</i>	offering, sacrifice
<i>junhaṃ, junhā, junhāya ka, kā (feminine)</i>	moon-lit night who, what, which
<i>kaccāno, kaccānasuttaṃ</i>	Mahākaccāyana Thera (THAG V494-V501), Kaccāyana the Great, Golden Man
<i>kacci, kaccisi</i>	interrogative, expressing doubt, perhaps, surely
<i>kāci</i>	whoever, whichever
<i>kadāci</i>	sometimes, never, when, what time, at times, perhaps, from time to time, when will I

<i>Pāli</i>	<i>English</i>
<i>kaham</i>	where
<i>kākaṭṭhā</i> (<i>kāka</i> + <i>peyyā</i>)	crow can drink (crow + drinkable)
<i>kakudhā</i> , <i>kakutthā</i> , <i>kukuṭṭhā</i> , <i>kukuttham</i> , <i>kukutthā</i>	Kakudhā River
<i>kakuṭṭapādānaṃ</i> (<i>kakuṭṭa</i> + <i>pādānaṃ</i>), <i>kakuṭṭapādāna</i> , <i>kakuṭṭapādāni</i> , <i>kakuṭṭapādāni</i>	dove-footed (dove + footed)
<i>kalabhāgaṃpi</i> (<i>kalabhāgaṃ</i> + <i>pi</i>)	fraction too (fraction + too)
<i>kalahajātā</i> (<i>kalaha</i> + <i>jātā</i>)	quarrelling (quarrels + born)
<i>kālakataṃ</i> (<i>kāla</i> + <i>kataṃ</i>), <i>kālāṅkataṃ</i> , <i>kālāṅkato</i> , <i>kālāṅkatā</i> , <i>kālāṅkatāni</i> , <i>kālāṅkaroti</i>	passed away (time + done)
<i>kalam</i>	part
<i>kalam nāgghanti soḷasi</i>	are not even a sixteenth part
<i>kālam</i> , <i>kālo</i> , <i>kālena</i> , <i>kāleneva</i>	time
<i>kālamakāsi</i>	bides time, awaits death
<i>kalandakanivāpe</i> (<i>kalandaka</i> + <i>nivāpe</i>)	Squirrel Sanctuary (squirrel + food)
<i>kālayuttaṃ</i> same as <i>kālayuta</i>	presently
<i>kālīgodhāya</i>	Bhaddiya Son of Kālīgodhā Thera (THAG V842-V865)
<i>kallacittaṃ</i> (<i>kalla</i> + <i>cittaṃ</i>)	amenable minded (open + minded)
<i>kalyāṇadhammā</i> (<i>kalyāṇa</i> + <i>dhammā</i>)	good-doer (good + Dhamma) [Arahant]
<i>kalyāṇamittassetam</i> (<i>kalyāṇa</i> + <i>mittassa</i> + <i>etaṃ</i>)	this good friendship (good + friendship + this)
<i>kalyāṇamitto</i> (<i>kalyāṇa</i> + <i>mitto</i>)	has a good friend (good + friend) [Arahant]
<i>kalyāṇasahāyo</i> (<i>kalyāṇa</i> + <i>sahāyo</i>), <i>kalyāṇasahāyassa</i>	good companion (good + companion) [Arahant]
<i>kalyāṇasampavaṅko</i> (<i>kalyāṇa</i> + <i>sampavaṅko</i>), <i>kalyāṇasampavaṅkassa</i>	good confidant (good + confidant) [Arahant]
<i>kalyāṇo</i> , <i>kalyāṇiyyā</i> , <i>kalyāṇiyyāsi</i>	good, bringer of fortune
<i>kāmabandhoghatārinam</i> (<i>kāma</i> + <i>bandha</i> + <i>ogha</i> + <i>tārinam</i>)	one crossed-over the flood and tie of sensual pleasures (sensual pleasures + tie + flood + crossed-over)
<i>kāmabhoginā</i> (<i>kāma</i> + <i>bhoginā</i>)	partaker of sensual pleasures (sensual pleasures + partaker)

Pāli	English
<i>kāmaguṇehi</i> (<i>kāma</i> + <i>guṇehi</i>)	characteristic of sensual pleasures (sensual pleasures + characteristic)
<i>kāmakaṇṭako</i> (<i>kāma</i> + <i>kaṇṭako</i>)	thorn of sensual pleasures (sensual pleasures + thorn)
<i>kāmānaṃ, kāmesu</i>	sensual pleasure(s)
<i>kāmandhā</i> (<i>kāma</i> + <i>andhā</i>)	blinded by sensual pleasures (sensual pleasures + blinded)
<i>kāmasaṅgasattā</i> (<i>kāma</i> + <i>saṅga</i> + <i>sattā</i>)	beings/attached and clinging to sensual pleasures (sensual pleasures + clinging + attached/ beings)
<i>kāmasukhaṃ</i> (<i>kāma</i> + <i>sukhaṃ</i>)	happiness of sensual pleasures (sensual pleasures + happiness)
<i>kāmavitakko</i> (<i>kāma</i> + <i>vitakko</i>), <i>kāmavitakkena</i>	thought of sensual pleasures (sensual pleasures + thoughts)
<i>kammaṃ, kammaṣsa</i>	Untranslated
<i>kammāraputtaṃ</i> (<i>kammāra</i> + <i>puttaṃ</i>), <i>kammāraputto</i> , <i>kammāraputtassa</i> , <i>kammāraputtēna</i> , <i>kammārassāti</i>	Cunda son of smith, son of smith (smith + son), he provided the last meal to Lord Buddha
<i>kammavipākajasuttaṃ</i> (<i>kamma</i> + <i>vipākaja</i> + <i>suttaṃ</i>)	results of kamma sutta (kamma + results + sutta)
<i>kaṅkhā</i>	doubt
<i>kaṅkhārevataṃ, kaṅkhārevato</i> , <i>kaṅkhārevatasuttaṃ</i>	Kaṅkhārevata Thera (THAG V3), Revata the Doubter
<i>kaṅkhāvitarāṇavisuddhiṃ</i> (<i>kaṅkhā</i> + <i>vitaraṇa</i> + <i>visuddhiṃ</i>)	crossing-over and purification of doubt (doubt + crossing-over + purification)
<i>kaṇṇaṃ, kaṇṇo</i>	ear
<i>kaṇṇanāsacchinnā</i> (<i>kaṇṇa</i> + <i>nāsā</i> + <i>c</i> + <i>chinnā</i>) OR (<i>kaṇṇa</i> + <i>nāsa</i> + <i>c</i> + <i>chinnā</i>)	ear and nose cut-off (ear + nose + cut-off) OR (ear + destroyed + cut-off)
<i>kapaṇavisikhā</i> (<i>kapaṇa</i> + <i>visikhā</i>)	street of miserables (miserables + street)
<i>kapotakandarāyaṃ</i> (<i>kapota</i> + <i>kandarāyaṃ</i>)	Dove Grotto (dove + grotto)
<i>kappaṃ</i>	eon
<i>kappāvasesaṃ</i> (<i>kappa</i> + <i>avasesaṃ</i>)	remainder of eon (eon + remainder)
<i>kappema, kappesi, kappeti</i>	made, established, allowable, correct way, suitable, does

<i>Pāli</i>	<i>English</i>
<i>kappitakesamassū</i> (<i>kappita</i> + <i>kesa</i> + <i>massū</i>)	trimming hair-beard (cutting-off + hair + beard)
<i>karahaci</i>	sometimes
<i>karaṇīyaṃ, karaṇīya, karaṇīyena</i>	to be done
<i>kare, karissāmi, karissāmī, karissasī, karissasīti, karissati, karissatī, karissatīti, karissatha, karitvā, kareyya, kareyyātha, karomi, karomīti, karoti, karotīti, karonti, karontī, karotha, karonte, karontehī, karontepi, karotu, kāhasi, kārentassa</i>	doing [attending], do, follow, I do, having done, done, will make, will do, should do, to be done, to do, doer
<i>karerimaṇḍalamālo</i> (<i>kareri</i> + <i>maṇḍala</i> + <i>mālo</i>), <i>karerimaṇḍalamāle, maṇḍalamālo, maṇḍalamāle</i>	Karerimaṇḍalamāla, musk-rose garlands circle (musk-rose + circled + garlands)
<i>karomicāha</i> (<i>karomi</i> + <i>ca</i> + <i>āha</i>)	and said I did (I did + and + said)
<i>kasambujātaṃ</i> (<i>kasambu</i> + <i>jātaṃ</i>), <i>kasambujāto</i>	trash-born (trash + born)
<i>kāsāyāni</i>	brown robes
<i>kāsikacandanaṃ</i> (<i>kāsika</i> + <i>candanaṃ</i>)	Kāsian sandalwood (Kāsian + sandalwood)
<i>kasirena</i>	much trouble
<i>kassaci</i>	whoever, whatever, whichever
<i>kassapa, kassapo, kassape, kassapena</i>	Mahākassapa Thera (THAG V1054-V1093), Great Disciple, Foremost in Asceticism
<i>katam, katañhi, katassa</i>	done, having done
<i>katamā, katame, katamena, kataraṃ, kathañhi</i>	which, what, which of the many
<i>kaṭasiavadḍhanā</i> (<i>kaṭasi</i> + <i>vaḍḍhanā</i>)	increasing the charnel ground (charnel ground + increasing)
<i>kaṭasiyo</i>	charnel ground
<i>kathaṃ, kathā, kathāya, kathesi, katheyyātha</i>	talk, speech
<i>kathāsallāpaṃ</i> (<i>kathā</i> + <i>sallāpaṃ</i>)	conversation (talk + conversation)
<i>kati</i>	how many
<i>kato, kātu, kātuṃ, katvā, katoāna</i>	done, having done
<i>kattha</i>	do, where
<i>kaṭukaṃ, kaṭukāhi</i>	bitter
<i>kavacamivattasambhava</i> (<i>kavacaṃ</i> + <i>iva</i> + <i>atta</i> + <i>sambhava</i>)	where will he become (coat of mail + like + self + become)

Pāli	English
<i>kāveyyasippaṃ</i> (<i>kāveyya</i> + <i>sippaṃ</i>), <i>kābyasippaṃ</i>	poetry (poem + craft)
<i>kāyagatā</i> (<i>kāya</i> + <i>gatā</i>), <i>kāyagatāya</i> <i>kāyaṃ</i> , <i>kāyo</i> , <i>kāya</i> , <i>kāyā</i> , <i>kāyassa</i> , <i>kāyena</i>	directed to body (body + gone) body
<i>kayirā</i> , <i>kayirātha</i> , <i>kayiramāne</i>	to do, would do
<i>keci</i>	whatever, whoever
<i>kehici</i>	one or another
<i>kena</i>	why
<i>kenacideva</i>	for some
<i>kesamassuṃ</i> (<i>kesaṃ</i> + <i>massuṃ</i>)	hair-beard (hair + beard)
<i>kesehi</i>	head-hair
<i>kevalakappaṃ</i>	entire, only, perfected
<i>kevalassa</i>	entire
<i>kevattā</i>	fisherman
<i>khādāmi</i> , <i>khādati</i> , <i>khādanti</i> , <i>khādīṃ</i> , <i>khādīṃsu</i> , <i>khādanīyaṃ</i> , <i>khādanīyena</i>	eat, should eat, having eaten, ate, eatables
<i>khalu</i>	truly
<i>khamaṇīyaṃ</i>	bearable
<i>khaṇanti</i>	dig-up
<i>kharaṃ</i> , <i>kharo</i> , <i>kharāhi</i>	severe
<i>khārīvividhamādāya</i> (<i>khāri</i> + <i>vividhaṃ</i> + <i>ādāya</i>), <i>khārividhamādāya</i>	taking various grain baskets (grain baskets + various + taking) <i>One of the eight requisites of an ascetic.</i>
<i>khattavijjāsippaṃ</i> (<i>khatta</i> + <i>vijjā</i> + <i>sippaṃ</i>)	political craft (Khattiya + knowledges + craft)
<i>khattiyā</i> , <i>khattiyaparisaṃ</i>	Khattiya, the second in the Indian four-class hierarchy
<i>khayaṃ</i> , <i>khayā</i>	end, for ending
<i>khayamaññhagā</i> (<i>khayaṃ</i> + <i>aññhagā</i>)	attained the ending (ending + attained) [Arahant]
<i>khāyati</i>	seems to be
<i>khīlo</i>	pole, stake
<i>khīṇā</i>	ended
<i>khīṇasaṃyojanā</i> (<i>khīṇa</i> + <i>saṃyojanā</i>)	bondless, fetterless (ended + fettors) [Arahant]
<i>khīṇāsavaṃ</i> (<i>khīṇa</i> + <i>āsavaṃ</i>), <i>khīṇāsavo</i> (see <i>anāsavā</i> , <i>āsavakkhaya</i> , <i>āsavā</i> , <i>āsava</i>)	taintless (ended + taints) [Nibbāna] [Arahant]
<i>khippameva</i> , <i>khippaṃyeva</i> , <i>khippaṇṇeva</i>	quickly

<i>Pāli</i>	<i>English</i>
<i>khīrapakova</i> (<i>khīra</i> + <i>pako</i> + <i>va</i>)	like drinking milk (milk + drinking + like), suckling
<i>kho</i>	indeed
<i>khopāṭaligāmiyā</i> (<i>kho</i> + <i>pāṭaligāmiyā</i>)	indeed of Pāṭaligāma (indeed + of Pāṭaligāma)
<i>khuddā</i>	small, inferior
<i>khuddakanikāye</i> (<i>khuddaka</i> + <i>nikāye</i>)	in Khuddaka Nikāya (Khuddaka + in Nikāya)
<i>khuddaputtāmhī</i> (<i>khudda</i> + <i>puttāmhī</i>), <i>khuddaputtāñhī</i>	little son (hungry + son)
<i>khvetam</i> (<i>kho</i> + <i>etam</i>)	indeed here (indeed + here)
<i>kiccakaraṇīyehi</i> (<i>kicca</i> + <i>karaṇīyehi</i>)	Doing what should be done (to be done + doing)
<i>kicchena</i>	with difficulty
<i>kīdiso</i>	of what kind, of what type
<i>kilantosī</i> , <i>kilantomhī</i> , <i>kilantosmi</i>	exhausted
<i>kiṃ</i>	what, why
<i>kimi</i>	worms
<i>kimikālāya</i> (<i>kimika</i> + <i>ālāya</i>)	residence for worms (worms + residence)
<i>kiñcanaṃ</i> , <i>kiñcana</i> , <i>kiñcāpi</i> , <i>kiñci</i>	possessions, nothing, although, obstructions
<i>kinti</i>	how, what
<i>kira</i> , <i>kirassa</i> , <i>kirāyasmā</i> (<i>kira</i> + <i>āyasmā</i>)	it is said, it is said venerable (it is said + venerable)
<i>kissa</i>	what, of what, whose, whom
<i>kittāvata</i>	in what ways
<i>kittisaddo</i> (<i>kitti</i> + <i>saddo</i>)	words of fame (fame + word)
<i>kīvabahukā</i> (<i>kīva</i> + <i>bahukā</i>)	how many (how + many)
<i>ko</i>	what
<i>kocañño</i> (<i>koci</i> + <i>añño</i>)	someone other (someone + other)
<i>koci</i> , <i>kocideva</i>	someone, whoever
<i>kolito</i>	Mahāmoggalāna Thera (THAG V1149-V1217), Moggalāna the Great, Second of the two Chief Disciples, Kolita was his first name
<i>koliyadhītā</i> , <i>koliyadhītaram</i> , <i>koliyadhītaram</i> , <i>koliyadhītāya</i>	Daughter of Koliyans, a tribe living near Sākyans
<i>koliyaputto</i>	Son of Koliyans, a tribe living near Sākyans

<i>Pāli</i>	<i>English</i>
<i>koñco</i>	heron
<i>kopā, kopaneyye, kuppati</i>	anger, angry, shaken
<i>kosalaṃ, kosalo, kosale, kosalassa, kosalesu</i>	Kosala, one of the Sixteen Janapadā (Republics)
<i>kosambiṃ, kosambiyam</i>	Kosambi, capital of Vatsa, one of the Sixteen Janapadā (Republics)
<i>kosiya</i>	Sakka, deva, lord of heaven of Thirty-Three, another name for Indra
<i>koṭṭhāgāraṃ (koṭṭha + āgāraṃ), koṭṭhāgāre</i>	store house (store + house)
<i>koṭṭho</i>	granary
<i>kuhiñci</i>	where, whither
<i>kulaghare (kula + ghare)</i>	in family house (family + in house)
<i>kulaputtā (kula + puttā), kulaputtānaṃ, kulaputtassa</i>	sons of reputable family (reputable family + sons)
<i>kullaṃ, kullañhi</i>	raft
<i>kumārakā, kumārake</i>	young boys, princes
<i>kumārakasuttaṃ (kumāraka + suttaṃ)</i>	young boys sutta (young boys + sutta)
<i>kumbho</i>	pot
<i>kumināmukhe (kuminā + mukhe)</i>	at entrance of trap (fish net + mouth)
<i>kuṇapaṃ, kuṇapena</i>	corpse, loathsome
<i>kuṇḍadhānavane (kuṇḍadhāna + vane), kuṇḍitṭhānavane</i>	Kuṇḍadhāna Forest
<i>kuṇḍikāyaṃ, kuṇḍiyāyaṃ</i>	Kuṇḍikā village
<i>kuñjaraṃ</i>	elephant
<i>kuraraghare, kururaghare</i>	at Kuraraghara
<i>kusalo, kusale, kusalesu, kusalānaṃ</i>	wholesome
<i>kusināraṃ, kusiṇārā, kusiṇārāyaṃ</i>	Kusiṇārā village, this is where Lord Buddha's mahāparinibbāna took place, now known as Kushinagar in UP state of India
<i>kūṭāgārasālāyaṃ (kūṭāgāra + sālāyaṃ)</i>	Kūṭāgārasālā (pinnacle building + in)
<i>kuṭikaṇṇaṃ, kuṭikaṇṇo, kuṭikaṇṇassa</i>	Soṇa Kuṭikaṇṇa Thera (THAG V365-V369), Golden Millionaire
<i>kuto</i>	where, from what place

<i>Pāli</i>	<i>English</i>
<i>kuṭṭhicīvarena</i> (<i>kuṭṭhi</i> + <i>cīvarena</i>)	leper clothes (leper + clothes)
<i>kuṭṭhiṃ, kuṭṭhī, kuṭṭhissa</i>	leper
<i>kvaci</i>	sometime, somewhere, some case, someplace
<i>kvāyaṃ</i> (<i>kva</i> + <i>ayaṃ</i>)	why this (what/where/why + this)
<i>kyāhaṃ</i> (<i>kva</i> + <i>ahaṃ</i>)	what I (what + I)
<i>lābhā, labhate, labhati, labhetha, labheyya, lābhī, lābhino, laddhāna, lacchāma</i>	gain, gained, having gained, gainer
<i>lahu</i>	light
<i>lahutṭhānaṃ</i>	bodily vigor
<i>lakunḍakabhaddiyaṃ, lakunḍakabhaddiyo, lakunḍakabhaddiyassa, lakunḍako</i>	Lakunḍaka Bhaddiya Thera (THAG V466-V472), Good Dwarf
<i>lapetave</i>	prattling, talking
<i>latā</i>	creeper
<i>leddūhipi</i>	by earth clod
<i>lekhāsippaṃ</i> (<i>lekhā</i> + <i>sippaṃ</i>)	writing (writing + craft)
<i>lohitako</i>	red
<i>lohitakumbhiyaṃ</i> (<i>lohita</i> + <i>kumbhiyaṃ</i>)	in blood pot (blood + in pot)
<i>lohitaṅgo</i> (<i>lohita</i> + <i>aṅgo</i>), <i>lohitaṅko</i>	ruby (blood + bodied)
<i>lohitapakkhandikā</i> (<i>lohita</i> + <i>pakkhandikā</i>)	bloody diarrhea (bloody + diarrhea)
<i>lokaṃ, loko, loke, lokena, lokasmi, lokamimaṃ</i> (<i>lokaṃ</i> + <i>imaṃ</i>)	world, in world, this world (world + this)
<i>lokānukampāya</i> (<i>loka</i> + <i>anukampāya</i>)	with compassion for the world (world + with compassion)
<i>lokasmimanekarūpā</i> (<i>lokasmiṃ</i> + <i>anekarūpā</i>)	of various forms in the world (in world + of various forms)
<i>lokasuttaṃ</i> (<i>loka</i> + <i>suttaṃ</i>)	world sutta (world + sutta)
<i>lokāyatasippaṃ</i> (<i>lokāyata</i> + <i>sippaṃ</i>)	Debating (debate + craft)
<i>lomahaṃsaṃ</i> (<i>loma</i> + <i>haṃsaṃ</i>), <i>lomahaṃso</i>	hair-raising, terrified (body-hair + standing on end)
<i>loṇaraso</i> (<i>loṇa</i> + <i>raso</i>)	salty (salt + taste)
<i>luḷitaṃ, luḷitā</i>	disturbed, stirred
<i>mā, māssu</i>	don't, no
<i>ma"nti</i> (= <i>maṃ ti</i>)	me
<i>macchake, macchāva</i>	fishes, like fish
<i>macchavilope</i> (<i>maccha</i> + <i>vilope</i>)	at fish market (fish + plunder)
<i>maccuno</i>	death

