

# *Itivuttakapāḷi*

BOOK OF  
THIS WAS SAID



A Contemporary Translation

ANĀGĀRIKA MAHENDRA

*Khuddakanikāye*  
IN THE MINOR COLLECTION

*Itivuttakapāḷi*

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THIS WAS SAID

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## DEDICATION

To my parents, with gratitude

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

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

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

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

# GRATITUDE

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

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

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

Big thanks are due to Mr. Senarath Udurawana who was the first friend I made in Sri Lanka and ever since then, he has always been there to help: whether driving to a monastery, cleaning the kuṭi, or distributing the dhammā books.

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

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

Mr. Nalin Ariyaratne has done a superlative book and cover design, and thanks are due to Ms. Pooja Gokul for the permission to use the Sanchi Torana sketch in the back cover logo. Ajith Printers of Boralessgamuwa, Sri Lanka has done an excellent job of producing a fine book.

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

Sumathipāla Araña, Kanduboda

Sri Lanka

April 2018

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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, ṅ
  - Palatals: c, ch, j, jh, ñ
  - Cerebrals: ṭ, ṭh, ḍ, ḍh, ṇ (tongue on roof of mouth)
  - Dentals: t, th, d, dh, n (tongue behind upper teeth)
  - Labials: p, ph, b, bh, m
  - Semivowels: y, r, l, ḷ, v
  - Sibilant: s
  - Aspirate: h
  - Niggahita: ṃ (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 ṃ.

*(Courtesy Venerables Balangoda Ānanda Maitreya and Bhikkhu Bodhi)*

# BIBLIOGRAPHY AND ABBREVIATIONS

- CDB** Bodhi, Venerable Bhikkhu; The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya (Teachings of the Buddha) Wisdom Publications. 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 Dhammapada

## 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/>
- DPPN** Malalasekera, G. P.; Dictionary of Pāli Proper Names (Online Version: [http://what-buddha-said.net/library/DPPN/index\\_dict.ppn.htm](http://what-buddha-said.net/library/DPPN/index_dict.ppn.htm))
- GDB** Venerable Nyanaponika; Hecker, Hellmuth; Great Disciples of the Buddha: Their Lives, Their Works, Their Legacy (Teachings of the Buddha) Wisdom Publications. Kindle Edition.
- ITI-A** Anāgārika, Mahendra; This was Said: A Contemporary Translation, Dhamma Publishers. Kindle Edition.
- ITI-I** Ireland, John D.; Itivuttaka: This Was Said by the Buddha; BPS 2007 (PDF Edition).
- ITI-T** Ṭhānnisaro, Venerable Bhikkhu; Itivuttaka: This Was Said by the Buddha (<https://www.accesstoinsight.org/tipitaka/kn/iti/index.html>)



- LDB** Walshe, Maurice; *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya (Teachings of the Buddha)* Wisdom Publications. Kindle Edition.
- MLDB** Bodhi, Venerable Bhikkhu; *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya (Teachings of the Buddha)* Wisdom Publications. Kindle Edition.
- NDB** Bodhi, Venerable Bhikkhu; *The Numerical Discourses of the Buddha: A Complete Translation of the Aṅguttara Nikāya (Teachings of the Buddha)* Wisdom Publications. Kindle Edition.
- Sn-B** Bodhi, Venerable Bhikkhu; *The Suttanipata: An Ancient Collection of the Buddha's Discourses Together with Its Commentaries (The Teachings of the Buddha)* Wisdom Publications. Kindle Edition.
- THIG** Anāgārika, Mahendra; *TherīgāthāpāḲi - Book of Verses of Elder Bhikkhunis: A Contemporary Translation*, Dhamma Publishers. Kindle Edition.

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# INTRODUCTION

The present book, *Itivuttaka*, belongs to *Khuddaka Nikāya* of the *Sutta piṭaka* of the *Pāli Tipiṭaka*. *Tipiṭaka* literally means three heaps/collections/baskets, namely *Sutta piṭaka*, *Vinaya piṭaka*, and *Abhidhamma piṭaka*.

*Sutta piṭaka* deals with the *suttā* or discourses given by Lord Buddha and his eminent disciples. *Vinaya piṭaka* is a collection of the rules and regulations by which the *Sangha* 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 *Nikāyas* or collections, depending on a common characteristic, whether the size of the discourse, the theme, or the number of things mentioned therein. 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 *Nikāyas*.

<i>Dīgha Nikāya</i>	Collection of Long Discourses
<i>Majjhima Nikāya</i>	Collection of Middle Length Discourses
<i>Samyutta Nikāya</i>	Collection of Thematic Discourses
<i>Aṅguttara Nikāya</i>	Collection of Numerical Discourses
<i>Khuddaka Nikāya</i>	Collection of Minor Discourses

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

## Notes on Pāli Text

Various books in the *Khuddaka Nikāya*, verily in all of *Tipiṭaka*, belong to different strata when they were compiled or added to the *Pāli canon*. Evidently *Itivuttaka* belongs to an older stratum, likely the oldest.

CST AN 7.68 and MN 22.238 (NDB 7.68 and MLDB 22.10 Alagaddūpama Sutta, respectively) provide an early classification of dhamma literature, given by Lord Buddha himself: "... suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam ...". NDB 7.68 translates this as "... discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, marvelous accounts, and questions-and-answers ..." while MLDB 22.10 Alagaddūpama Sutta translates it as "discourses, stanzas, expositions, verses, exclamations, sayings, birth stories, marvels, and answers to questions. I prefer "this was said" instead of "quotations" or "sayings". Thus, at least the term itivuttakam itself goes as far back as Lord Buddha, though it wasn't defined anywhere until defined by commentaries much later. However, I would argue that if the term was included in the Buddha vacana and there was also a collection named on the term at the same time, then the term needs no definitions - official or otherwise. Therein lies the problem: until the recitals at the first council (after Lord Buddha's mahāparinibbāna), there weren't any *authorized by the Sangha* collections per-se. But I strongly suspect that this term and this *unauthorized by the Sangha* collection came into being at the same time (i.e. during Lord Buddha's lifetime), especially since lay teachers were teaching the Buddha vacana prefacing them with the words "itivuttaka", otherwise there is no reason to coin this term since itivuttaka as a term is largely unknown outside of the Itivuttaka Collection (except when itivuttaka itself is quoted in other collections) and as far as we know, has no counterpart in any of the contemporaneous Indic spiritual literature. Further, itivuttaka Collection (this book) is identical with geyyam (mixed prose and verse) and really doesn't need a new, separate term. The term must have originated because lay teachers were using the term to inform the audience that these are the words of the Buddha, thus lending the necessary credibility and genuineness to what they were teaching.

According to the Itivuttaka Aṭṭhakathā, these suttā were preached by Lord Buddha at Kosambī. Noble lady Khujjuttarā (see "Appendix 2 – Khujjuttarā") would be in the audience. When she returned to the palace every evening, she would repeat them to the five hundred women of King Udena's palace, chief

of whom was the famous Queen Sāmāvati (see “Appendix 1 – Queen Sāmāvati”). In order to emphasize to her audience the fact that she was repeating Lord Buddha's words and not her own, she prefaced each sutta with the phrase “Vuttañhetam bhagavatā, vuttamarahatāti me sutam”. Because these discourses were all preached at Kosambī, there was no need to specify the place of their preaching, hence the standard formula “Ekam samayam Bhagavā Kosambiyam viharati” was omitted.<sup>1</sup>

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

## Notes on Translation

Since the language and usage is so ancient and archaic, it is but natural that over the interceding two-and-a-half millennia, first in verbal transmissions and later in manuscript transmissions, inconsistencies and spelling mistakes would creep in. Additionally, the meaning of the words, their usage, and language itself would change and we see all of this reflected in the Commentary on Itivuttaka. However, I have not attempted any linguistic or grammatical comparison or analysis in this book and have largely gone with translating the CST edition, except when an alternate version from a different source (as provided in the CST source) made better sense. In most cases, such information can be gleaned from the end notes.

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

I have compared my translation with the Venerable Ṭhānissaro Bhikkhu (ITI-T) and with John D. Ireland (ITI-I) translations. Whenever I found a similar verse in another work, I have also checked my translation with that work such as CDB or NDB. All such information can be gathered from the endnotes.

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

1. I have NOT translated Buddha, Tathāgata, Arahant, Dhammā, Saṅghā, Nibbāna, Bhikkhu, Bhikkhuni, Brahma, Brāhmaṇā, Devā, Devatā, and Kamma (and their derivations) except as noted in glossary and/or endnotes.
  - a. While Buddha has not been translated, sammāsambuddho and derivatives are translated as “rightly self-enlightened”; and abhisambuddho and derivatives are translated as “fully awakened”.
  - b. Dhamma/Dhammā, when translated, has been translated as nature.
  - c. Kamma/kammā, when translated, has been translated as work (sutta 79 and verse 160: kammārāmo, kammarato, kammārāmatamanuyutto).
  - d. Various terms which were translated as “aim” in Therīgāthāpāli have been translated in this book as follows:
    - “goal” (anuppattasadattho, attho, atthaṅgato, brahmaññatthaṃ, brahmaññatthañca, sāmaññatthaṃ, sāmaññatthañca, uttamatthassa),
    - “meaning” (attho, etamatthaṃ, etamatthañca, sātthaṃ),
    - “benefit” (atthaṃ, atthāya, atthe, attho, cattho, atthābhisamayā),
    - “non-benefit” (anattāya),
    - “reason” (atthavasam, atthavasikā, etamatthañca),
    - “bringer of calamity” (anattahanano), or
    - without explicit translation (abhiññatthaṃ, abhiññatthañceva, atthassa, janakuhanatthaṃ, janalapanatthaṃ, kaṭṭhatthaṃ, nittharaṇatthāya, pahānatthaṃ, pariññatthaṃ, pariññatthañcā).
2. Many verses of this book also appear in Nettippakaraṇapāli, Mahāniddeśapāli, Cūḷaniddeśapāli, Peṭakopadesapāli,

Paṭisambhidāmaggaṭṭhā, and other works but I have not provided those references. Interested reader can find such references using the inbuilt “Search -> Word” function in the CST electronic edition.

3. Sometimes I have translated ca simultaneously as both and & too in the same verse, if it made better reading sense. Sometimes I have added and. However, I must admit I have not been systematic in doing so.
4. Both Pāli text in Roman Diacritics as well as the English translation are provided in this book so it is easy for interested readers to compare them. I struggled whether I should (a) have no Pāli text, (b) provide Pāli and English on recto-verso pages, or (c) keep it as it is right now. I finally chose the arrangement as presented in this book.

Verses are translated so that the padas (parts of the verses) and translations are located in the same place, as far as possible but not always. For example, looking at verse 1:

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

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

Here, the Pāli source and translation are matching up by pada so this is helpful for those interested in comparing translations, comparing source and translation, or simply learning Pāli.

However, many a times this makes for an awkward translation and doesn’t retain the flair but that is the price one pays for fidelity to the received text. To alleviate this, and especially when the translation is on the verge of becoming non-sensical, I have supplied missing or additional words in square brackets and in rare cases, I have placed a pronoun like I when needed. In very rare cases, I



have reorganized the translation to bring out the intended meaning.

5. Another point reader should keep in mind is that in PāḲi, several times, a sentence crosses the boundary of a verse and spills over into next verse or next several verses. In such a case, please read several verses together to get the meaning.
6. Prose has been translated without regard to positional placing and common English idiom has been used.
7. I have chosen to translate ALL text, as it appears in the CST version, except for the recensions. While this might lead to some repetition, it will also allow the reader to read each sutta as and when she wants to without loss of continuity and having to refer back to some other sutta for the elided portions.
8. As far as numbering of the *suttā* and verses goes, the scheme's as follows:

#### 1.1.1 (1) *Lobhasuttaṃ* – Greed

The bulleted list shows the <chapter>.<section>.<sutta> and the number following that in bracket () shows the continuous sequential number of the sutta, irrespective of chapter and section. The verses are numbered continuously. There are a total of 112 *suttā* and 270 verses in the Itivuttaka.

9. 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.
10. In the information quoted from DPPN, for the sake of brevity, references to PāḲi sources have been removed.
11. A note on 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 understand the teachings and how to go about practicing them. If this translation inspires even one reader to live by these ideals, then this translation would have served, indeed well-served, it's purpose.

*Namo tassa bhagavato arahato sammāsambuddhassa*  
Veneration to the Blessed One, Arahant, Rightly self-enlightened

*Khuddakanikāye* – IN THE MINOR COLLECTION <sup>2</sup>

*Itivuttakapāḷi*  
BOOK OF THIS WAS SAID <sup>3</sup>

## (1) EKAKANIPĀTO – CHAPTER OF ONES

### 1.1 *Paṭhamavaggo* – First Section

#### 1.1.1 (1) *Lobhasuttaṃ* – Greed <sup>4</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.*

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

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

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

**T1** “Greedy because of greed, beings go to bad destinations;  
Having fully understood that greed, insight-seers abandon it;  
Having abandoned don’t come again, to this world ever”.<sup>5</sup>

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

### 1.1.2 (2) *Dosasuttaṃ* – Hate<sup>6</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.*

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

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

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

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

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

### 1.1.3 (3) *Mohasuttaṃ* – Delusion<sup>7</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

**V3** *“Yena mohena mūlhāse, sattā gacchanti duggatiṃ;  
Taṃ mohaṃ sammadaññāya, pajahanti vipassino;  
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

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

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

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

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

### 1.1.4 (4) *Kodhasuttaṃ* – Anger<sup>8</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.*

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

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

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

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

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

### 1.1.5 (5) Makkhasuttaṃ – Mercilessness <sup>9</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

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

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

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

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

### 1.1.6 (6) *Mānasuttaṃ* – Conceit

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V6** *“Yena mānena mattāse, sattā gacchanti duggatiṃ;  
Taṃ mānaṃ sammadaññāya, pajahanti vipassino;  
Pahāya na punāyanti, imaṃ lokaṃ kudācana”nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.*

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

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

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

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

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

### 1.1.7 (7) *Sabbapariññāsuttaṃ* – Completely Knowing All <sup>10</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

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

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

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

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

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

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Mānam, bhikkhave, anabhijānam aparijānam tattha cittaṃ avirājayam appajham abhabbo dukkhakkhayāya. Mānañca kho, bhikkhave, abhijānam parijānam tattha cittaṃ virājayam pajham bhabbo dukkhakkhayā”ti.*

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamam.*

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

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

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

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

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

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



**1.1.9 (9) Lobhapariññāsuttaṃ – Completely Knowing Greed<sup>11</sup>**

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.*

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

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

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

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

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

**1.1.10 (10) Dosapariññāsuttaṃ – Completely Knowing Hatred<sup>12</sup>**

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

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

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

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

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

*Paṭhamo vaggo niṭṭhito.* – First Section is finished.

*Tassuddānaṃ* – <sup>13</sup>  
*Rāgadosā atha moho, kodhamakkhā mānaṃ sabbaṃ;  
Mānato rāgadosā puna dve, pakāsītā vaggamāhu paṭhamanti.*<sup>14</sup>

Therefore said [contents] —

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

## 1.2 *Dutiyavaggo* – Second Section

### 1.2.1 (11) *Mohapariññāsuttaṃ* – Completely Knowing Delusion<sup>15</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Moham, bhikkhave, anabhijānam aparijānam tattha cittam avirājayam appajham abhabbo dukkhakkhayāya. Mohaṅca kho, bhikkhave, abhijānam parijānam tattha cittam virājayam pajham bhabbo dukkhakkhayāyā”ti.*

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

**V12** *“Yena mohena mūlhāse, sattā gacchanti duggatiṃ;  
Tam moham sammadaññāya, pajahanti vipassino;  
Pahāya na punāyanti, imam lokam kudācana”nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.*

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

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

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

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

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

### 1.2.2 (12) *Kodhapariññāsuttaṃ* – Completely Knowing Anger<sup>16</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –  
 “Kodham, bhikkhave, anabhijānam aparijānam tattha cittaṃ  
 avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Kodhañca  
 kho, bhikkhave, abhijānam parijānam tattha cittaṃ virājayaṃ  
 pajahaṃ bhabbo dukkhakkhayāya”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.*

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

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

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

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

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

### 1.2.3 (13) *Makkhapariññāsuttaṃ* – Completely Knowing Mercilessness<sup>17</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Makkham, bhikkhave, anabhijānam aparijānam tattha cittaṃ  
 avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya. Makkhañca  
 kho, bhikkhave, abhijānam parijānam tattha cittaṃ virājayaṃ  
 pajahaṃ bhabbo dukkhakkhayāya”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

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

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

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

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

#### 1.2.4 (14) *Avijjānīvaraṇasuttaṃ* – Hindrance of Ignorance

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

**V16** “Ye ca moham pahantvāna, tamokhandham  
[tamokkhandham (sī. syā. pī.)] padālayum;  
Na te puna saṃsaranti, hetu tesam na vijjati”ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Catuttham.*

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

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

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

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

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

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

### 1.2.5 (15) *Taṇhāsamyojanasuttam* – Fetter of Craving <sup>18</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam* –

“Nāham, bhikkhave, aññaṃ ekasamyojanampi samanupassāmi yena [yenevaṃ (syā.)] samyojanena samyuttā sattā dīgharattam sandhāvanti saṃsaranti yathayidaṃ, bhikkhave, taṇhāsamyojanam [taṇhāsamyojanena (?)]. Taṇhāsamyojanena hi, bhikkhave, samyuttā sattā dīgharattam sandhāvanti saṃsaranti”ti.

*Etamattham bhagavā avoca. Tatthetam iti vuccati* –

**V17** “Taṇhādutiyo puriso, dīghamaddhāna saṃsaram;  
Itthabhāvāññathābhāvam [itthambhāvāññathābhāvam

(*syā.*), *samsāraṃ nātivattati.*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

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

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

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

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

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

### 1.2.6 (16) *Paṭhamasekhasuttaṃ* – First [on] Training <sup>19</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

“*Sekhassa, bhikkhave, bhikkhuno appattamānasassa anuttaram*  
*yogakkhemam patthayamānassa viharato ajjhattikam aṅganti*  
*karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ*  
*bahūpakāraṃ yathayidaṃ, bhikkhave, yoniso manasikāro.*  
*Yoniso, bhikkhave, bhikkhu manasi karonto akusalaṃ pajahati,*  
*kusalaṃ bhāveti’ ti.*

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.*

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

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

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

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

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

### 1.2.7 (17) *Dutiya-sekhasuttaṃ* – Second [on] Training <sup>20</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Sekhassa, bhikkhave, bhikkhuno appattamānasassa anuttaram  
yogakkhemaṃ patthayamānassa viharato bāhiraṃ aṅganti karitvā  
nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ bahūpakāraṃ  
yathayidaṃ, bhikkhave, kalyāṇamittatā. Kalyāṇamitto, bhikkhave,  
bhikkhu akusalaṃ pajahati, kusalaṃ bhāveti”*ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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



*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

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

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

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

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

### 1.2.8 (18) *Saṅghabhedasuttaṃ* – Division of the saṅgha <sup>21</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamattham bhagavā avoca. Tatthetaṃ iti vuccati –*

**V21** “*Āpāyiko nerayiko, kappattho saṅghabhedako; Vaggārāmo adhammattho, yogakkhemā padhamṣati [yogakkhemato dhamṣati (syā. pī.), yogakkhemā vimamṣati (sī. ka.)]; Saṅgham samaggaṃ bhetvāna [bhitvāna (sī. ka.), bhinditvā (cūlava. 354; a. ni. 10.39)], kappam nirayamhi paccatī”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.*

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

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

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

**T21** “Destined for state of woe, hell, for an eon, divider of the saṅgha;  
Fond of division, established in non-dhamma, fully demolishes refuge from fetters [nibbāna];  
Having divided unity of the saṅgha, burns in the hell for an eon”.