Pāli	English
<i>maccurājassa</i> (<i>maccu</i> + <i>rājassa</i>)	king of death (death + king)
<i>maddito</i>	trampled
<i>magadhamahāmattā</i> (<i>magadha</i> + <i>mahā</i> + <i>amattā</i>), <i>magadhamahāmattedu</i> , <i>magadhamahāmattānaṃ</i>	Magadhan cabinet ministers (Magadhan + great + ministers)
<i>māgadho</i> , <i>magadhesu</i>	Magadha, one of the Sixteen Janapadā (Republics)
<i>maggam</i> , <i>maggo</i> , <i>maggā</i>	path
<i>mahā</i>	great
<i>mahabbalataro</i> (<i>maha</i> + <i>b</i> + <i>balataro</i>)	greatly strong (great + strength + too)
<i>mahābhogataro</i> (<i>mahā</i> + <i>bhogataro</i>)	enjoyer of great pleasures (great + pleasures enjoyer)
<i>mahābhūmicālo</i> (<i>mahā</i> + <i>bhūmi</i> + <i>cālo</i>)	great earthquake (great + earth + movement)
<i>mahācundo</i>	Mahācunda Thera (THAG V141-V142), Great Ivory Worker
<i>mahaddhanataro</i> (<i>maha</i> + <i>d</i> + <i>dhanataro</i>)	super wealthy (super + wealthy)
<i>mahājanakāyaṃ</i> (<i>mahā</i> + <i>jana</i> + <i>kāyaṃ</i>), <i>mahājanakāyo</i>	great assembly of people (great + people + assembly)
<i>mahākaccānaṃ</i> , <i>mahākaccāno</i> , <i>mahākaccāyano</i> , <i>mahākaccānassa</i>	Mahākaccāyana Thera (THAG V494-V501), Kaccāyana the Great, Golden Man
<i>mahākappino</i>	Mahākappina Thera (THAG V547-V556), Kappina the Great
<i>mahākassapaṃ</i> , <i>mahākassapo</i> , <i>mahākassapassa</i> , <i>mahākassapasuttaṃ</i>	Mahākassapa Thera (THAG V1054-V1093), Kassapa the Great
<i>mahākosataro</i> (<i>mahā</i> + <i>kosataro</i>)	have great treasury (great + treasury)
<i>mahākoṭṭhiko</i>	Mahākoṭṭhika Thera (THAG V2), Great Dweller of Mansion
<i>mahāmoggallānaṃ</i> , <i>moggallāna</i> , <i>mahāmoggallāno</i> , <i>mahāmoggallānassa</i> , <i>mahāmoggallānassa</i> , <i>mahāmoggallānasuttaṃ</i>	Mahāmoggallāna Thera (THAG V1149-V1217), Moggallāna the Great, Second of the two Chief Disciples, Kolita was his first name
<i>mahānadiyo</i> (<i>mahā</i> + <i>nadiyo</i>)	great rivers (great + rivers)
<i>mahānāgānaṃ</i> (<i>mahā</i> + <i>nāgānaṃ</i>)	great elephant (great + snake) [Arahant]

<i>Pāli</i>	<i>English</i>
<i>mahānirayaṃ</i> (<i>mahā + nirayaṃ</i>)	great hell (great + hell)
<i>mahānisaṃsatarā</i> (<i>mahā + ānisaṃsatarā</i>)	of great benefit (great + of benefit)
<i>mahantaṃ, mahanta</i>	great [being]
<i>mahānubhāvataro</i> (<i>mahā + anubhāvataro</i>)	greatly powered (greatly + powered)
<i>mahānubhāvo</i> (<i>mahā + anubhāvo</i>), <i>mahānubhāvata</i>	greatly powered (greatly + powered) [Arahant]
<i>mahapphalatarā</i> (<i>maha + p + phalatarā</i>)	great fruit (great + fruit)
<i>mahārāja</i> (<i>mahā + rāja</i>), <i>mahārājā</i>	great king (great + king)
<i>mahāsaddā</i> (<i>mahā + saddā</i>)	uproar (great + words)
<i>mahāsamuddaṃ</i> (<i>mahā + samuddaṃ</i>), <i>mahāsamuddo, mahāsamudde,</i> <i>mahāsamuddassa, mahāsamuddassa</i>	ocean (great + sea)
<i>mahataṃ, mahatiṃ, mahatā, mahatiyā</i>	greater, greatest
<i>mahāvagga</i> (<i>mahā + vagga</i>), <i>mahāvaggo</i>	great chapter (great + chapter)
<i>mahāvāhanataro</i> (<i>mahā + vāhanataro</i>)	one with great vehicle (great + vehicle owner)
<i>mahāvane</i> (<i>mahā + vane</i>)	in Great Forest (great + in forest)
<i>mahāvijitataro</i> (<i>mahā + vijitataro</i>)	great winner (great + winner)
<i>mahesakkhā, mahesakkhānaṃ</i> <i>mahesi</i> (<i>mahā + isi</i>)	great powered, influential great sage (great + sage) [Lord Buddha]
<i>mahiddhikataro</i>	of great supernormal power (great + magical power)
<i>mahiddhiko</i> (<i>mahā + iddhiko</i>), <i>mahiddhikatā</i>	of great supernormal power (great + magical power) [Arahant]
<i>majjhimaṃ, majjhimo, majjhimā, majjhime, majjhe, majjhimānaṃ</i>	middle, in the middle
<i>mākattha</i> (<i>mā + kattha</i>)	don't do (not + do)
<i>mālāgandhavilepanaṃ</i> (<i>mālā + gandha + vilepanaṃ</i>)	garlands-scents-creams (garlands + smells + creams)
<i>mallaputto, mallaputtassa, malleśu, mallānaṃ</i>	Dabba Mallaputta Thera (THAG V5), Wise, Able
<i>mallikaṃ, mallikā, mallike, mallikāya</i>	Mallika, queen of Kind Pasenadi of Kosala
<i>maṃ, mama, mamassa</i>	me, my, mine
<i>mānaganthā</i> (<i>mānaṃ + ganthā</i>)	bonded by conceit

<i>Pāli</i>	<i>English</i>
<i>mānaṃ</i>	conceit
<i>manāpo, manāpā, manāpīke</i>	charming
<i>manasākāsi (manasa + ākāsi)</i>	mentally doing (mentally + doing)
<i>manasikarotā (manasi + karotā)</i>	mentally attending (mentally + attending)
<i>manaso, manasi</i>	mentally
<i>māṇavakā, māṇavake, manujā, manusso, manussā, manusse, manussehi, manussānaṃ</i>	young people, humans, people
<i>māṇavakavaṇṇaṃ (māṇavaka + vaṇṇaṃ)</i>	human form (human + class)
<i>mānavinibaddhā (māna + vinibaddhā), mānavinibandhā</i>	conceit-tied (conceit + tied)
<i>mañcakaṃ</i>	carrier, stretcher, bed
<i>maṇi</i>	gemstone
<i>mānito, mānitā, mānayanti</i>	revered, to be revered [Arahant]
<i>mañkubhūto</i>	troubled
<i>maññe, maññasi, maññasī, maññati, maññatī, maññathā, maññamānaṃ, maññamāno</i>	believe, think
<i>mano</i>	mind
<i>māno</i>	conceit, pride
<i>mantetī, mantetvā</i>	counselled, advised
<i>manuññaṃ</i>	pleasant
<i>mānupetā (māna + upetā)</i>	possessed by conceit (conceit + possessed by)
<i>manussadaliddo (manussa + daliddo)</i>	poor man (man + poor)
<i>manussakapaṇo (manussa + kapaṇo)</i>	miserable man (man + miserable)
<i>manussavarāko (manussa + varāko)</i>	wretched man (man + wretched)
<i>māpentī, māpentī, māpetitī, māpetuṃ</i>	planning, measuring
<i>mārabandhanā (māra + bandhanā)</i>	Māra-tie (Māra + tie)
<i>māraṃ, māro, mārasa, mārena</i>	Lord of Death, deva, also known as pāpima, antakā, etc.; lord of Vasavattino or Vasavattipura or Paranimmitavasavatti heaven
<i>marāṇa, marāṇā, marāṇampi, marāṇante, marāṇamattampi (marāṇaṃ + attam + pi)</i>	death, dying, I die too (die + I + too)

Pāli	English
<i>māraṇantikā</i> (<i>māraṇa</i> + <i>antikā</i>), <i>māraṇantikaṃ</i>	ending in death (death + ending)
<i>mārasenaṃ</i> (<i>māra</i> + <i>senam</i>)	Māra army (Māra + army)
<i>māsānaṃ</i>	month
<i>masāragallaṃ</i>	cat's eye jewel
<i>masi, masī, masīti</i>	ash, soot
<i>mātā, mātara</i>	mother
<i>matam, matena</i>	dead
<i>mattaññutā</i>	moderation in eating
<i>mātucchāputto</i> (<i>mātucchā</i> + <i>putto</i>)	mother's sister's son (mother's sister's + son)
<i>māyā</i>	deceit
<i>mayam, mayampi, mayā, mayāpi, mayi</i>	we, us, I
<i>mayham, mayhampi</i>	my, me, mine
<i>me</i>	I, mine, my
<i>medhāvino</i>	intelligent [Arahant]
<i>meghiyam, meghiyo, meghiya, meghiyassa, meghiyasuttam</i>	Meghiya Thera (THAG V66), Rain
<i>meghiyavaggo, meghiyavaggavaro</i>	Meghiya section (Meghiya + section)
<i>metaṃ</i> (<i>m</i> + <i>etaṃ</i>) (<i>m</i> belongs to previous word)	this
<i>meti</i> (=eti, <i>m</i> belongs to previous word)	undergo
<i>mettā</i>	loving-friendliness
<i>micchādīṭṭhigatena</i> (<i>micchā</i> + <i>diṭṭhi</i> + <i>gatena</i>)	gone to wrong view (wrong + view + gone)
<i>micchādīṭṭhihatena</i> (<i>micchā</i> + <i>diṭṭhi</i> + <i>hatena</i>)	gone to wrong view (wrong + view + gone)
<i>micchāpañihitam</i> (<i>micchā</i> + <i>pañihitam</i>)	wrong resolution (wrong + resolution)
<i>migabhūtena</i> (<i>miga</i> + <i>bhūtena</i>)	free mind (wild deer + becoming) [Arahant]
<i>migāramātā, migāramātaram, migāramātuyā</i>	Migāra's Mother, a name given to Chief Female Lay Disciple Visākhā
<i>migāramātupāsāde</i> (<i>migāra</i> + <i>mātu</i> + <i>pāsāde</i>)	Migāra's Mother's Mansion (Migāra + Mother + Mansion)
<i>misso</i>	mixed
<i>mithubhedato</i> (<i>mithu</i> + <i>bhedato</i>)	schisms (couple + breakup)

Pāli	English
<i>moghamañña</i> (<i>moghaṃ + aññaṃ</i>)	everything else is foolish (foolish + others + are)
<i>moghapuriso</i> (<i>mogha + puriso</i>)	foolish man (foolish + man)
<i>mohajehipi, mohajehipī</i>	by delusion
<i>mohakkhayā</i> (<i>moha + k + khayā</i>), <i>mohakkhayaṃ</i>	ending of delusion (delusion + ending) [Arahant]
<i>mohasambandhano</i> (<i>moha +</i> <i>sambandhano</i>)	fully tied by delusion (delusion + fully tied)
<i>monapathesu</i> (<i>mona + pathesu</i>)	by path of silent sagehood (silent sage + path) <i>can also be translated "by path of silence"</i>
<i>monena</i>	by silence
<i>mucalindasuttaṃ</i> (<i>mucalinda +</i> <i>suttaṃ</i>)	Mucalinda sutta (Mucalinda tree + sutta)
<i>mucalindavaggo</i> (<i>mucalinda + vaggo</i>)	section on Mucalinda (Mucalinda + section)
<i>mucalindo, mucalindamūle</i> (<i>mucalinda + mūle</i>)	Mucalinda, at the root of Mucalinda (Mucalinda + at the root)
<i>mucchitā, mucchite</i>	comatose
<i>muddāsippaṃ</i> (<i>muddā + sippaṃ</i>)	stamping (seal + craft)
<i>muducittaṃ</i> (<i>mudu + cittaṃ</i>)	soft hearted (soft + mind)
<i>mukharā, mukhare</i>	talkative
<i>mukhasattīhi</i> (<i>mukha + sattīhi</i>)	verbal knives (face + knives)
<i>mukhato, mukhāyāmaṃ</i>	of mouth, from mouth
<i>mūlaṃ, mūlato</i>	root
<i>mūlḥagabbhā</i> (<i>mūlha + gabbhā</i>)	obstructed labor (deluded + embryo)
<i>mūlḥassa</i>	deluded
<i>muñcāmahaṃ</i>	let go of me <i>literally free</i>
<i>muṇḍakā</i>	shaven-head
<i>muṇiṃ, muni, munino</i>	silent sage (silent + sage) [Arahant]
<i>musalo</i>	pestle
<i>musāvādino</i> (<i>musā + vādino</i>)	liar (lies + talker)
<i>mutamattaṃ</i> (<i>muta + mattaṃ</i>)	only sensed (sensed + only)
<i>mute</i>	in the sensed
<i>muttaṃ, mutto, muttā</i>	free, freed
<i>muṭṭhassatino</i> (<i>muṭṭha + s + satino</i>)	with muddled mindfulness (bad + memory)
<i>muṭṭhihi</i>	fists

<i>Pāli</i>	<i>English</i>
<i>na</i>	no, not
<i>na''nti</i> (= <i>naṃ ti</i>)	him, her
<i>nābbhaññaṃsu</i> (<i>na + b + bhaññaṃsu</i>)	one who is unpreached (not + preached)
<i>nābhinandati</i> (<i>na + abhi + nandati</i>)	not pleased (not + well + pleased)
<i>nacirasseva</i> (<i>na + cirassa + eva</i>)	in no long time (no + long time + like)
<i>nadiṃ, nadī, nadiyā, nadikaṃ</i>	river
<i>nāgaṃ, nāgā, nāgassa, nāgena, nāgarājā</i>	elephant, snake, king of snakes [Arahant]
<i>nagaraṃ, nagara, nagare, nagaramhā</i>	city
<i>nāgasamālaṃ, nāgasamāla, nāgasamālo, nāgasamālassa, nāgasamālena</i>	Nāgasamāla Thera (THAG V267-V270), Tender
<i>nāgasuttaṃ</i> (<i>nāga + suttaṃ</i>)	nāga sutta
<i>nāgghanti</i> (<i>na + agghanti</i>)	not worth (not + worth)
<i>nāhaṃ</i> (<i>na + ahaṃ</i>)	I don't (not + I)
<i>nahāyati, nhāyati, nhatvā</i>	bathe, having bathed, purified <i>literally one who has taken a bath</i> [Arahant]
<i>nāhesuṃ</i> (<i>na + ahesuṃ</i>), <i>nāhu</i> (<i>na + ahu</i>)	is not (not + is), wasn't, hadn't (not + had)
<i>najjā</i>	river
<i>naṃ</i>	that, him
<i>nāmagottāni</i> (<i>nāma + gottāni</i>)	names and clans (names + clans), names and designations
<i>nāmaṃ, nāma, nāmāyaṃ, nāmettha</i>	name, even if, indeed
<i>nāmaññiṃsu</i> (<i>nā + maññiṃsu</i>)	not conceive (not + believe)
<i>nāmarūpaṃ</i> (<i>nāma + rūpaṃ</i>)	name-and-form (name + form)
<i>nāmarūpanirodho</i> (<i>nāma + rūpa + nirodho</i>), <i>nāmarūpanirodhā</i>	cessation of name-and-form (name + form + cessation)
<i>nāmarūpapaccayā</i> (<i>nāma + rūpa + paccayā</i>)	because of name-and-form (name + form + because of)
<i>namo, namanti, namassamāno</i>	veneration, venerating, bending
<i>nānādiṭṭhikā</i> (<i>nānā + diṭṭhikā</i>)	with/of various views (various + views)
<i>nānādiṭṭhinissayanissitā</i> (<i>nānā + diṭṭhi + nissaya + nissitā</i>)	adherents of various views (various + views + dependence + dependent)
<i>nānākhantikā</i> (<i>nānā + khantikā</i>)	of various belief (various + of belief)

Pāli	English
<i>ñāṇaṃ</i>	understanding
<i>nānārucikā (nānā + rucikā)</i>	of various preferences (various + of choices)
<i>nānātitthiyasamaṇabrāhmaṇaparibbājakā (nānā + titthiya + samaṇa + brāhmaṇa + paribbājakā)</i>	many sectarians-renunciates-brāhmaṇa-wanderers (various sectarians + renunciates + brāhmaṇa + wanderers)
<i>nandaṃ, nando, nanda, nandassa</i>	Nanda Thera (THAG V157-V158), Rejoicer
<i>nandasuttaṃ (nanda + suttaṃ)</i>	Nanda sutta (Nanda + sutta)
<i>nandavaggo (nanda + vaggo), nandakavaggavaro</i>	section on Nanda (Nanda + section)
<i>nandimukhī (nandi + mukhī), nandimukhiyā</i>	dawn (bull + face) OR (pleasing + faced)
<i>naṅgalīsā</i>	plough
<i>naṅgutthaṃ</i>	tail
<i>nāññaṃ (na + aññaṃ), nāññassa</i>	no one else (not + anyone)
<i>nānubhavanti (na + anubhavanti)</i>	not get to (not + experience)
<i>nānupakampati (na + anu + pakampati)</i>	not wavering (not + fully + wavering)
<i>nāparam (nā + param)</i>	not after (not + after)
<i>nāpi (na + api/pi)</i>	is not (not + is)
<i>nappakāsati (na + p + pakāsati)</i>	doesn't shine (not + shine)
<i>nappaṭibhāseyya (na + p + paṭibhāseyya)</i>	not spoken (not + spoken)
<i>nappaṭibheyya (na + p + paṭibheyya)</i>	not fearful (not + fearful)
<i>nāsakkhi (nā + sakkhi), nāsakkhiṃ</i>	unable (not + able)
<i>nāsassataṃ (na + sassataṃ), nāsassato</i>	not eternal (not + eternal)
<i>nati, natiyā</i>	inclination
<i>nātikkamanti (na + atikkamanti)</i>	not transgress (not + transcend)
<i>ñātināṃ, nattāro, nattārehi</i>	relatives
<i>nātivassati (na + ati + vassati), nātivassatī</i>	not rain too much (not + too much + rain)
<i>nātivattati (na + ativattati), nātivattatī</i>	not transgress (not + going beyond)
<i>nattā</i>	grandson
<i>natthaṃ</i>	destroyed
<i>natthañño (na + atthi + añño)</i>	there isn't anyone (no + is + other)
<i>natthi (na + atthi)</i>	no, isn't (not + is)
<i>ñatvā, ñatvāna</i>	knowing, having known

<i>Pāli</i>	<i>English</i>
<i>nava, navamo, navamaṃ, navañca, navapi, navena</i>	nine, ninth
<i>nāvajānāti (nā + va + jānāti) OR (na + avajānāti)</i>	not know (not + like + know) OR not despise (not + despise)
<i>navam</i>	new
<i>nāvam</i>	boat
<i>navoropitehi (nava + oropitehi)</i>	newly shaven (newly + removed)
<i>navuti</i>	ninety
<i>nāyam (na + ayaṃ), nayidaṃ (na + y + idaṃ)</i>	not this (not + this)
<i>nāyate</i>	known
<i>nayidha (nay + idha)</i>	not here (not + here)
<i>nayimehi (na + y + imehi)</i>	not these (not + these)
<i>nediso (na + ediso)</i>	not such (not + such)
<i>nekkhamme</i>	went forth, going forth
<i>nelaṅgo</i>	blameless, innocent [Arahant]
<i>nerañjarāya</i>	Nerañjarā river, near Bodhgaya, Bihar, India
<i>nesaṃ, neso</i>	their
<i>netticchinnassa (netti + chinnassa)</i>	by cutting-off lead (lead + cutting-off)
<i>neva (na + eva)</i>	not [so, even, just, like] (not + so, even, just, like)
<i>nevajjhagā (na + eva + ajjhagā)</i>	does not find (not + like + attain)
<i>nevasaññānāsaññāyatanaṃ (na + eva + saññāṃ + āsañña + āyatanaṃ)</i>	realm of neither perception nor non-perception (not + like + perception + non-perception realm)
<i>nevāsikehi</i>	dwelling, dwelling place
<i>nevattato (na + eva + attato)</i>	not mine (not + like + self/ mine)
<i>nevidha (na + eva + idha)</i>	not here (not + like + here)
<i>nibbānadhātuyā (nibbāna + dhātuyā)</i>	by Nibbāna element (Nibbāna + by element) [Nibbāna]
<i>nibbānaṃ, nibbāna, nibbānā, nibbānāya</i>	Untranslated - <i>nibbānaṃ</i> translated as <i>extinguishing in THIG V116</i>
<i>nibbānamattano (nibbānaṃ + attano)</i>	Nibbāna of self (Nibbāna + of self)

Pāli	English
<i>nibbānapaṭisaṃyuttāya</i>	connected to Nibbāna (Nibbāna + connected)
<i>nibbedhikāya</i>	for penetration
<i>nibbutassa</i>	liberated
<i>nīcam, nīcā, nīcānam</i>	low, humble
<i>nigacchati, nigacchanti</i>	undergoes
<i>nigaṇṭhā, nigaṇṭhe, nigaṇṭhesu</i>	Jains
<i>niggahetvā</i>	having restrained, having rebuked
<i>nigrodho</i>	banyan Tree
<i>nihantvā</i>	having put down, having destroyed
<i>nīharitum, nīharitvā</i>	removed, having removed, having driven out
<i>nihīnakammā (nihīna + kammā)</i>	lowly kammā (lowly + kammā)
<i>nihuhuṅko (ni + huhuṅko),</i>	non-conceited (not + noisy)
<i>nihumuṅko</i>	
<i>nikāmalābhī (nikāma + lābhī)</i>	easily gainer (willing + gainer)
<i>nikhaṇāhi, nikhanitvā, nikhanitvā</i>	dig, bury, having dug
<i>nikkasāvo</i>	without depravity
<i>nikkhante, nikkhamissati,</i>	leave, having left, going forth,
<i>nikkhamantaṃ, nikkhamantassa,</i>	went, expelled
<i>nikkhāmetvā, nikkhamitvā, nikkhami,</i>	
<i>nikkhāmito, nikkhanto</i>	
<i>nikkhipitvā</i>	placing, putting down
<i>nikkujjitaṃ</i>	upside-down, overturned
<i>nimantito, nimanteti</i>	invited
<i>nimitte</i>	sign, reason
<i>nimujjantepi, nimujjantipi</i>	plunging, taking a dip
<i>ninditumarahati (ninditum + arahati)</i>	criticize
<i>ninnaga</i>	river, low
<i>nipajjam, nipajjissāmī, nipajji</i>	lying down
<i>nipatitvā</i>	having fallen down
<i>nirāsaṃ (nir + āsaṃ), nirāso</i>	unrelated (without + hope) [Arahant]
<i>nirayaṃ, niraye</i>	hell, in hell
<i>nirodhaṃ, nirodho, nirodhā,</i>	cessation [Nibbāna]
<i>nirodhāya, nirodhi, nirodhadhamma</i>	
<i>nirujjhati, nirujjhanti</i>	ceasing
<i>nirūpadhiṃ (nī + upadhiṃ)</i>	possession-less (without + possession) [Arahant]
<i>nisajja, nisajjāya</i>	sitting

<i>Pāli</i>	<i>English</i>
<i>nisīdanam, nisīdi, nisīdī, nisīdimhā, nisīdissāmī, nisīdiṃsu, nisīditvā, nisīnno, nisinnā, nisinne, nisinnam</i>	sat, seated, sitting down, sit down, sat down, seat
<i>nissamsayam (nir + s + samsayam)</i>	doubtless (without + doubt)
<i>nissaranam, nissaranamāhamṣu (nissaranam + āhamṣu)</i>	escape, escape said (escape + said) [Nibbāna]
<i>nissāya, nissitassa</i>	dependence, dependent
<i>nītā</i>	led by
<i>nittanham (ni + t + tanham)</i>	craving-less (no + craving) [Arahant]
<i>niṭṭhitam, niṭṭhito, niṭṭhitā</i>	finished
<i>niṭṭhubhitvā</i>	having spit
<i>nittinno, nittinnā</i>	crossed-over
<i>nivāsetvā</i>	having dressed
<i>nivesanam, nivesane, nivesanāni</i>	residence
<i>nivṭṭhā</i>	settled
<i>niyato</i>	assured, certain [Arahant]
<i>niyyanto</i>	being taken to, conducted to
<i>no</i>	not
<i>nopeti (na + upeti) (see “saṅkhyam nopeti vedagū”)</i>	cannot be reckoned, are immeasurable
<i>nu</i>	whether, is, was
<i>nuppajjanti (na + uppajjanti)</i>	not arise (not + arise)
<i>nuttha</i>	what
<i>obhaggobhaggañca (obhaggo + bhagam + ca), obhaggobhaggañcassa</i>	dragged-down and broken (dragged-down + broken too)
<i>obhāsajātā (obhāsa + jātā)</i>	lustrous (luster + birthing)
<i>obhāsayamantalikkha (obhāsayam + antalikkha)</i>	making space lustrous (lustrous + space)
<i>obhāse, obhāsati, obhāsetvā, obhāsitameva</i>	lustrous, lighting-up
<i>ocarakā, ocaritvā</i>	informants, having informed
<i>ociṇṇam</i>	debriefed, interrogated
<i>odanam</i>	rice
<i>odātavattavasanā (odāta + vattha + vasanā)</i>	wearing clean clothes (clean + clothes + wearing)
<i>ogāhā, ogāhi</i>	plunged
<i>ogham</i>	flood
<i>ohāretvā</i>	having removed
<i>ohitasotā (ohita + sotā)</i>	lending an ear (depositing + hearing)
<i>okāram</i>	folly, lowliness

<i>Pāli</i>	<i>English</i>
<i>okkamma</i>	getting off
<i>okoṭimakam</i>	deformed, dwarfed
<i>olārike</i>	in gross
<i>olīyanti</i>	undershoots
<i>olokesi, oloketam, oloketabbā</i>	checks, checked, seen, should see, looked
<i>onītapattapāṇim</i> (<i>onīta + patta + pāṇim</i>)	having removed hand from bowl (removed + bowl + hand from)
<i>orasam</i>	true [legitimate, own]
<i>orimatirā</i> (<i>orima + tirā</i>), <i>orimatīre</i>	near-shore (near + bank)
<i>orohitvā</i>	having descended
<i>osādeyya</i>	sunk, fell
<i>osāpayissāmi</i>	finish, complete
<i>osārissāmi</i>	let them go
<i>osiñcantepi, osiñcantipi</i>	sprinkle
<i>ossajji, ossatthe</i>	relinquished
<i>otarissāmi</i>	went down
<i>ovādena, ovaditvā</i>	exhorted, having exhorted
<i>ovamitvā</i>	having vomited
<i>oyāyissāmi</i>	??
<i>pabālham</i> (<i>pa + bālham</i>), <i>pabālhā</i>	very strong (strong + very)
<i>pabandhati</i> (<i>pa + bandhati</i>)	strongly tied
<i>pabbajito, pabbajitā, pabbajanti, pabbājesi, pabbājetu, pabbajeyya, pabbajitānam, pabbajitvā</i>	to ordain, ordained, ordination, having ordained
<i>pabbajjābhisaṅkhāro</i> (<i>pabbajja + abhisaṅkhāro</i>)	determination to ordain (ordination + full formation)
<i>pabbatakūṭam</i> (<i>pabbata + kūṭam</i>)	mountain top (mountain + top)
<i>pabbato, pabbate, pabbatova</i>	mountain
<i>pabhaṅkaro</i> (<i>pabham + karo</i>)	radiance-maker (radiance + maker)
	[Lord Buddha]
<i>paccājātāni</i> (<i>paccā + jātāni</i>)	previous lives (previous + lives)
<i>paccakkhāya</i>	repudiating
<i>paccanubhontena</i>	experience, enjoy
<i>paccapādi</i>	entered
<i>paccassosi</i> (<i>pacca + assosi</i>), <i>paccassosum</i>	having heard (after + hearing)
<i>paccavekkhamāno, paccavekkhamānam</i>	contemplation

<i>Pāli</i>	<i>English</i>
<i>paccavekkhaṇasuttaṃ</i> (<i>paccavekkhaṇa</i> + <i>suttaṃ</i>)	contemplation sutta (contemplation + sutta)
<i>paccayānaṃ</i> (<i>from paccayatā</i>)	causation
<i>paccāyāsi</i> (<i>pacca</i> + <i>āyāsi</i>)	returned back (back + returned)
<i>paccayo</i>	support
<i>paccekabuddhaṃ</i> (<i>pacceka</i> + <i>buddhaṃ</i>)	private Buddha (private + Buddha)
<i>pacchā</i> , <i>pacchāhaṃ</i>	after, later
<i>pacchābhataṃ</i> (<i>pacchā</i> + <i>bhattaṃ</i>)	after eating (after + food)
<i>pacchāsamaṇena</i> (<i>pacchā</i> + <i>samaṇena</i>)	attendant (after + renunciate)
<i>pacchimābhimukhā</i> (<i>pacchima</i> + <i>abhimukhā</i>)	facing the west (west + facing)
<i>pacchimaṃ</i> , <i>pacchimo</i> , <i>pacchime</i>	west, last, later
<i>paccittha</i>	cooked
<i>paccugantvā</i>	having gone to meet
<i>paccūsasamayaṃ</i> (<i>pacca</i> + <i>ūsa</i> + <i>samayaṃ</i>), <i>paccūsasamaye</i>	at the dawn time (at + dawn + time)
<i>paccuttarivā</i> (<i>pacca</i> + <i>uttarivā</i>)	replying (after + answering)
<i>paccuṭṭhāsi</i> (<i>pacca</i> + <i>uṭṭhāsi</i>), <i>paccuṭṭhāya</i>	after getting-up (after + getting-up)
<i>padakkhiṇaṃ</i>	seeing, circumambulating
<i>padāleyya</i>	shattered
<i>paḍaṃ</i>	station
<i>pādaṃ</i> , <i>pādo</i> , <i>pāde</i> , <i>pādehi</i>	feet
<i>padesaṃ</i> , <i>padese</i>	area, province
<i>padhānāya</i> , <i>padhānāyā</i> , <i>padhānanti</i> , <i>padhānatthikassa</i> (<i>padhāna</i> + <i>atthikassa</i>)	striving, one wanting to strive
<i>pahāraṃ</i> , <i>pahāro</i> , <i>pahārena</i>	hitting, beating, to hit
<i>pahāya</i> , <i>pahānāya</i> , <i>pahīne</i> , <i>pahīyati</i>	abandoned
<i>pahīneyyāsi</i>	dispatch
<i>pahitatto</i> , <i>pahitattā</i>	resolute [Arahant]
<i>pahūtaṃ</i> , <i>pahūtaṇca</i>	much
<i>pajā</i> , <i>pajāya</i>	generation, off-spring
<i>pajahāti</i> , <i>pajahanti</i> , <i>pajahāsi</i>	abandon, having abandoned
<i>pajānāti</i>	knowing
<i>pajāpati</i>	wife, overlord
<i>pajjotamivādhipātakā</i> (<i>pajjotam</i> + <i>iva</i> + <i>adhipātakā</i>)	like moth in lamp (lamp + like + moth)
<i>pakāsito</i> , <i>pakāsesi</i>	explained, illustrated, displaying, showing

Pāli	English
<i>pākatindriyā</i> (<i>pākata</i> + <i>indriyā</i>), <i>pākatindriye</i>	unsubjugated faculties (unsubjugated + faculties)
<i>pakkami</i> , <i>pakkāmi</i> , <i>pakkamimsu</i> , <i>pakkamantiṃ</i> (feminine)	leave, left, went
<i>pakkhāletvā</i>	having washed
<i>pakkulañcātivattatī</i> (<i>pakkulaṃ</i> + <i>ca</i> + <i>ativattatī</i>)	overcomes bewilderment too (bewilderment + and + goes beyond)
<i>pakkulo</i>	bewildered
<i>palāyata</i>	escaping
<i>palighaṇca</i>	hindered, obstructed
<i>pālileyake</i> , <i>pālileyakam</i>	Pālileyaka forest, Pārileyaka forest
<i>pallalāni</i>	ponds
<i>pallaṇkam</i> , <i>pallaṇkena</i>	legs crossed
<i>paluṭṭhamakkaṭṭi</i> (<i>paluṭṭha</i> + <i>makkaṭṭi</i>)	singed female monkey (burnt + female monkey)
<i>pamādādhikaraṇam</i> (<i>pamāda</i> + <i>adhikaraṇam</i>)	because of heedlessness (heedlessness + because of)
<i>pamattabandhunā</i> (<i>pamatta</i> + <i>bandhunā</i>)	kinsman of heedless (heedless + kinsman) <i>a title of Māra</i>
<i>pamattamativattatī</i> (<i>pamattaṃ</i> + <i>ativattatī</i>)	overcome the heedless one (heedless + overcome)
<i>paṃsukūliko</i> , <i>paṃsukūlikam</i>	wearing cast-off cloth [Arahant] <i>First of the thirteen Austerities</i>
<i>paṃsupisācakampi</i> (<i>paṃsu</i> + <i>pisācakam</i> + <i>pi</i>)	garbage-heap demon (garbage- heap + demon)
<i>pamuccare</i> , <i>pamuccatī</i>	freed, completely freed
<i>pamuditam</i> , <i>pamudito</i> , <i>pamuditā</i>	altruistic joy [rooting for others]
<i>pamukhe</i>	in front of
<i>pamutyatthi</i> (<i>pamutti</i> + <i>atthi</i>)	there is freedom (freedom + there is)
<i>pana</i> , <i>panāham</i> (<i>pana</i> + <i>aham</i>)	but, so, but I (but + I)
<i>pāṇabhūtesu</i>	living beings (
<i>paṇāmemi</i> , <i>paṇāmitā</i>	I dismiss, dismissed
<i>paṇāmetvā</i>	bowing, having bowed
<i>panānanda</i> (<i>pana</i> + <i>ānanda</i>)	but Ānanda (but + Ānanda)
<i>panaññaṃ</i> (<i>pana</i> + <i>aññaṃ</i>)	but other (but + other)
<i>panāyasmā</i> (<i>pana</i> + <i>āyasmā</i>)	but venerable (but + venerable) <i>literally old, aged</i>

Pāli	English
<i>pañca, pañcapi, pañcahi, pañcamo, pañcamam, pañcamattāni, pañcasu, pañcime (pañca + ime), pañcannam</i>	five, fifth, these five (five + these)
<i>pañcamavaggavarantidha (pañcama + vaggavaram + ti + idha)</i>	here the fifth section (fifth + highest section + is + here)
<i>pañcayojanasatikāpi (pañca + yojana + satika + api)</i>	five hundred yojanā too (five + yojana + hundred + too)
<i>pañcindriyāni (pañca + indriyāni)</i>	five faculties (five + faculties)
<i>paṇḍitābhāsā (paṇḍitā + bhāsā)</i>	speaking wisely (wise + language)
<i>paṇḍitajātiyo (paṇḍita + jātiyo)</i>	wise born (wise + born)
<i>paṇḍito</i>	wise
<i>paneke (pana + eke)</i>	but someone (but + someone)
<i>panesā (pana + esā)</i>	but this (but + this)
<i>panetaṃ, panete (pana + ete)</i>	but these (but + these) (translated as those)
<i>panetarahi (pana + etarahi)</i>	but presently (but + presently)
<i>panidaṃ (pana + idaṃ)</i>	but here (but + here)
<i>pañidhāya</i>	decided
<i>paññhipi</i>	hands
<i>pañimehi (pana + imehi)</i>	but by these (but + by these)
<i>paññitaṃ, paññitena</i>	excellent
<i>paññiyaṃ, paññiya, paññiyāni, paññiyañca</i>	water
<i>paññaliko</i>	with folded hands (doing + respect)
<i>pañko</i>	mud
<i>paññā</i>	leaves
<i>paññākathā (paññā + kathā)</i>	talk on wisdom (wisdom + talk)
<i>paññakuṭiyo (pañña + kuṭiyo)</i>	leaf huts (leaves + huts)
<i>paññalomo (pañña + lomo)</i>	pacified (not standing + body-hair), subdued [Arahant]
<i>paññāṃ, paññā, paññānavā, paññāya</i>	wisdom
<i>paññāpanāyā</i>	declared, discerned
<i>paññāpayamānā</i>	prepared
<i>paññāpehi, paññāpehī, paññāpesi, paññāpenti, paññāpessanti, paññāpetuṃ, paññāpetvā (see brūmi, brūmī)</i>	designate
<i>paññāsam</i>	fifties
<i>paññattaṃ, paññattāni, paññatte</i>	made known
<i>paññavata</i>	wise [Arahant]

Pāli	English
<i>paññāvimuttiṃ</i> (<i>paññā + vi + muttiṃ</i>)	fully-freed by wisdom (wisdom + fully + freed) [Arahant]
<i>paññāyati, paññāyati, paññāyetha, paññāyittha</i>	discern, look, appear
<i>pantañca</i>	solitary dweller [Arahant]
<i>pantho, panthena, panthakena</i> (<i>pantha + kena</i>)	way, by which way (way + by which)
<i>panunṇakodho</i> (<i>panunṇa + kodho</i>), <i>panunnakodho</i>	angerless (removed / dispelled + anger) [Arahant]
<i>pānupetaṃ</i> (<i>pāna + upetaṃ</i>)	breathing, living (life + arrived)
<i>pāpadhammaṃ</i> (<i>pāpa + dhammaṃ</i>), <i>pāpadhammo, pāpadhammā</i>	evil-doer (evil + dhamma)
<i>pāpaṃ, pāpāni, pāpakaṃ, pāpiyo, pāpako, pāpakā, pāpake, pāpakehi</i>	evil [kamma], evil-doer
<i>pāpamariyehi</i> (<i>pāpaṃ + ariyehi</i>)	evil by nobles (evil + by nobles)
<i>papañcā</i>	proliferation
<i>papañcakhayasuttaṃ</i> (<i>papañca + khaya + suttaṃ</i>)	ending of proliferation sutta (proliferation + ending + sutta)
<i>papañcakhayo</i> (<i>papañca + khayō</i>)	ending of proliferation (proliferation + ending)
<i>papañcasaññāsāṅkhāpahānaṃ</i> (<i>papañca + saññā + saṅkhā + pahānaṃ</i>)	abandoning the sign of proliferation and reckoning (proliferation + sign + reckoning + abandoning) [Arahant]
<i>papāto, papatanti</i>	precipice, falling down
<i>pāpe, pāpena</i>	evil
<i>pāpima, pāpimā, pāpimantaṃ</i>	Evil One, a title of Māra
<i>pāpunāti</i>	reached
<i>paradattavutto</i> (<i>para + datta + vutto</i>)	living on what others give (others + give + inclined) [Arahant]
<i>paradvutto</i> (<i>parada + vutto</i>)	pleasure inclined (pleasure + inclined)
<i>pāraṃ, pāragū</i>	far-shore, gone to the far-shore [Arahant]
<i>parakkame</i>	exerting
<i>paraloko</i> (<i>para + loko</i>)	other world (other + world)
<i>paraṃ, parama</i>	higher than, highest, after, hereafter, other, great, excellent
<i>paramadānaṃ</i> (<i>parama + dānaṃ</i>)	highest giving (highest + giving)
<i>paramaṃ</i>	highest

Pāli	English
<i>paramattakāmo</i> (<i>param</i> + <i>attakāmo</i>)	loving oneself highest (highest + loving oneself)
<i>paramkā rūpasamhitā</i> (<i>param</i> + <i>kāra</i> + <i>ūpasamhitā</i>)	accompanied by other-making (other + making + accompanied)
<i>paramkataṃ</i> (<i>param</i> + <i>kataṃ</i>), <i>paramkatañca</i> , <i>paramkato</i>	made by other (other + done)
<i>parappavādaṃ</i> (<i>para</i> + <i>p</i> + <i>pavādaṃ</i>)	disputations, debates
<i>paraṭo</i>	as other than mine
<i>paratthā</i> (<i>para</i> + <i>atthā</i>)	hereafter (other + goal)
<i>paravasam</i> (<i>para</i> + <i>vasam</i>)	controlled by others (other + controlled)
<i>paravediyā</i> (<i>para</i> + <i>vediyā</i>)	felt by others (others + felt)
<i>paresam</i>	beyond, others
<i>paretā</i>	afflicted
<i>paribbājakam</i> , <i>paribbājikam</i> , <i>paribbājako</i> , <i>paribbājakā</i> , <i>paribbājiko</i> , <i>paribbājikā</i> , <i>paribbājake</i> , <i>paribbājakānaṃ</i> , <i>paribbājakassa</i> , <i>paribbājakesu</i>	goes forth, in wandering, lives gone forth life, wanderers
<i>paribhāsanti</i> (<i>pari</i> + <i>bhāsanti</i>)	abusive language (abusive + language)
<i>paribhojanīyam</i> (<i>pari</i> + <i>bhojanīyam</i>)	after food (after + food)
<i>paribhūtarūpam</i> , <i>paribhūtarūpa</i>	held in contempt
<i>paribhuttaṃ</i> (<i>pari</i> + <i>bhuttaṃ</i>), <i>paribhuñjitvā</i>	having eaten/enjoyed (after + eating/enjoying)
<i>paricāressanti</i>	attended to, served
<i>paricca</i>	completely understood
<i>pariccattaṃ</i>	sacrifice, surrender
<i>paricitā</i>	attended, practiced
<i>pariḍaḍḍhamāne</i> (<i>pari</i> + <i>ḍaḍḍhamāne</i>)	scorching (completely + burning)
<i>paridevitā</i>	lamented
<i>pariggaṇhanti</i> , <i>pariggaṇhantiyo</i>	acquisition
<i>parijunnā</i> (<i>pari</i> + <i>junnā</i>)	decayed (completely + worn out)
<i>parikhākūpā</i> (<i>parikhā</i> + <i>kūpā</i>), <i>parikhākūpe</i>	trench-pit (trench + pit)
<i>parikkhayā</i> (<i>pari</i> + <i>k</i> + <i>khayā</i>)	complete ending (complete + ending)
<i>parikkhipitvā</i>	having encircled or surrounded
<i>parilāhehi</i>	burning