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

### 1.2.9 (19) *Saṅghasāmaggīsuttaṃ* – Union of the saṅgha <sup>22</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Ekadhammo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Katamo ekadhammo? Saṅghasāmaggī. Saṅghe kho pana, bhikkhave, samagge na ceva aññamaññaṃ bhaṇḍanāni honti, na ca aññamaññaṃ paribhāsā honti, na ca aññamaññaṃ parikkhepā honti, na ca aññamaññaṃ pariccajanā honti. Tattha appasannā ceva pasīdanti, pasannānañca bhiyyobhāvo hotī’ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V22** *“Sukhā saṅghassa sāmaggī, samaggānañcanuggaho; Samaggarato dhammaṭṭho, yogakkhemā na dhamṣati; Saṅghaṃ samaggaṃ katoāna, kappañ saggaṃhi modatī’ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.*

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

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

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

**T22** “Pleasant is unity of the saṅgha, and help of those who live in unity;  
Delighting in unity, established in dhamma, does not demolish refuge from fetters [nibbāna];  
Having united the saṅgha, rejoices in the heaven for an eon”.

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

### 1.2.10 (20) *Paduṭṭhacittasuttaṃ* – Polluted Mind <sup>23</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

“*Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ paduṭṭhacittam evaṃ cetasā ceto paricca pajānāmi – ‘imamhi cāyaṃ samaye puggalo kālaṅkareyya yathābhataṃ nikkhitto evaṃ niraye’.* Taṃ kissa hetu? *Cittam hissa, bhikkhave, paduṭṭham. Cetopadosahetu kho pana, bhikkhave, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti*”*ti.*

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

**V23** “*Paduṭṭhacittam nātvāna, ekaccaṃ idha puggalam;*  
*Etamatthañca byākāsi, buddho bhikkhūna santike.*

**V24** “*Imamhi cāyaṃ samaye, kālam kayirātha puggalo;*  
*Nirayaṃ upapajjeyya, cittam hissa padūsitam.*

V25 “*Yathā haritoā nikkhipeyya, evameva tathāvidho;  
Cetopadosahetu hi, sattā gacchanti duggati*”*nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

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

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

T23 “Having understood the polluted mind, of some person here;  
For this reason it was declared, by Lord Buddha near the bhikkhus.<sup>24</sup>

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

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

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

*Dutiyo vaggo niṭṭhito.* – Second Section is finished.

*Tassuddānaṃ* –

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

Therefore said [contents] —  
 Delusion anger and mercilessness, knowledge craving two of  
 trainings too;  
 Division-Union-person, is called the second section.

### 1.3 *Tatīyavaggo* – Third Section

#### 1.3.1 (21) *Pasannacittasuttaṃ* – Glad Mind <sup>25</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*  
*“Idhāham, bhikkhave, ekaccaṃ puggalaṃ pasannacittam evaṃ*  
*cetasā ceto paricca pajānāmi – ‘imamhi cāyaṃ samaye puggalo*  
*kālam kareyya yathābhataṃ nikkhitto evaṃ sagge’. Tam kissa*  
*hetu? Cittam hissa, bhikkhave, pasannaṃ. Cetopasādahetu kho*  
*pana, bhikkhave, evamidhekacce sattā kāyassa bhedā param*  
*maraṇā sugatiṃ saggam lokam upapajjanti’ ti.*

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

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

**V27** *“Imamhi cāyaṃ samaye, kālam kayirātha puggalo;*  
*Sugatiṃ upapajjeyya, cittam hissa pasāditaṃ.*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.*

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

“Here, bhikkhus, for some person with glad mind, having completely understood his mind with my mind, I know – ‘if this person dies at this time, he will be placed in heaven as if carried there’. For what cause? Because his mind, is glad bhikkhus. Indeed because of the glad mind, some beings here after the breakup of body and death, arise in good destination, heaven world”.

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

- T26** “Having understood the glad mind, of some person here;  
For this reason it was declared, by Lord Buddha near the bhikkhus.<sup>26</sup>
- T27** “At this time, if this person dies;  
Arises in good destination, one whose mind is glad.
- T28** “As if having taken and placed [there], just so that way;  
Because of glad mind, beings go to good destinations”.

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

### 1.3.2 (22) *Mettasuttaṃ* – Friendship <sup>27</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

“Mā, bhikkhave, puññānaṃ bhāyittha. Sukhassetam, bhikkhave, adhiṅgamaṃ iṭṭhassa kantassa piyassa manāpassa yadidaṃ puññāni [*puññānanti, (a. ni. 7.62)*]. Abhijānāmi kho panāham, bhikkhave, dīgharattam katānaṃ puññānaṃ iṭṭham kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta vassāni mettacittaṃ bhāvetvā satta saṃvaṭṭavivaṭṭakappe nayimam lokam punarāgamāsiṃ. Saṃvaṭṭamāne sudam, bhikkhave, kappe ābhassarūpago homi; vivaṭṭamāne kappe suññaṃ brahmvimānaṃ upapajjāmi.

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

“Tassa mayham, bhikkhave, etadahosi – ‘kissa nu kho me idaṃ kamma phalaṃ, kissa kamma vipāko, yenāham etarahi evaṃmahiddhiko evaṃmahānubhāvo’ti? Tassa mayham, bhikkhave, etadahosi – ‘tiṇṇam kho me idaṃ kammānaṃ phalaṃ, tiṇṇam kammānaṃ vipāko, yenāham etarahi evaṃmahiddhiko evaṃmahānubhāvoti, seyyathidaṃ [*seyyathīdam (sī. syā. kaṃ. pī.)*] – dānassa, damassa, saññamassā’”ti.

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.*

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

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

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

“Then bhikkhus it occurred to me – ‘indeed of what kamma is this the fruit, the result, because of which at present I am of great magical power thus, of great power thus’? Then bhikkhus it occurred to me – ‘indeed this is the fruit of three kammā, result of three kammā, because of which at present I am of great magical power thus, great power thus, namely this – of donating, of [self-] taming, of restraint’ ”.

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

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

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

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

### 1.3.3 (23) *Ubhayatthasuttaṃ* – Both Benefits <sup>29</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V31** “*Appamādaṃ paṣaṃsanti, puññakiriyāsu paṇḍitā; Appamatto ubho atthe, adhigaṇhāti paṇḍito.*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

“Bhikkhus, having developed and practiced one dhamma, one stands concentrated in both benefits – in this world, and in belonging to the next world too. Which one dhamma? Heedfulness in the wholesome dhamma. Indeed bhikkhus, this is one dhamma having developed and practiced, one stands concentrated in both benefits – in this world, and in belonging to the next world too”.

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



**T31** “Heedfulness is praised, in doing meritorious deeds by wise ones;  
Heedful for both benefits, the wise one fully possesses [both benefits].

**T32** “For the benefit of this world, and benefit belonging to the next world too;  
Understanding the benefit, the patient one, is said to be a wise one”.

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

### 1.3.4 (24) *Aṭṭhipuñjasuttaṃ* – Mass of Bones <sup>30</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Ekapuggalassa, bhikkhave, kappam sandhāvato saṃsarato siyā evaṃ mahā aṭṭhikaṅkalo aṭṭhipuñjo aṭṭhirāsi yathāyaṃ vepullo pabbato sace saṃhārako assa, sambhatañca na vinasseyyā”ti.*

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

**V33** *“Ekassekena kappena, puggalassaṭṭhisañcayo;  
Siyā pabbatasamo rāsi, iti vuttam mahesinā.*

**V34** *“So kho panāyaṃ akkhāto, vepullo pabbato mahā;  
Uttaro gijjhakūṭassa, magadhānaṃ giribbaje.*

**V35** *“Yato ca ariyasaccāni, sammappaññāya passati;  
Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;  
Ariyañcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.”<sup>31</sup>*

**V36** *“Sa sattakkhattuṃ paramaṃ, sandhāvito vāna puggalo;  
Dukkhasantakaro hoti, sabbasaṃyojanakkhayā”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Catuttham.*

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

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

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

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

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

### 1.3.5 (25) *Musāvādasuttaṃ* – Lying

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

**V37** “*Ekadhammaṃ atītassa, musāvādissa jantuno;  
Vitiṇṇaparalokassa, natthi pāpaṃ akāriya*”*nti.* <sup>34</sup>

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

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

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

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

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

### 1.3.6 (26) *Dānasuttaṃ* – Donating

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

“Evañce, bhikkhave, sattā jāneyyumuṃ dānasamvibhāgassa  
vipākaṃ yathāhaṃ jānāmi, na adatvā bhuñjeyyumuṃ, na ca nesaṃ  
maccheramalaṃ cittaṃ pariyādāya tiṭṭheyya. Yopi nesaṃ  
assa carimo ālopo carimaṃ kabaḷaṃ, tatopi na asaṃvibhajitvā  
bhuñjeyyumuṃ, sace nesaṃ paṭiggāhakā assu. Yasmā ca kho,  
bhikkhave, sattā na evaṃ jānanti dānasamvibhāgassa vipākaṃ  
yathāhaṃ jānāmi, tasmā adatvā bhuñjanti, maccheramalañca  
nesaṃ cittaṃ pariyādāya tiṭṭhatī”ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V38** “Evaṃ ce sattā jāneyyumuṃ, yathāvuttaṃ mahesinā;  
Vipākaṃ samvibhāgassa, yathā hoti mahapphalaṃ.

**V39** “Vineyya maccheramalaṃ, vippasannena cetasā;  
Dajjuṃ kālena ariyesu, yattha dīnaṃ mahapphalaṃ.

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.*

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

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

Indeed bhikkhus, because beings do not know the result of donating and sharing as I do, therefore [they] eat without having given, they stand with their mind possessed by miserliness”.

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

- T38 “If beings knew, said the great sage;  
The result of sharing, is of great fruit.
- T39 “Expelling mind of miserliness, with a very happy mind;  
Giving to nobles at right time, giving thus is of great fruit.
- T40 “Having given food to many, offerings to worthy of offerings too;  
Having passed-away from humans, givers go to heaven.
- T41 “Having gone to heaven, rejoice in sensual pleasures the desirous ones;  
The result of sharing, experience the un-miserly ones”.

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

### 1.3.7 (27) *Mettābhāvanāsuttaṃ* – Developing Friendliness <sup>35</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Yāni kānici, bhikkhave, opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimuttiyā kalaṃ nāgghanti soḷasiṃ. Mettāyeva tāni cetovimutti adhigahetvā bhāsate ca tapate ca virocāti ca.*

*“Seyyathāpi, bhikkhave, yā kāci tāra karūpānaṃ pabhā sabbā tā candiāya pabhāya kalaṃ nāgghanti soḷasiṃ, candapabhāyeva tā adhigahetvā bhāsate ca tapate ca virocāti ca; evameva kho, bhikkhave, yāni kānici opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimuttiyā kalaṃ nāgghanti soḷasiṃ, mettāyeva tāni cetovimutti adhigahetvā bhāsate ca tapate ca virocāti ca.*

*“Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve [nabhe (sī.)] ādicco nabhaṃ abhussakkamāno [abhuggamamāno (ka. atṭha.)] sabbhaṃ*

*ākāśagataṃ [ākāsaṃ (syā.)] tamagataṃ abhivohacca [abhihacca (syā.)] bhāsate ca tapate ca virocāti ca; evameva kho, bhikkhave, yāni kānici opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimuttiyā kalaṃ nāgghanti soḷasiṃ, mettāyeva tāni cetovimutti adhiḡgahetvā bhāsate ca tapate ca virocāti ca.*

*“Seyyathāpi, bhikkhave, rattiyaṃ paccūsasamayaṃ osadhitārakā bhāsate ca tapate ca virocāti ca; evameva kho, bhikkhave, yāni kānici opadhikāni puññakiriyavatthūni sabbāni tāni mettāya cetovimuttiyā kalaṃ nāgghanti soḷasiṃ, mettāyeva tāni cetovimutti adhiḡgahetvā bhāsate ca tapate ca virocāti ca”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

**V43** *“Ekampi ce pāṇamaduttḡhacitto, mettāyati kusalo tena hoti;  
Sabbe ca pāṇe manasānukampaṃ, pahūtamarīyo pakaroti  
puññaṃ.*

**V44** *“Ye [yo (sī.)] sattasaṇḍaṃ pathaviṃ vijitvā, rājīsayo  
[rājīsayo (sī.)] yajamānānupariyagā;  
Assamedhaṃ purisamedhaṃ, sammāpāsaṃ vājapeyyaṃ  
niraggaṃ.*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

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

“Just as bhikkhus, whatever star-light there is, all of it is not worth sixteenth part of the moon-light, moon-light is

surpassing, shining, bright, and brilliant; indeed just so, bhikkhus, whatever bases of meritorious action siding with re-becoming are there, all of them are not worth sixteenth part of a fully-freed mind due to friendship; a fully-freed mind due to friendship is surpassing, shining, bright, and brilliant.<sup>36</sup>

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

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

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

- T42** “Whoever develops immeasurable friendship,  
completely mindful;  
His fetters thin out, [he] sees ending of possessions.
- T43** “One without hateful mind, does wholesome on  
account of developing friendship;  
Having compassionate mind for all beings, he does  
limitless merits.
- T44** “Having won this earth teeming with beings, going  
around performing coronation sacrifice;  
Ashvamedha and Purisamedha, Sammāpāsa,  
Vājapeyya and open-door donation sacrifices too.
- T45** “Having a well-developed mind of friendship, no  
[sacrifice] is equal to sixteenth part of that;  
[Like] moon light [outshines] all the stars <star-light is  
not worth sixteenth part of the moon light>.”<sup>39</sup>

**T46** “He neither strikes nor destroys, neither subdues nor causes to subdue,  
With friendship for all beings, he has no enmity at all”.

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

*Tatiyo vaggo niṭṭhito.* – Third Section is finished.

*Tassuddānaṃ* –

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

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

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

Therefore said [contents] —

Mind friendship both benefits, mass [like] Vepulla mountain;

Lying deliberately, donating and friendliness too.

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

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

*Ekakanipāto niṭṭhito.* – Chapter of Ones is finished.



## (2) DUKANIPĀTO – CHAPTER OF TWOS

### 2.1 Paṭhamavaggo – First Section

#### 2.1.1 (28) *Dukkhavihārasuttaṃ* – Dwelling in Suffering <sup>40</sup>

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

“Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva  
dhamme dukkham viharati savighātam saupāyāsam sapariḷāham;  
kāyassa bhedā paraṃ marañā duggati pāṭikaṅkhā. Katamehi  
dvīhi? Indriyesu aguttadvāratāya [*aguttadvāro (aṭṭha.)*] ca,  
bhojane amattaññūtāya [*amattaññū (aṭṭha.)*] ca.<sup>41</sup> Imehi kho,  
bhikkhave, dvīhi dhammehi samannāgato bhikkhu diṭṭheva  
dhamme dukkham viharati savidhātam <sup>42</sup> saupāyāsam  
sapariḷāham; kāyassa bhedā paraṃ marañā duggati pāṭikaṅkhā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

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

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

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

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

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

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



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

- T47** “Eye and ear and nose, tongue, body and mind;  
[In] These doors here, unguarded a bhikkhu.
- T48** “Immoderate in eating, unrestrained in faculties too;  
Bodily suffering, mentally suffering, he enters upon suffering.
- T49** “Burning in the body, burning in the mind;  
Whether by day or night, such a one dwells in suffering”.

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

### 2.1.2 (29) *Sukhavihārasuttaṃ* – Dwelling in Happiness <sup>43</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

“*Dvīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparilāhaṃ; kāyassa bhedaṃ paraṃ maraṇā sugati pāṭikaṅkhā. Katamehi dvīhi? Indriyesu guttadvāratāya ca, bhojane mattaññūtāya ca.*<sup>44</sup> *Imehi kho, bhikkhave, dvīhi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparilāhaṃ; kāyassa bhedaṃ paraṃ maraṇā sugati pāṭikaṅkhā*”ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

- V50** “*Cakkhu sotañca ghānañca, jivhā kāyo tathā [atho (sī. syā. ka.)] mano;*  
*Etāni yassa dvārāni, suguttānidha bhikkhuno.*
- V51** “*Bhojanamhi ca mattaññū, indriyesu ca saṃvuto;*  
*Kāyasukhaṃ cetosukhaṃ, sukhaṃ so adhiḡacchati.*
- V52** “*Aḡayhamānena kāyena, aḡayhamānena cetasā;*  
*Divā vā yadi vā rattiṃ, sukhaṃ viharati tādiso*”ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.*

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

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

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

- T50** “Eye and ear and nose, tongue, body and mind;  
[In] These doors here, well-guarded a bhikkhu.
- T51** “Moderate in eating, restrained in faculties too;  
Bodily happy, mentally happy, he enters upon happiness.
- T52** “Unburning in the body, unburning in the mind;  
Whether by day or night, such a one dwells in happiness”.

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

### 2.1.3 (30) *Tapanīyasuttaṃ* – Torment <sup>45</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

- V53** “*Kāyaducaritaṃ katvā, vacīduccaritāni ca;  
Manoducaritaṃ katvā, yañcaññaṃ dosasañhitaṃ.*
- V54** “*Akatvā kusalaṃ kammaṃ, katvānākusalaṃ bahum;*  
*Kāyassa bheda duppañño, nirayaṃ sopapajjati”ti [nirayaṃ  
so upapajjati (sī. syā. kaṃ. pī.).]*

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

“Bhikkhus, these two natures are tormenting. Which two? Here, bhikkhus, someone hasn’t done good, hasn’t done wholesome, hasn’t provided refuge<sup>46</sup>, has done evil, has done cruelty, has done wrong. He is tormented [thinking], ‘I haven’t done good’, is tormented [thinking], ‘I have done evil’. Indeed bhikkhus, these two natures are tormenting”.

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

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

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

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

#### 2.1.4 (31) *Atapanīyasuttaṃ* – Non-Torment <sup>47</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

**V56** “*Akatvākusalaṃ kammaṃ, katvāna kusalaṃ bahum; Kāyassa bheda sappañño, saggam so upapajjati’ ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.*

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

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

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

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

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

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

### 2.1.5 (32) *Paṭhamasīlasutta* – Conduct One

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

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

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

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

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

### 2.1.6 (33) *Dutiyasīlasuttaṃ* – Conduct Two

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.*

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

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

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

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

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

### 2.1.7 (34) *Ātāpīsuttaṃ* – Ardency

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

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

**V60** “*Yo ca satimā nipako jhāyī, ātāpī ottāpī ca appamatto;  
Saṃyojanaṃ jātijarāya chetvā, idheva  
sambodhimanuttaraṃ phuse’*ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

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

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

**T59** “Not ardent, not afraid of wrongdoing, indolent, unenergetic;  
One with much sloth-torpor, shameless disrespectful;  
Such a bhikkhu is incapable, to contact the best self-enlightenment [nibbāna].

**T60** “Whoever is mindful, prudently meditating, ardent, afraid of wrongdoing, and heedful; Breaking the fetters of birth-aging, here itself will contact the unsurpassed self-enlightenment [nibbāna].”

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

## 2.1.8 (35) *Paṭhamanakuhanasuttaṃ* – Not Deceitful One <sup>48</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ* –

“*Nayidaṃ, bhikkhave, brahmacariyaṃ vussati janakuhanatthaṃ, na janalapanatthaṃ, na lābhasakkārasilokānisamsatthaṃ, na ‘iti maṃ jano jānātū’ ti. Atha kho idaṃ, bhikkhave, brahmacariyaṃ vussati saṃvaratthañceva pahānatthañcā’ ti.*” <sup>49</sup>

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati* –

**V61** “*Saṃvaratthaṃ pahānatthaṃ, brahmacariyaṃ anītihaṃ; Adesayi so bhagavā, nibbānogadhagāminam.*”

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamam.*

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

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

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

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

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

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

### 2.1.9 (36) *Dutiyanakuhanasuttaṃ* – Not Deceitful Two <sup>50</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.*

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

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

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

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



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

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

### 2.1.10 (37) *Somanassasuttaṃ* – Happy Mind

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

**V66** “*Evaṃ vihārī ātāpī, santavutti anuddhato; Cetosamathamānuyutto, khayaṃ dukkhassa pāpuṇe*”ti. <sup>51</sup>

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

“Bhikkhus, possessing two natures a bhikkhu dwells in much happiness and with a happy mind in this world, appropriately firm for ending of taints. Which two? Deeply agitated where agitation is required, and exerting appropriately because of agitation. Indeed bhikkhus, possessing these two natures a bhikkhu dwells in much happiness and with a happy mind in this world, appropriately firm for ending of taints”.