Pāli	English
<i>pārimatīre</i> (<i>pārima</i> + <i>tīre</i>)	far-shore (far + shore)
<i>parimukhaṃ</i> (<i>pari</i> + <i>mukhaṃ</i>)	giving primacy, in forefront (around + mouth)
<i>parimuṭṭhā</i> (<i>pari</i> + <i>muṭṭhā</i>)	fully deluded (fully + bewildered)
<i>pariṇāmaṃ</i>	digest, result
<i>parinibbānakālo</i> (<i>pari</i> + <i>nibbāna</i> + <i>kālo</i>)	time for final Nibbāna (complete + liberation + time)
<i>parinibbānaṃ</i> (<i>pari</i> + <i>nibbānaṃ</i>), <i>parinibbuto</i> , <i>parinibbutoti</i> , <i>parinibbāyi</i> , <i>parinibbutassa</i> , <i>parinibbāyati</i> , <i>parinibbāyanti</i> , <i>parinibbāyissāmi</i> , <i>parinibbāyissatī</i> , <i>parinibbātu</i>	complete liberation (complete + liberation), one completely liberated [Arahant]
<i>paripākāya</i> (<i>pari</i> + <i>pākāya</i>)	complete maturity (complete + maturity)
<i>paripūrakārī</i> (<i>pari</i> + <i>pūrakārī</i>)	completely fulfills (completely + fulfill)
<i>parisaṃ</i> , <i>parisā</i> , <i>parisāyaṃ</i> , <i>parisāya</i> , <i>parisati</i>	assembly, surrounded by assembly
<i>parisuddhā</i> (<i>pari</i> + <i>suddhā</i>)	completely clean (completely + clean)
<i>parittam</i> , <i>parittā</i>	little
<i>parivaṃjaye</i> (<i>pari</i> + <i>vaṃjaye</i>)	completely forsake (completely + forsake)
<i>parivārito</i>	attended, with retinue
<i>parivaṭṭati</i> , <i>parivaṭṭamānaṃ</i>	whirling around, turning around
<i>parivisa</i> , <i>parivisa</i> , <i>parivisi</i>	serve, offer
<i>parivitakko</i> (<i>pari</i> + <i>vitakko</i>)	thought (complete + thought)
<i>parivutaṃ</i> , <i>parivuto</i>	accompanied by
<i>pariyāpunitvā</i>	having mastered, having learned by heart
<i>pariyāyamakāsi</i> (<i>pariyāyaṃ</i> + <i>akāsi</i>)	did like this (sequential + did)
<i>pariyesante</i> , <i>pariyesanaṃ</i> <i>pariyesanti</i>	seeking, searching
<i>pariyogāḷhadhammo</i> (<i>pariyogāḷha</i> + <i>dhammo</i>)	dive into Dhamma (dive into + Dhamma) [Arahant]
<i>pariyuṭṭhitacitto</i> (<i>pari</i> + <i>yuṭṭhita</i> + <i>citto</i>)	completely controlled mind (completely + yoked + mind)
<i>paro</i>	another

Pāli	English
<i>parūlḥakacchanakhalomā</i> (<i>parūlḥa</i> + <i>kaccha</i> + <i>nakha</i> + <i>lomā</i>), <i>parūlḥakacchanakhalome</i>	overgrown hair, long nails, and hairy armpits (long + hair + nails + body hairs)
<i>pāsādā</i>	mansion
<i>pasādanīyaṃ</i>	confidence, glad, happiness, trust
<i>pāsādikaṃ, pāsādikatarā,</i> <i>pāsādikatarāṇi</i>	gracious, more than gracious, gladdening
<i>paṣaṃsito, paṣaṃsanti</i>	praise, praising
<i>pasannacittaṃ</i> (<i>pasanna</i> + <i>cittaṃ</i>)	glad, glad mind (glad + mind)
<i>pasāreyya, pasāritaṃ</i>	stretch
<i>pasenadiṃ, pasenadi, pasenadimhi,</i> <i>pasenadissa, pasenadikosalaṃ</i>	King Pasenadi Kosala
<i>passa, passato, passāmi, passāmā,</i> <i>passasi, passatha, passatī,</i> <i>passathāyyā, passissati, passitabbaṃ,</i> <i>passituṃ</i>	see, seeing, having seen
<i>passaddhi, passaddhiyā</i>	tranquil
<i>passena</i>	side, flank
<i>pāṭaligāmaṃ, pāṭaligāmo, pāṭaligāme,</i> <i>pāṭaligāmikā, pāṭaligāmiyā,</i> <i>pāṭaligāmiyāpi, pāṭaligāmiye,</i> <i>pāṭaligāmiyesu</i>	Pāṭali village, precursor of Pāṭaliputta city the second capital of Magadha
<i>pāṭaligāmavaggo</i> (<i>pāṭali</i> + <i>gāma</i> + <i>vaggo</i>), <i>pāṭaligāmiyavaggo,</i> <i>pāṭaligāmavaratṭhamavaggo,</i> <i>pāṭaligāmiyamattṭhamavaggo,</i> <i>pāṭaligāmiyavaratṭhamavaggo</i>	Pāṭali village section (Pāṭali + village + section)
<i>pāṭaligāmiyasuttaṃ</i> (<i>pāṭaligāmiya</i> + <i>suttaṃ</i>)	people of Pāṭali village sutta (people of Pāṭali village + sutta)
<i>pāṭaliputtaṃ, pāṭaliputtassa,</i> <i>pāṭaliyaṃ</i>	Pāṭaliputta City, the second capital of Magadha, <i>literally son</i> <i>of Pāṭali tree</i>
<i>patanti</i>	fall, fell, fallen
<i>paṭhamābhisambuddho</i> (<i>paṭhama</i> + <i>abhi</i> + <i>sambuddho</i>)	newly self-enlightened (first + fully + self-enlightened) [Lord Buddha]
<i>paṭhamabodhisuttaṃ</i> (<i>paṭhama</i> + <i>bodhi</i> + <i>suttaṃ</i>)	first enlightenment sutta (first + Bodhi tree + sutta)
<i>paṭhamadabbasuttaṃ</i> (<i>paṭhama</i> + <i>dabba</i> + <i>suttaṃ</i>)	first Dabba sutta (first + Dabba + sutta)

Pāli	English
<i>paṭhamalakunḍakabhaddiyasuttaṃ</i> (<i>paṭhama + lakunḍaka + bhaddiya +</i> <i>suttaṃ</i>)	first Lakunḍaka Bhaddiya sutta (first + Lakunḍaka + Bhaddiya + sutta)
<i>paṭhamam, paṭhamo, paṭhame</i>	first
<i>paṭhamanānātitthiyasuttaṃ</i> (<i>paṭhama</i> <i>+ nānā + titthiya + suttaṃ</i>)	first various sectarians sutta (first + various + sectarians + sutta)
<i>paṭhamanibbānapaṭisaṃyuttasuttaṃ</i> (<i>paṭhama + nibbāna + paṭisaṃyutta</i> <i>+ suttaṃ</i>)	first connected to Nibbāna sutta (first + Nibbāna + connected to + sutta)
<i>paṭhamasattasuttaṃ</i> (<i>paṭhama + satta</i> <i>+ suttaṃ</i>)	first clinging sutta (first + clinging + sutta)
<i>pāṭhantaram</i>	reading
<i>pathavī, pathaviyaṃ, paṭhaviyaṃ</i>	earth
<i>paṭhāyamānarūpā</i>	??
<i>paṭibaddhacitto</i> (<i>paṭibaddha + citto</i>), <i>paṭibaddhacittā, paṭibandhacitto,</i> <i>paṭibandharūpo, paṭibandharūpo</i>	enthralled mind, obstructed mind (bound + mind), obstructed
<i>paṭibaddho, paṭibandho</i>	obstructed
<i>paṭibāhāya, paṭibāhāyā</i>	to repel
<i>paṭibhāti, paṭibhātu</i>	occurs, manifest, evident
<i>pāṭibhogo</i>	guarantor
<i>paticayo</i>	increase
<i>paṭicca</i>	dependent, causative
<i>paṭiccappabhavanti</i> (<i>paṭicca + p +</i> <i>pabhavanti</i>)	happens dependently (dependently + happens)
<i>paṭिकासamuppādam</i> (<i>paṭicca +</i> <i>samuppādam</i>)	dependent arising (dependent + full arising)
<i>paṭicchannakammantaṃ</i> (<i>paṭicchanna + kammantaṃ</i>), <i>paṭicchannakammanto</i>	covering [bad] deeds (covering + bad deeds)
<i>paṭicchannaṃ</i>	covered
<i>paṭicodenti, paṭicodetha</i>	reprove
<i>paṭigacca, paṭikacca</i>	foresee, beforehand, cautious
<i>paṭiggahitaṃ, paṭiggaṇheyya</i>	received
<i>paṭijānissanti</i>	acknowledge
<i>pāṭikaṅkhaṃ</i>	to be desired, to be expected
<i>paṭikkhipitvā</i>	having left
<i>paṭilābhāya</i>	gained
<i>paṭilomaṃ</i> (<i>paṭi + lomaṃ</i>)	backward, against the flow (against + direction of body- hair)

<i>Pāli</i>	<i>English</i>
<i>pātimokkhaṃ, pātimokkha, pātimokkhe</i>	Collection of Vinaya precepts. <i>There are 2 of them: one for Bhikkhus and one for Bhikkhunī.</i>
<i>pātimokkhasaṃvarasaṃvuto</i> (<i>pātimokkha + saṃvara + saṃvuto</i>)	restrained by restraint of precepts (<i>pātimokkha + restraint + restrained</i>) [Arahant]
<i>paṭinivattitvā</i>	returned
<i>paṭipadā, paṭipanno</i>	practice
<i>paṭipassambhi</i>	subsided
<i>patirūpaṃ</i>	suitable
<i>paṭisallānā, paṭisallāṇā, paṭisallīnassa</i>	solitude
<i>paṭisāmayamānā</i>	putting away, storing up
<i>paṭisaṃharitvā</i>	having changed
<i>paṭisaṃmodatu, paṭisaṃmodamānā</i>	greeting
<i>paṭisaṃvedī</i>	fully experiences
<i>paṭissavā</i>	promise
<i>paṭissutvā</i> (<i>paṭi + s + sutvā</i>)	having heard
<i>paṭiṭṭhitam, paṭiṭṭhāpito, paṭiṭṭhāya, paṭiṭṭhāpitam, paṭiṭṭhāpetvā</i>	establish, one who is established, having established, help, support
<i>paṭivasati, paṭivasanti</i>	dwell, live
<i>paṭividdhā, paṭivijjhitaṃ</i>	comprehend
<i>paṭivinodetabbo</i>	to banish
<i>paṭiyattam, paṭiyādāpetvā</i>	prepared, having prepared
<i>pattā, pattaḃbam, pattānaṃ, patvā</i>	reach, reached, to reach
<i>pattacīvaraṃ</i> (<i>patta + cīvaraṃ</i>), <i>pattacīvara, pattacīvarāni</i>	bowl and robes (bowl + robes)
<i>pattacīvaramādāya</i> (<i>patta + cīvaraṃ + ādāya</i>)	taking bowl and robes (bowl + robes + taking)
<i>pattadhammo</i> (<i>patta + dhammo</i>)	reached Dhamma (reached + Dhamma) [Arahant]
<i>pattam, pattañca, pattena</i>	bowl
<i>pattayogakhemā</i> (<i>patta + yoga + khemā</i>)	reached refuge from bonds (reached + bonds + refuge) [Arahant]
<i>paṭṭhappenti, paṭṭhapessanti</i>	establish
<i>paṭṭhara, paṭṭhari</i>	overspread, pervade
<i>paṭṭhayāno</i>	aspiring
<i>pātubhavanti</i>	appear
<i>pātum</i>	drink

Pāli	English
<i>pāturahesuṃ, pāturahosi</i>	reappeared, manifested, produced
<i>pāvā, pāvaṃ, pāvāyaṃ, pāvāya</i>	Pāvā city, Nigaṇṭha Nāṭaputta AKA Mahāvira died here
<i>pavaḍḍhati</i>	increasing very much
<i>pavāhetvā</i>	having washed away
<i>pavālaṃ, pāvālaṃ</i>	coral
<i>pavattā</i>	expounder
<i>pavatte</i>	Pavatta mountain
<i>pavisantaṃ, pāvisiṃ, pāvisi, pāvisiṃsu, paviseyya, pavesetvā, pavisetvā, pavisitu, pavisitvā</i>	enter, having entered
<i>pavivekakathā (paviveka + kathā)</i>	talk on detachment (detachment + talk)
<i>pavivekaṃ, pavivittaṃ, pavivitto</i>	detached, detachment [Arahant]
<i>pe</i>	as above, as before (used to elide text)
<i>pecca</i>	afterwards
<i>pesakāravaṇṇaṃ (pesakāra + vaṇṇaṃ)</i>	weaver form (weaver + class)
<i>pesakāravisikhā (pesakāra + visikhā)</i>	street of weavers (weavers + street)
<i>phaliṃsu</i>	fruit
<i>phaṇaṃ</i>	wriggling
<i>pharusam, pharusāhi</i>	harsh
<i>phassanirodho (phassa + nirodho), phassanirodhā</i>	cessation of contact (contact + cessation)
<i>phassapaccayā (phassa + paccayā)</i>	because of contact (contact + because of)
<i>phassapareto (phassa + pareto)</i>	afflicted by contacts (contacts + afflicted)
<i>phassāyatanesu (phassa + āyatanesu)</i>	contact sense-bases (contact + sense-bases)
<i>phasso, phassā, phoṭṭhabbe</i>	touchables, tangibles, contact
<i>phāsu</i>	comfortable, rafters of the hut
<i>phāsukā</i>	rib-rafters
<i>phāsuvihāraṃ, phāsuvihāraṇca</i>	dwelling comfortably (pleasant + dwelling)
<i>phītaṇca</i>	prosperity
<i>phusanti, phusāyati, phuseyyu, phusituṃ, phuṭṭhaṃ, phuṭṭho, phuṭṭhā</i>	contacted, touched, having touched
<i>pihayanti</i>	envy

Pāli	English
<i>pilindavacchaṃ, pilindavaccha, pilindavaccho, pilindavacchassa, pilindi, pilindo, pilindivaccho, pilindavacchasuttaṃ</i>	Pilindavaccha Thera (THAG V9), Pilinda of Vaccha Clan
<i>piṇḍapātaṃ (piṇḍa + pātaṃ), piṇḍapāto, piṇḍapātā, piṇḍapātehi, piṇḍapātikasuttaṃ</i>	alms-round too (lump + bowl + too), for alms, alms-round farer <i>literally dropping a lump in the bowl</i>
<i>piṇḍapātapaṭikkanto (piṇḍapāta + paṭikkanto), piṇḍapātapaṭikkantā, piṇḍapātapaṭikkantānaṃ</i>	returned from alms-round (alms-round + departed)
<i>piṇḍapātapaṭilābhāya (piṇḍapāta + paṭilābhāya)</i>	alms giving (alms giving + gain)
<i>piṇḍapātikaṃ, piṇḍapātiko, piṇḍapātikā, piṇḍapātikassa</i>	alms-seeker, walking for alms [Arahant] <i>Second of the thirteen Austerities</i>
<i>piṇḍo, piṇḍakena, piṇḍāya, piṇḍāyā</i>	morsel, lump, alms-food <i>literally lumps of food</i> , for alms-round
<i>piṇḍolabhāradvājaṃ, piṇḍolo, piṇḍolabhāradvājo, piṇḍolasuttaṃ</i>	Piṇḍolabhāradvāja Thera (THAG V123-V124), Bhāradvāja the Alms-Seeker
<i>pipāsitosmi (pipāsito + asmi)</i>	I am thirsty (thirsty + I am)
<i>pippaliguhāyaṃ (pippali + guhāyaṃ), pippaliguhāyaṃ</i>	Pippali Cave
<i>pisāco, pisācañca (pisācaṃ + ca)</i>	demon, demon too (demon + too)
<i>pītidahaṃsu (pīti + dhaṃsu)</i>	will bear joy (joy + will burn)
<i>pītisomanassajātaṃ (pīti + somanassa + jātaṃ), pītisomanassajāto, pītisomanassajātā</i>	with rupture and mental happiness (rupture + happiness + born/ arisen)
<i>piṭṭhiṃ</i>	backside
<i>piṭṭhito, piṭṭhi</i>	follow closely
<i>pivāmi, pivati, pivatu, pivissati, pivissāmī, pivitvā</i>	drinking, having drunk, I will drink
<i>piyaṃ, piyo, piyā, piye, piyāni</i>	dear
<i>piyarūpaṃ (piya + rūpaṃ), piyarūpena</i>	dear (dear + forms) [lovable form]
<i>piyarūpassādagadhitāse (piya + rūpa + assāda + gadhitāse)</i>	bonded by dear forms and tastes (dear + forms + tastes + bonded)

Pāli	English
<i>piyarūpassātagadhitāse</i> (<i>piya + rūpa + s + sāta + gadhitāse</i>)	bonded by dear and agreeable forms (dear + forms + agreeable + bonded)
<i>piyataramattanā</i> (<i>piyataram + attanā</i>)	dearer than self (dearer + self)
<i>piyatarasuttam</i> (<i>piyatara + suttam</i>)	dearer sutta (dearer + sutta)
<i>piyataro</i>	dearer
<i>poso, posa</i>	man, support, bread-winner literally nourisher
<i>potthakesu</i>	by books
<i>pubbaṇhasamayam</i> (<i>pubbaṇha + samayam</i>)	morning, alms-round time (before + time)
<i>pubbāpariyam</i> (<i>pubbam + apariyam</i>)	never before, successive (before + after)
<i>pubbārāme</i> (<i>pubba + ārāme</i>)	Eastern Monastery (Eastern + in Monastery)
<i>pubbe</i>	previous
<i>pubbenivāsam</i> (<i>pubbe + nivāsam</i>)	previous abode (past + abode)
<i>puccha, pucchati, pucchatī</i>	ask
<i>puggalam, puggalo</i>	person
<i>pūgā</i>	factions, groups
<i>pūjito, pūjitā, pūjayanti</i>	worshipped, to be worshipped [Arahant]
<i>puna, punapi</i>	again
<i>punabbhavo</i> (<i>puna + b + bhavo</i>)	further becoming (further + becoming)
<i>punappunam</i> (<i>punam + p + punam</i>)	again and again (again + again)
<i>puññam, puññena</i>	merit
<i>pūrā</i>	past, fully
<i>purakkhato, purakkhatvā</i>	surrounded, led by
<i>purānadutiyaikā, purānadutiyaikāya</i>	former wife (old + wife)
<i>purānakammavipākajam</i> (<i>purāṇa + kamma + vipākajam</i>)	results of former kamma (old + kamma + results)
<i>purānasālohitā</i> (<i>purāṇa + sālohitā</i>)	former kinsman (old + kinsman)
<i>purato</i>	in front of
<i>pūrattam</i>	overflow
<i>puratthābhimukho</i> (<i>purattha + abhimukho</i>)	facing east (east + facing)
<i>puratthimam</i>	east, eastern
<i>pure, pūresum</i>	ancient before, in past
<i>purimāni</i> (<i>pure + imāni</i>)	previous these (previous + these)

<i>Pāli</i>	<i>English</i>
<i>purisakiccaṃ</i> (<i>purisa</i> + <i>kiccaṃ</i>)	duty of a man (man + duty)
<i>purisaṃ, purisa, puriso, purisā, purisena</i>	man, men
<i>pūrito, pūreti, pūretvā</i>	fills, having filled, filled
<i>puṭabhedanaṃ</i>	town, city, opening packages
<i>puthu, puthū</i>	numerous
<i>puthubhūtaṃ</i> (<i>puthu</i> + <i>bhūtaṃ</i>)	become numerous (numerous + become)
<i>puttaṃ, putta, putto, puttānī, putte, puttehi, puttenapi, puttassa</i>	son
<i>puttasambādhasayanaṃ</i> (<i>putta</i> + <i>sambādha</i> + <i>sayanaṃ</i>)	sleeping hindered by sons (sons + hindered + sleeping)
<i>rāgadosamohakkhayā</i> (<i>rāga</i> + <i>dosa</i> + <i>moha</i> + <i>k</i> + <i>khayā</i>)	ending of lust, hate and delusion (lust + hate + delusion + end)
<i>rāgassa, rāgaṇehipi</i>	lust
<i>raho</i>	secluded
<i>rahogatassa</i> (<i>raho</i> + <i>gatassa</i>)	gone to seclusion (seclusion + gone to)
<i>rājā, rājāhaṃ, rājānaṃ, rājasuttaṃ</i>	king
<i>rājagahaṃ, rājagahe</i>	Rājagaha, first capital of Magadha Janapada, one of the Sixteen Janapadā (Republics) (now known as Rajgir in Bihar, India)
<i>rajaṃ, rajojallaṃ</i> (<i>rajo</i> + <i>jallaṃ</i>)	dust, dust and mud (dust + mud)
<i>rājamahāmatānaṃ</i> (<i>rāja</i> + <i>mahā</i> + <i>amattānaṃ</i>), <i>rājamahāmattehi</i>	state cabinet ministers (state + great + ministers)
<i>rajanaṃ</i>	dust, dust and mud (dust + mud)dye
<i>rajanīyesu</i>	passion-generator, enticing, lustful
<i>rajanūkiṇṇaṃ</i> (<i>raja</i> + <i>anūkiṇṇaṃ</i>)	increasing lust (dirt + fermenting)
<i>rajataṃ</i>	silver
<i>rajjaṃ</i>	kingdom, kingship
<i>rajjasukhaṃ</i> (<i>rajja</i> + <i>sukhaṃ</i>)	kingly happiness (kingly + happiness)
<i>rājūhi, rājūnaṃ</i>	king
<i>rakkhitacittassa</i> (<i>rakkhita</i> + <i>cittassa</i>)	with protected mind (protected + mind) [Arahant]

Pāli	English
<i>rakkhitavanasaṇḍo</i> (<i>rakkhita</i> + <i>vana</i> + <i>saṇḍo</i>), <i>rakkhitavanasaṇḍe</i>	protected forest and grove (protected + forest + grove)
<i>rakkhito</i> , <i>rakkhā</i>	protection, protect
<i>ramatī</i> , <i>ramaṇīyaṃ</i> , <i>ramaṇīyā</i>	delighting, delightful
<i>raññaṃ</i> , <i>rañño</i> , <i>raññe</i>	king
<i>rase</i>	taste, flavor
<i>ratanāni</i>	jewels
<i>rathasippaṃ</i> (<i>ratha</i> + <i>sippaṃ</i>)	chariotry (chariot + craft)
<i>rathīyaṃ</i> , <i>rathīyāya</i>	road, highway, street
<i>ratho</i>	chariot
<i>rattā</i> , <i>ratte</i>	delight, delighting
<i>rattandhakāratimisāyaṃ</i> (<i>ratta</i> + <i>andhakāra</i> + <i>timi</i> + <i>sāyaṃ</i>)	in the pitch dark night (night + blinding + dark + evening)
<i>rattiṃ</i> , <i>ratto</i> , <i>ratti</i> , <i>rattisu</i> , <i>rattiyā</i>	night
<i>revato</i>	Kaṅkhārevata Thera (THAG V3), Revata the Doubter
<i>rogaṃ</i>	disease
<i>rosanti</i> , <i>rosenti</i>	enraged, angry
<i>rukkhamūlaṃ</i> , <i>rukkhamūle</i> , <i>rukkhamūlagatopi</i> (<i>rukkha</i> + <i>mūla</i> + <i>gatopi</i>), <i>rukkhamūlagatassapi</i>	tree root (tree + root), gone to tree root (tree + root + gone) [Arahant] <i>Ninth of the thirteen Austerities</i>
<i>rūpā</i> , <i>rūpāni</i> , <i>rūpe</i> , <i>rūpena</i>	form [beauty], form too (form + too), as
<i>sa</i> , <i>sā</i> (feminine)	he, she
<i>sabbabhavāni</i> (<i>sabba</i> + <i>bhavāni</i>)	all becomings (all + becomings)
<i>sabbajāṇiṃ</i> (<i>sabba</i> + <i>ajāṇiṃ</i>)	abandoning all (all + knowing)
<i>sabbakammajahassa</i> (<i>sabba</i> + <i>kamma</i> + <i>jahassa</i>)	abandoning all kamma (all + kamma + abandoning) [Arahant]
<i>sabbaṃ</i> , <i>sabbā</i> , <i>sabbadā</i> , <i>sabbadhi</i> , <i>sabbañca</i> , <i>sabbāneva</i> , <i>sabbaso</i> , <i>sabbattha</i> , <i>sabbe</i> , <i>sabbeva</i>	all, always, everywhere, in every way
<i>sabbasanthariṃ</i> (<i>sabba</i> + <i>santhariṃ</i>), <i>sabbasantharisanthataṃ</i> (<i>sabba</i> + <i>santhari</i> + <i>santhataṃ</i>)	spread (all + spreads + spread)
<i>sabbatthatāya</i>	everywhere
<i>sabbāvantāṃ</i> (<i>sabba</i> + <i>āvantāṃ</i>)	entire (all + come)
<i>sabbupādānakkhayā</i> (<i>sabba</i> + <i>upādāna</i> + <i>k</i> + <i>khayā</i>)	ending of all clinging (all + clinging + ending)
<i>sabrahmacārī</i> (<i>sa</i> + <i>brahmacārī</i>), <i>sabrahmacārīno</i>	co-farer of holy-life (co + farer of holy-life)

<i>Pāli</i>	<i>English</i>
<i>sabrahmake</i> (sa + brahmake)	with brahmas (with + brahmas)
<i>saccaṃ, saccañca</i>	truth
<i>saccavādīno</i> (sacca + vādīno)	speaker of truth (truth + speaker) [Arahant]
<i>sacchikatvā, sacchākaṃsu</i>	having realized, desirous to realize
<i>sace</i>	if
<i>sadā</i>	always
<i>saddasilokanissito</i>	dependent on words of praise (words + praise + dependent)
<i>saddhaṃ, saddhā, saddhāya</i>	confidence
<i>sadhāya</i>	reciters
<i>saddhāyamānarūpā, saddāyamānarūpā, sadhāyamānarūpā, sadhāyamānasuttaṃ</i> (sadhāyamāna + suttaṃ), <i>saddhudhātuyā</i>	talkers, reciters, reciters sutta (reciters + sutta)
<i>saddhīṃ</i>	with, together
<i>saddo, sadde</i>	word, words
<i>sadevake</i> (sa + devake), <i>sadevakopi, sadevamanussāya</i>	including devā worlds, with devā (with + devā)
<i>sādhārane</i>	commonly held
<i>sādhūṃ, sādhu, sādhukaṃ, sādhunā</i>	good, well-said, thoroughly
<i>sādiyantena</i>	accept, agree
<i>saggakathaṃ</i> (sagga + kathaṃ)	talk on heaven (heaven + talk)
<i>saggaṃ</i>	heaven
<i>saggasaṃvattanikaṃ</i> (sagga + saṃ + vattanikaṃ)	conducive to heaven (heaven + fully + conducive)
<i>saha</i>	together
<i>sahabyataṃ</i> (saha + byataṃ)	manifest, companionship
<i>sahadhammena</i> (saha + dhammena)	with Dhamma (with + Dhamma)
<i>sahasseva, sahassasseva, sahassasahasseva</i>	like thousand
<i>sahatthā</i> (sa + hatthā)	own hand (with + hand)
<i>sahāyakā, sahāyakānaṃ</i>	companion
<i>sahetudhamma</i> (sa + hetu + dhamma)	phenomena with causes (with + causes + dhamma)
<i>sajjanti</i>	attached
<i>sakabhavanā</i> (saka + bhavanā)	own home (own + home)
<i>sākacchāya</i>	conversation, discussion

Pāli	English
<i>sakadāgāmi, sakadāgāmī, sakadāgāminiyo</i>	once-returner, once-returning [fruit] (once + returning) [fruit]
<i>sakadāgāmiphalasacchikiriyāya</i> (<i>sakadāgāmi</i> + <i>phala</i> + <i>sacchikiriyāya</i>)	to realize the fruit of once-returnership (once-returnership + fruit + realize)
<i>sakaṃ</i>	my own
<i>sakaṭasatāni</i> (<i>sakaṭa</i> + <i>satāni</i>)	hundred carts (carts + hundred)
<i>sakavaṇṇaṃ</i> (<i>saka</i> + <i>vaṇṇaṃ</i>)	original form (self + class)
<i>sakavediyā</i> (<i>saka</i> + <i>vediyā</i>)	felt by self (self + felt)
<i>sākhābhaṅgaṃ</i> (<i>sākhā</i> + <i>bhaṅgaṃ</i>)	broken branches (branches + broken)
<i>sakiñcanaṃ</i> (<i>sa</i> + <i>kiñcanaṃ</i>)	ones with possessions (with + something)
<i>sākiyānī, sakyakulā</i> (<i>sakya</i> + <i>kulā</i>)	Sakyans, Sakyan clan (Sakyan + clan), the tribe of Lord Buddha
<i>sakkā, sakkomi, sakkosi, sakkoti</i>	capable, possible, able
<i>sakkaṃ, sakko, sakkassa</i>	Sakka, deva, lord of heaven of Thirty-Three, another name for Indra
<i>sakkāraṃ, sakkāro, sakkārasuttaṃ</i> (<i>sakkāra</i> + <i>suttaṃ</i>)	hospitality, hospitality sutta (hospitality + sutta)
<i>sakkato, sakkatā</i>	provided hospitality [Arahant]
<i>sakkudānasuttaṃ</i> (<i>sakka</i> + <i>udāna</i> + <i>suttaṃ</i>)	inspired utterance of Sakka sutta (Sakka + inspired utterance + sutta)
<i>sako, sake, sakesu</i>	own
<i>sakyaputtiyā, sakyaputtiyānaṃ</i>	Sons of Sakya (Sakya + sons) <i>In general, refers to Buddhist Monastics</i>
<i>sakyaputto</i> (<i>sakya</i> + <i>putto</i>)	Son of Sakyan (Sakyan + son)
<i>sālavane</i> (<i>sāla</i> + <i>vane</i>)	Sāla Forest (Sāla + forest), known as Upavattana-Sālavana
<i>saḷāyatanam</i> (<i>saḷa</i> + <i>āyatanam</i>)	six sense-bases (six + sense-bases)
<i>saḷāyatananirodho</i> (<i>saḷa</i> + <i>āyatana</i> + <i>nirodho</i>), <i>saḷāyatananirodhā</i>	cessation of six sense-bases (six + sense-bases + cessation)
<i>saḷāyatanapaccayā</i> (<i>saḷa</i> + <i>āyatana</i> + <i>paccayā</i>)	because of six sense-bases (six + sense-bases + because of)
<i>sallaṃ, sallanti</i>	dart
<i>samā</i>	same, equal
<i>samacārino</i> (<i>saṃ</i> + <i>acārino</i>)	virtuous conduct farer (even + farer)

Pāli	English
<i>samādapito, samādapesi, samādāpesi, samādāpeti, samādāpeti, samādapentaṃ, samādapiyamānaṃ, samādapiyamānassa, samādapetvā</i>	roused
<i>samādāya (saṃ + ādāya), samādiyi, samādiyitvā</i>	fully undertake (fully + undertake), having undertaken
<i>samādhikathā (samādhi + kathā)</i>	concentration talk (concentration + talk)
<i>samādhim, samādhimhā, samādhinā</i>	concentration, concentrated
<i>samādipito (saṃ + ādipito)</i>	on fire (fully + on fire)
<i>samāhito</i>	restrained [Arahant]
<i>sāmaṃ</i>	by myself [by oneself]
<i>samaṇabrāhmaṇā (samaṇa + brāhmaṇā)</i>	renunciate and brāhmaṇa (renunciate + brāhmaṇa)
<i>samaṇaṃ, samaṇa, samaṇo, samaṇā, samaṇakā, samaṇānaṃ, samaṇassa, sāmaññā, sāmaññaṃ</i>	renunciate
<i>samaṇaparisaṃ (samaṇa + parisaṃ)</i>	assembly of renunciates (renunciates + assembly)
<i>samaṇapaṭiñño (samaṇa + paṭiñño), samaṇapaṭiññaṃ</i>	false renunciate (renunciate + pretending)
<i>samaṇgibhūtā (samaṇgi + bhūtā)</i>	become endowed with (endowed + become)
<i>samannāgato (saṃ + anvāgata)</i>	possessing, possessed of [furnished with]
<i>samannāharitvā (saṃ + anu + āharitvā)</i>	concentrated (fully + together + collecting)
<i>samāno</i>	equal, being
<i>samāpatti, samāpanno, samāpannā, samāpannāti, samāpannaṃ, samāpajjitvā</i>	entered upon, having entered upon
<i>samappitā (saṃ + appitā)</i>	fully given to (fully + given to)
<i>samārake (sa + mārake), samārakassa</i>	with Māra (with + Māra)
<i>samasamaphalā (samasama + phalā)</i>	right fruits (right + fruits)
<i>samasamavipākā (samasama + vipākā)</i>	right results (right + results)
<i>samatikkamo (saṃ + atikkamo)</i>	fully transcended (fully + transcended)
<i>samatittikā</i>	brimming full
<i>sāmāvaṭṭipamukhāni (sāmāvaṭṭi + pamukhāni)</i>	Sāmāvaṭṭi is the chief (Sāmāvaṭṭi + is chief)
<i>samayaṃ</i>	time, calm
<i>samayena</i>	at that time

Pāli	English
<i>sambādho</i> (<i>saṃ + bādho</i>)	fully troubled (fully + troubled)
<i>sambahulā</i> (<i>saṃ + bahulā</i>), <i>sambahule</i> , <i>sambahulehi</i> , <i>sambahulānaṃ</i>	many (fully + many)
<i>sambhavaṃ</i> (<i>saṃ + bhavaṃ</i>), <i>sambhavo</i> , <i>sambhavanti</i> , <i>sambhoti</i>	origination, becoming (full + becoming)
<i>sambodhāya</i> (<i>saṃ + bodhāya</i>)	for self-enlightenment (self + enlightenment)
<i>sambodhiparāyaṇo</i> (<i>saṃ + bodhi + parāyaṇo</i>)	destined for self-enlightenment (self + enlightenment + crossing-over) [Arahant]
<i>sameti</i>	agrees, appeases, get together
<i>sāmīcippaṭipannā</i> (<i>sāmīci + p + paṭipannā</i>)	practicing respectfully (respectfully + practicing) [Arahant]
<i>sāmikaṃ</i>	husband literally owner, lord, also used for monks
<i>samiñjeyya</i> (<i>saṃ + iñjeyya</i>), <i>samiñjitaṃ</i>	moves or stirs
<i>saṃkhittena</i> , <i>saṃkhittāya</i>	in brief
<i>samma</i>	good sir literally equal
<i>sammā</i>	rightly, fully
<i>sammadeva</i> (<i>sammad + eva</i>)	completely, properly
<i>sammādiṭṭhipurekkhāro</i> (<i>sammā + diṭṭhi + purekkhāro</i>)	preceded by right view (right + view + preceded) [Arahant]
<i>sammajjanī</i>	broom
<i>sammappadhānā</i> (<i>samma + p + padhānā</i>)	right strivings (right + efforts)
<i>sammappaññāya</i> (<i>samma + p + paññāya</i>)	with right wisdom (right + wisdom)
<i>sammāsambodhiṃ</i> (<i>sammā + saṃ + bodhiṃ</i>)	right self-enlightenment (right + self + enlightenment) [Nibbāna]
<i>sammāsambuddhaṃ</i> (<i>sammā + saṃ + buddhaṃ</i>), <i>sammāsambuddha</i> , <i>sammāsambuddho</i> , <i>sammāsambuddhā</i> , <i>sammāsambuddhassa</i> , <i>sammāsambuddhanti</i>	rightly self-enlightened (rightly + self + enlightened) [Lord Buddha]
<i>sammāsaṅkappagocaro</i> (<i>sammā + saṅkappa + gocaro</i>)	resorting to right intention (right + intention + resorting to) [Arahant]
<i>sammattakajātā</i> (<i>saṃ + mattakajātā</i>), <i>sammattakajāte</i>	fully intoxicated (fully + intoxicated)

Pāli	English
<i>sammāvimuttānaṃ</i> (<i>sammā</i> + <i>vi</i> + <i>muttānaṃ</i>)	rightly fully-freed (rightly + fully + freed) [Arahant]
<i>sammiñjitaṃ, sammiñjeyya</i>	bend back
<i>sammodi, sammodimsu, sammodaniyaṃ</i>	friendly
<i>sammukhā</i> (<i>saṃ</i> + <i>mukhā</i>), <i>sammukhe</i>	presence (face + to face)
<i>sammūlho</i> (<i>saṃ</i> + <i>mūlho</i>)	confused (fully + deluded)
<i>sampahaṃsito, sampahaṃsesi, sampahaṃseti, sampahaṃsentaṃ, sampahaṃsiyamānaṃ, sampahaṃsiyamānassa, sampahaṃsetvā</i>	gladdening
<i>sampajānaṃ</i> (<i>saṃ</i> + <i>pajānaṃ</i>), <i>sampajāno</i>	clearly knowing (fully + knowing) [Arahant]
<i>sampassamāno</i> (<i>saṃ</i> + <i>passamāno</i>)	clearly seeing (fully + seeing) [Arahant]
<i>sampavārīto</i> (<i>saṃ</i> + <i>pavārīto</i>), <i>sampavāresi, sampavāresuṃ</i>	fully gratified (fully + gratified)
<i>samphasso</i> (<i>saṃ</i> + <i>phasso</i>), <i>samphusī</i>	contact (full + contact)
<i>saṃsāmetvā, paṭisaṃsāmetvā</i>	tidying up, cleaning
<i>saṃsandetabbāṃ</i>	flowing together, coming together
<i>saṃsāraṃ</i>	round of existences
<i>saṃsumbhimsu</i> (<i>saṃ</i> + <i>sumbhimsu</i>)	knocked (fully + knocked)
<i>samudācarasī, samudācarati, samudācaratī, samudācaranti</i>	claimed, calls, treats, behaves
<i>samudācīṇṇo</i>	habit, practice
<i>samudayaḍhammaṃ</i> (<i>saṃ</i> + <i>udayaṃ</i> + <i>ḍhammaṃ</i>)	subject to arising (full + arising + nature)
<i>samudayaṃ</i> (<i>saṃ</i> + <i>udayaṃ</i>), <i>samudayo</i>	full arising (full + arising)
<i>samuddatīre</i> (<i>samudda</i> + <i>tīre</i>)	sea shore (sea + shore)
<i>sāmukkaṃsika</i> (<i>sā</i> + <i>mukkaṃ</i> + <i>sika</i>)	teaching on freedom (with + freedom + teaching)
<i>samuttejito, samuttejesi, samuttejeti, samuttejentaṃ, samuttejijamānaṃ, samuttejijamānassa, samuttejetvā, samuttejeto</i>	inspirers, having inspired
<i>saṃvaro, saṃvuto, saṃvaratī</i>	guarded [Arahant]
<i>saṃvāso, saṃvāseṇa, saṃvasati</i>	reside, tolerate
<i>saṃvattati, saṃvattanti</i>	increasing, evolving
<i>saṃvejito</i>	deeply agitated

Pāli	English
<i>saṃvijjati</i> (<i>saṃ</i> + <i>viijati</i>)	fully seen (fully + seen)
<i>saṃvohārena</i>	by dealing, by trading
<i>saṃyamo</i> (<i>saṃ</i> + <i>yamo</i>), <i>saṃyamato</i>	self-control (full + not to do), self-controlled [Arahant]
<i>saṃyojanasaṅgasattā</i> (<i>saṃyojana</i> + <i>saṅga</i> + <i>sattā</i>)	fettered and attached beings (fettered + clinging + beings)
<i>saṃyojane</i> (<i>saṃ</i> + <i>yojane</i>), <i>saṃyojanānaṃ</i> , <i>saṃyujjhiṃsu</i> <i>sandānaṃ</i>	fetter (fully + yoked)
<i>sandassito</i> , <i>sandassesi</i> , <i>sandasseti</i> , <i>sandassentaṃ</i> , <i>sandassiyamānaṃ</i> , <i>sandassiyamānassa</i> , <i>sandassetvā</i>	chain, tether
<i>sandati</i> , <i>sandatī</i> , <i>sandamānā</i>	instructed, explained, shown [the path]
<i>sandhāretuṃ</i>	flowing
<i>sandhāvissaṃ</i>	bear
<i>sandhāya</i>	running through
<i>saṅgā</i>	in relation to
<i>saṅgāma</i>	attachments
<i>saṅgāmagataṃva</i> (<i>saṅgāma</i> + <i>gataṃva</i>)	battle
<i>saṅgāmajiṃ</i> , <i>saṅgāmaji</i> , <i>saṅgāmajissa</i> , <i>saṅgāmajisuttaṃ</i> <i>saṅgamaticca</i> (<i>saṅgaṃ</i> + <i>aticca</i>)	gone to battle (battle + gone)
<i>saṅghabhedasuttaṃ</i> (<i>saṅghaṃ</i> + <i>bheda</i> + <i>suttaṃ</i>)	Saṅgāmaji Thera, Victor of Battle
<i>saṅghakammāni</i> (<i>saṅgha</i> + <i>kammāni</i>)	overcome attachment (attachment + overcome)
<i>saṅghaṃ</i> , <i>saṅgho</i> , <i>saṅghamhā</i>	division of the Saṅgha sutta (Saṅgha + division + sutta)
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	Saṅghā kammā (Saṅgha + duties)
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	Untranslated
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	Buddhist monastic order of monks & nuns
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	outer double-robe
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	liberated, self-liberated (self + liberated) [Arahant]
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	of dubious conduct (of dubious + conduct)
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	polished like a shell (shell + polished)
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	number, count
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	reasoning (reasoning + craft)
<i>saṅghāṭiṃ</i> , <i>saṅghāṭiṇca</i> , <i>saṅghāṭiyā</i>	formations [formed]

Pāli	English
<i>saṅkhāranīrodho</i> (<i>saṅkhāra + nīrodho</i>), <i>saṅkhāranīrodhā</i>	cessation of formations (formations + cessation)
<i>saṅkhārapaccayā</i> (<i>saṅkhāra + paccayā</i>)	because of formations (formations + because of)
<i>saṅkhātadhammassa</i>	realized the Dhamma, understood the Dhamma
<i>saṅkhatassa</i>	formed, collected
<i>saṅkhyampi</i>	number [measure, amount]
<i>saṅkilesaṃ</i> (<i>saṃ + kilesaṃ</i>)	fully defiling (fully + defiling)
<i>saññā</i>	perceptions
<i>saññāte</i>	self-controlled [Arahant]
<i>saññāto</i> , <i>saññatto</i> , <i>saññāpehi</i> , <i>saññāpetvā</i>	convinced
<i>sannipatitaṃ</i> , <i>sannipatitā</i> , <i>sannipātītā</i> , <i>sannipatitānaṃ</i> , <i>sannipātehī</i> , <i>sannipātetvā</i> , <i>sannipatitvā</i>	having gathered
<i>sannisinnā</i> (<i>saṃ + nisinnā</i>), <i>sannisinnānaṃ</i>	sitting together (together + sitting)
<i>santacittassa</i> (<i>santa + cittassa</i>), <i>santamānasam</i>	peaceful mind (peaceful + mind) [Arahant]
<i>santāpehi</i> (<i>saṃ + tāpehi</i>), <i>santāpajāto</i> , <i>santappamāne</i>	fully tormenting (fully + tormenting)
<i>santappito</i> (<i>saṃ + tappito</i>), <i>santappesi</i> , <i>santappesum</i>	fully satisfied (fully + satisfied)
<i>santhara</i> , <i>santhari</i> , <i>saṇṭhāti</i> , <i>santharivā</i> , <i>santhataṃ</i>	spread, having spread
<i>santi</i> , <i>santeke</i> (<i>santa + eke</i>), <i>santettha</i> (<i>santa + ettha</i>), <i>santo</i>	is, one is (one + is), is here (is + here), was
<i>santike</i>	near
<i>santindriyaṃ</i> (<i>santa + indriyaṃ</i>)	peaceful faculties (peaceful + faculties) [Arahant]
<i>santuṭṭham</i> (<i>saṃ + tuṭṭham</i>), <i>santuṭṭho</i>	sated, satisfied (fully + satisfied) [Arahant]
<i>santuṭṭhikathā</i> (<i>santuṭṭhi + kathā</i>)	talk on being satisfied (being satisfied + talk)
<i>sapadānaṃ</i>	bypassing no donors on the alms round [Arahant] <i>Fourth of the thirteen Austerities</i>
<i>sapantime</i> (<i>sa + panta + ime</i>)	remote these (remote + these)
<i>sāpi</i> (<i>sā + pi</i>)	she too (she + too)