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

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

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

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

*Paṭhamo vaggo niṭṭhito.* – First Section is finished.

*Tassuddānaṃ* –

*Dve ca bhikkhū tapanīyā, tapanīyā paratthehi;*

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

Therefore said [contents] —

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

Exerting, two of not deceitful, happy minded is the tenth.

## 2.2 *Dutiyavaggo* – Second Section

### 2.2.1 (38) *Vitakkasuttaṃ* – Thoughts <sup>52</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ* –

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

*Tameṇaṃ, bhikkhave, tathāgataṃ abyāpajjhārāmaṃ abyāpajjharataṃ eseva vitakko bahulaṃ samudācarati* – ‘*imāyāhaṃ iriyāya na kiñci byābādhemi tasmaṃ vā thāvaram vā*’*ti.*

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

“*Tasmātiha, bhikkhave, tumhepi abyāpajjhārāmā viharatha abyāpajjharatā. Tesam vo, bhikkhave, tumhākaṃ abyāpajjhārāmānaṃ viharataṃ abyāpajjharatānaṃ eseva vitakko bahulaṃ samudācarissati – ‘imāya mayaṃ iriyāya na kiñci byābādhema tasmaṃ vā thāvaram vā’ ti.*”

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.*

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

“Bhikkhus, Tathāgata, arahant, rightly self-enlightened, dwells much in two thoughts – thought of refuge and of detachment. Bhikkhus, fond of non ill-will, Tathāgata delights in non ill-will. Bhikkhus, to the Tathāgata, fond of non ill-will, delighting in non ill-will, a thought like this occurs much – ‘by these actions of mine may no one – mobile or immobile – come to any harm’.<sup>53</sup>

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

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

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

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

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

**T68** “Dispeller of darkness, crossed-over great sage,  
reached the end, dwelling taintless;  
Crossed-over poison, fully freed with end of taints,  
silent sage bearing the last body;  
Abandoned Māra, I designate as crossed-over aging.<sup>54</sup>

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

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

### 2.2.2 (39) *Desanāsuttaṃ* – Preachings

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyāṃ.*

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

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

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

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

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

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

### 2.2.3 (40) *Vijjāsuttaṃ* – Knowledge

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

**V74** *“Tasmā chandañca lobhañca, avijjañca virājayam; Vijjaṃ uppādayam bhikkhu, sabbā duggatiyo jahe”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

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

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

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

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

**T74** “Therefore from desires and greed, and ignorance become dispassionate;  
Arousing the knowledge a bhikkhu, abandons all bad destinations”.

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

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

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.*

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

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

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

**T75** “Decayed of wisdom, see the world including deva world;  
Settled in name-form, this is the truth, they conceive.

**T76** “Wisdom is the best in the world, in whatever leads to penetration;  
In whatever rightly knowing, [leads to] complete end of birth and becoming.

**T77** “Devā and humans are dear to them, (who are) self-enlightened and mindful;  
Ones with lustrous wisdom, bearers of the last body”.

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

### 2.2.5 (42) *Sukkadhammasuttaṃ* – Bright Dhamma <sup>55</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ* –

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati* –

**V78** “*Yesaṃ ce hiriottappaṃ, sabbadā ca na vijjati; Vokkantaṃ sukkamūlā te, jātimaraṇagāmino.*

**V79** “*Yesañca hiriottappaṃ, sadā sammā upaṭṭhitā; Virūḥabrahmacariyā te, santo khīṇapunabbhava”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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



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

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

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

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

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

## 2.2.6 (43) *Ajātasuttaṃ* – Unborn <sup>56</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

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

V81 “*Āhāranettippabhavaṃ, nālaṃ tadabhinanditum;*  
*Tassa nissaraṇaṃ santaṃ, atakkāvacaraṃ dhuvam.*”

V82 “*Ajātaṃ asamuppannaṃ, asokaṃ virajaṃ padaṃ;*  
*Nirodho dukkhadhammānaṃ, saṅkhārūpasamo sukho*”*ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.*

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

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

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

T80 “Born become arisen, made formed-uncertain;  
Bound together with aging-death, nest of disease,  
subject to breakup.

T81 “Lead by nutriment to becoming, unsuitable to be well-  
pleased;  
Refuge from them is peaceful, dwelling doubtless and  
certain.

T82 “Unborn unarisen, unsorrowing dustless station  
[nibbāna];  
Cessation of suffering, appeasing of formations is  
happiness”.

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

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

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam* –

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

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

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

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

**V84** *“Ye etadaññāya padaṃ asaṅkhataṃ, vimuttacittā bhavanettisaṅkhayā;  
Te dhammasārādhigamā khaye ratā, paḥamsu te sabbabhavāni tādīno”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

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

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

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

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

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

**T83** “Two here the seer has explained, elements of nibbāna of thus ones;

One element is for this world, with residue of possession, the lead to becoming fully ended;  
Without residue of possessions is for here-after, wherein are ceased all becomings.

**T84** “Those understanding this unformed station [nibbāna], with a fully-freed mind, the lead to becoming fully ended;

They have entered upon the dhamma essence, delighting in ending, they have abandoned all becomings, the thus ones”.

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

## 2.2.8 (45) *Paṭisallānasuttaṃ* – Solitude <sup>57</sup>

*Vuttañhettaṃ bhāgavatā, vuttamarahatāti me suttaṃ –*

“*Paṭisallānārāmā [paṭisallānārāmā (ka.)], bhikkhave, viharatha paṭisallānaratā, ajjhattaṃ cetosamathanuyuttā, anirākatajjhānā, vipassanāya samannāgatā, brūhetā suññāgārānaṃ. Paṭisallānārāmānaṃ, bhikkhave, viharataṃ paṭisallānaratānaṃ ajjhattaṃ cetosamathanuyuttānaṃ anirākatamajjhānānaṃ vipassanāya samannāgatānaṃ brūhetānaṃ suññāgārānaṃ dvinnaṃ phalānaṃ aññataraṃ*

*phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā*’’ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.*

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

“Fond of solitude, bhikkhus, you should dwell delighting in solitude, internally mind intent on concentration, not-neglecting jhānā, possessing seeing with insight, frequenting empty places. Fond of solitude, bhikkhus, dwelling delighting in solitude, internally mind intent on concentration, not-neglecting jhānā, possessing seeing with insight, frequenting empty places; nothing other than two fruits can be expected – [final] knowledge in this world, or there being a residue of possessions left, non-returning”.<sup>58</sup>

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

**T85** “They with peaceful mind, prudent, mindful and meditating;  
Rightly seeing phenomena with insight, unexpectant of sensual pleasures.

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

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

### 2.2.9 (46) *Sikkhānisamsasuttaṃ* – Profits of the Training

*Vuttañhetvaṃ bhagavatā, vuttamarahatāti me sutvaṃ –*

*“Sikkhānisamsā, bhikkhave, viharatha paññuttarā vimuttisārā satādhipateyyā. Sikkhānisamsānaṃ, bhikkhave, viharataṃ paññuttarānaṃ vimuttisārānaṃ satādhipateyyānaṃ dvinnama phalaṇaṃ aññataraṃ phalaṃ pāṭikāṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V87** *“Paripuṇṇasikkhaṃ [paripuṇṇasekhaṃ (sī.), paripuṇṇasekkhaṃ (syā.)] apahānadhammaṃ, paññuttaraṃ jātikhayantadassiṃ; Taṃ ve muniṃ antimadehadhāriṃ, mārañjahaṃ brūmi jarāya pāraguṃ.*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.*

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

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

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

**T87** *“Fulfilling the training, unabandoning dhamma, with surpassing wisdom seeing end and ending of births; That silent sage, bearing the last body, abandoned Māra, I designate as crossed-over aging.*

**T88** *“Therefore always delightedly doing jhānā, restrained, ardent, seer of end and ending of births;*

Having conquered Māra with his army, bhikkhus, be the ones able to cross-over birth-death”.

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

### 2.2.10 (47) *Jāgariyasuttaṃ* – Vigilance

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

“*Jāgaro cassa, bhikkhave, bhikkhu vihareyya sato sampajāno samāhito pamudito vippassanno ca tattha kālavopassī ca kusalesu dhammesu. Jāgarassa, bhikkhave, bhikkhuno viharato satassa sampajānassa samāhitassa pamuditassa vippassannassa tattha kālavopassino kusalesu dhammesu dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā*”ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V89** “*Jāgarantā suñāthetaṃ, ye suttaṃ te pabujjhatha; Suttaṃ jāgaritaṃ seyyo, natthi jāgarato bhayaṃ.*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

“Bhikkhus, a bhikkhu should dwell vigilant, mindful, clearly knowing, restrained, full of altruistic joy, very happy, and timely seeing wholesome dhamma with insight. Bhikkhus, a bhikkhu dwelling vigilant, mindful, clearly knowing, restrained, full of altruistic joy, very happy, and timely seeing wholesome dhamma with insight; nothing other than two fruits can be expected – [final] knowledge in this world, or there being a residue of possessions left, non-returning”.

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

- T89** “Vigilant should hear this, those who hear should become vigilant;  
Better those who hear become vigilant, vigilant ones have no fear.
- T90** “He who is vigilant mindful and clearly knowing, restrained, full of altruistic joy, very happy too;  
Timely, rightly, and completely inquiring phenomena, becoming concentrated, he destroys the darkness.
- T91** “Therefore associate with the vigilant, ardent bhikkhu, prudent, a gainer of jhānā;  
Cutting-off the fetters of birth-aging, [he] here itself contacts the unsurpassed self-enlightenment [nibbāna]”.

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

### 2.2.11 (48) *Āpāyikasuttaṃ* – Destined for State of Woe <sup>59</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Dveme, bhikkhave, āpāyikā nerayikā idamappahāya.  
Katame dve? Yo ca abrahmacārī brahmacāripaṭiñño, yo ca paripuññaṃ parisuddhaṃ brahmacariyaṃ carantaṃ amūlakena abrahmacariyena anuddhaṃseti. Ime kho, bhikkhave, dve āpāyikā nerayikā idamappahāyā”ti.*

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

- V92** “Abhūtavādī nirayaṃ upeti, yo vāpi katvā na karomi cāha;  
Ubhopi te pecca samā bhavanti, nihīnakammā manujā parattha.
- V93** “Kāsāvakaṅṭhā bahavo, pāpadhammā asaññatā;  
Pāpā pāpehi kammehi, nirayaṃ te upapajjare.
- V94** “Seyyo ayoguḷo bhutto, tatto aggisikhūpamo;  
Yañce bhujeyya dussilo, raṭṭhapiṇḍamasaññato”ti.
- Ayampi attho vutto bhagavatā, iti me sutanti. Ekādasamaṃ.*



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

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

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

**T92** “A liar arises in hell, or else he who having done says I didn’t do it;

Both become equal after death, human doers of lowly kamma, here-after.

**T93** “Yellow-robed are many, evil-doers and intemperate; Evil ones, because of the evil kammā, they arise in hell. <sup>60</sup>

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

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

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

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

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

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

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

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Dvādasamaṃ.*

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

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

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

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

“And how bhikkhus, the ones with eyes see? Here bhikkhu sees the one to become has become; having seen the becoming become, he starts practicing for disenchantment,

for dispassion, for cessation. Thus indeed, bhikkhus, see the ones with eyes”.

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

**T95** “They seeing the becoming become, transcend what has become;  
Fully freed in as it is, with complete ending of craving for becoming.

**T96** “Completely knowing becoming, he is craving-less in becoming or not-becoming;<sup>61</sup>  
With non-becoming of what has become, the bhikkhu doesn’t come to further becoming”.

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

*Dutiyo vaggo niṭṭhito.* – Second Section is finished.

*Tassuddānaṃ* –

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

Therefore said [contents] —

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

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

Thoughts preaching knowledge, wisdom dhamma is the fifth;

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

*Dukanipāto niṭṭhito.* – Chapter of Twos is finished.



### (3) TIKANIPĀTO – CHAPTER OF THREES

#### 3.1 Paṭhamavaggo – First Section

##### 3.1.1 (50) Mūlasuttaṃ – Root <sup>62</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.*

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

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

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

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

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

##### 3.1.2 (51) Dhātusuttaṃ – Element <sup>63</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. dutiyaṃ.*

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

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

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

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

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

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

### 3.1.3 (52) *Paṭhamavedanāsuttaṃ* – Feelings One <sup>64</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*’’Tisso imā, bhikkhave, vedanā. Katamā tisso? Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, bhikkhave, tisso vedanā’’ti.*

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

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

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

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

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

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

### 3.1.4 (53) *Dutiya vedanāsuttaṃ* – Feelings Two <sup>65</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.*

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

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

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

**T102** “One who [saw] happiness moist with suffering, saw suffering as dart;  
What is neither suffering nor happiness, saw it as impermanent.

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

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

### 3.1.5 (54) *Paṭhamaesanāsuttaṃ* – Longing One <sup>66</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

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

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

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

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

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

### 3.1.6 (55) *Dutiyaesanāsuttaṃ* – Longing Two <sup>67</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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



*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.*

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

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

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

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

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

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

### 3.1.7 (56) *Paṭhamaāsavasuttaṃ* – Taint One <sup>68</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

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

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

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

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

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

### 3.1.8 (57) *Dutiyaāsavasuttaṃ* – Taint Two <sup>69</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam* –

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

*Etamattham bhagavā avoca. Tatthetam iti vuccati* –

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.*

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

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

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

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

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

### 3.1.9 (58) *Tañhāsuttaṃ* – Craving <sup>70</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Tisso imā, bhikkhave, taṇhā. Katamā tisso? Kāmatañhā,  
bhavataṇhā, vibhavataṇhā – imā kho, bhikkhave, tisso taṇhā” ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V111** *“Taṇhāyogena saṇṇiyuttā, rattacittā bhavābhavā;  
Te yogayuttā mārassa, ayogakkhemino janā;  
Sattā gacchanti saṇṣāraṃ, jātīmaraṇagāmino.*

**V112** *“Ye ca taṇhaṃ pahantvāna, vītataṇhā [nikkaṇhā ca (sī.  
ka.)] bhavābhavā;  
Te ve [te ca (sī. pī. ka.)] pāraṅgatā [pāragatā (ka. sī. syā.)]  
loke, ye pattā āsavakkhaya” nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.*

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

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

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

**T111** “Fully fettered by the fetter of craving, mind impassioned with becoming or not-becoming;<sup>71</sup> They are yoked with the fetter of Māra, people without refuge from fetters; Beings go to round of existences, leading to birth-death.

**T112** “Those having abandoned craving, without craving for becoming or not-becoming; They have crossed-over the world, having reached the ending of taints”.

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

### 3.1.10 (59) *Māradheyysuttaṃ* – Realm of Māra

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Tīhi, bhikkhave, dhammehi samannāgato bhikkhu atikkamma māradheyyaṃ ādiccova virocāti. Katamehi tīhi? Idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti – imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu atikkamma māradheyyaṃ ādiccova virocātī”ti.*

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

**V113** *“Sīlaṃ samādhi paññā ca, yassa ete subhāvitā; Atikkamma māradheyyaṃ, ādiccova virocātī”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

“Bhikkhus, possessing three natures, a bhikkhu having transcended the realm of Māra is brilliant like Sun. Which three? Here, bhikkhus, a bhikkhu possesses the aggregate of virtue of one beyond training, possesses the aggregate of concentration of one beyond training, possesses the aggregate of wisdom of one beyond training – indeed bhikkhus, these are the three natures, possessing which, a bhikkhu having transcended the realm of Māra is brilliant like Sun”.<sup>72</sup>

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

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

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

*Paṭhamo vaggo niṭṭhito.* – First Section is finished.

*Tassuddānaṃ* –

*Mūladhātu atha vedanā duve, esanā ca duve āsavā duve;  
Taṇhāto ca atha [taṇhāto atha (syā.)] māradheyayo, vaggamāhu  
paṭhamanti muttamanti.*

Therefore said [contents] —

Root-Element and two of feelings, two of longings and two of taints;  
Craving and realm of Māra, this is the first section, the best one.

### 3.2 *Dutiyavaggo* – Second Section

#### 3.2.1 (60) *Puññakiriyavatthusuttaṃ* – Bases of Meritorious Action <sup>73</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ* –

“Tīṇimāni, bhikkhave, puññakiriyavatthūni. Katamāni tīṇi?  
Dānamayaṃ puññakiriyavatthu, sīlamayaṃ puññakiriyavatthu,  
bhāvanāmayayaṃ puññakiriyavatthu – imāni kho, bhikkhave, tīṇi  
puññakiriyavatthūnī”ti.

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati* –

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.*

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

“Bhikkhus, these are the three bases of meritorious action. Which three? Donation is the base of meritorious action<sup>74</sup>, virtue is the base of meritorious action, development is the base of meritorious action<sup>75</sup> – indeed bhikkhus, these are the three bases of meritorious action”.

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

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

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

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

### 3.2.2 (61) *Cakkhusuttaṃ* – Eyes

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.*

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

“Bhikkhus, these are the three eyes. Which three? The fleshly eye, the divine eye, the wisdom eye – indeed bhikkhus, these are the three eyes”.<sup>76</sup>

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

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

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

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

### 3.2.3 (62) *Indriyasuttaṃ* – Faculties<sup>77</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

**V118** “*Sekhassa sikkhamānassa, ujumaggānusārino;  
Khayasmiṃ paṭhamaṃ ñāṇaṃ, tato aññā anantarā.*

**V119** “*Tato aññā vimuttassa, ñāṇaṃ ve hoti tādino;  
Aakupā me vimuttīti, bhavasamyojanakkhayā.*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

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

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

**T118** “Trainee desirous of training, follower of the straight path;  
First the knowledge of ending, immediately followed by the final knowledge.