Pāli	English
<i>sappāṭihāriyaṃ</i> (sa + p + <i>pāṭihāriyaṃ</i>)	miraculous (with + miracles)
<i>sappim, sappinā, sappissa</i>	ghee
<i>sarabhaññapariyosāne</i> (sarabhañña + <i>pariyosāne</i>)	at the end of recital (recital + end)
<i>sarabhū</i>	Sarabhū River, Saryu River
<i>saraṃ</i>	lake
<i>sārambhakathā</i> (sārambha + <i>kathā</i>)	angry talk (impetuosity + talk)
<i>sāramenti</i>	aim, meaning
<i>saraṇaṃ</i>	refuge
<i>sārandadaṃ</i>	Sārandada shrine
<i>sāraṇiyaṃ, sārāṇiyaṃ, sārāṇiyaṃ</i>	heard, having heard
<i>sārattā</i>	delighted, impassioned
<i>sāre</i>	essence
<i>sarehi</i>	arrow
<i>sarena</i>	intonation
<i>sāriputtaṃ</i> (sāri + <i>puttaṃ</i>), <i>sāriputto, sāriputta, sāriputtena,</i> <i>sāriputtasuttaṃ, sāriputtattherassa,</i> <i>sāriputtaupasamasuttaṃ</i>	Sāriputta Thera (THAG V981-V1016), Son of Sāri, First of the two Chief Disciples, Marshall of Dhamma, Upatissa was his first name
<i>sarīraṃ, sarīrakaṃ, sarīrassa</i>	body, bodily
<i>sarītā</i>	rivers
<i>sāsanam, sāsana, sāsane</i>	Teaching, in Teaching
<i>sassamaṇabrāhmaṇiya</i> (sa + <i>samaṇa</i> + <i>brāhmaṇiya</i>)	with renunciates and brāhmaṇā (with + renunciates + brāhmaṇā)
<i>sassataṃ, sassati, sassato, sassatañca,</i> <i>sassatoriva</i>	eternal
<i>sataṃ, satā</i>	mindfulness, hundred, attached
<i>sātarūpena</i> (sāta + <i>rūpena</i>)	as agreeable (agreeable + as)
<i>satataṃ</i>	continuously
<i>satim, sati, sato, satiya</i>	there being, exists, mindfulness
<i>satimā, satimato</i>	mindful [Arahant]
<i>satipaṭṭhānā</i> (sati + <i>paṭṭhānā</i>)	establishment of mindfulness (mindfulness + establishment)
<i>sātodakaṃ</i> (sāta + <i>odakaṃ</i>), <i>sātodakā,</i> <i>sātudakaṃ</i>	pure water (pure + water)
<i>satta, sattamo, sattapi, sattamaṃ,</i> <i>sattasu</i>	seven, seventh
<i>sattā, satte</i>	clinging, attached

Pāli	English
<i>sattāhajāte</i> (<i>sattāha</i> + <i>jāte</i>), <i>sattāhajātesu</i>	seven days after birth (seven days + after birth)
<i>sattāhaṃ</i> (<i>satta</i> + <i>ahaṃ</i>), <i>sattāhameva</i> , <i>sattāhassa</i>	for /in seven I (seven + I)
<i>sattāhavaddalikā</i> (<i>sattāha</i> + <i>vaddalikā</i>)	rained for seven days (seven days + rainy weather)
<i>sattajaṭilasuttaṃ</i> (<i>satta</i> + <i>jaṭila</i> + <i>suttaṃ</i>)	seven matted-hair ascetics sutta (seven + matted-hair ascetics + sutta)
<i>sattakkhattuṃ</i> (<i>satta</i> + <i>k</i> + <i>khattuṃ</i>)	seven lives [seven times]
<i>sattamavaggavaranti</i> (<i>sattama</i> + <i>vaggavaranti</i>)	seventh section (seventh + section)
<i>sattambaṃ</i> (<i>satta</i> + <i>ambaṃ</i>)	Sattamba shrine (seven + mango trees)
<i>sattaratanaṃ</i> (<i>satta</i> + <i>ratanaṃ</i>)	seven cubit [tall] (seven + jewels)
<i>sattati</i>	seventy
<i>satthā</i> , <i>satthu</i> , <i>satthuno</i>	teacher
<i>satthehipi</i>	by knives
<i>saṭṭhi</i>	sixty
<i>satthiṃ</i> , <i>satthi</i>	thigh
<i>satto</i>	being, for beings
<i>sāvaka</i> , <i>sāvakaṇaṃ</i> , <i>sāvikā</i> (<i>feminine</i>)	disciple
<i>sāvakaśaṅgho</i> (<i>sāvaka</i> + <i>śaṅgho</i>)	assembly of disciples (disciples + assembly)
<i>savantiyo</i>	flowing
<i>sāvatthiṃ</i> , <i>sāvattthi</i> , <i>sāvattthiyā</i> , <i>sāvattthiyaṃ</i>	Sāvattthi capital city of Kosala Janapada, one of the Sixteen Janapadā (Republics)
<i>sāvesi</i>	announced
<i>sayam</i>	oneself
<i>sayamkataṃ</i> (<i>sayam</i> + <i>kataṃ</i>), <i>sayamkatañca</i> , <i>sayamkato</i>	done by self (self + done)
<i>sayamkathaṃ</i> (<i>sayam</i> + <i>kathaṃ</i>)	talk on self (self + talk)
<i>sayanāśanaṃ</i> (<i>sayana</i> + <i>āśanaṃ</i>)	bed (sleeping + seat)
<i>sāyanhasamayaṃ</i> (<i>sāyanha</i> + <i>samayaṃ</i>)	evening time (evening + time)
<i>sayāno</i> , <i>sāyituṃ</i>	sleeping
<i>sekhaṃ</i> , <i>sekhoti</i> , <i>sekkhoti</i>	trainee
<i>selo</i>	rock
<i>selūpamaṃ</i> (<i>sela</i> + <i>ūpamaṃ</i>)	simile of rock (rock + simile)
<i>senāśanaṃ</i> , <i>senāśanāni</i>	dwelling

<i>Pāli</i>	<i>English</i>
<i>seniyo</i>	Seniya Bimbisāra, King of Magadha Janapada, one of the Sixteen Janapadā (Republics)
<i>setapacchādo</i> (<i>seta</i> + <i>pacchādo</i>)	white covered (white + covered) [Arahant]
<i>setodakā</i> (<i>seta</i> + <i>odakā</i>)	white water (white + water)
<i>setṭhiputto</i> (<i>setṭhi</i> + <i>putto</i>)	son of business tycoon (business tycoon + son)
<i>setum</i>	bridge
<i>seyyathāpi</i>	just as
<i>seyyathidaṃ</i> (<i>seyyatha</i> + <i>idaṃ</i>)	namely this (namely + this)
<i>sīhaseyyaṃ</i> (<i>sīha</i> + <i>seyyaṃ</i>)	lion sleeping pose (lion + sleeping)
<i>sikkhaṃ, sikkhati, sikkhato, sikkhi, sikkhissati, sikkhitabbaṃ</i>	training rules, trains, trainee
<i>sikkhāpadaṃ</i> (<i>sikkhā</i> + <i>padaṃ</i>), <i>sikkhāpadesu</i>	training precepts (training + steps)
<i>sikkhāsārā</i>	learning
<i>silā</i>	quartz
<i>silabbataṃ</i> (<i>silā</i> + <i>v</i> + <i>vataṃ</i>)	rites and rituals (rites + rituals)
<i>silakathaṃ</i> (<i>silā</i> + <i>kathaṃ</i>), <i>silakathā</i>	talk on virtues (virtues + talk)
<i>silāṃ, sīlesu, silavanto</i> (<i>silā</i> + <i>vanto</i>), <i>silavato, silavā, silavantettha</i> (<i>silavanta</i> + <i>ettha</i>)	virtues, virtuous, this virtuous one (virtuous + this one) [Arahant]
<i>silasampadāya</i> (<i>silā</i> + <i>sampadāya</i>), <i>silasampadāyā, silasampanno, silasampannassa</i>	endowed with virtues (virtues + endowed)
<i>silavipanno</i> (<i>silā</i> + <i>vipanno</i>), <i>silavipannassa, silavipattiyā</i>	unendowed with virtues (virtues + unendowed with)
<i>sīmantarikāya</i> (<i>sīmā</i> + <i>antarikāya</i>)	boundary-land (boundary + interval)
<i>simbaliguhāyaṃ</i> (<i>simbali</i> + <i>guhāyaṃ</i>)	Simbali cave
<i>siṅghātakaṃ, siṅghātakena</i>	cross-roads
<i>sippaṃ, sippānaṃ, sippasuttaṃ</i>	art, craft
<i>sirīmsapa</i>	snake
<i>sīsaṃ, sīse, sirasā</i>	head, with head
<i>sītaṃ, sītiṃ</i>	cold, cool, smile
<i>sītāsu</i>	clinging, attached
<i>sītavātaduddinī</i> (<i>sīta</i> + <i>vāta</i> + <i>duddinī</i>)	cold-windy-cloudy (cold + windy + cloudy)
<i>sītibhaviṃsu</i> (<i>sīti</i> + <i>bhaviṃsu</i>)	will become cool (cool + will become)

Pāli	English
<i>sītindahimsu</i> (<i>sīti</i> + <i>dahimsu</i>)	will bear cool (cool + will burn)
<i>sītikarissatī</i> (<i>sīti</i> + <i>karissatī</i>)	will cool (cool + will)
<i>sītodakā</i> (<i>sīta</i> + <i>odakā</i>)	cool water (cool + water)
<i>siyā, siyuṃ</i>	be, exist, am, is, has
<i>so</i>	he
<i>sobbhe</i>	pit
<i>socati</i>	sorrows
<i>soceyyaṃ</i>	purity
<i>sokā, sokamajjhe</i> (<i>soka</i> + <i>majjhe</i>)	sorrows, in middle of sorrowing (sorrowing + midst)
<i>sokaparidevadukkhadomanassupāyāsā</i> (<i>soka</i> + <i>parideva</i> + <i>dukkha</i> + <i>domanassa</i> + <i>upāyāsā</i>)	sorrow-lamentation-suffering- sadness-despair (sorrow + lamentation + suffering + mental sadness + despair)
<i>soḷasa, soḷasi</i>	sixteen
<i>somhi</i> (<i>so</i> + <i>amhi</i>)	I (he + I)
<i>soṇaṃ, soṇa, soṇo, soṇassa, soṇena,</i>	first name of Soṇa Kutikaṇṇa Thera (THAG V365-V369)
<i>sonasuttam</i> (<i>sona</i> + <i>suttam</i>)	Soṇa sutta (Soṇa + sutta)
<i>soṇavaggo</i> (<i>soṇa</i> + <i>vaggo</i>), <i>sonatheravaggo</i>	section on Soṇa (Soṇa + section)
<i>sonḍaṃ, sonḍo, sonḍāya</i>	elephant trunk
<i>sossāmī</i>	hear
<i>sotadhātuyā</i> (<i>sota</i> + <i>dhātuyā</i>)	by ear element (ear + by element), divine ear
<i>sotāpanno, sotāpannā</i>	stream-enterer
<i>sotāpattiphalasacchikiriyāya</i> (<i>sotāpatti</i> + <i>phala</i> + <i>sacchikiriyāya</i>)	to realize the fruit of stream- entry (stream-entry + fruit + realize)
<i>sotena</i>	ear
<i>sotuṃ</i>	heard
<i>subhāsitaṃ</i> (<i>su</i> + <i>bhāsitaṃ</i>), <i>subhāsitaṃ</i>	well-spoken (well + said), this well-spoken
<i>subhūti, subhūtiṃ, subhūtisuttam</i>	Subhūti Thera (THAG V1), Well-being
<i>sucī</i>	pure
<i>sūciḥṭikaṃ</i> (<i>sūci</i> + <i>ḥṭikaṃ</i>)	bolt bar
<i>sudaṃ</i>	pleonastic particle [in this way, just]
<i>sudassanaṃ</i> (<i>su</i> + <i>dassanaṃ</i>)	good looking (good + looking)
<i>suddā</i>	Sudda, lowest class in the Indian four-class hierarchy

Pāli	English
<i>suddham, suddhī</i>	clean, cleaning, purified
<i>sugato (su + gato), sugatā, sugatīm</i>	well-gone one (well + gone) [Lord Buddha]
<i>suggahitāni</i>	well possessed (well + possessed)
<i>suajā, sujātā (su + jātā)</i>	Sujātā, an Asura maiden, wife of Sakka, well-born (well + born)
<i>sujjhanti (sudh + y + anti)</i>	clean, pure
<i>sukaram (su + karam)</i>	easy to do (well + done)
<i>sūkaramaddavaṃ (sūkara + maddavaṃ), sūkaramaddavena</i>	pigs delight, young pig, mushrooms (pig + withered), see endnote on Sutta 8.5 (75) Cunda Sutta
<i>sukhadukkhaṃ (sukhaṃ + dukkhaṃ), sukhadukkhā, sukhadukkhesu</i>	happiness-suffering (happiness + suffering)
<i>sukhadukkhaphuṭṭho (sukha + dukkha + phuṭṭho)</i>	touched by happiness and suffering (happiness + suffering + contacted)
<i>sukhakāmāni (sukha + kāmāni)</i>	desirous of happiness (happiness + desirous)
<i>sukhaṃ, sukhiṃ, sukho, sukha, sukhā, sukhino, sukhinī, sukhassa, sukhāya, sukhāyā, sukhinim</i>	happiness, happily, happy
<i>sukhamesāno (sukhaṃ + esāno)</i>	longing for happiness (happiness + longing for)
<i>sukhasaṃvattanikaṃ (sukha + saṃ + vattanikaṃ)</i>	conducive to happiness (happiness + fully + conducive)
<i>sukhumā</i>	subtle, fine, delicate one
<i>sukilantarūpo (su + kilanta + rūpo)</i>	very tired (well + tired + looking)
<i>sukkā</i>	Sukka, planet Venus, pure, white, bright
<i>sulabharūpā</i>	easily gainable
<i>suladdham (su + laddham)</i>	well-gained (well + gained)
<i>sumanasikatāni (su + manasi + katāni)</i>	remembered (well + attended + done)
<i>suṇanti, suṇeyya</i>	hear
<i>sundarīm, sundarī, sundarīsuttaṃ</i>	Wanderer Sundarī who accused Lod Buddha, Beautiful
<i>sunhātā (su + nhātā)</i>	well-bathed (well + washed)

Pāli	English
<i>sunidhavassakārā</i> (<i>sunidha</i> + <i>vassakārā</i>), <i>sunīdhavassakārā</i> , <i>sunidhavassakāre</i> , <i>sunidhavassakārānaṃ</i>	Sunidha and Vassakārā, Magadhan cabinet ministers
<i>suniggahitaṃ</i> (<i>su</i> + <i>niggahitaṃ</i>)	well rebuking (well + rebuking)
<i>suññāgāraṃ</i> , <i>suññāgāragatopi</i> (<i>suñña</i> + <i>agāra</i> + <i>gatopi</i>), <i>suññāgāragatassapi</i> (<i>empty</i> + <i>home</i> + <i>gone</i>)	having gone to an empty room
<i>sūpadhāritāni</i> (<i>sū</i> + <i>padhāritāni</i>)	well considered (well + wore)
<i>suppabuddhaṃ</i> , <i>suppabuddho</i> , <i>suppabuddhassa</i> , <i>suppabuddhakutṭhisuttaṃ</i> (<i>suppabuddha</i> + <i>kuṭṭhi</i> + <i>suttaṃ</i>)	Suppabuddha the Leper, Suppabuddha the Leper sutta (Suppabuddha + leper + sutta)
<i>suppakāsiṭaṃ</i> (<i>su</i> + <i>p</i> + <i>pakāsiṭaṃ</i>), <i>suppakāsiṭa</i>	well-explained (well + illustrated)
<i>suppārake</i> , <i>suppārakamhā</i>	Suppāraka, now known as Sopara in Maharashtra, India
<i>suppaṭipanno</i> (<i>su</i> + <i>p</i> + <i>paṭipanno</i>)	well-practicing (well + walking)
<i>suppaṭiṭṭhito</i> (<i>su</i> + <i>p</i> + <i>paṭiṭṭhito</i>), <i>supatitthā</i> , <i>sūpaṭṭhitāya</i> , <i>suppaṭiṭṭhita</i> , <i>suppaṭiṭṭhitaṃ</i>	well-established (well + established) [Arahant]
<i>suppavāsaṃ</i> , <i>suppavāsā</i> , <i>suppavāse</i> , <i>suppavāsāya</i> , <i>suppavāsāsuttaṃ</i>	Suppavāsā the Koliyan daughter
<i>suppo</i>	winnowing basket
<i>suriyova</i> (<i>suriyo</i> + <i>va</i>), <i>sūriyova</i>	like sun (sun + like)
<i>susamāhito</i> (<i>su</i> + <i>samāhito</i>)	well-restrained (well + restrained) [Arahant]
<i>susamāradhā</i> (<i>su</i> + <i>saṃ</i> + <i>āradhā</i>)	firmly undertaken (well + fully + firm)
<i>susaṃvihitā</i> (<i>su</i> + <i>saṃ</i> + <i>vihitā</i>)	furnished (well + fully + furnished)
<i>susukhaṃ</i> (<i>su</i> + <i>sukhaṃ</i>)	true happiness (good + happiness)
<i>sutadhammassa</i> (<i>suta</i> + <i>dhammassa</i>)	the Dhamma heard (heard + Dhamma)
<i>sutaṃ</i> , <i>sute</i> , <i>sutoyeva</i> (<i>suto</i> + <i>eva</i>), <i>sutanti</i> , <i>sutvāna</i>	heard, one who has heard, having heard
<i>sutamattaṃ</i> (<i>suta</i> + <i>mattaṃ</i>)	only heard (heard + only)
<i>suviḥhattaṃ</i> (<i>su</i> + <i>viḥhattaṃ</i>)	well-explained (well + explained)
<i>suvikappitā</i> (<i>su</i> + <i>vikappitā</i>)	well-ordered (well + prepared)
<i>suvilittā</i> (<i>su</i> + <i>vilittā</i>)	well-anointed (well + anointed)

Pāli	English
<i>svākkhāte</i> (<i>su</i> + <i>ākkhāte</i>)	well-propounded (well + propounded)
<i>svātanāya</i>	tomorrow
<i>syāmapotthake</i> (<i>syāma</i> + <i>potthake</i>)	in Thai book (Thai + in book)
<i>tā</i>	due to, that, those, they
<i>tadā</i>	then, as that time
<i>tadahuposathe</i> (<i>tadahi</i> + <i>uposathe</i>)	thus at Uposatha (thus + at Uposatha)
<i>tadanuttaraṃ</i> (<i>tada</i> + <i>an</i> + <i>uttaraṃ</i>)	that unsurpassed (that + not + surpassed)
<i>tadaṭṭhakathāpi</i> (<i>tada</i> + <i>aṭṭhakathā</i> + <i>pi</i>)	that commentary too (that + commentary + too)
<i>tadavasari</i> (<i>tada</i> + <i>avasari</i>)	arrived there (there + arrived)
<i>tadāyatanam</i> (<i>tada</i> + <i>āyatanam</i>)	that realm (that + realm)
<i>tādī, tādino</i>	thus one, such one, such, as much [Arahant]
<i>tagarasikhiṃ, taggarasikhiṃ</i>	Tagarasikhi, a Private Buddha
<i>takkikā, takkikānam</i>	reasoner, debater, logician
<i>taṃ, tamahaṃ</i>	you, then I
<i>tamandho</i> (<i>tama</i> + <i>andho</i>)	blind with darkness (darkness + blind)
<i>tamanussaramāno</i> (<i>taṃ</i> + <i>anussaramāno</i>)	recollecting thus (thus + recollecting)
<i>tamhā</i>	his
<i>tamo, tamasā</i>	darkness
<i>tamogadha</i> (<i>tama</i> + <i>ogadha</i>) OR (<i>taṃ</i> + <i>ogadha</i>)	merging with darkness (darkness + merging) OR (they + firm footing)
<i>tañca</i>	that which
<i>taṇhā, taṇhānam, taṇhāya</i>	craving
<i>taṇhāchadanachādītā</i> (<i>taṇhā</i> + <i>chadana</i> + <i>chādītā</i>)	veiled by craving (craving + covering + covered)
<i>taṇhākhayo</i> (<i>taṇhā</i> + <i>khayo</i>)	end of craving (craving + end)
<i>taṇhakkhayasukhassete</i> (<i>taṇhā</i> + <i>k</i> + <i>khaya</i> + <i>sukhassa</i> + <i>ete</i>)	happiness of ending of craving they (craving + ending + happiness + they)
<i>taṇhānirodho</i> (<i>taṇhā</i> + <i>nirodho</i>), <i>taṇhānirodhā</i>	cessation of craving (craving + cessation)
<i>taṇhāpaccayā</i> (<i>taṇhā</i> + <i>paccayā</i>)	because of craving (craving + because of)
<i>taṇhāsāṅkhayasuttaṃ</i> (<i>taṇhā</i> + <i>saṃ</i> + <i>khaya</i> + <i>suttaṃ</i>)	full ending of craving sutta (craving + full + ending + sutta)

Pāli	English
<i>taṇhāsaṅkhaya vimuttiṃ</i> (<i>taṇhā</i> + <i>saṃ</i> + <i>khaya</i> + <i>vimuttiṃ</i>)	full-freedom by full ending of craving (craving + full + ending + full-freedom)
<i>tāni</i> (see <i>etāhi</i> , <i>etāni</i>)	these, them, those
<i>taṇṇaṃ</i>	loom
<i>tapati</i>	tormenting
<i>taramānarūpo</i>	in a hurry, hurried
<i>tare</i> , <i>taranti</i> , <i>tarissati</i> , <i>tareyyuṃ</i>	cross
<i>tarunavacchā</i> (<i>taruṇa</i> + <i>vacchā</i>)	young calf (young + calf)
<i>tāsaṃ</i>	out of them [their]
<i>tasaraṃ</i>	weaving shuttle
<i>tasmā</i>	therefore
<i>tasmātiha</i> (<i>tasmā</i> + <i>iti</i> + <i>iha</i>)	therefore, because of this (because + of + this)
<i>tasmim</i> (see <i>etasmim</i>), <i>tasmimyeva</i>	that
<i>tassa</i> , <i>tassā</i> (feminine)	his, her
<i>tassaṃ</i>	there
<i>tassapi</i> (<i>tassa</i> + <i>pi</i>)	of that too (that + too)
<i>tasseva</i> (<i>tassa</i> + <i>eva</i>)	like him (like + him)
<i>tassuddānaṃ</i> (<i>tassa</i> + <i>uddānaṃ</i>)	therefore said [contents]
<i>tathā</i>	so, thus, like
<i>tathāgatappaveditaṃ</i> (<i>tathāgata</i> + <i>p</i> + <i>paveditaṃ</i>), <i>tathāgatappavedite</i>	spoken by Tathāgata (Lord Buddha + spoken)
<i>tathāgato</i> , <i>tathāgatova</i> , <i>tathāgatā</i> , <i>tathāgatassa</i> , <i>tathāgatassā</i> , <i>tathāgatenāti</i>	<i>Untranslated</i> [thus come or thus gone] [Lord Buddha]
<i>tatiyabodhisuttaṃ</i> (<i>tatiya</i> + <i>bodhi</i> + <i>suttaṃ</i>)	third enlightenment sutta (third + Bodhi tree + sutta)
<i>tatiyaṃ</i> , <i>tatiyo</i> , <i>tatiyampi</i>	third
<i>tatiyanānātitthiyasuttaṃ</i> (<i>tatiya</i> + <i>nānā</i> + <i>titthiya</i> + <i>suttaṃ</i>)	third various sectarians sutta (third + various + sectarians + sutta)
<i>tatiyanibbānapaṭisaṃyuttasuttaṃ</i> (<i>tatiya</i> + <i>nibbāna</i> + <i>paṭisaṃyutta</i> + <i>suttaṃ</i>)	third connected to Nibbāna sutta (third + Nibbāna + connected to + sutta)
<i>tato</i>	then, because of that, from there, from that, thence, therefore, thereupon
<i>tatra</i> , <i>tattha</i>	there, therein, therefrom
<i>tatrāpāhaṃ</i> (<i>tatra</i> + <i>api</i> + <i>ahaṃ</i>)	there too I was (there + too + I was)
<i>tatrima</i> (<i>tatra</i> + <i>ime</i>), <i>tatrimāni</i>	there [are] these (there + these)

Pāli	English
<i>tatthekacce (tattha + ekacce)</i>	there someone (there + someone)
<i>tattheva</i>	there and then, similar
<i>tāva</i>	until, now, just,
<i>tāvadeva</i>	instantly, right away, immediately
<i>tāvāhaṃ (tāva + ahaṃ)</i>	now I (now + I)
<i>tāvatake, tāvatike</i>	that many
<i>tāvatiṃsesu (tāva + tiṃsesu),</i> <i>tāvatiṃsehi, tāvatiṃsānaṃ</i>	[heaven of] thirty three (three + thirty)
<i>tayā</i>	you
<i>tāyaṃ, tāya</i>	with/by her
<i>tayidaṃ</i>	here
<i>tayo, tīhi, tisso</i>	three, third
<i>te</i>	they, them, those
<i>tecīvarikaṃ (te + cīvarikaṃ),</i> <i>tecīvariko</i>	wearing only one set of triple robes (three + robes) [Arahant] <i>Third of the thirteen Austerities</i>
<i>tedha (te + idha)</i>	they here (they + here)
<i>tehi</i>	there
<i>tejo</i>	light, fire
<i>tejodhātum (tejo + dhātum)</i>	fire (light + element)
<i>telaṃ, telassa</i>	oil
<i>telappadīpaṃ (tela + p + padīpaṃ),</i> <i>telappadīpo, telappadīpesu,</i> <i>telapajjotaṃ</i>	lighted oil lamp (oil + lighted lamp)
<i>teme (te + ime)</i>	they these (they + these)
<i>tena, tenāhaṃ (tena + ahaṃ)</i>	therefore, at that time, because of that, therefore I (therefore + I)
<i>tenahānanda (tenahi + ānanda)</i>	therefore Ānanda (therefore + Ānanda)
<i>tenañjaliṃ (tena + añjaliṃ)</i>	therefore with folded hands (therefore + folded hands)
<i>tenāyaṃ (tena + ayaṃ)</i>	therefore he (therefore + I)
<i>tenevantaravassena (tena + eva + antara + vassena)</i>	in that rainy season (in + that + between + rains)
<i>tenupasaṅkama (tena + upasaṅkama),</i> <i>tenupasaṅkami,</i> <i>tenupasaṅkamiṃ,</i> <i>tenupasaṅkameyyaṃ,</i> <i>tenupasaṅkamissāma,</i> <i>tenupasaṅkamissāmā</i>	approached there (there + came)

<i>Pāli</i>	<i>English</i>
<i>tesaṃ</i>	theirs, for them
<i>tesu</i>	those
<i>teva</i>	thus, that, such
<i>thalaṃ</i>	land
<i>thāmaṃvā</i>	resolute [Arahant]
<i>thambhaṃ</i>	pillar, post
<i>thāmo</i>	strength
<i>tharusippaṃ</i> (<i>tharu + sippaṃ</i>)	sword-making (sword hilt + craft)
<i>thero, therā</i>	elder bhikkhu(s)
<i>thīnamiddhā</i> (<i>thīna + middhā</i>), <i>thīnamiddhā</i>	sloth-torpor (sloth + torpor)
<i>thīnamiddhābhibhū</i> (<i>thīna + middhā + abhibhū</i>)	overcome by sloth-torpor (sloth + torpor + conquered by)
<i>ṭhitadhammo</i> (<i>ṭhita + dhammo</i>)	of standing nature (standing + nature)
<i>ṭhitam, ṭhito, ṭhitā, ṭhitassa, ṭhitena</i>	standing
<i>ṭhitiṃ, ṭhiti</i>	stability [Nibbāna]
<i>thokaṃ</i>	little
<i>thūnaṃ, thūṇaṃ, thūṇeyyakā,</i> <i>thūṇeyyakehi</i>	Thūna, a Brāhmaṇā village
<i>thūno</i>	column
<i>thūpo, thūpaṇcassa</i>	thupa, stupa, pagoda
<i>ti</i>	so, it is
<i>tibbaṃ, tibbāhi, tippāhi</i>	intense
<i>tikkhattuṃ</i> (<i>ti + k + khattuṃ</i>)	three times (three + times)
<i>timi, timiṅgalo, timitimiṅgalo,</i> <i>timirapiṅgalo</i>	giant creatures in ocean
<i>timsaṃ</i>	thirty
<i>tiṇāni, tiṇaṇca, tiṇassa</i>	grass
<i>tīṇi, tiṇṇaṃ, tīṇipi</i>	three
<i>tiṇṇā</i>	crossed-over [Arahant]
<i>tiṇṇavicikiccho</i> (<i>tiṇṇa + vicikiccho</i>)	crossed-over doubt (crossed-over + doubt) [Arahant]
<i>tīraṃ, tīre</i>	bank, having come to the bank
<i>tīreti, tīreti, tīretvā</i>	finished, accomplished, having finished
<i>tiṭṭhaṃ, tiṭṭhati, tiṭṭhatu, tiṭṭhena,</i> <i>tiṭṭheyya</i>	standing, fording place
<i>tiṭṭhiyā, tiṭṭhiyehi, tiṭṭhiyānaṃ</i>	sectarians
<i>tiṭṭhiyasāvakehi</i> (<i>tiṭṭhiya + sāvakehi</i>)	disciples of sectarians (sectarian + disciples)

Pāli	English
<i>tiyojanasatikāpi</i> (ti + yojana + satika + api)	three hundred yojanā too (three + yojana + hundred + too)
<i>tu</i>	now, but, indeed
<i>tudanti</i>	inciting, instigating
<i>tulamātulañca</i> (tulaṃ + a + tulaṃ + ca)	equalled-unequalled too (equalled + not + equalled + too)
<i>tumhākam</i>	to you
<i>tumhe, tumheva</i>	you, you yourself
<i>tuṇhī</i>	silent
<i>tuṇhībhāvo</i> (tuṇhī + bhāvo), <i>tuṇhībhāvena</i>	by being silent (silent + by being)
<i>tusitaṃ</i>	heaven of contented devā
<i>tutṭhassa</i>	content
<i>tuvaṭaṃ</i>	quickly
<i>tuyhaṃ, tuyheso, tuyheva, tvamyeva</i>	your, yours only
<i>tvam</i>	you
<i>tvēva</i> (iti + eva)	but, just, only
<i>ubbiggo</i>	anxiously
<i>ubbilāpā</i>	elated, puffed-up
<i>ubhayamantare</i> (ubhayaṃ + antare), <i>ubhayamantarena</i>	in-between (both + in-between)
<i>ubhayametam</i> (ubhayaṃ + etaṃ)	both these (both + these)
<i>ubhinnaṃ, ubho, ubhopi</i> (ubho + pi)	both, and both (both + and)
<i>uccāsaddā</i> (uccā + saddā)	pandemonium (high + words)
<i>uccāsaddamahāsaddā</i> (uccā + sadda + mahā + saddā)	pandemonium and uproar (high + words + great + words)
<i>ucchaditvā, ucchadditvāna, ucchadditvāna</i>	having vomited
<i>ucchinna bhavataṇhassa</i> (ucchinna + bhava + taṇhassa)	cutting-off craving for becoming (cut-off + becoming + craving)
<i>uda</i>	or, else
<i>udaggacittaṃ</i> (udagga + cittaṃ)	lofty-minded (elated + minded)
<i>udakaṃ, udakena, udakassa, udakato</i>	water
<i>udakamaṇikaṃ</i> (udaka + maṇikaṃ), <i>udakamaṇiko</i>	waterpot (water + waterpot)
<i>udānaṃ, udāno, udānemi, udānesi, udāne, udānentassa</i>	inspired utterance
<i>udānamitīmāhu</i> (udānaṃ + itim + āhu), <i>udānamitīdamāhu, udānantīdamāhu</i>	Udāna are these (inspired utterance + here + are)
<i>udapādi</i>	arises

<i>Pāli</i>	<i>English</i>
<i>udapānaṃ, udapāno, udapānā, udapānañca, udapānena</i>	water well
<i>udapānasuttaṃ (udapāna + suttaṃ)</i>	water well sutta (water well + sutta)
<i>udatāri (see cudatāri)</i>	crossed-over
<i>udayabbayaṃ (udaya + v + vayaṃ)</i>	arising-passing (arising + passing)
<i>udayatthagāminiyā (udaya + atthagāminiyā)</i>	arising-setting (arising + destroying)
<i>uddhaṃ</i>	upwards, high
<i>uddharitvā</i>	having taken, having drawn-out
<i>uddhasto, uddhaste</i>	risen, arisen
<i>uddhatā, uddhate</i>	restless can also be translated conceited
<i>uddhatasuttaṃ (uddhata + suttaṃ)</i>	restless sutta (conceited + sutta)
<i>uddisissāmi, uddiseyya, uddiseyyātha, uddisatu</i>	recite
<i>udenaṃ</i>	Udena shrine
<i>udīritam</i>	uttered, spoken
<i>udukkhalo</i>	mortar
<i>uggahetvā</i>	having learned
<i>uggamati, uggate, unnamate, unnamati</i>	rise, ascending, arising
<i>uggiritvāna</i>	rattling
<i>ujjhāpesum</i>	complained
<i>ujjhāyittha</i>	offended
<i>ujum</i>	straight
<i>ukkipati</i>	ejects
<i>ukkujjeyya</i>	turned upright
<i>ulāro</i>	great
<i>ulumpam</i>	pontoon
<i>ummujjanimujjaṃ (ummujjaṃ + nimujjaṃ), ummujjanimujjampi</i>	emerging and plunging (emerging + plunging)
<i>ummujjantepi, ummujjantipi</i>	emerges, arises out of, comes to surface
<i>ūnattam</i>	depleted
<i>uṇham</i>	hot
<i>unnaḷā, unnaḷe</i>	puffed-up, vain
<i>upaccagā</i>	overcome
<i>upaccapi, uppaccapi</i>	jumped, flown-up
<i>upacitaṃ, upacita</i>	merits accumulated
<i>upadaheyya</i>	caused

Pāli	English
<i>upādānaṃ, upādāya, upādānassa</i>	clinging
<i>upādānanīrodho (upādāna + nīrodho), upādānanīrodhā</i>	cessation of clinging (clinging + cessation)
<i>upādānapaccayā (upādāna + paccayā)</i>	because of clinging (clinging + because of)
<i>upaḍḍhullikhitehi (upaḍḍha + ullikhitehi)</i>	half-combed [hair] (half + combed)
<i>upadhibandhano (upadhi + bandhano), upadhisambandhano</i>	tied by possessions (possessions + tied)
<i>upadhiṃ, upadhiñhi</i>	possessions
<i>upāgami, upagacchimsu</i>	practicing, approached, entered
<i>upajjhāyo</i>	preceptor
<i>upakkamanti</i>	fight, come to
<i>upakkitako, upakkitakavādena</i>	hireling, like a hireling
<i>upanidhimpī, upanidhāya</i>	comparison, not even comparable
<i>upanighaṃsantiyo</i>	jostling, rubbing-up against, pushing
<i>upapanno, upapajjati, upapajjanti, upapattim, upapajjī</i>	arise, arising, arisen, have arisen
<i>uparimuddhani (upari + muddhani)</i>	above head (above + top)
<i>uparipāsādavaraḡato (upari + pāsāda + vara + gato)</i>	gone to top [floor] of palace (upper + palace + highest + gone)
<i>upāsakaṃ, upāsako, upāsaka, upāsakā, upāsake, upāsakehi, upāsakena, upāsakesu, upāsakassa, Feminine: upāsikā, upāsikāhi, upāsikānaṃ, upāsikāyo</i>	lay devotee
<i>upāsakasuttaṃ (upāsaka + suttaṃ)</i>	lay devotee sutta (lay devotee + sutta)
<i>upasamaṃ, upasamāya</i>	appeases, appeased, appeasement [Arahant]
<i>upasampajja, upasampadāya, upasampādesi</i>	acquiring, obtaining [higher] ordination, having appeased
<i>upasaṅkamati, upasaṅkamante, upasaṅkamitu, upasaṅkamitvā, upasaṅkamitukāmo (upasaṅkamitu + kāmo)</i>	approaching, having approached, desirous of approaching (approaching + desirous)
<i>upasantasantacittassa (upasanta + santa + cittassa)</i>	appeased and peaceful mind (calmed + peaceful + with mind) [Arahant]

<i>Pāli</i>	<i>English</i>
<i>upasantassa</i>	calmed [Arahant]
<i>upaseno, upasenassa, upasenasuttaṃ</i>	Upasena Vaṅgantaṭṭha Thera (THAG V577-V586), Upasena Son of Vaṅganta, younger brother of Sāriputta Thera
<i>upāti</i>	refers to upātidhāvantisuttaṃ
<i>upātidhāvanti</i>	running on
<i>upātidhāvantisuttaṃ (upātidhāvanti + suttaṃ)</i>	running on sutta (running on + sutta)
<i>upaṭṭhāko, upaṭṭhānaṃ, upaṭṭhākam</i>	attendant, attended
<i>upaṭṭhānasālāyaṃ</i>	attendance hall, assembly hall
<i>upaṭṭhānasārā</i>	attending on
<i>upaṭṭhitā, upaṭṭhāpeti, upaṭṭhāpeti, upaṭṭhāpetvā (see patitṭhitā)</i>	established, having established
<i>upavattane</i>	Upavattana-Sālavana
<i>upavijāññā</i>	nearing child-birth
<i>upeccapi, upeti</i>	arrived, approached
<i>uposathaṃ, uposathañca, uposatho, uposathasuttaṃ</i>	Buddhist day for practice and meditation
<i>uppajjantisuttaṃ (uppajjanti + suttaṃ)</i>	arising sutta (arising + sutta)
<i>uppannaṃ, uppādāya, uppajjati, uppajjanti, uppajji, uppādetukāmo (uppādetu + kāmo), uppativāpi</i>	arisen, arising, arise, take it up, desirous of arising (arising + desirous)
<i>uppilāvā, uppilāve</i>	elated, buoyant
<i>uruvelāyaṃ</i>	Uruvelā village near Gayā, this is where Lord Buddha attained full enlightenment
<i>ussahasi</i>	energetic endeavor
<i>ussaṅki</i>	distrusting
<i>ussāreti</i>	throws-up [on shore]
<i>ussukkaṃ</i>	eager
<i>utenasuttaṃ (utena + suttaṃ)</i>	Udena sutta (Udena + sutta)
<i>utenoti, udenassa, utenassa</i>	Udena, King of Vatsa Janapada, one of the Sixteen Janapadā (Republics)
<i>utrāsī</i>	alarmed
<i>uttamadamathasamathamānuppattaṃ (uttama + damatha + samathaṃ + anuppattaṃ)</i>	best self-control concentration reached (best + self-control + concentration + reached) [Lord Buddha]

Pāli	English
<i>uttānīkaronti</i> (<i>uttānī + karonti</i>), <i>uttānīkarissanti</i>	opening-up (evident + making)
<i>uttarāsaṅgaṃ</i>	upper robe
<i>uttariṃ, uttari, uttarāya, uttaresu</i>	further, higher, after, more
<i>uṭṭhānasaññāṃ</i> (<i>uṭṭhāna + saññāṃ</i>)	decided when to get-up (get-up + perception)
<i>uṭṭhāyāsana</i> (<i>uṭṭhāya + āsana</i>)	rising up from seat (rising up + seat)
<i>uṭṭhehi</i>	rise, rising up, rose, rising [early]
<i>uttiṇṇassa</i>	cross-over
<i>uyyānabhūmiṃ</i> (<i>uyyāna + bhūmiṃ</i>)	garden land (garden + land)
<i>uyyānagatassa</i> (<i>uyyāna + gatassa</i>)	gone to garden (garden + gone to)
<i>uyyojesi</i>	dismissed
<i>va</i>	like, as
<i>vā</i>	or
<i>vācā, vācāhi, vacanā, vacanena, vācāya,</i>	word, verbally, words, word too (word + too), speech
<i>vācāgocarabhāṇino</i> (<i>vācā + gocara + bhāṇino</i>)	taking refuge in speech (speech + refuge + talkers)
<i>vaccha, vacchassa</i>	live, living, having lived, have lived
<i>vaccho</i>	male-calf
<i>vaddhenti</i>	increase, growth
<i>vadehi, vadeti, vadetha, vadeyya, vadeyyāma, vadamānaṃ</i>	say, having said
<i>vadho, vadhāyamānarūpā</i>	assassin, assassinated by
<i>vaggamidam</i> (<i>vaggaṃ + idam</i>)	this section (section + this)
<i>vaggamidaṭṭhakam</i> (<i>vaggaṃ + idam + aṭṭhakam</i>)	eight of this section (section + this + eight)
<i>vaggānamuddānaṃ</i> (<i>vaggānam + uddānaṃ</i>)	sections of the inspired utterances (sections + inspired utterance)
<i>vaggumudā, vaggumudāya, vaggumudātīriyā, vaggumudātīriye, vaggumudātīriyānaṃ</i>	Vaggumudā river, on the bank of Vaggumudā (Vaggumudā + bank)
<i>vāheti</i>	carries
<i>vajjamapassamānā</i> (<i>vajjaṃ + a + passamānā</i>)	not seeing blamable (blamable + not + seeing)
<i>vajjesu</i>	blamable

<i>Pāli</i>	<i>English</i>
<i>vajjī, vajjīsu, vajjīnaṃ</i>	Vajjian Federation, one of the Sixteen Janapadā (Republics)
<i>vākyam</i>	words
<i>vāladhiṃ, vāladhi</i>	tail-end
<i>vandāhi, vandati, vandatī, vandāpesi</i>	homage, paid homage
<i>vaṅgantaputto (vaṅganta + putto), vaṅgantaputtassa</i>	Upasena Vaṅgantaputta Thera (THAG V577-V586), son of Vaṅganta (Vaṅganta + son), brother of Sāriputta Thera
<i>vāṇijam</i>	merchants
<i>vaṇiṃ, vaṇī, vāṇiṃ</i>	wounding, bruising
<i>vaṇippatho (vaṇi + p + patho)</i>	trade town (trade + route)
<i>vaṇṇā, vaṇṇena</i>	respect, color, beauty, class, describe
<i>vaṇṇasaṃvattanikaṃ (vaṇṇa + saṃ + vattanikaṃ)</i>	conducive to class (class + fully + conducive)
<i>vantadosaṃ (vanta + dosaṃ)</i>	having vomited hatred (vomited + hatred)
<i>vapayanti</i>	disappear
<i>vāpi (va + api) (vā + api)</i>	or else (or + else), is like (like + is)
<i>varabodhi (vara + bodhi)</i>	highest enlightenment (highest + enlightenment)
<i>vasalavādo, vasalavādena</i>	calling others untouchables
<i>vasaṃ</i>	control, living, dwelling
<i>vāsaṃ, vasatī</i>	living, dwelling
<i>vassaṃ, vassāni, vassānaṃ, vassasatāni (vassa + satāni), vassasahassāni (vassa + saḥassāni), vassasatasahassāni (vassa + sata + saḥassāni)</i>	years <i>literally</i> rains, hundred years (years + hundred), thousand years (years + thousand), hundred thousand years (years + hundred + thousand)
<i>vassaṃvutthassa (vassaṃ + vutthassa), vassaṃvutthassa</i>	rains retreat (rains + dwelling)
<i>vassosi</i>	one rains
<i>vassūpagato (vassa + ūpagato), vassūpagate</i>	entering rains retreat (rains + entering)
<i>vata</i>	verily, surely
<i>vatamhā (vata + amhā)</i>	verily we (surely + we)
<i>vatidaṃ (vata + idaṃ)</i>	verily this (surely + this)
<i>vaṭṭaṃ</i>	whirling, turning
<i>vattati, vattatī, vattanti</i>	exist