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

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

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

### 3.2.4 (63) *Addhāsuttaṃ* – Times <sup>78</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

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

**V122** “*Akkheyyaṅca pariññāya, akkhātāraṃ na maññati; Phuṭṭho vimokkho manasā, santipadamanuttaraṃ.*

**V123** “*Sa ve [sace (ka.)] akkheyyasampanno, santo santipade rato; Sañkhāyasevī dhammaṭṭho, sañkhyam nopeni vedagū*”*ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.*



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

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

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

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

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

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

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

### 3.2.5 (64) *Duccaritasuttaṃ* – Misconduct <sup>79</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

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

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

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

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

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

### 3.2.6 (65) *Sucaritasuttaṃ* – Good Conduct <sup>80</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭham.*

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

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

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

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

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

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

### 3.2.7 (66) *Soceyyasuttaṃ* – Purification <sup>81</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

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

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

**T128** “Bodily purified, verbally purified, mentally purified-taintless;  
Pure, endowed with purity, has abandoned All”. <sup>82</sup>

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

### 3.2.8 (67) *Moneyyasuttaṃ* – Silence <sup>83</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Tīṇimāni, bhikkhave, moneyyāni. Katamāni tīṇi?  
Kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ – imāni kho,  
bhikkhave, tīṇi moneyyāni”ti.*

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Aññhamaṃ.*

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

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

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

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

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

### 3.2.9 (68) *Paṭhamarāgasuttaṃ* – Lust One

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V130** *''Yassa rāgo ca doso ca, avijjā ca virājitā;  
Taṃ bhāvitattaññataraṃ, brahmabhūtaṃ tathāgataṃ;  
Buddhaṃ verabhayātitaṃ, āhu sabbappahāyina''nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.*

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

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

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

**T130** *''Whoever has lust and hate, ignorance too fully  
removed;  
One who has become developed, become Brahma,  
Tathāgata;  
[Become] Buddha, beyond enmity-fear, has abandoned  
All''.* <sup>84</sup>

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

### 3.2.10 (69) *Dutiyaṛāgasuttaṃ – Lust Two* <sup>85</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*''Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā rāgo  
appahīno, doso appahīno, moho appahīno – ayaṃ vuccati,  
bhikkhave, na 'atari [atiṇṇo (ka. sī. ka.)] samuddaṃ saūmiṃ  
savāciṃ sāvattaṃ sagahaṃ sarakkhasaṃ'. Yassa kassaci,  
bhikkhave, bhikkhussa vā bhikkhuniyā vā rāgo pahīno, doso  
pahīno, moho pahīno – ayaṃ vuccati, bhikkhave, 'atari*

*samuddaṃ saūmiṃ savīciṃ sāvaṭṭaṃ sagahaṃ sarakkhasaṃ,  
tiṅṅo pāraṅgato [pāragato (sī. aṭṭha. syā.)] thale tiṭṭhati  
brāhmaṇo''ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

**V132** *“Saṅgātigo maccujaho nirūpadhi, pahāsi dukkhaṃ  
apunabbhavāya;  
Atthaṅgato so na pamāṇameti, amohayi maccurājanti  
brūmī''ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

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

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

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

**T132** *“Surmounted attachment, abandoned death,  
possession-less, abandoned suffering, with no further  
becoming;  
Reached the goal, measureless, undeluded by the king  
of death he is, I say”.*

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

*Dutiyo vaggo niṭṭhito.* – Second Section is finished.

*Tassuddānaṃ* –

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

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

Therefore said [contents] —

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

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

### 3.3 *Tatīyavaggo* – Third Section

#### 3.3.1 (70) *Micchādiṭṭhikasuttaṃ* – Wrong View <sup>86</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ* –

*“Diṭṭhā mayā, bhikkhave, sattā kāyaduccharitena samannāgatā vacīduccaritena samannāgatā manoduccharitena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.*

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

*“Diṭṭhā mayā, bhikkhave, sattā kāyaduccharitena samannāgatā vacīduccaritena samannāgatā manoduccharitena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V133** “*Micchā manaṃ paṇidhāya, micchā vācaṅca bhāsiya [micā vācaṃ abhāsiya (sabbattha)];*  
*Micchā kammāni katvāna, kāyena idha puggalo.*

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.*

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

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

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

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

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

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



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

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

### 3.3.2 (71) *Sammādiṭṭhikasuttaṃ* – Right View <sup>87</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

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

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

**V136** “*Bahussuto puññakaro, appasmiṃ idha jīvoite;  
Kāyassa bhedaṃ sappañño, saggamaṃ so upapajjati”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.*

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

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

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

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

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

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

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

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

### 3.3.3 (72) *Nissaraṇīyasuttaṃ* – Refuges [Escapes] <sup>88</sup>

*Vuttaṅhetam bhagavatā, vuttamarahatāti me sutam* –

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

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

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

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

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

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

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

### 3.3.4 (73) *Santatarasuttaṃ – Progressively Calmer* <sup>89</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.*

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

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

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

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

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

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

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

3.3.5 (74) *Puttasuttaṃ – Sons* <sup>90</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

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

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

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

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

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

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

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

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

“Bhikkhus, these three sons are seen in the world. Which three? Worthy, follower, unworthy.

“And how, bhikkhus, is a son a worthy one? Here, bhikkhus, son’s mother-father haven’t gone for refuge to Buddha, haven’t gone for refuge to Dhamma, haven’t gone for refuge to saṅgha; [they] don’t abstain from killing living beings, don’t abstain from theft, don’t abstain from sensual misconduct, don’t abstain from lying, don’t abstain from liquors-spirits-wines-intoxicants, are unvirtuous evil-doers. Their son has gone for refuge to Buddha, has gone for refuge to Dhamma, has gone for refuge to saṅgha; [he] abstains from killing living beings, abstains from theft, abstains from sensual misconduct, abstains from lying, abstains from liquors-spirits-wines-intoxicants, is a virtuous good-doer. Thus indeed, bhikkhus, a son is a worthy one.

“And how, bhikkhus, is a son a follower? Here, bhikkhus, son’s mother-father have gone for refuge to Buddha, have gone for refuge to Dhamma, have gone for refuge to saṅgha; [they] abstain from killing living beings, abstain from theft, abstain from sensual misconduct, abstain from lying, abstain from liquors-spirits-wines-intoxicants, are virtuous good-doers. Their son has gone for refuge to Buddha, has gone for refuge to Dhamma, has gone for refuge to saṅgha; [he] abstains from killing living beings, abstains from theft, abstains from sensual misconduct, abstains from lying, abstains from liquors-spirits-wines-intoxicants, is a virtuous good-doer. Thus indeed, bhikkhus, a son is a follower.

“And how, bhikkhus, is a son an unworthy one? Here, bhikkhus, son’s mother-father have gone for refuge to Buddha, have gone for refuge to Dhamma, have gone for refuge to saṅgha; [they] abstain from killing living beings, abstain from theft, abstain from sensual misconduct, abstain from lying, abstain from liquors-spirits-wines-intoxicants, are virtuous good-doers. Their son hasn’t gone for refuge to Buddha, hasn’t gone for refuge to Dhamma, hasn’t gone for refuge to saṅgha; [he] doesn’t abstain from killing living beings, doesn’t abstain from theft, doesn’t abstain from sensual misconduct, doesn’t abstain from lying, doesn’t abstain from liquors-spirits-wines-intoxicants, is an unvirtuous evil-doer. Thus indeed, bhikkhus, a son is an unworthy one. Indeed bhikkhus, these three sons are seen in the world”.

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

**T142** “Worthy [or] follower, son is wished for by the wise ones;  
[They] Don’t wish for an unworthy one, who is a family-stinker.

**T143** “These indeed are the sons in the world, who become lay devotees;  
Endowed with confidence and virtues, easy to speak to, miserliness-less;  
Like moon freed from thick cloud cover, [is] brilliant in the [star] council”.

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

### 3.3.6 (75) *Avuṭṭhikasuttaṃ* – Rainless <sup>91</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.  
Katame tayo? Avuṭṭhikasamo, padesavassī, sabbatthābhivassī.*

*“Kathañca, bhikkhave, puggalo avuṭṭhikasamo hoti? Idha,  
bhikkhave, ekacco puggalo sabbesaññeva na dātā hoti,  
samanābrāhmaṇakapaṇaddhikavanibbakayācakānaṃ [...]*

*vaṇṇibbakayācakānaṃ (sī.)] annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Evaṃ kho, bhikkhave, puggalo avuṭṭhikasamo hoti.*

“Kathañca, bhikkhave, puggalo padesaṃvassī hoti? Idha, bhikkhave, ekacco puggalo ekaccānaṃ dātā (hoti) [( ) natthi syāmapotthake], ekaccānaṃ na dātā hoti samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Evaṃ kho, bhikkhave, puggalo padesaṃvassī hoti.

“Kathañca, bhikkhave, puggalo sabbatthābhivassī hoti? Idha, bhikkhave, ekacco puggalo sabbesaṃva deti, samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṃ annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. Evaṃ kho, bhikkhave, puggalo sabbatthābhivassī hoti. Ime kho, bhikkhave, tayo puggalā santo saṃvijjamaṇā lokasmi”nti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V144** “Na samaṇe na brāhmaṇe, na kapaṇaddhikavaṇṇibbake;  
Laddhāna saṃvibhājeti, annaṃ pānañca bhojanaṃ;  
Taṃ ve avuṭṭhikasamoti, āhu naṃ purisādhamamaṃ.

**V145** “Ekaccānaṃ na dadāti, ekaccānaṃ pavecchati;  
Taṃ ve padesaṃvassiti, āhu medhāvino janā.

**V146** “Subhikkhavāco puriso, sabbabhūtānukampako;  
Amodamāno pakireti, detha dethāti bhāsati.

**V147** “Yathāpi meghe thanayitvā, gajjayitvā pavassati;  
Thalaṃ ninnañca pūreti, abhisandantova [*abhisandantova*  
(?)] vārinā.

**V148** “Evameva idhekacco, puggalo hoti tādiso;  
Dhammena saṃharitvāna, uṭṭhānādhiyataṃ dhanamaṃ;  
Tappeti annapānena, sammā patte vaṇṇibbake”ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.*

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

“Bhikkhus, these three persons are seen in the world. Which three? Rainless, partly raining, fully raining everywhere.



“And how, bhikkhus, is a person rainless? Here, bhikkhus, some person is not a giver of food-drink-cloth-vehicle-garlands-scents-creams-bedding-lodging-lamps to any renunciate-brāhmaṇa-miserable-tramp-travelling salesman-beggar. Thus indeed, bhikkhus, is a person rainless.

“And how, bhikkhus, is a person partly raining? Here, bhikkhus, some person is a giver of food-drink-cloth-vehicle-garlands-scents-creams-bedding-lodging-lamps to some renunciate-brāhmaṇa-miserable-tramp-travelling salesman-beggar, but not to others. Thus indeed, bhikkhus, is a person partly raining.

“And how, bhikkhus, is a person fully raining everywhere? Here, bhikkhus, some person is a giver of food-drink-cloth-vehicle-garlands-scents-creams-bedding-lodging-lamps to all renunciate-brāhmaṇa-miserable-tramp-travelling salesman-beggar. Thus indeed, bhikkhus, is a person fully raining everywhere. Indeed bhikkhus, these three persons are seen in the world”.

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

**T144** “Not with renunciate nor with brāhmaṇa, nor with  
miserable-tramp-travelling salesman;  
Shares the gains, food drink eatables;  
They are rainless, the lowest men.

**T145** “Doesn’t give to some, will give to some;  
They are called partly raining, by the wise ones.

**T146** “Man with all requisites and responsive,  
compassionate for all beings;  
Rejoicingly gives, saying ‘give, give’.

**T147** “Like rain, thundering-roaring, pours down;  
Filling low-lying land, flowing with water.

**T148** “Just so here some, person is like such;  
Having rightly collected, energetically earned wealth;  
Satisfies with food-drinks, fully filling bowl of those in  
need”.

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

### 3.3.7 (76) *Sukhapatthanāsuttaṃ* – **Aspiring for Happiness** <sup>92</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Tīṇimāni, bhikkhave, sukhāni patthayamāno sīlaṃ rakkheyya paṇḍito. Katamāni tīṇi? Pasaṃsā me āgacchatūti [āgacchantūti (syā.)] sīlaṃ rakkheyya paṇḍito, bhogā me uppajjantūti sīlaṃ rakkheyya paṇḍito, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjissāmīti sīlaṃ rakkheyya paṇḍito. Imāni kho, bhikkhave, tīṇi sukhāni patthayamāno sīlaṃ rakkheyya paṇḍito”*ti.

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

**V149** *“Sīlaṃ rakkheyya medhāvī, patthayāno tayo sukhe;  
Pasaṃsaṃ vittalābhaṅga, pecca sagge pamodanaṃ.*

**V150** *“Akarontopi ce pāpaṃ, karontamupasevati;  
Saṅkiyo hoti pāpasmim, avaṇṇo cassa rūhati.*

**V151** *“Yādisaṃ kurute mittāṃ, yādisaṃ cūpasevati;  
Sa ve tādisako hoti, sahaṅṅo hi [sahaṅṅopi (sī. ka.)] tādiso.*

**V152** *“Sevamāno sevamānaṃ, samphuṭṭho samphusaṃ paraṃ;  
Saro diddho kalāpaṃva, alittamupalimpati;  
Upalepabhayā [upalimpabhayā (ka.)] dhīro, neva pāpasakhā  
siyā.*

**V153** *“Pūtimacchaṃ kusaggena, yo naro upanayhati;  
Kusāpi pūti vāyanti, evaṃ bālūpasevanā.*

**V154** *“Tagaraṅga palāsenā, yo naro upanayhati;  
Pattāpi surabhi vāyanti, evaṃ dhīrūpasevanā.*

**V155** *“Tasmā pattapuṭasseva [palāsapuṭasseva (pī. ka.)], ñatvā  
sompākamattano;  
Asante nupaseveyya, sante seveyya paṇḍito;  
Asanto nirayaṃ nenti, santo pāpenti suggati”*nti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

“Bhikkhus, aspiring for these three happiness, the wise one should protect virtue. Which three? [Aspiring] ‘May praises come’ wise one should protect virtue, [aspiring] ‘may pleasures arise’ wise one should protect virtue, [aspiring] ‘may after the breakup of body and death I arise in good destination, heaven world’ wise one should protect virtue. Indeed bhikkhus, aspiring for these three happiness, the wise one should protect virtue”.

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

- T149** “Wise one protects the virtues, aspiring for three happiness;  
Praises and wealth-gains too, after death much rejoicing in heaven.
- T150** “If he doesn’t do evil, [but] associates with [evil]doers;  
[He] Is doubted as evil, contempt for him grows.
- T151** “Whichever friends you make, whoever you associate with;  
Such-like you become, because of dwelling together with such.
- T152** “Resorted one the resorter, contacted one the contactor;  
Like a poisoned arrow [contaminates] the quiver,  
smearing the unsmeared [arrows];  
Fearful of defilement the patient one, has no evil friends.
- T153** “Like a man who touches, foul-fish with tip of kusa grass;  
Even the kusa grass smells foul, like that is resorting to fools.
- T154** “Like a man who touches, fragrance with a leaf;  
Even the leaf smells fragrant, like that is resorting to wise.
- T155** “Therefore like a leaf-basket, knowing what will happen to oneself;  
Not resorting to non-peaceful ones, peaceful ones are resorted to by wise;  
Non-peaceful one leads to hell, peaceful one [helps] reach good destination”.

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

### 3.3.8 (77) *Bhidurasuttaṃ* – Subject to Breakup <sup>93</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

“*Bhidurāyaṃ [bhindantāyaṃ (syā. pī. ka.)], bhikkhave, kāyo, viññāṇaṃ virāgaḍhammaṃ, sabbe upadhī aniccā dukkhā vipariṇāmadhammā*”*ti.*

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

**V156** “*Kāyañca bhiduraṃ [bhindantaṃ (syā. pī. ka.)] ñatvā, viññāṇaṇca virāgunaṃ [virāgikaṃ (ka. sī.), pabhaṅgunaṃ (syā.)]; Upadhīsu bhayaṃ disvā, jātimaraṇamaccagā; Sampatvā paramaṃ santiṃ, kālaṃ kaṅkhati bhāvitatto*”*ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.*

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

“Bhikkhus, this body is subject to breakup; consciousness is subject to dissolution; all possessions are impermanent, suffering, of changing nature”.

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

**T156** “Having understood body is subject to breakup, and consciousness is subject to dissolution too; Seeing fear in possessions, overcoming birth-death; Having fully reached highest peace, bides time the developed one”.<sup>94</sup>

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

### 3.3.9 (78) *Dhātusosaṃsandanasuttaṃ* – Flowing Together Due to Elements <sup>95</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Dhātuso, bhikkhave, sattā sattehi saddhiṃ saṃsandanti samenti. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandanti samenti.*

*“Atitampi, bhikkhave, addhānam dhātusova sattā sattehi saddhiṃ saṃsandimsu samimsu. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandimsu samimsu, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandimsu samimsu.*

*“Anāgatampi, bhikkhave, addhānam dhātusova sattā sattehi saddhiṃ saṃsandissanti samessanti. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandissanti samessanti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandissanti samessanti.*

*“Etarahipi, bhikkhave, paccuppanam addhānam dhātusova sattā sattehi saddhiṃ saṃsandanti samenti. Hīnādhimuttikā sattā hīnādhimuttikehi sattehi saddhiṃ saṃsandanti samenti, kalyāṇādhimuttikā sattā kalyāṇādhimuttikehi sattehi saddhiṃ saṃsandanti samenti”ti.*

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

**V157** *“Saṃsaggā vanatho jāto, asaṃsaggena chijjati;  
Parittam dārumāruyha, yathā sīde mahaṇṇave.*

**V158** *“Evaṃ kusītamāgamma, sādhujiṅṅi sīdati;  
Tasmā tam parivajjeyya, kusītam hīnavīriyam.*

**V159** *“Pavivittehi ariyehi, pahitattehi jhāyibhi;  
Niccam āradhāvīriyehi, paṇḍitehi sahāvase”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamam.*

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

“Due to elements, bhikkhus, beings flow together, get together with other beings. Low-inclined beings flow

together, get together with other low-inclined beings; good-inclined beings flow together, get together with other good-inclined beings.

“In the past too, bhikkhus, because of elements, beings flowed together, got together with other beings. Low-inclined beings flowed together, got together with other low-inclined beings; good-inclined beings flowed together, got together with other good-inclined beings.

“In the future too, bhikkhus, because of elements, beings will flow together, get together with other beings. Low-inclined beings will flow together, get together with other low-inclined beings; good-inclined beings will flow together, get together with other good-inclined beings.

“In the present too, bhikkhus, because of elements, beings flow together, get together with other beings. Low-inclined beings flow together, get together with other low-inclined beings; good-inclined beings flow together, get together with other good-inclined beings”.

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

**T157** “Associated ones get defiled, unassociated ones cut-off;  
Having climbed an insignificant bark piece, one sinks  
in the great ocean.

**T158** “Thus [associating] with an indolent one, liver of good  
life sinks too;  
Therefore completely forsake, one who is indolent and  
lacks energy.

**T159** “Secluded the noble one, resolutely does jhāna;  
Always firm and energetic, dwelling together with  
wise ones”.

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

### 3.3.10 (79) *Parihānasuttaṃ* – Decay <sup>96</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Tayo me, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti. Katame tayo? Idha, bhikkhave, sekho bhikkhu kammārāmo hoti, kammarato, kammārāmatamanuyutto; bhassārāmo hoti, bhassarato, bhassārāmatamanuyutto; niddārāmo hoti, niddārato, niddārāmatamanuyutto. Ime kho, bhikkhave, tayo dhammā sekhassa bhikkhuno parihānāya saṃvattanti.*

*“Tayo me, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti. Katame tayo? Idha, bhikkhave, sekho bhikkhu na kammārāmo hoti, na kammarato, na kammārāmatamanuyutto; na bhassārāmo hoti, na bhassarato, na bhassārāmatamanuyutto; na niddārāmo hoti, na niddārato, na niddārāmatamanuyutto. Ime kho, bhikkhave, tayo dhammā sekhassa bhikkhuno aparihānāya saṃvattanti”ti.*

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

**V160** *“Kammārāmo bhassārāmo [bhassarato (sabbatha)],  
niddārāmo ca uddhato;  
Abhabbo tādiso bhikkhu, phuṭṭhuṃ sambodhimuttamaṃ.*

**V161** *“Tasmā hi appakiccassa, appamidhano anuddhato;  
Bhabbo so tādiso bhikkhu, phuṭṭhuṃ  
sambodhimuttama”nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

“Bhikkhus, these three dhammā evolve for the decay of a trainee bhikkhu. Which three? Here, bhikkhus, a trainee bhikkhu is fond of work, delights in work, is intent on pleasure in work; is fond of speech, delights in speech, is intent on pleasure in speech; is fond of sleep, delights in sleep, is intent on pleasure in sleep. Indeed bhikkhus, these three dhammā evolve for the decay of a trainee bhikkhu.