<i>Pāli</i>	<i>English</i>
<i>vatthabba</i>	should dwell
<i>vatthaṃ, vatthāni</i>	clothes, clothing
<i>vatthukatā</i>	grounded
<i>vatthum, vatthu, vatthūni</i>	causes
<i>vatvā</i>	having said
<i>vāyameyya</i>	effort
<i>vāyo</i>	age
<i>ve</i>	certainly
<i>vedagū, vedaguno, vedantagū</i>	reached end of knowledge [Arahant] <i>literally beyond the Vedā</i>
<i>vedanaṃ, vedanā, vedanāhi</i>	feelings, felt
<i>vedanānirodho (vedanā + nirodho), vedanānirodhā</i>	cessation of feelings (feelings + cessation)
<i>vedanāpaccayā (vedanā + paccayā)</i>	because of feelings (feelings + because of)
<i>vedhatī</i>	trembling
<i>vedhī</i>	pierce
<i>veditabbaṃ, veditabbo, veditabbā</i>	should be known
<i>vehāsaṃ</i>	sky
<i>velaṃ</i>	limit, dam
<i>velāyaṃ</i>	at that time
<i>veluriyo</i>	lapis lazuli
<i>veluvane</i>	Bamboo Forest
<i>veraṃ, verī, verinaṃ</i>	enmity, enemy
<i>verocanamhi</i>	Verocana, sun, also a Buddha in Mahāyāna
<i>vesāliṃ, vesālī, vesāliyaṃ</i>	Vesālī, capital of Vajjian Federation
<i>vesārajjappatto (vesārajja + p + patto)</i>	reached fearlessness (confidence + reached) [Arahant]
<i>vessā</i>	Vessa, third in the Indian four- class hierarchy OR courtesan
<i>vibbhantacittā, vibbhantacitte</i>	scattered mind (confused + mind)
<i>vibhajanti, vibhajissanti</i>	divides, classifies
<i>vibhavaṃ (vi + bhavaṃ), vibhavena</i>	not becoming (not + becoming)
<i>vicarati</i>	walking
<i>vicinathā, vicinitvā</i>	search, having searched
<i>viddhaṃ vigatavalāhakaṃ devaṃ</i>	clear sky without a cloud
<i>vidhūpitā, vidhūpayāṃ</i>	scattered

Pāli	English
<i>viditadhammo</i> (<i>vidita</i> + <i>dhammo</i>)	known Dhamma (known + Dhamma) [Arahant]
<i>vidito</i> , <i>vidū</i> , <i>vidvā</i> , <i>viditvā</i>	known, knower, having known
<i>vigatabhayam</i> (<i>vigata</i> + <i>bhayam</i>)	fearless (gone + fear) [Arahant]
<i>vigatakathamkatho</i> (<i>vigata</i> + <i>kathamkatho</i>)	departed uncertainty (departed + uncertainty) [Arahant]
<i>vigatavalāhakaṃ</i> (<i>vigata</i> + <i>valāhakaṃ</i>)	without cloud (fully gone + cloud)
<i>vigatavalāhake</i> (<i>vigata</i> + <i>valāhakaṃ</i>)	without a cloud (gone + cloud)
<i>viggayha</i>	quarreling
<i>vihacca</i>	destroying
<i>vihaññanti</i> (<i>vi</i> + <i>haññanti</i>), <i>vihaññamānaṃ</i>	so oppressing (so + oppressing)
<i>vihāraṃ</i> , <i>vihāre</i> , <i>vihārena</i>	monastic dwelling
<i>viharante</i> , <i>viharāmi</i> , <i>viharāmi</i> , <i>viharati</i> , <i>viharatī</i> , <i>viharanti</i> , <i>viharantī</i> , <i>viharissati</i> , <i>vihareyya</i> , <i>viharitvā</i> , <i>viharanto</i> , <i>viharataṃ</i> , <i>viharantā</i> , <i>viharantassa</i> , <i>vihāsim</i> , <i>vihāsi</i>	dwelling, dwell, dwelt, will dwell
<i>vihesanti</i> , <i>vihesanti</i> , <i>vihesesi</i> , <i>vihesenti</i>	harass
<i>vihimsati</i>	violence
<i>vihimsāvitakko</i> (<i>vihimsā</i> + <i>vitakko</i>), <i>vihimsāvitakkena</i>	thought of violence (violence + thought)
<i>vijātaṃ</i> , <i>vijāyi</i> , <i>vijātā</i> , <i>vijātāya</i> , <i>vijāyatū</i> , <i>vijāyissatī</i>	bearing [child], borne [giving birth]
<i>vijitasangāmo</i> (<i>vijita</i> + <i>sangāmo</i>)	battle-winner (won + battle) [Arahant]
<i>vijjā</i>	knowledges
<i>vijjati</i> , <i>vijjatī</i> , <i>vijjamāne</i>	seen
<i>vikinṇavācā</i> (<i>vikinṇa</i> + <i>vācā</i>), <i>vikinṇavāce</i>	loose talkers (selling + talk)
<i>vikkhīṇo</i> (<i>vi</i> + <i>k</i> + <i>khīṇo</i>)	fully ended (fully + ended)
<i>vimalena</i> (<i>vi</i> + <i>malena</i>)	unsoiled (not + soiled)
<i>vimuttacittaṃ</i> (<i>vi</i> + <i>mutta</i> + <i>cittaṃ</i>)	fully-freed mind (well + freed + mind)
<i>vimuttaṃ</i> (<i>vi</i> + <i>muttaṃ</i>), <i>vimutto</i> , <i>vimucci</i>	fully freed (fully + free)
<i>vimuttikathā</i> (<i>vimutti</i> + <i>kathā</i>)	talk on full-freedom (full-freedom + talk)

Pāli	English
<i>vimuttiññānadassanakathā</i> (<i>vimutti + ñāṇa + dassana + kathā</i>)	talk on knowledge and vision of full-freedom (freedom + knowledge + vision + talk)
<i>vimuttiraso</i> (<i>vimutti + raso</i>)	taste of full-freedom (full-freedom + taste)
<i>vimuttisukhaṃ</i> (<i>vimutti + sukhaṃ</i>)	happiness of full-freedom (full-freedom + happiness)
<i>vimuttisukhapaṭisaṃvedī</i> (<i>vimutti + sukha + paṭisaṃvedī</i>)	experiencing happiness of full-freedom (full-freedom + happiness + experiencing) [Arahant]
<i>vināti</i>	weaving
<i>vinayo</i>	discipline, expelled
<i>vinipātaṃ</i>	lower realm
<i>vinītā</i>	trained [Arahant]
<i>vinīvaraṇacittaṃ</i> (<i>vi + nīvaraṇa + cittaṃ</i>)	fully unhindered mind (fully + unhindered + mind)
<i>vinivēthetvā</i>	having unwrapped
<i>viññāṇaṃ</i>	consciousness
<i>viññāṇañcāyatanaṃ</i> (<i>viññāṇaṃ + ca + āyatanaṃ</i>)	realm of infinite consciousness too (consciousness + too + realm)
<i>viññāṇanīrodho</i> (<i>viññāṇa + nīrodho</i>), <i>viññāṇanīrodhā</i>	cessation of consciousness (consciousness + cessation)
<i>viññāṇapaccayā</i> (<i>viññāṇa + paccayā</i>)	because of consciousness (consciousness + because of)
<i>viññātamattaṃ</i> (<i>viññāta + mattaṃ</i>)	only cognized (cognized + only)
<i>viññāte</i> , <i>viññātu</i> , <i>viññāpaniyā</i>	to be instructed
<i>vipākāvasesena</i> (<i>vipāka + avasesena</i>)	remainder of result (result + remainder)
<i>vipākena</i>	by result
<i>vipariṇāmadhammā</i> (<i>vipariṇāma + dhammā</i>)	changing nature (changing + nature) OR subject to change phenomenon (change + subject to + phenomenon)
<i>vipākāraṃ</i> (<i>vi + p + pakāraṃ</i>)	improper behavior (incorrect + method)
<i>vipakatā</i> (<i>vi + p + pakatā</i>)	going on, left unfinished (not + made)
<i>vippamokkhamāhaṃsu</i> (<i>vi + p + pamokkham + āhaṃsu</i>)	said to be fully-freed (fully + freed + said to be)

<i>Pāli</i>	<i>English</i>
<i>vippamutto</i> (<i>vi + p + pamutto</i>)	fully freed (fully + freed) [Arahant]
<i>vippasannā</i> (<i>vi + p + pasannā</i>), <i>vippasannaṃ</i> , <i>vippasannassa</i>	very calm (very + happy)
<i>vippaṭisāraṃ</i> (<i>vi + p + paṭisāraṃ</i>), <i>vippaṭisāro</i>	remorse, remorseful (bad + conscience)
<i>vipphālesu</i> (<i>vi + p + phālesu</i>), <i>vipphālesum</i> , <i>vipphālītāya</i>	torn (fully + burst)
<i>vipulaṃ</i>	much
<i>virāgatā</i> , <i>virāgāya</i>	lustless, dispassion
<i>virajaṃ</i> (<i>vi + rajaṃ</i>), <i>virajā</i>	dustless (without + dust) [Nibbāna] [Arahant]
<i>virattaṃ</i>	dispassionate [Arahant]
<i>virēcamaṇo</i> , <i>viriccamāno</i>	purgings
<i>virīṇcamāno</i>	neglecting, emptying
<i>vīriyārambhakathā</i> (<i>vīriya + ārambha</i> <i>+ kathā</i>)	talk on energy (energy + beginning + this)
<i>visajja</i>	leaving
<i>visākhaṃ</i> , <i>visākhā</i> , <i>visākhe</i> , <i>visākhāya</i>	Visākhā, Chief Female Lay Disciple, Lunar Mansion, many branched
<i>visākhāsuttaṃ</i> (<i>visākhā + suttaṃ</i>)	Visākhā sutta (Visākhā + sutta)
<i>visamānīva</i>	dangers, uneven
<i>visaṅkhāragataṃ</i> (<i>visaṅkhāra +</i> <i>gataṃ</i>)	free of formations (no formations + gone) [Arahant]
<i>visaṅkhataṃ</i> (<i>vi + saṅkhataṃ</i>)	destroyed (un + formed)
<i>visāradā</i> , <i>visāradappattā</i> (<i>visārada +</i> <i>p + pattā</i>)	expert, reached expertise (expertise + reached) [Arahant]
<i>vīsati</i>	twenty
<i>visattika</i>	clinging
<i>visesaṃ</i>	special
<i>visidanti</i>	sinks
<i>vissando</i> , <i>vissandanto</i>	overflow, filled to the brim
<i>vissatṭhāya</i>	trust
<i>visuddhena</i> (<i>vi + suddhena</i>), <i>visuddhāya</i>	purified (fully + clean)
<i>visukkhā</i> (<i>vi + sukkhā</i>)	fully dried (fully + dried)
<i>vitakkoti</i> , <i>vitakkā</i> , <i>vitakke</i> , <i>vitakkehi</i>	thought
<i>vitakkupacchedāya</i> (<i>vitakka +</i> <i>upacchedāya</i>)	cutting-off thoughts (thoughts + cutting-off)

Pāli	English
<i>vītalobho</i> (<i>vīta</i> + <i>lobho</i>)	greedless (without + greed) [Arahant]
<i>vītamalaṃ</i> (<i>vīta</i> + <i>malaṃ</i>)	unsoiled (without + impurities) [Arahant]
<i>vītasokā</i> (<i>vīta</i> + <i>sokā</i>)	sorrowless (without + sorrow) [Arahant]
<i>vītināmetvā</i>	having spent the time
<i>vītisāretoṽ</i> Sanskrit: <i>vītisārayati</i> or <i>vyatisārayati</i>	having mutually conversed
<i>vītivatto</i> (<i>vīti</i> + <i>vatto</i>)	having overcome (very + overcoming)
<i>vitthārikaṃ</i>	permeates, extended, diffused
<i>vitudantā</i>	striking
<i>vivadanti</i>	disputing
<i>vivādāpannā</i> (<i>vivāda</i> + <i>āpannā</i>)	fallen into disputations (disputations + entered upon)
<i>vivaranti</i> , <i>vivaretha</i> , <i>vivarissanti</i> , <i>vivareyya</i>	uncover, open up
<i>vivaṭaṃ</i>	uncovered
<i>viveko</i>	detachment
<i>viya</i>	like, as
<i>viyattā</i>	accomplished [Arahant]
<i>vo</i> , <i>vutte</i> , <i>vutto</i> , <i>vuttā</i>	said
<i>voditthā</i>	fully known, recognized
<i>volokesi</i> , <i>volokento</i>	surveying, examining
<i>voropito</i> , <i>voropesi</i> , <i>voropessatī</i> , <i>voropetoṽ</i>	to deprive of, deprived, will deprive
<i>vūpakattho</i> , <i>vūpakatthā</i>	removed, distant, remote
<i>vūpasamiṃsu</i> (<i>va</i> + <i>upasamiṃsu</i>)	and is appeased (and + appeased)
<i>vūsitabrahmacariyo</i> (<i>vūsitā</i> + <i>brahmacariyo</i>)	has lived the holy-life (perfected + farer of holy-life) [Arahant]
<i>vussati</i> , <i>vusitaṃ</i>	lived
<i>vuttānī</i>	spent
<i>vutthito</i> , <i>vutthāsi</i> , <i>vutthitassa</i> , <i>vutthahitoṽ</i>	emerged, arisen, recovered, having arisen
<i>yā</i>	whatever
<i>yāci</i>	asking, asked
<i>yadā</i>	when, whenever
<i>yadabhinandati</i> (<i>yada</i> + <i>abhinandati</i>)	pleased with whatever (whatever + pleased)
<i>yadeko</i> (<i>yada</i> + <i>eko</i>)	when one (when + one)

<i>Pāli</i>	<i>English</i>
<i>yadeva</i> (<i>yada</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>yakkhaṃ, yakkhampi, yakkho, yakkhā, yakkhassa, yakkhena</i>	Untranslated
<i>yakkhapahārasuttaṃ</i> (<i>yakkha</i> + <i>pahāra</i> + <i>suttaṃ</i>)	yakkha blow sutta (<i>yakkha</i> + <i>blow</i> + <i>sutta</i>)
<i>yaṃ, yampi</i>	this, whatever
<i>yāmaṃ, yāmo, yāme</i>	watches
<i>yamhi</i>	in which
<i>yaṃnūnāhaṃ, yaṃnūnāhampi</i>	why don't I, what if I
<i>yaṃsa</i> (<i>yaṃ</i> + <i>sa</i>)	this he (<i>this</i> + <i>he</i>)
<i>yamunā</i>	Yamunā river
<i>yañca</i> (<i>yaṃ</i> + <i>ca</i>)	and [which, whatever, because of]
<i>yañcidaṃ</i> (<i>yaṃ</i> + <i>ca</i> + <i>idaṃ</i>)	and [which, whatever, because of] here
<i>yānīkatā</i>	acquired, mastered, made a habit of
<i>yaññadeva</i>	whatever
<i>yāpanīyaṃ</i>	maintenance
<i>yaśasā</i>	reputed, reputation
<i>yaśasaṃvattanikaṃ</i> (<i>yaśa</i> + <i>saṃ</i> + <i>vattanikaṃ</i>)	conducive to reputation (<i>reputation</i> + <i>fully</i> + <i>conducive</i>)
<i>yaśmā</i> (feminine)	whatever, because of which
<i>yaśmiṃ</i>	in which
<i>yaśojappamukhāni</i> (<i>yaśoja</i> + <i>p</i> + <i>pamukhāni</i>)	headed by Yasoja (<i>Yasoja</i> + <i>as</i> chief)
<i>yaśoja, yaśojassa, yaśojasuttaṃ</i>	Yasoja Thera (THAG V243-V245), Reputed
<i>yassa</i> (masculine)	whose [who]
<i>yassadāni</i> (<i>yassa</i> + <i>idāni</i>)	whatever here (<i>whatever</i> + <i>here</i>)
<i>yassaṃ</i>	whose
<i>yassantarato</i> (<i>yassa</i> + <i>antarato</i>)	whose inner self (<i>whose</i> + <i>inner self</i>)
<i>yassatthāya</i> (<i>yassa</i> + <i>atthāya</i>)	reason for which (<i>for what</i> + <i>goal</i>)
<i>yassāyaṃ</i>	of which
<i>yassevaṃ</i> (<i>yassa</i> + <i>evaṃ</i>)	whoever (<i>who</i> + <i>thus</i>)

Pāli	English
<i>yassussadā</i> (<i>yassa</i> + <i>ussadā</i>)	who has swellings (whose + swellings)
<i>yatatto</i>	steadfast [Arahant]
<i>yathā, yathāpi</i>	as, as if, like
<i>yathābhirantaṃ</i> (<i>yathā</i> + <i>abhirantaṃ</i>)	as much as well-delighting (as much as + well-delighting)
<i>yathābhūtaṃ</i> (<i>yathā</i> + <i>bhūtaṃ</i>)	as it is (as + it is)
<i>yathādhippāyaṃ</i> (<i>yathā</i> + <i>adhippāyaṃ</i>)	as much as wish (as much as + meaning / thinking)
<i>yathānikkhittaṃ</i> (<i>yathā</i> + <i>nikkhittaṃ</i>)	as much as put down (as much as + placed)
<i>yatindriyaṃ</i> (<i>yata</i> + <i>indriyaṃ</i>), <i>yatindriyo</i>	with controlled faculties (controlled + faculties) [Arahant]
<i>yato</i>	from what, from whom, inasmuch as, since, because, from the time when
<i>yatra</i>	since
<i>yattha</i>	where, wherever
<i>yatthidaṃ</i> (<i>yattha</i> + <i>idaṃ</i>)	wherever here (wherever + here)
<i>yāva</i>	until, while, in, up to
<i>yāvadatthaṃ</i> (<i>yāvada</i> + <i>atthaṃ</i>)	as much as required (as much as + required)
<i>yāvajīvaṃ</i> (<i>yāva</i> + <i>jīvaṃ</i>)	as long as life lasts (as long as + life lasts)
<i>yāvatā, yāvatakā, yāvatikā,</i> <i>yāvakīvaṇca</i> (<i>yāvaka</i> + <i>evaṃ</i> + <i>ca</i>)	as far as, like as, in comparison with, regarding, because, as many as
<i>yāvicchanti</i> (<i>yāva</i> + <i>icchanti</i>)	[until/while/as long as/in order that] wishes
<i>yāyaṃ</i> (feminine), <i>yāya</i> (feminine)	in [who, what, which]
<i>ye</i>	whether, those
<i>yebhuyyena</i>	numerous, frequent, preponderance
<i>yehi</i>	with, by, who, what, which
<i>yena</i>	because of which, which, whichever
<i>yenāhaṃ</i> (<i>yena</i> + <i>ahaṃ</i>)	because of which I
<i>yenajja</i> (<i>yena</i> + <i>ajja</i>)	today by which (by which + today)

<i>Pāli</i>	<i>English</i>
<i>yenāvasathāgāraṃ</i> (<i>yena</i> + <i>āvasathāgāraṃ</i>)	where dwelling place (where + dwelling place)
<i>yenāyasmā</i> (<i>yena</i> + <i>āyasmā</i>)	where venerable (where + venerable)
<i>yenupaṭṭhānasālā</i> (<i>yena</i> + <i>upaṭṭhānasālā</i>)	where attendance hall (where + assembly hall)
<i>yesaṃ</i>	to/of [who, what, which]
<i>yeva</i>	even, just, also
<i>yo</i>	he, one who
<i>yogā</i>	bonds
<i>yogakhemā</i> (<i>yoga</i> + <i>khemā</i>)	refuge from bonds (bonds + refuge) [Nibbāna]
<i>yogakhemakāmā</i> (<i>yoga</i> + <i>khemā</i> + <i>kāmā</i>)	desirous of refuge from bonds (bonds + refuge + desirous) [Arahant]
<i>yojanasatikāpi</i> (<i>yojana</i> + <i>satika</i> + <i>api</i>)	hundred yojanā too (<i>yojana</i> + hundred + too)
<i>yūthā</i>	herd, troupe

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).

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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.
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Udānapāḷi

BOOK OF INSPIRED UTTERANCES

The present book, Udāna, belongs to the Pāḷi Tipiṭaka, the authorized recension for the Theravāda Buddhism. It is unique in the Buddhist Teachings in that it contains teachings which are exclusively “inspired” in nature. Usually, when Lord Buddha observed a situation or a fact that was so obvious, he was inspired to utter a teaching specific to that situation, hence the name “Inspired Utterances”. In an overwhelming number of suttā, they are in the verse form but some suttā also have it in prose form.

Udāna 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. Other than the Udānā collected herein, there are some Udānā interspersed across the rest of the Pāḷi Tipiṭaka.

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



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