“Bhikkhus, these three dhammā evolve for the non-decay of a trainee bhikkhu. Which three? Here, bhikkhus, a

trainee bhikkhu isn't fond of work, doesn't delight in work, isn't intent on pleasure in work; isn't fond of speech, doesn't delight in speech, isn't intent on pleasure in speech; isn't fond of sleep, doesn't delight in sleep, isn't intent on pleasure in sleep. Indeed bhikkhus, these three dhammā evolve for the non-decay of a trainee bhikkhu".

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

**T160** "Fond of work, fond of speech, fond of sleep, restless; Such a bhikkhu is incapable, to contact the best self-enlightenment [nibbāna].

**T161** "Therefore [be] with few duties, little torpor, non-restless; Such a bhikkhu as he is capable, to contact the best self-enlightenment [nibbāna]".

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

*Tatiyo vaggo niṭṭhito.* – Third Section is finished.

*Tassuddānaṃ –*

*Dve diṭṭhī nissaraṇaṃ rūpaṃ, putto avuṭṭhikena ca;  
Sukhā ca bhiduro [bhindanā (sabbattha)] dhātu, parihānena te  
dasāti.*

Therefore said [contents] —

Two of views, refuge, form, son and raining too;  
Happiness and subject to breakup, element, decay is the tenth.

### 3.4 *Catutthavaggo* – Fourth Section

#### 3.4.1 (80) *Vitakkasuttaṃ* – Thought <sup>97</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*"Tayo me, bhikkhave, akusalavitakkā. Katame tayo? Anavaññattipaṭisaṃyutto vitakko, lābhasakkārasilokapaṭisaṃyutto vitakko, parānuddayatāpaṭisaṃyutto vitakko. Ime kho, bhikkhave, tayo akusalavitakkā" ti.*



*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V162** “*Anavaññattisaṃyutto, lābhasakkāragārovo;  
Sahanandī amaccehi, ārā saṃyojanakkhayā.*

**V163** “*Yo ca puttapasuṃ hitvā, vivāhe saṃharāni [saṅghāni  
(ka. sī. syā. pī.)] ca;  
Bhabbo so tādiso bhikkhu, phuṭṭhuṃ  
sambodhimuttama’nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.*

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

“Bhikkhus, these are the three unwholesome thoughts. Which three? Thought connected with reputation, thought connected with gains-hospitality-praise, thought connected with sympathy for others. Indeed bhikkhus, these are the three unwholesome thoughts”.

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

**T162** “Fettered by [thoughts of] reputation, gains-hospitality-respect;  
Rejoicing with confidants, he is remote from ending of fetters.

**T163** “Having abandoned son-animal, fully removing marriage too;  
Such a bhikkhu as he is capable, to contact best self-enlightenment [nibbāna]”.

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

### 3.4.2 (81) *Sakkārasuttaṃ – Hospitality*<sup>98</sup>

*Vuttañhetuṃ bhagavatā, vuttamarahatāti me sutuṃ –*

“*Diṭṭhā mayā, bhikkhave, sattā sakkārena abhibhūtā,  
pariyādinnacittā, kāyassa bhedā paraṃ maraṇā apāyaṃ  
duggatiṃ vinipātaṃ nirayaṃ upapannā.*

“*Diṭṭhā mayā, bhikkhave, sattā asakkārena abhibhūtā, pariyādinnacittā, kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.*”

“*Diṭṭhā mayā, bhikkhave, sattā sakkārena ca asakkārena ca tadubhayena abhibhūtā, pariyādinnacittā, kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.*”

“*Taṃ kho panāhaṃ, bhikkhave, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi; ( ) [(diṭṭhā mayā bhikkhave sattā sakkārena abhibhūtā. ...pe... asakkārena abhibhūtā ... pe... sakkārena ca asakkārena ca tadubhayena abhibhūtā pariyādinnacittā kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.) (syā.) purimavagge micchādiṭṭhikasammādiṭṭhikasuttehi pana sameti, anvayabyatirekavākyānaṃ pana anantaritattā pāsaṃsatarā.] api ca, bhikkhave, yadeva me sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tamevāhaṃ vadāmi.*”

“*Diṭṭhā mayā, bhikkhave, sattā sakkārena abhibhūtā, pariyādinnacittā, kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.*”

“*Diṭṭhā mayā, bhikkhave, sattā asakkārena abhibhūtā, pariyādinnacittā, kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.*”

“*Diṭṭhā mayā, bhikkhave, sattā sakkārena ca asakkārena ca tadubhayena abhibhūtā, pariyādinnacittā, kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā*”ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V164** “*Yassa sakkariyamānassa, asakkārena cūbhayaṃ; Samādhi na vikampati, appamādavihārino [appamāṇavihārino (sī. aṭṭha.)].*”

**V165** “*Taṃ jhāyinaṃ sātatikaṃ, sukhumāṃ diṭṭhivipassakaṃ; Upādānakkhayārāmaṃ, āhu sappuriso iti*”ti.

*Ayaṃpi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.*

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

“I have seen, bhikkhus, beings conquered by hospitality, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“I have seen, bhikkhus, beings conquered by non-hospitality, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“I have seen, bhikkhus, beings conquered by hospitality, non-hospitality, and both too, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“Indeed bhikkhus, I don’t say this having heard it from some renunciate or brāhmaṇa; bhikkhus, whatever I have fully understood, fully seen, fully known, that only I am saying.

“I have seen, bhikkhus, beings conquered by hospitality, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“I have seen, bhikkhus, beings conquered by non-hospitality, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell.

“I have seen, bhikkhus, beings conquered by hospitality, non-hospitality, and both too, with a completely overcome mind, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell”.

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

**T164** “For whom due to both hospitality and non-hospitality; Concentration doesn’t waver, he is a heedful dweller.

**T165** “Thus doing jhāna, persevering, seeing with subtle insight; Fond of ending the clinging, he is a good person”.

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

### 3.4.3 (82) *Devasaddasuttaṃ* – Words of Devā <sup>99</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

“*Tayo me, bhikkhave, devesu devasaddā niccharanti samayā samayaṃ upādāya. Katame tayo? Yasmiṃ, bhikkhave, samaye ariyasāvako kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajjāya ceteti, tasmīṃ samaye [tasmīṃ bhikkhave samaye (pī. ka.)] devesu devasaddo niccharati – ‘eso ariyasāvako mārena saddhiṃ saṅgāmāya ceteti’ ti. Ayaṃ, bhikkhave, paṭhamo devesu devasaddo niccharati samayā samayaṃ upādāya.*

“*Puna caparaṃ, bhikkhave, yasmiṃ samaye ariyasāvako sattannaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati, tasmīṃ samaye devesu devasaddo niccharati – ‘eso ariyasāvako mārena saddhiṃ saṅgāmeti’ ti. Ayaṃ, bhikkhave, dutiyo devesu devasaddo niccharati samayā samayaṃ upādāya.*

“*Puna caparaṃ, bhikkhave, yasmiṃ samaye ariyasāvako āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati, tasmīṃ samaye devesu devasaddo niccharati – ‘eso ariyasāvako vijitasāṅgāmo tameva saṅgāmasiṃ abhivijiya ajjhāvasati’ ti. Ayaṃ, bhikkhave, tatiyo devesu devasaddo niccharati samayā samayaṃ upādāya. Ime kho, bhikkhave, tayo devesu devasaddā niccharanti samayā samayaṃ upādāyā’ ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V166** “*Disvā vijitasāṅgamaṃ, sammāsambuddhasāvakaṃ;  
Devatāpi namassanti, mahantaṃ vītasāraḍaṃ.*

**V167** “*Namo te purisājañña, yo tvaṃ dujjayamajjhabhū;  
Jetoṇa maccuno senaṃ, vimokkhena anāvaram.*

**V168** “*Iti hettaṃ namassanti, devatā pattamānasam;  
Tañhi tassa na passanti, yena maccuvasam vaje’ ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

“Bhikkhus, these are the three words of devā sounded forth by devā from time to time. Which three? At the time when noble disciple, shaving hair and beard, having put on brown clothes, intends to ordain from home into homelessness, at that time word of devā is sounded forth by devā – ‘this noble disciple intends to battle with Māra’. This bhikkhus, is the first word of devā sounded forth by devā from time to time.

“Again too, bhikkhus, at the time when noble disciple dwells, intent on developing the seven factors of enlightenment, at that time word of devā is sounded forth by devā – ‘this noble disciple is battling with Māra’. This bhikkhus, is the second word of devā sounded forth by devā from time to time.<sup>100</sup>

“Again too, bhikkhus, at the time when noble disciple dwells with ending of taints, taintless, with a fully-freed mind, fully-freed by wisdom, having self-realized in this world the higher knowledges, having appeased; at that time word of devā is sounded forth by devā – ‘this noble disciple, winner of the battle, leader of the battle, dwells today having won’. This bhikkhus, is the third word of devā sounded forth by devā from time to time. Indeed bhikkhus, these are the three words of devā sounded forth by devā from time to time”.

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

**T166** “Having seen the battle-winner, disciple of rightly self-enlightened;  
Devā venerate too, the great one without foolishness.

**T167** “Veneration to that remarkable man, who has  
conquered hard to conquer;  
Having won army of Lord of Death, [now]  
unobstructed in full-freedom.

**T168** “Because of this, devatā venerate, the attainer;  
[Ground] is not seen, of one who has escaped the  
control of death”.

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

### 3.4.4 (83) *Pañcapubbanimittasuttaṃ* – Five Fore Signs <sup>101</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Yadā, bhikkhave, devo devakāyā cavanadhammo hoti, pañcassa pubbanimittāni pātubhavanti – mālā milāyanti, vatthāni kilissanti, kacchehi sedā muccanti, kāye dubbaññiyam okkamati, sake devo devāsane nābhiramatīti. Tamenam, bhikkhave, devā ‘cavanadhammo ayam devaputto’ ti iti viditvā tīhi vācāhi anumodenti [anumodanti (sī. syā. pī.)] – ‘ito, bho, sugatiṃ gaccha, sugatiṃ gantvā suladdhalābham labha, suladdhalābham labhitvā suppatiṭṭhito bhavāhi’” ti.*

*Evam vutte, aññataro bhikkhu bhagavantaṃ etada voca – “kinnu kho, bhante, devānam sugatigamanasañkhātāṃ; kiñca, bhante, devānam suladdhalābhasañkhātāṃ; kiṃ pana, bhante, devānam suppatiṭṭhitasañkhātā” nti?*

*“Manussattaṃ kho, bhikkhu [bhikkhave (syā. pī.)], devānam sugatigamanasañkhātāṃ; yaṃ manussabhūto samāno tathāgatappavedite dhammavinaye saddhaṃ paṭilabhati. Idam kho, bhikkhu [bhikkhave (syā. pī.)], devānam suladdhalābhasañkhātāṃ; sā kho panassa saddhā nivīṭṭhā hoti mūlajātaṃ patiṭṭhitā dalhā asaṃhāriyā samañena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Idam kho, bhikkhu [bhikkhave (syā. pī.)], devānam suppatiṭṭhitasañkhātā” nti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V169** *“Yadā devo devakāyā, cavati āyusañkhayā;  
Tayo saddā niccharanti, devānam anumodataṃ.*

**V170** *“Ito bho sugatiṃ gaccha, manussānam saḥabyataṃ;  
Manussabhūto saddhamme, labha saddhaṃ anuttaraṃ.*

**V171** *“Sā te saddhā nivīṭṭhassa, mūlajātaṃ patiṭṭhitā;  
Yāvajjvaṃ asaṃhīrā, saddhamme suppa vedite.*

**V172** *“Kāyaduccaritaṃ hitvā, vacīduccaritaṃ ca;  
Manoduccaritaṃ hitvā, yañcaññāṃ dosasañhitā.*

V173 “*Kāyena kusalaṃ katvā, vācāya kusalaṃ bahuṃ;  
Manasā kusalaṃ katvā, appamāṇaṃ nirūpadhiṃ.*

V174 “*Tato opadhikaṃ puññaṃ, katvā dānena taṃ bahuṃ;  
Aññepi macce saddhamme, brahmacariye nivesaya’  
[nivesaye (sī. syā.)].*

V175 “*Imāya anukampāya, devā devaṃ yadā vidū;  
Cavantaṃ anumodenti, ehi deva punappuna’nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.*

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

“Bhikkhus, when, a deva is destined to pass-away from the devā world, five fore signs appear – garlands wither, clothes become soiled, sweat drops from his covered parts, complexion becomes unattractive, and deva doesn’t indulge in his own devahood. The devā, having known ‘this deva-son is destined to pass-away’, with three words try to rejoice him – ‘here, sir, go to good destination, having gone to good destination gain the well-gained, having gained the well-gained become well-established’ ”.

[Lord] Having said this, some bhikkhu said this to Lord – “what indeed, venerable sir, is named leading to good destination for devā; and what is named well-gained gains for devā; also what, venerable sir, is named well-established for devā”?

“Indeed bhikkhu, becoming human is named leading to good destination for devā, having become human being he obtains confidence in the dhamma-vinayā spoken by Tathāgata. This indeed, bhikkhu, is named well-gained gains for devā; he indeed settled in confidence, root-born and established strongly, is unable to be dispersed by renunciate or brāhmaṇa or devā or Māra or brahmā or anyone else in the world. This indeed, bhikkhu, is named well-established for devā”.

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

- T169** “When a deva passes from the devā world, with ending of life-span;  
Three words are uttered, to rejoice the deva.
- T170** “ ‘Here, sir, go to good destination, manifesting as human;  
Having become human, in the good dhamma gain unsurpassed confidence.
- T171** “ ‘He settled in confidence, root born and established;  
Unable to be dispersed as long as life lasts, in the good dhamma well-spoken.
- T172** “ ‘Having abandoned bodily misconduct, and verbal misconduct too;  
Having abandoned mental misconduct, and whatever other accumulation of hatred.
- T173** “ ‘Having done wholesome bodily, and much wholesome verbally too;  
Having done wholesome mentally, immeasurable without possessions.
- T174** “ ‘There with merit possessions, having given much donations;  
Settle other mortals in the good dhamma, in the holy-life’.
- T175** “With this compassion, devā having known about the deva;  
Rejoice the one passing away, come deva, again and again”.

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

### 3.4.5 (84) *Bahujanahitasuttaṃ* – Welfare of Many <sup>102</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Tayo me puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katame tayo? Idha, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ*



*buddho bhagavā. So dhammaṃ deseti ādikalyāṇaṃ  
majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ,  
kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.  
Ayaṃ, bhikkhave, paṭhamo puggalo loke uppajjamāno uppajjati  
bahujanahitāya bahunasukhāya lokānukampāya atthāya hitāya  
sukhāya devamanussānaṃ.*

*“Puna caparaṃ, bhikkhave, tasseva satthu [satthuno (syā.)]  
sāvako arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro  
anuppattasadattho parikkhīṇabhavasamyojano sammadaññā  
vimutto. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti. Ayaṃ, bhikkhave,  
dutiyo puggalo loke uppajjamāno uppajjati bahunasukhāya  
bahujanahitāya lokānukampāya atthāya hitāya sukhaṃ  
devamanussānaṃ.*

*“Puna caparaṃ, bhikkhave, tasseva satthu sāvako sekho hoti  
pāṭipado bahussuto silavatūpapanno. Sopi [so (?)] dhammaṃ  
deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ  
sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ  
brahmacariyaṃ pakāseti. Ayaṃ, bhikkhave, tatiyo puggalo  
loke uppajjamāno uppajjati bahunasukhāya bahunasukhāya  
lokānukampāya atthāya hitāya sukhaṃ devamanussānaṃ.  
Ime kho, bhikkhave, tayo puggalā loke uppajjamānā uppajjanti  
bahujanahitāya bahunasukhāya lokānukampāya atthāya hitāya  
sukhaṃ devamanussāna’nti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V176** *“Satthā hi loke paṭhamo mahesi, tassarvayo sāvako  
bhāvitatto;  
Athāparo pāṭipadopi sekho, bahussuto silavatūpapanno.*

**V177** *“Ete tayo devamanussasettḥā, pabhaṅkarā  
dhammamudīrayantā;  
Apāpuranti [apāpurenti (ka.)] amatassa dvāraṃ, yogā  
pamocenti [yāgā pamuccanti (sī.), yogā mocanti (syā.)]  
hujjanaṃ te.*

**V178** *“Ye satthavāhena anuttarena, sudesitaṃ  
maggamanukkamanti [maggamanuggamanti (sī. ka.);*

*Idheva dukkhassa karonti antaṃ, ye appamattā sugatassa  
sāsane'ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

“These three persons arising in the world, arise for the welfare of many, happiness of many, with compassion for world, for benefit welfare and happiness of devā and humans. Which three? Here, bhikkhus, Tathāgata arises in the world, arahant, rightly self-enlightened, endowed with knowledge and conduct, well-gone, knower of the world, unsurpassed trainer of tamable men, teacher of devā and humans, enlightened, Blessed One. He preaches the dhamma that is good in the beginning, good in the middle, good in the end, with meaning, with words, explaining the entirely complete, completely clean holy-life. This bhikkhus, is the first person arising in the world, arises for the welfare of many, happiness of many, with compassion for world, for benefit welfare and happiness of devā and humans.

“Again too, bhikkhus, that teacher’s disciple is an arahant, taintless, having lived the holy-life, done what had to be done, laid down the burden, reached the goal, completely ended fetter of becoming, fully freed by full understanding. He preaches the dhamma that is good in the beginning, good in the middle, good in the end, with meaning, with words, explaining the entirely complete, completely clean holy-life. This bhikkhus, is the second person arising in the world, arises for the welfare of many, happiness of many, with compassion for world, for benefit welfare and happiness of devā and humans.

“Again too, bhikkhus, that teacher’s disciple is a trainee, practicing, learned, with virtues-practices arisen. He too preaches the dhamma that is good in the beginning, good in the middle, good in the end, with meaning, with words, explaining the entirely complete, completely clean holy-life. This bhikkhus, is the third person arising in the world, arises for the welfare of many, happiness of many, with compassion for world, for benefit welfare and happiness of

devā and humans. Indeed bhikkhus, these three persons arising in the world, arise for the welfare of many, happiness of many, with compassion for world, for benefit welfare and happiness of devā and humans”.

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

**T176** “Teacher is the first great sage in world, followed by developed disciple;  
Then follows a practicing trainee, learned, with virtues-practices arisen.

**T177** “These three are the best among devā and humans, radiant with dhamma preaching;  
Opening the door to the undying [nibbāna], freeing many people from fetters.

**T178** “Well-preached by unsurpassed caravan leader [Lord Buddha], they follow the path;  
Here itself they will make an end of suffering, those heedful in the well-gone’s teaching”.

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

### 3.4.6 (85) *Asubhānupassīsuttaṃ* – Contemplating Repulsive <sup>103</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

“*Asubhānupassī, bhikkhave, kāyasmim viharatha; ānāpānassati ca vo ajjhattaṃ parimukhaṃ sūpaṭṭhitā hotu; sabbasaṅkhāresu aniccānupassino viharatha. Asubhānupassīnaṃ, bhikkhave, kāyasmim viharataṃ yo subhāya dhātuyā rāgānusayo so pahīyati [pahiyati (ka.)]. Ānāpānassatiyā ajjhattaṃ parimukhaṃ sūpaṭṭhitāya ye bahirā vitakkāsaya vighātapakkhikā, te na honti. Sabbasaṅkhāresu aniccānupassīnaṃ viharataṃ yā avijjā sā pahīyati, yā vijjā sā uppajjati*”ti.

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*

**V179** “*Asubhānupassī kāyasmim, ānāpāne paṭissato; Sabbasaṅkhārasamathaṃ, passaṃ ātāpi sabbadā.*

**V180** “*Sa ve sammaddaso bhikkhu, yato tattha vimuccati; Abhiññāvossito santo, sa ve yogātigo muni*”ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭham.*

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

“Bhikkhus, dwell contemplating repulsiveness in body; internally well-establishing the mindfulness of in-and-out breathing and giving it primacy <sup>104</sup>; dwell contemplating impermanence in all formations. Bhikkhus, dwelling contemplating repulsiveness in body, he abandons the sleeping tendency of lust for beautiful element. Having internally well-established the mindfulness of in-and-out breathing and giving it primacy, [arising of] external thoughts siding with destruction – that doesn’t happen. Dwelling contemplating impermanence in all formations, ignorance is abandoned, knowledge arises”.

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

**T179** “Contemplating repulsiveness in body, mindful of in-and-out breathing;  
Calming all formations, sees the ardent one always.

**T180** “Bhikkhu with the right view, from there is freed;  
Perfected in higher knowledges, peaceful one,  
surmounted the fetters, the silent sage”.

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

### 3.4.7 (86) *Dhammānudhammapaṭiṇṇasuttaṃ* – Practicing Dhamma in Full <sup>105</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Dhammānudhammapaṭiṇṇassa bhikkhuno ayamānudhammo hoti veyyākaraṇāya – dhammānudhammapaṭiṇṇoyanti bhāsamāno dhammaññeva bhāsati no adhammam, vitakkayamāno vā dhammavitakkaññeva vitakketi no adhammavitakkaṃ, tadubhayaṃ vā pana abhinivejjetvā upekkhako viharati sato sampajāno” ti.*

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

**V181** “*Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;  
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.*”

**V182** “*Caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā sayāṃ;  
Ajjhataṃ samayaṃ cittaṃ, santimevādhigacchati’*ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

“A bhikkhu practicing the dhammā in its fullness conforms with dhammā thus, I will explain – practicing the dhammā in its fullness, when speaking he speaks only dhamma, not non-dhamma; or thinking he thinks only dhamma thought, not non-dhamma thought; or avoiding both these, he dwells equanimous, mindful, clearly knowing”.<sup>106</sup>

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

**T181** “Fond of dhamma, delighting in dhamma,  
investigating dhamma;  
For a bhikkhu following dhamma, good dhamma  
doesn’t decay.

**T182** “Whether walking or standing, sitting or sleeping;  
With internally calm mind, enters upon [realization of]  
peace”.

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

### 3.4.8 (87) *Andhakaraṇasuttaṃ* – Blinding<sup>107</sup>

*Vuttañhetāṃ bhagavatā, vuttamarahatāti me sutāṃ –*

“*Tayo me, bhikkhave, akusalavitakkā andhakaraṇā  
acakkhukaraṇā aññānakaraṇā paññānirodhikā vighātapakkhikā  
anibbānasaṃvattanikā. Katame tayo? Kāma vitakko, bhikkhave,  
andhakaraṇo acakkhukaraṇo aññānakaraṇo paññānirodhiko  
vighātapakkhiko anibbānasaṃvattaniko. Byāpādavitaṅko,  
bhikkhave, andhakaraṇo acakkhukaraṇo aññānakaraṇo  
paññānirodhiko vighātapakkhiko anibbānasaṃvattaniko.  
Vihimsāvitakko, bhikkhave, andhakaraṇo acakkhukaraṇo*”

*aññāṇakaraṇo paññānirodhiko vighātapakkhiko  
anibbānasamvattaniko. Ime kho, bhikkhave, tayo akusalavitakkā  
andhakaraṇā acakkhukaraṇā aññāṇakaraṇā paññānirodhikā  
vighātapakkhikā anibbānasamvattanikā.*

*“Tayome, bhikkhave, kusalavitakkā anandhakaraṇā  
cakkhukaraṇā ñāṇakaraṇā paññāvuddhikā avighātapakkhikā  
nibbānasamvattanikā. Katame tayo? Nekkhammavitakko,  
bhikkhave, anandhakaraṇo cakkhukaraṇo ñāṇakaraṇo  
paññāvuddhiko avighātapakkhiko nibbānasamvattaniko.  
Abyāpādavitakko, bhikkhave, anandhakaraṇo cakkhukaraṇo  
ñāṇakaraṇo paññāvuddhiko avighātapakkhiko  
nibbānasamvattaniko. Avihimsāvitakko, bhikkhave,  
anandhakaraṇo cakkhukaraṇo ñāṇakaraṇo paññāvuddhiko  
avighātapakkhiko nibbānasamvattaniko. Ime kho, bhikkhave,  
tayo kusalavitakkā anandhakaraṇā cakkhukaraṇā ñāṇakaraṇā  
paññāvuddhikā avighātapakkhikā nibbānasamvattanikā”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V183** *“Tayo vitakke kusale vitakkaye, tayo pana akusale nirākare;  
Sa ve vitakkāni vicāritāni, sameti vuṭṭhīva raṃ  
samūhataṃ;  
Sa ve vitakkūpasamena cetasā, idheva so santipadaṃ  
samajjhagā”ti.  
Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamam.*

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

“Bhikkhus, these three unwholesome thoughts are blinding, not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to nibbāna. Which three? Thought of sensual pleasures, bhikkhus, is blinding, not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to nibbāna. Thought of ill-will, bhikkhus, is blinding, not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to nibbāna. Thought of violence, bhikkhus, is blinding, not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to nibbāna. Indeed bhikkhus, these three unwholesome thoughts are blinding,

not producing vision, not generating knowledge, wisdom inhibitor, siding with destruction, not conducive to nibbāna.

“Bhikkhus, these three wholesome thoughts are unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to nibbāna. Which three? Thought of going forth, bhikkhus, is unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to nibbāna. Thought of non ill-will, bhikkhus, is unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to nibbāna. Thought of non-violence, bhikkhus, is unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to nibbāna. Indeed bhikkhus, these three wholesome thoughts are unblinding, producing vision, generating knowledge, wisdom promoter, siding with non-destruction, conducive to nibbāna”.

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

**T183** “Thinking three wholesome thoughts, neglecting three unwholesome ones;  
Appeasing those thoughts and examinations, like rain fully settles dust;  
With a mind appeased of thoughts, here itself he attains the peaceful station [nibbāna]”.

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

### 3.4.9 (88) *Antarāmalasuttaṃ* – Inner Impurity <sup>108</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Tayo me, bhikkhave, antarāmalā antarāmittā antarāsapattā antarāvadhakā antarāpaccatthikā. Katame tayo? Lobho, bhikkhave, antarāmalo antarāmitto antarāsapatto antarāvadhako antarāpaccatthiko. Doso, bhikkhave, antarāmalo antarāmitto antarāsapatto antarāvadhako antarāpaccatthiko. Moho, bhikkhave, antarāmalo antarāmitto antarāsapatto antarāvadhako antarāpaccatthiko. Ime kho, bhikkhave, tayo*

*antarāmalā antarāmittā antarāsapattā antarāvadhakā  
antarāpaccatthikā*’ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V184** “*Anatthajanano lobho, lobho cittappakopano;  
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.*

**V185** “*Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;  
Andhatamaṃ [andhaṃ tamaṃ (sī.)] tadā hoti, yaṃ lobho  
sahate naraṃ.*

**V186** “*Yo ca lobhaṃ pahantvāna, lobhaneyye na lubbhati;  
Lobho pahīyate tamhā, udabindūva pokkharā.*

**V187** “*Anatthajanano doso, doso cittappakopano;  
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.*

**V188** “*Duṭṭho atthaṃ na jānāti, duṭṭho dhammaṃ na passati;  
Andhatamaṃ tadā hoti, yaṃ doso sahate naraṃ.*

**V189** “*Yo ca dosaṃ pahantvāna, dosaneyye na dussati;  
Doso pahīyate tamhā, tālapakkaṃva bandhanā.*

**V190** “*Anatthajanano moho, moho cittappakopano;  
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.*

**V191** “*Mūḷho atthaṃ na jānāti, mūḷho dhammaṃ na passati;  
Andhatamaṃ tadā hoti, yaṃ moho sahate naraṃ.*

**V192** “*Yo ca mohaṃ pahantvāna, mohaneyye na muyhāti;  
Mohaṃ vihanti so sabbhaṃ, ādiccovudayaṃ tama*’nti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.*

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

“Bhikkhus, these are the three inner impurities, inner enemies, inner hostilities, inner assassins, inner adversaries. Which three? Bhikkhus, greed is an inner impurity, inner enemy, inner hostility, inner assassin, inner adversary. Bhikkhus, hate is an inner impurity, inner enemy, inner hostility, inner assassin, inner adversary. Bhikkhus, delusion is an inner impurity, inner enemy, inner hostility, inner assassin, inner adversary. Indeed bhikkhus, these are the three inner impurities, inner enemies, inner hostilities, inner



assassins, inner adversaries”.

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

**T184** “Greed the bringer of calamity, greed makes mind  
turbulent;  
Births fear within, to which people are not awake.

**T185** “Greedy doesn’t know the benefit, greedy doesn’t see  
dhamma;  
Deep darkness is there, [for] the man who is  
overpowered by greed.

**T186** “Those having abandoned greed, un-greedy for what  
generates greed;  
His greed is abandoned, like a water-drop on lotus.

**T187** “Hate the bringer of calamity, hate makes mind  
turbulent;  
Births fear within, to which people are not awake.

**T188** “Hateful doesn’t know the benefit, hateful doesn’t see  
dhamma;  
Deep darkness is there, [for] the man who is  
overpowered by hate.

**T189** “Those having abandoned hate, un-hateful for what  
generates hate;  
His hate is abandoned, like palm fruit [cut] from the tie  
[to the palm].

**T190** “Delusion the bringer of calamity, delusion makes  
mind turbulent;  
Births fear within, to which people are not awake.

**T191** “Deluded doesn’t know the benefit, deluded doesn’t  
see dhamma;  
Deep darkness is there, [for] the man who is  
overpowered by delusion.

**T192** “Those having abandoned delusion, un-deluded by  
what generates delusion;  
Destroying all delusion he is, like darkness [dispelled]  
when sun arises”.

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

### 3.4.10 (89) *Devadattasuttaṃ* – *Devadatta* <sup>109</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ* –

“Tīhi, bhikkhave, asaddhammehi abhibhūto pariyādinna-citto devadatto āpāyiko nerayiko kappatṭho atekiccho. Katamehi tīhi? Pāpicchatāya, bhikkhave, abhibhūto pariyādinna-citto devadatto āpāyiko nerayiko kappatṭho atekiccho. Pāpamittatāya, bhikkhave, abhibhūto pariyādinna-citto devadatto āpāyiko nerayiko kappatṭho atekiccho. Sati kho pana uttarikaraṇīye [*uttariṃ karaṇīye (syā.)*] oramattakena viśesādhigamena [*viśesādhigamena ca (syā. pī.)*] antarā vosānaṃ āpādi. Imehi kho, bhikkhave, tīhi asaddhammehi abhibhūto pariyādinna-citto devadatto āpāyiko nerayiko kappatṭho atekiccho’ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati* –

**V193** “Mā jātu koci lokasmiṃ, pāpiccho udapajjatha;  
Tadamināpi jānātha, pāpicchānaṃ yathā gati.

**V194** “Paṇḍitoti samaññāto, bhāvitattoti sammato;  
Jalaṃva yasasā aṭṭhā, devadattoti vissuto [*me suttaṃ (pāḷiyaṃ)*].

**V195** “So pamāṇamanuciṇṇo [*pamādamanuciṇṇo (ka. sī. syā. pī.)*], samāṇamanuciṇṇo (*aṭṭha.*), āsajja naṃ tathāgataṃ;  
Avicinirayaṃ patto, catudvāraṃ bhayānakaṃ.

**V196** “Aduṭṭhassa hi yo dubbhe, pāpakammaṃ akubbato;  
Tameva pāpaṃ phusati [*phusseti (syā.)*], duṭṭhacittaṃ anādaraṃ.

**V197** “Samuddaṃ visakumbhena, yo maññeyya padūsituṃ;  
Na so tena padūseyya, bhesmā hi udadhi mahā.

**V198** “Evameva [*evametaṃ (syā.)*] tathāgataṃ, yo vādena vihiṃsati;  
Sammaggaṃ [*samaggaṃ (sī. ka.)*] santacittaṃ, vādo tamhi na rūhati.

**V199** “Tādisaṃ mittaṃ kubbetha, tañca seveyya paṇḍito;  
Yassa maggānugo bhikkhu, khayamaṃ dukkhassa pāpuṇe’ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

“Bhikkhus, conquered by three non-good dhammā, with an overcome mind, Devadatta is destined for the state of woe, hell, for an eon, unpardonable. Which three? Bhikkhus, conquered by evil wishes, with an overcome mind, Devadatta is destined for the state of woe, hell, for an eon, unpardonable. Bhikkhus, conquered by evil friendship, with an overcome mind, Devadatta is destined for the state of woe, hell, for an eon, unpardonable. While there being something further to be done, he stopped in-between when he arrived at the trifling special attainment.<sup>110</sup> Indeed bhikkhus, conquered by these three non-good dhammā, with an overcome mind, Devadatta is destined for the state of woe, hell, for an eon, unpardonable”.

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

**T193** “May not be born in this world, may not an evil-wisher arise;  
Know this, this is the destination of the evil-wisher.

**T194** “Known to be wise, believed to be a developed one;  
Burning with reputation, Devadatta was renowned. <sup>111</sup>

**T195** “Pursuing heedlessness, he struck Tathāgata;  
Reached Avīci hell, the one with four doors, fearful. <sup>112</sup>

**T196** “Hating a non-hateful one, the one not doing evil kamma;  
He contacts the evil, with hateful mind, the disrespectful one.

**T197** “[Throwing] A poison-pot in the sea, those who believe makes it polluted;  
It is not polluted on account of it, the great ocean is dreadful.

**T198** “Just so is Tathāgata, who[ever] violates him with words;  
Having arrived at right path, calm-minded, words

don't grow on him. <sup>113</sup>

**T199** “Doing friendship with him, wise one should resort to him;  
Whoever bhikkhu follows the path, reaches the end of suffering”.

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

*Catuttho vaggo niṭṭhito.* – Fourth Section is finished.

*Tassuddānaṃ –  
Vitakkāsakkārasadda, cavanaloke asubhaṃ;  
Dhammaandhakāramalaṃ, devadattena te dasāti.*

Therefore said [contents] —  
Thoughts-hospitality-words, falling away-world repulsive;  
Dhamma-blinding-impurity, Devadatta is the tenth.

### 3.5 *Pañcamavaggo* – Fifth Section

#### 3.5.1 (90) *Aggappasādasuttaṃ* – Foremost Confidence <sup>114</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

“*Tayo me, bhikkhave, aggappasādā. Katame tayo? Yāvata, bhikkhave, sattā apadā vā dvīpadā vā catuppadā vā bahuppadā [bahupadā (ka.)] vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati arahaṃ sammāsambuddho. Ye, bhikkhave, buddhe pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.*

“*Yāvata, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam aggamakkhāyati, yadidaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhakkhayo virāgo nirodho nibbānaṃ. Ye, bhikkhave, virāge dhamme pasannā, agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.*

“*Yāvata, bhikkhave, saṅghā vā gaṇā vā, tathāgatasāvakaṅgho tesam aggamakkhāyati, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Ye, bhikkhave, saṅghe pasannā, agge te pasannā. Agge kho*

*pana pasannānaṃ aggo vipāko hoti. Ime kho, bhikkhave, tayo  
aggappasādā'ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V200** *“Aggato ve pasannānaṃ, aggaṃ dhammaṃ vijānataṃ;  
Agge buddhe pasannānaṃ, dakkhiṇeyye anuttare.*

**V201** *“Agge dhamme pasannānaṃ, virāgūpasame sukhe;  
Agge saṅghe pasannānaṃ, puññakkhette anuttare.*

**V202** *“Aggasmim dānaṃ dadataṃ, aggaṃ puññaṃ pavaddhati;  
Aggaṃ āyu ca vaṇṇo ca, yaso kitti sukhaṃ balaṃ.*

**V203** *“Aggassa dātā medhāvī, aggadhammasamāhito;  
Devabhūto manusso vā, aggappatto pamodatī'ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamam.*

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

“Bhikkhus, these are the three foremost confidences. Which three? As far as beings go, bhikkhus, whether legless or two-legged or four-legged or many-legged, with form or formless, perceptive or non-perceptive or neither-perceptive-nor-non-perceptive, Tathāgata is declared foremost among them, arahant, rightly self-enlightened. Bhikkhus, those who have confidence in the Buddha, they have confidence in the foremost. For those who have confidence in the foremost, the result is foremost too.

“As far as dhammā go, bhikkhus, whether formed or unformed, dispassion is declared foremost among them, namely: detoxing the intoxication, expelling the thirst, removing the residence, cutting-off round of existences, ending of craving, dispassion, cessation, nibbāna. Bhikkhus, those who have confidence in dispassion, they have confidence in the foremost. For those who have confidence in the foremost, the result is foremost too.

“As far as orders or assemblies go, bhikkhus, the assembly of the disciples of Tathāgata is declared foremost among them, namely: four pairs, eight persons in this Blessed One's disciple-order, worthy of gifts, worthy of hospitality, worthy

of offerings, worthy of respect, unsurpassed field of merits in the world. Bhikkhus, those who have confidence in the saṅgha, they have confidence in the foremost. For those who have confidence in the foremost, the result is foremost too. Indeed bhikkhus, these are the three foremost confidences”.

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

**T200** “Glad with the foremost, full knower of the foremost dhamma;  
Glad with foremost Buddha, unsurpassed, worthy of offering.

**T201** “Glad with the foremost dhamma, lustless appeased happy;  
Glad with the foremost saṅgha, unsurpassed field of merits.

**T202** “Giving donation to the foremost, foremost merits increase much;  
Foremost in life-span and color, reputation fame happiness strength too.<sup>115</sup>

**T203** “Giver to the foremost the wise one, restrained by foremost dhamma;  
Becoming Deva or human, reaching the foremost, rejoices much”.

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

### 3.5.2 (91) *Jīvikasuttaṃ* – Livelihood<sup>116</sup>

*Vuttañhettaṃ bhāgavatā, vuttamarahatāti me suttaṃ –*

“*Antamidamaṃ, bhikkhave, jīvikānaṃ yadidaṃ piṇḍolyaṃ. Abhisāpoyaṃ [abhisāpāyaṃ (sī.), abhilāpāyaṃ (syā. pī.), abhisapāyaṃ (ka.)], bhikkhave, lokasmiṃ – ‘piṇḍolo vicarasi pattapāṇī’ ti. Tañca kho etaṃ, bhikkhave, kulaputtā upenti atthavasikā, atthavaṣaṃ paṭicca; neva rājābhiniṭā, na corābhiniṭā, na iṇaṭṭā, na bhayaṭṭā, na ājīvikāpakatā. Api ca kho ‘otiṇṇamhā jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇā dukkhaparetā, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ ti. Evaṃ*

*pabbajito cāyaṃ, bhikkhave, kulaputto so ca hoti abhijjhālu  
kāmesu tibbasārāgo, byāpannacitto paduṭṭhamanasāṅkappo,  
muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo.  
Seyyathāpi, bhikkhave, chavālātaṃ ubhatopadittaṃ majjhe  
gūthagataṃ neva gāme kaṭṭhatthaṃ pharati na araṇṇe  
tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi gihibhogā  
parihīno sāmāññatthañca na paripūreti’ ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V204** *“Gihibhogā parihīno, sāmāññatthañca dubbhago;  
Paridhaṃsamāno pakireti, chavālātaṃva nassati.*

**V205** *“Kāsāvakaṇṭhā bahavo, pāpadhammā asaṇṇatā;  
Pāpā pāpehi kammehi, nirayaṃ te upapajjare.*

**V206** *“Seyyo ayogulo bhutto, tatto aggisikhūpamo;  
Yañce bhunṇeyya dussilo, raṭṭhapiṇḍamasaṇṇato’ ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyam.*

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

“Bhikkhus, the end here of livelihood is namely alms-seeking. A big curse, bhikkhus, in this world is – ‘walk seeking alms with alms-bowl in hand’. Yet indeed, bhikkhus, sons of reputable families take it up for reason, dependent on reason; not brought about by kings or thieves, not distressed with debt or fear, not because deprived of a livelihood. Indeed here too [thinking] ‘we are beset by birth, aging, death, sorrow, lamentation, suffering, unhappiness, despair; beset by suffering, afflicted with suffering – may we discern to make little of this, to make an end of this entire aggregate of suffering’. Thus ordained, bhikkhus, this son of the reputable family is covetous with intense lust for sensual pleasures, with a mind of ill-will, with polluted mind and intention, with mindfulness un-established, not clearly knowing, unrestrained, with a scattered mind, with unsubjected faculties. Just as bhikkhus, a fire-brand from the [funeral] pyre - burning at both ends and smeared with dung in the middle - is not usable as firewood either in town or jungle, bhikkhus, this is the simile for such person, I say – he is devoid of household pleasures, nor does he completely fulfill

the goal of renunciate life”.

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

**T204** “Devoid of household pleasures, unblest with goal of renunciate life;  
Completely demolishes and scatters [the purpose for which he went forth], perishes like a firebrand from the pyre.

**T205** “Yellow-robed are many, evil-doers and intemperate;  
Evil ones due to evil kammā, they arise in the hell.<sup>117</sup>

**T206** “Better to eat an [scorching hot] iron ball, that is the simile for fire-flame;  
Rather than an unvirtuous one eat, alms-food of the country intemperately”.

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

### 3.5.3 (92) *Saṅghāṭīkaṇṇasuttaṃ* – Holding the Corner of Outer Double Robe <sup>118</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Saṅghāṭīkaṇṇe cepi, bhikkhave, bhikkhu gahetvā piṭṭhito piṭṭhito anubandho assa pāde pādaṃ nikkhipanto, so ca hoti abhijjhālu kāmesu tibbasārāgo byāpannacitto paduṭṭhamanasāṅkappo muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo; atha kho so ārakāva mayhaṃ, ahañca tassa. Taṃ kissa hetu? Dhammañhi so, bhikkhave, bhikkhu na passati. Dhammaṃ apassanto na maṃ passati [maṃ na passati (syā.)].*

*“Yojanasate cepi so, bhikkhave, bhikkhu vihareyya. So ca hoti anabhijjhālu kāmesu na tibbasārāgo abyāpannacitto apaduṭṭhamanasāṅkappo upaṭṭhitassati sampajāno samāhito ekaggacitto samvutindriyo; atha kho so santikeva mayhaṃ, ahañca tassa. Taṃ kissa hetu? Dhammaṃ hi so, bhikkhave, bhikkhu passati; dhammaṃ passanto maṃ passati” ti.*

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati –*



**V207** “*Anubandhopi ce assa, mahiccho ca vighātavā;  
Ejānugo anejassa, nibbutassa anibbuto;  
Giddho so vītagedhassa, passa yāvañca ārakā.*

**V208** “*Yo ca dhammamabhiññāya, dhammamaññāya paṇḍito;  
Rahadova nivāte ca, anejo vūpasammati.*

**V209** “*Anejo so anejassa, nibbutassa ca nibbuto;  
Agiddho vītagedhassa, passa yāvañca santike*”*ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

“Bhikkhus, even if holding the corner of [my] outer double robe, a bhikkhu follows me closely, tied to me, step by step; and he is covetous with intense lust for sensual pleasures, with a mind of ill-will, with polluted mind and intention, with mindfulness un-established, not clearly knowing, unrestrained, with a scattered mind, with unsubjected faculties; then indeed he is far from me and I am from him. For what cause? Bhikkhus, that bhikkhu doesn’t see dhamma. Not seeing dhamma, he doesn’t see me.

“Even if hundred yojana <sup>119</sup> from me, Bhikkhus, a bhikkhu dwells. But he is non-covetous with not-intense lust for sensual pleasures, not with a mind of ill-will, not with polluted mind and intention, with mindfulness established, clearly knowing, restrained, with concentrated mind, with guarded faculties; then indeed he is close to me and I am to him. For what cause? Bhikkhus, that bhikkhu sees dhamma. Seeing dhamma, he sees me” . <sup>120</sup>

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

**T207** “*Even [if] tied to me, one who is greatly wishful and destructive; -  
Perturbed one from unperturbed, unliberated one from liberated;  
Greedy one from greedless, is seen as remote [from me].*

**T208** “*One who has fully known dhamma, wise one understood dhamma;*

Like a lake unstirred by wind, is unperturbable.

**T209** “Unperturbable one to unperturbable, liberated one to liberated;  
Greedless one to greedless, are seen as close [to each other]”.

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

### 3.5.4 (93) *Aggisuttaṃ* – Fire <sup>121</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

“*Tayo me, bhikkhave, aggī. Katame tayo? Rāgaggi, dosaggi, mohaggi – ime kho, bhikkhave, tayo aggī*” ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V210** “*Rāgaggi dahati macce, ratte kāmesu mucchite;*  
*Dosaggi pana byāpanne, nare pāṇātipātino.*

**V211** “*Mohaggi pana sammūlḥe, ariyadhamme akovide;*  
*Ete aggī ajānantā, sakkāyābhiratā pajā.*

**V212** “*Te vaḍḍhayanti nirayaṃ, tiracchānañca yoniyo;*  
*Asuraṃ pettivisayaṃ, amuttā mārabandhanā.*

**V213** “*Ye ca rattindivā yuttā, sammāsambuddhasāsane;*  
*Te nibbāpentī rāgaggiṃ, niccaṃ asubhasaññino.*

**V214** “*Dosaggiṃ pana mettāya, nibbāpentī naruttamā;*  
*Mohaggiṃ pana paññāya, yāyaṃ nibbedhagāminī.*

**V215** “*Te nibbāpetvā nipakā, rattindivamatanditā;*  
*Asesaṃ parinibbanti, asesaṃ dukkhamaccaḡuṃ.*

**V216** “*Ariyaddasā vedaguno, sammadaññāya paṇḍitā;*  
*Jātikkhayamabhiññāya, nāgacchantī punabbhava’nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.*

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

“Bhikkhus, these are the three fires. Which three? Fire of lust, fire of hate, fire of delusion – indeed bhikkhus, these are the three fires”.

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

- T210** “Fire of lust burns in mortals, delighting in sensual pleasures, comatose;  
Fire of hate in men, who kill with a mind of ill-will.
- T211** “Fire of delusion in confused [men], unskillful in the noble dhamma;  
Here not knowing fires, this generation well-delights in personality [view].
- T212** “They increase the hell [population], and the animal births too;  
Asura and Peta realms too, unfreed from Māra-tie. <sup>122</sup>
- T213** “Those yoked night and day, in the teaching of rightly self-enlightened;  
They get liberated from fire of lust, always perceptive of repulsiveness.
- T214** “[Dousing] Fire of hate with friendship, they get liberated, best of men;  
[Dousing] Fire of delusion with wisdom, leading to penetration.
- T215** “They get liberated, prudent ones, [striving] unremittingly night and day;  
Without remainder completely liberated, without remainder overcome suffering.
- T216** “Noble seers reached end of knowledge, fully understood, the wise ones;  
Having fully known ending of births, don’t come to further becoming”.

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

### 3.5.5 (94) *Upaparikkhasuttaṃ* – Examination <sup>123</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathāssa [yathā yathā (bahūsu)] upaparikkhato bahiddhā cassa viññāṇam avikkhittam avisaṭam ajjhattam asaṅghitam anupādāya na*

*paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭṭe sati ajjhataṃ asaṅḥite anupādāya aparitassato āyatim jātijarāmarañadukkhāsamudayasambhavo na hoti''ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V217** *“Sattasaṅgappahīnassa, netticchinnassa bhikkhuno; Vikkhīṇo jātiṣaṃsāro, natthi tassa punabbhavo’’ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

“Bhikkhus, a bhikkhu should examine such that, as he examines, his consciousness is externally undistracted and undiffused, is internally unestablished, and by not grasping he is not craving. Bhikkhus, consciousness externally being undistracted and undiffused, internally being unestablished, and by not grasping he is not craving, the future origination of the arising of birth, aging, death, and suffering doesn't take place”.

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

**T217** *“Abandoning seven attachments, by cutting-off lead, a bhikkhu; Fully ended is the birth and round of existences, there is no further becoming for him”.* <sup>124</sup>

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

### 3.5.6 (95) *Kāmūpapattisuttaṃ – Arising of Sensual Pleasures* <sup>125</sup>

*Vuttañhetāṃ bhagavatā, vuttamarahatāti me sutāṃ –*

*“Tisso imā, bhikkhave, kāmūpapattiyo [kāmuppattiyo (sī.)]. Katamā tisso? Paccupaṭṭhitakāmā, nimmānaratino, paranimmitavasavattino – imā kho, bhikkhave, tisso kāmūpapattiyo’’ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V218** *“Paccupaṭṭhitakāmā ca, ye devā vasavattino;  
Nimmānaratino devā, ye caññe kāmabhogino;  
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattare.*

**V219** *“Etamādinavaṃ ñatvā, kāmabhogesu paṇḍito;  
Sabbe pariccaje kāme, ye dibbā ye ca mānūsā.*

**V220** *“Piyarūpasātaḡadhitaṃ, chetvā sotaṃ duraccayaṃ;  
Asesaṃ parinibbanti, asesaṃ dukkhamaccagaṃ.*

**V221** *“Ariyaddasā vedaguno, sammadaññāya paṇḍitā;  
Jātikkhayamabhiññāya, nāgacchanti punabbhava”nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭhaṃ.*

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

“Bhikkhus, these are the three arising of sensual pleasures. Which three? Ones with presently arisen sensual pleasures, ones delighting in creating, and ones wielding control over creations of others – indeed bhikkhus, these are the three arising of sensual pleasures”.

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

**T218** *“Ones with presently arisen sensual pleasures, and  
devā wielding control;  
Devā delighting in creating, and others delighting in  
sensual pleasures;  
Becoming here, becoming there, don’t go beyond  
round of existences.<sup>126</sup>*

**T219** *“Having understood this danger, in sensual pleasures,  
the wise one;  
Gives-up all sensual pleasures, whether divine or  
human.*

**T220** *“Bonded by dear and agreeable forms, having cut-off  
the current, hard to pass-over;  
Are without remainder completely liberated, without  
remainder overcome suffering.*

**T221** *“Noble seers reached end of knowledge, fully  
understood the wise ones;*

Having fully known ending of births, they don't come to further becoming".

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

### 3.5.7 (96) *Kāmayogasuttaṃ* – Fetter of Sensual Pleasures <sup>127</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ* –

*"Kāmayogayutto, bhikkhave, bhavayogayutto āgāmī hoti āgantā [āgantvā (syā. ka.)] itthattaṃ. Kāmayogavisamṃyutto, bhikkhave, bhavayogayutto anāgāmī hoti anāgantā itthattaṃ. Kāmayogavisamṃyutto, bhikkhave, bhavayogavisamṃyutto arahā hoti, khīṇāsavo"ti.*

*Etamatthaṃ bhagavā avoca. Tatthettaṃ iti vuccati* –

**V222** *"Kāmayogena samṃyuttā, bhavayogena cūbhayaṃ;  
Sattā gacchanti saṃsāraṃ, jātimaraṇagāmino.*

**V223** *"Ye ca kāme pahantvāna, appattā āsavakkhayaṃ;  
Bhavayogena samṃyuttā, anāgāmīti vuccare.*

**V224** *"Ye ca kho chinnaṣṣayā, khīṇamānapunabbhavā;  
Te ve pāraṅgatā loke, ye pattā āsavakkhaya"nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

"Bhikkhus, one yoked to the fetter of sensual pleasures, yoked to the fetter of becoming, is a returner, returning to this world. Bhikkhus, one unfettered from the fetter of sensual pleasures, yoked to the fetter of becoming, is a non-returner, not returning to this world. Bhikkhus, one unfettered from the fetter of sensual pleasures, unfettered from the fetter of becoming, is an arahant, taintless".

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

**T222** *"Fettered by both fetter of sensual pleasures, and by fetter of becoming;  
Beings go to round of existences, leading to birth-death.*

**T223** “Those having abandoned sensual pleasures,  
unreached the end of taints [nibbāna];  
Fettered by fetter of becoming, are called non-  
returners.

**T224** “Indeed for those doubtless, conceitless, ended are  
further becomings;  
They have crossed-over the world, reached the end of  
taints [nibbāna]”.

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

### 3.5.8 (97) *Kalyāṇasīlasuttaṃ* – Good Virtue <sup>128</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

“*Kalyāṇasīlo, bhikkhave, bhikkhu kalyāṇadhammo kalyāṇapañño imasmiṃ dhammavinaye ‘kevalī vusitavā uttamapuriso’ ti vuccati –*

“*Kathaṅca, bhikkhave, bhikkhu kalyāṇasīlo hoti? Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati, ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Evaṃ kho, bhikkhave, bhikkhu kalyāṇasīlo hoti. Iti kalyāṇasīlo.*

“*Kalyāṇadhammo ca kathaṃ hoti? Idha, bhikkhave, bhikkhu sattannaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati. Evaṃ kho, bhikkhave, bhikkhu kalyāṇadhammo hoti. Iti kalyāṇasīlo, kalyāṇadhammo.*

“*Kalyāṇapañño ca kathaṃ hoti? Idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. Evaṃ kho, bhikkhave, bhikkhu kalyāṇapañño hoti.*

“*Iti kalyāṇasīlo kalyāṇadhammo kalyāṇapañño imasmiṃ dhammavinaye ‘kevalī vusitavā uttamapuriso’ ti vuccatī’ ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V225** “*Yassa kāyena vācāya, manasā natthi dukkaṭaṃ;  
Taṃ ve kalyāṇasīloti, āhu bhikkhuṃ hirīmanaṃ  
[hirīmataṃ (syā. ka.)].*

V226 “Yassa dhammā subhāvitā, satta [*patta (sabbattha)*]  
*sambodhigāmino;*  
*Taṃ ve kalyāṇadhammoti, āhu bhikkhuṃ anussadaṃ.*

V227 “Yo dukkhassa pajānāti, idheva khayamattano;  
*Taṃ ve kalyāṇapaññoti, āhu bhikkhuṃ anāsavaṃ.*

V228 “Tehi dhammehi sampannaṃ, anīghaṃ chinnasaṃsayam;  
*Asitaṃ sabbalokassa, āhu sabbapahāyina’nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.*

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

“Bhikkhus, a good virtuous bhikkhu, with good dhamma, good wisdom is said to be in this dhamma-vinaya ‘having lived the entire holy-life, the best man’ –

“And how bhikkhus, a bhikkhu is good virtuous? Here, bhikkhus, a bhikkhu is virtuous, dwells restrained by restraint of pātimokkha, endowed with conduct and alms-refuge, seeing danger in even as much as an atom of blamable, having fully undertaken training in the precepts. Thus indeed, bhikkhus, a bhikkhu is good virtuous. This good virtuous.

“And how is he with good dhamma? Here, bhikkhus, a bhikkhu dwells intent on developing the seven factors of enlightenment. Thus indeed, bhikkhus, a bhikkhu is with good dhamma. This good virtuous, good dhamma.

“And how is he with good wisdom? Here, bhikkhus, a bhikkhu dwells with ending of taints, taintless, with a fully-freed mind, fully-freed by wisdom, having self-realized in this world the higher knowledges, having appeased. Thus indeed, bhikkhus, a bhikkhu is with good wisdom.

“Thus good virtuous, with good dhamma, with good wisdom is said to be in this dhamma-vinaya ‘having lived the entire holy-life, the best man’ ”.

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

T225 “Whoever by body and verbally, mentally too hasn’t done bad deeds;



He is one with good virtues, a bhikkhu with a sense of shame.

**T226** “Whoever has well-developed dhammā, the seven leading to self-enlightenment [nibbāna];  
He is one with good dhamma, a bhikkhu who is non-haughty.

**T227** “One who knows suffering, ending his [suffering] here itself;  
He is one with good wisdom, a bhikkhu who is taintless.

**T228** “Endowed with these three dhammā, griefless doubtless;  
Independent in all worlds, is one who has abandoned the All”.<sup>129</sup>

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

### 3.5.9 (98) *Dānasuttaṃ* – Donation

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Dvemaṇi, bhikkhave, dānāni – āmisadānaṅca dhammadānaṅca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ dānaṃ yadidaṃ – dhammadānaṃ.*

*“Dveme, bhikkhave, saṃvibhāgā – āmisasaṃvibhāgo ca dhammasaṃvibhāgo ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ saṃvibhāgānaṃ yadidaṃ – dhammasaṃvibhāgo.*

*“Dveme, bhikkhave, anuggahā – āmisānuggaho ca dhammānuggaho ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ anuggahānaṃ yadidaṃ – dhammānuggaho”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V229** “*Yamāhu dānaṃ paramaṃ anuttaraṃ, yaṃ saṃvibhāgaṃ bhagavā avaṇṇayi [avaṇṇayī (sī.)];*  
*Aggamhi khettamhi pasannacitto, viññū pajānaṃ ko na yaḷetha kāle.*

**V230** “*Ye ceva bhāsanti suṇanti cūbhayaṃ, pasannacittā sugatassa sāsane;*

*Tesaṃ so attho paramo visujjhati, ye appamattā sugatassa  
sāsane’’ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.*

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

“Bhikkhus, these are the two donations – donating material things and donating dhamma. Bhikkhus, this is the foremost among these two donations, namely – donating dhamma.<sup>130</sup>

“Bhikkhus, these are the two sharings – sharing material things and sharing dhamma. Bhikkhus, this is the foremost among these two sharings, namely – sharing dhamma.

“Bhikkhus, these are the two assistances – assisting with material things and assisting with dhamma. Bhikkhus, this is the foremost among these two assistances, namely – assisting with dhamma”.

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

**T229** “Highest and unsurpassed donation, sharing, Blessed One described;  
One glad with the foremost field [of merits], who  
wouldn’t offer to the wise generation at [right] time.

**T230** “Both those who speak and listen, glad-minded in the  
well-gone’s teaching;  
They fully cleanse the highest goal, those heedful in the  
well-gone’s teaching”.

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

### 3.5.10 (99) *Tevijjasuttaṃ* – Three Knowledges <sup>131</sup>

*Vuttañhetvaṃ bhagavatā, vuttamarahatāti me sutvaṃ –*

*“Dhammenāhaṃ, bhikkhave, tevijaṃ brāhmaṇaṃ paññāpemi,  
nāññaṃ lapitalāpanamattena.*

*“Kathañcāhaṃ, bhikkhave, dhammena tevijaṃ brāhmaṇaṃ  
paññāpemi, nāññaṃ lapitalāpanamattena? Idha, bhikkhave,*

*bhikkhu anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto. So tato cuto amutra udapādiṃ. Tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto. So tato cuto idhūpapanno’ ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Ayamassa paṭhamā vijjā adhigatā hoti, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.*

*“Puna caparaṃ, bhikkhave, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapannā’ ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. Ayamassa dutiyā vijjā adhigatā hoti, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.*

*“Puna caparaṃ, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayamassa tatiyā vijjā adhigatā hoti, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evaṃ kho ahaṃ, bhikkhave, dhammena tevijaṃ brāhmaṇaṃ paññāpemi, nāññaṃ lapitalāpanamattena’ ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V231** “Pubbenivāsaṃ yovedi [*yovedi (sabbattha)*], *saggāpāyañca passati;*  
*Atho [atha (syā. ka.)] jātikkhayaṃ patto, abhiññāvositto muni.*

**V232** “*Etāhi tīhi vijjāhi, tevijjo hoti brāhmaṇo;*  
*Tamahaṃ vadāmi tevijjaṃ, nāññaṃ lapitalāpana’nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

“Bhikkhus, I designate triple-knowledge bearer brāhmaṇa based on dhamma, not one who intoxicates others with prattling utterances.

“And how, bhikkhus, I designate a triple-knowledge bearer brāhmaṇa, not one who intoxicates others with prattling utterances? Here, bhikkhus, a bhikkhu remembers various past abodes namely this – one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, hundred births, thousand births, hundred thousand births, many evolving eons, many dissolving eons, many evolving and dissolving eons – ‘I was in that state of existence thus-named, of thus-clan, of thus-class, eating thus, experiencing suffering and happiness thus, of thus-lifespan. Having passed-away from there I arose in that state of existence. There I was thus-named, of thus-clan, of thus-class, eating thus, experiencing suffering and happiness thus, of thus-lifespan. Having passed-away from there I arose here’. Thus with particulars, with explanation, he remembers various past abodes. This is how the first knowledge is entered upon, ignorance is fully destroyed, knowledge arises, darkness is fully destroyed, light arises, for one who dwells heedfully, ardently, and resolutely.

“Again, bhikkhus, a bhikkhu with divine eye fully cleansed transcending human, sees beings passing-away and arising, in low and in high, attractive and unattractive, in good and bad destinations, he knows how beings come into being according to their kamma – “These venerables

possessed bodily bad conduct, possessed verbal bad conduct, possessed mental bad conduct, fault-finders about the noble ones, holding wrong views, doing [bad] kamma due to wrong view. They, after the breakup of body and death, have arisen in a state of woe, bad destination, lower realm, hell. But here these venerables possessed bodily good conduct, possessed verbal good conduct, possessed mental good conduct, not fault-finders about the noble ones, holding right views, doing [good] kamma due to right view. They, after the breakup of body and death, have arisen in a good destination, heaven world'. Thus with divine eye fully cleansed transcending human, sees beings passing-away and arising, in low and in high, attractive and unattractive, in good and bad destinations, he knows how beings come into being according to their kamma. This is how the second knowledge is entered upon, ignorance is fully destroyed, knowledge arises, darkness is fully destroyed, light arises, for one who dwells heedfully, ardently, and resolutely.

"Again, bhikkhus, a bhikkhu dwells having ended taints, taintless, with a fully-freed mind, fully-freed by wisdom, having self-realized in this world the higher knowledges, having appeased. This is how the third knowledge is entered upon, ignorance is fully destroyed, knowledge arises, darkness is fully destroyed, light arises, for one who dwells heedfully, ardently, and resolutely. Thus indeed, bhikkhus, I designate triple-knowledge bearer brāhmaṇa based on dhamma, not one who intoxicates others with prattling utterances."

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

**T231** "He remembers his past abodes, sees heaven and states of woe too;  
Thus having reached the end of birth, silent sage  
perfected in higher knowledges.

**T232** "With these three knowledges, a brāhmaṇa is triple-knowledge bearer;  
I say he is a triple-knowledge bearer, not one who  
intoxicates others with prattling utterances".

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

*Pañcamo vaggo niṭṭhito.* – Fifth Section is finished.

*Tassuddānaṃ –*

*Pasāda jīvita saṅghāṭi, aggi upaparikkhayā;*

*Upapatti [uppatti (sī.)] kāma kalyāṇaṃ, dānaṃ dhammena te dasāti.*

Therefore said [contents] —

Gladness, livelihood, outer double-robe, fire, examination;  
Arising, sensual pleasures, good, donation, dhamma is the tenth.

*Tikanipāto niṭṭhito.* – Chapter of Threes is finished.



## (4) CATUKKANIPĀTO – CHAPTER OF FOURS

### 4.1 Paṭhamavaggo – First Section <sup>132</sup>

#### 4.1.1 (100) Brāhmaṇadhammayāgasuttaṃ – Brāhmaṇa Dhamma Sacrifice<sup>133</sup>

Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –

“Ahamasmi, bhikkhave, brāhmaṇo yācayogo sadā payatapāṇi [payatapāṇi (sī. syā.)] antimadehadharo anuttaro bhisakko sallakatto. Tassa me tumhe puttā orasā mukhato jātā dhammajā dhammanimmitā dhammadāyādā, no āmisadāyādā.

“Dvemeṇi, bhikkhave, dānāni – āmisadānaṅca dhammadānaṅca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ dānānaṃ yadidaṃ – dhammadānaṃ.

“Dveme, bhikkhave, saṃvibhāgā – āmisasaṃvibhāgo ca dhammasaṃvibhāgo ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ saṃvibhāgānaṃ yadidaṃ – dhammasaṃvibhāgo.

“Dveme, bhikkhave, anuggahā – āmisānuggaho ca dhammānuggaho ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ anuggahānaṃ yadidaṃ – dhammānuggaho.

“Dveme, bhikkhave, yāgā – āmisayāgo ca dhammayāgo ca. Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ yāgānaṃ yadidaṃ – dhammayāgo”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –

V233 “Yo dhammayāgaṃ ayajī amaccharī, tathāgato sabbabhūtānukampī [sabbasattānukampī (syā.) aṭṭhakathāyampi];

Taṃ tādisaṃ devamanussaseṭṭhaṃ, sattā namassanti bhavassa pāragu”nti.

Ayampi attho vutto bhagavatā, iti me sutanti. Paṭhamaṃ.

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

“Bhikkhus, I am a brāhmaṇa, generous, always purified-handed, bearing the last body, unsurpassed physician, a

surgeon. Of such me, you are the true sons, born from mouth, born of dhamma, made of dhamma, inheritors of dhamma, not inheritors of material things. <sup>134</sup>

“Bhikkhus, these are the two donations – donating material things and donating dhamma. Bhikkhus, this is the foremost among these two donations, namely – donating dhamma. <sup>135</sup>

“Bhikkhus, these are the two sharings – sharing material things and sharing dhamma. Bhikkhus, this is the foremost among these two sharings, namely – sharing dhamma.

“Bhikkhus, these are the two assistances – assisting with material things and assisting with dhamma. Bhikkhus, this is the foremost among these two assistances, namely – assisting with dhamma.

“Bhikkhus, these are the two sacrifices – material sacrifice and dhamma sacrifice. Bhikkhus, this is the foremost among these two sacrifices, namely – dhamma sacrifice”.

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

**T233** “The unmiserly dhamma sacrificer, Tathāgata  
compassionate for all beings;  
Thus one, best of devā and humans, beings venerate  
the one crossed-over becoming”.

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

#### 4.1.2 (101) *Sulabhasuttaṃ* – Easily Gainable <sup>136</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Cattārimāni, bhikkhave, appāni ceva sulabhāni ca, tāni ca anavajjāni. Katamāni cattāri? Paṃsukūlaṃ, bhikkhave, cīvarānaṃ appaṅca sulabhaṅca, taṅca anavajjaṃ. Piṇḍiyālopo, bhikkhave, bhojanānaṃ appaṅca sulabhaṅca, taṅca anavajjaṃ. Rukkhāmūlaṃ, bhikkhave, senāsanānaṃ appaṅca sulabhaṅca, taṅca anavajjaṃ. Pūtimuttaṃ, bhikkhave, bhesajjānaṃ appaṅca sulabhaṅca taṅca anavajjaṃ. Imāni kho, bhikkhave, cattāri appāni ceva sulabhāni ca, tāni ca anavajjāni. Yato kho, bhikkhave, bhikkhu appena ca tuṭṭho hoti sulabhena ca*



(*anavajjena ca*) [(...) *natthi sī. pī. ka. potthakesu ca aṅguttare ca*], *imassāhaṃ aññataraṃ sāmāññaṅganti vadāmi*”ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V234** “*Anavajjena tuṭṭhassa, appena sulabhena ca;*  
*Na senāsanamārabbha, cīvaraṃ pānabhojanaṃ;*  
*Vighāto hoti cittassa, disā nappaṭihaññati.*

**V235** “*Ye cassa [yepassa (syā.)] dhammā akkhātā,*  
*sāmāññassānulomikā;*  
*Adhiggahitā tuṭṭhassa, appamattassa bhikkhuno*”ti  
*[sikkhatoti (sī. ka.).]*

*Ayampi attho vutto bhagavatā, iti me sutanti. Dutiyaṃ.*

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

“Bhikkhus, these four things are trifling, easily available, and blameless too. What four? Dust-heap robe, bhikkhus, is trifling, easily available, and blameless too. Lump-morsel food, bhikkhus, is trifling, easily available, and blameless too. Tree-root dwelling, bhikkhus, is trifling, easily available, and blameless too. Foul urine medicine, bhikkhus, is trifling, easily available, and blameless too. Bhikkhus, these four things are trifling, easily available, and blameless too. Indeed bhikkhus, because a bhikkhu is content with trifling and easily available things (blameless too), I say he has a factor of renunciate [life]”.

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

**T234** “Content with blameless, trifling and easily available too;  
Not concerned about dwelling, robes drinks-food;  
[With a non]Destructed mind, unoppressed in [all] directions.

**T235** “Dhamma is declared, what is proper for renunciates;  
Fully possessing it, content, bhikkhu [lives]heedfully”.

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

### 4.1.3 (102) *Āsavakkhayasuttaṃ* – End of Taints <sup>137</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Jānatohaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi,  
no ajānato no apassato. Kiñca, bhikkhave, jānato, kiṃ passato  
āsavānaṃ khayo hoti? Idaṃ dukkhanti, bhikkhave, jānato passato  
āsavānaṃ khayo hoti. Ayaṃ dukkhasamudayoti, bhikkhave, jānato  
passato āsavānaṃ khayo hoti. Ayaṃ dukkhanirodhoti, bhikkhave,  
jānato passato āsavānaṃ khayo hoti. Ayaṃ dukkhanirodhagāminī  
paṭipadāti, bhikkhave, jānato passato āsavānaṃ khayo hoti. Evaṃ  
kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayo hoti”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V236** *“Sekhassa sikkhamānassa, ujumaggānusārino;  
Khayasmiṃ paṭhamāṃ ñānaṃ, tato aññā anantarā.*

**V237** *“Tato aññā vimuttassa, vimuttiñānamuttamaṃ;  
Uppajjati khaye ñānaṃ, khīṇā saṃyojanā iti.*

**V238** *“Na tvevidaṃ kusītena, bālenamavijānatā;  
Nibbānaṃ adhigantabbaṃ, sabbaganthappamocana”nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Tatiyaṃ.*

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

“Bhikkhus, I say the end of taints comes about for one who knows, one who sees; not for one who doesn’t know, one who doesn’t see. Knowing what, bhikkhus, and seeing what taints are ended? This is suffering – bhikkhus, knowing this, seeing this, taints are ended. This is the arising of suffering - bhikkhus, knowing this, seeing this, taints are ended. This is the cessation of suffering - bhikkhus, knowing this, seeing this, taints are ended. This is the practice leading to the cessation of suffering - bhikkhus, knowing this, seeing this, taints are ended. Thus indeed, bhikkhus, taints are ended for one who knows, one who sees”.

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

**T236** “Trainees, desirous of training, follower of the straight path;  
First is the knowledge of ending, there his knowledge is immediate.

**T237** “There with knowledge of freedom, best freedom knowledge [nibbāna];  
Arises the knowledge of ending, that the fetters are ended.

**T238** “Not [attained] here by indolent, unknown to the fools;  
Nibbāna is entered upon, completely freed from all bonds”.

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

#### 4.1.4 (103) *Samaṇabrāhmaṇasuttaṃ* – Renunciate and Brāhmaṇa <sup>138</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkha’nti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānanti; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānanti – na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammataṃ brāhmaṇesu vā brāhmaṇasammataṃ, na ca panete āyasmanto sāmaññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

“Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṃ dukkha’nti yathābhūtaṃ pajānanti; ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānanti; ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānanti; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānanti – te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammataṃ brāhmaṇesu ca brāhmaṇasammataṃ, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti”ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V239** *“Ye dukkhaṃ nappajānanti, atho dukkhassa sambhavaṃ;  
Yattha ca sabbaso dukkhaṃ, asesam uparujjhati;  
Taṅca maggaṃ na jānanti, dukkhūpasamagāminam.*

**V240** *“Cetovimuttihīnā te, atho paññāvimuttiyā;  
Abhabbā te antakiriyyāya, te ve jātijarūpagā.*

**V241** *“Ye ca dukkhaṃ pajānanti, atho dukkhassa sambhavaṃ;  
Yattha ca sabbaso dukkhaṃ, asesam uparujjhati;  
Taṅca maggaṃ pajānanti, dukkhūpasamagāminam.*

**V242** *“Cetovimuttisampannā, atho paññāvimuttiyā;  
Bhabbā te antakiriyyāya, na te jātijarūpagā”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Catutthaṃ.*

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

“Bhikkhus, whichever renounces or brāhmaṇā don’t know as it is ‘this is suffering’; don’t know as it is ‘this is the arising of suffering’; don’t know as it is ‘this is the cessation of suffering’; don’t know as it is ‘this is the practice leading to the cessation of suffering’ – to me, bhikkhus, those renounces or brāhmaṇā are not renounce among renounces or brāhmaṇa among brāhmaṇā, and those venerable ones do not dwell in the goal of renounce life or goal of brāhmaṇā life, having self-realized in this world the higher knowledges, having appeased.

“Indeed bhikkhus, whichever renounces or brāhmaṇā know as it is ‘this is suffering’; know as it is ‘this is the arising of suffering’; know as it is ‘this is the cessation of suffering’; know as it is ‘this is the practice leading to the cessation of suffering’ – indeed to me, bhikkhus, those renounces or brāhmaṇā are renounce among renounces or brāhmaṇa among brāhmaṇā, and those venerable ones dwell in the goal of renounce life or goal of brāhmaṇā life, having self-realized in this world the higher knowledges, having appeased”.

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

- T239** “Those who don’t know suffering, and the origination of suffering;  
Thus from where all suffering, can be blocked without remainder;  
Don’t know the path to that, leading to appeasing of suffering.
- T240** “They are without a fully-freed mind, and [not] fully-freed by wisdom too;  
They are unable to make an end, they arise in birth-aging [again].
- T241** “Those who know suffering, and the origination of suffering;  
Thus from where all suffering, can be blocked without remainder;  
Know the path to that, leading to appeasing of suffering.
- T242** “Endowed with a fully-freed mind, and fully-freed by wisdom too;  
They are able to make an end, they don’t arise in birth-aging [again]”.

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

#### 4.1.5 (104) *Sīlasampannasuttaṃ* – Endowed with Virtue

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

*“Ye te, bhikkhave, bhikkhū sīlasampannā  
samādhisampannā paññāsampannā vimuttisampannā  
vimuttiñānadassanasampannā ovādakā viññāpakā sandassakā  
samādapakā samuttejakā sampahaṃsakā alaṃsamakkhātāro  
saddhammassa dassanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ  
bahūpakāraṃ vadāmi; savaṇampahaṃ, bhikkhave, tesaṃ  
bhikkhūnaṃ bahūpakāraṃ vadāmi; upasaṅkamanampahaṃ,  
bhikkhave, tesaṃ bhikkhūnaṃ bahūpakāraṃ vadāmi;  
payirupāsanampahaṃ, bhikkhave, tesaṃ bhikkhūnaṃ  
bahūpakāraṃ vadāmi; anussaraṇampahaṃ, bhikkhave, tesaṃ  
bhikkhūnaṃ bahūpakāraṃ vadāmi; anupabbajjampahaṃ  
[anussatimpahaṃ (syā.)], bhikkhave, tesaṃ bhikkhūnaṃ  
bahūpakāraṃ vadāmi. Taṃ kissa hetu? Tathārupe,*

*bhikkhave, bhikkhū sevato bhajato payirupāsato aparipūropi sīlakkhandho bhāvanāpāripūriṃ gacchati, aparipūropi samādhikkhandho bhāvanāpāripūriṃ gacchati, aparipūropi paññākkhandho bhāvanāpāripūriṃ gacchati, aparipūropi vimuttikkhandho bhāvanāpāripūriṃ gacchati, aparipūropi vimuttiñāḍassanakkhandho bhāvanāpāripūriṃ gacchati. Evarūpā ca te, bhikkhave, bhikkhū satthārotipi vuccanti, satthavāhātīpi vuccanti, raṇaṇjahātīpi vuccanti, tamonudātīpi vuccanti, ālokakarātīpi vuccanti, obhāsakarātīpi vuccanti, pajjotakarātīpi vuccanti, ukkādhārātīpi vuccanti, pabhaṅkarātīpi vuccanti, ariyātīpi vuccanti, cakkhumantotīpi vuccanti”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V243** *“Pāmojjakaraṇaṃ ṭhānaṃ [... karaṇaṭṭhānaṃ (sī. syā.)], etaṃ hoti vijānataṃ; Yādidam bhāvītattānaṃ, ariyānaṃ dhammajīvaṇaṃ.*

**V244** *“Te jotayanti saddhammaṃ, bhāsayanti pabhaṅkarā; Ālokakaraṇā dhīrā, cakkhumanto raṇaṇjahā.*

**V245** *“Yesaṃ ve sāsanaṃ sutvā, sammadaññāya paṇḍitā; Jātikkhayamabhiññāya, nāgacchanti punabbhava”nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Pañcamaṃ.*

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

“Bhikkhus, whichever bhikkhus are endowed with virtues, endowed with concentration, endowed with wisdom, endowed with full-freedom [nibbāna], endowed with knowledge and vision of full-freedom [nibbāna], advisors, instructors, showing the path, arousers, inspirers, gladdening, indeed full declarers of good dhamma: I say bhikkhus – seeing them, listening to them, approaching them, being completely devoted to them, recollecting them, to ordain following them is very helpful. For what cause? Bhikkhus, resorting to, associating with, being completely devoted to bhikkhus like that, the incomplete aggregate of virtue goes to complete development, the incomplete aggregate of concentration goes to complete development, the incomplete aggregate of wisdom goes to complete development, the incomplete aggregate of full-freedom

goes to complete development, the incomplete aggregate of knowledge and vision of full-freedom goes to complete development. Like this, bhikkhus, those bhikkhus are called teachers, caravan leaders, abandoners of sinful, dispellers of darkness, light makers, luster makers, illuminators, bearers of fire-brand, radiance-makers, noble ones, seers”.

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

**T243** “Joyful state, one should be a full knower of this;  
Namely one who is developed, leading the life of noble dhamma.

**T244** “They light-up the good dhamma, speaking radiantly;  
Light-makers, patient ones, seers, abandoners of sinful.

**T245** “Those who having heard the teaching, having fully understood wise ones;  
Having fully known ending of births, don’t come to further becoming”.

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

#### 4.1.6 (105) *Taṇhuppādasuttaṃ* – Arising of Craving <sup>139</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

“*Cattārome, bhikkhave, taṇhuppādā, yattha bhikkhuno taṇhā uppajjamānā uppajjati. Katame cattāro? Cīvarahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; piṇḍapātahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; senāsanahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati; itibhavābhavahetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati. Ime kho, bhikkhave, cattāro taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati*”ti.

*Etamattham bhagavā avoca. Tatthetam iti vuccati –*

**V246** “*Taṇhādutiyo puriso, dīghamaddhāna saṃsaram;*  
*Itthabhāvāññathābhāvaṃ, saṃsāraṃ nātivattati.*

**V247** “*Etamādīnavam nātovā, taṇham dukkhassa sambhavam;*  
*Vītataṇho anādāno, sato bhikkhu paribbaje*”ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Chaṭṭham.*

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

“Bhikkhus, these four cravings arise in [those] bhikkhus subject to arising of craving. What four? Because of robes, bhikkhus, craving arises in [those] bhikkhus subject to arising of craving; because of alms-food, bhikkhus, craving arises in [those] bhikkhus subject to arising of craving; because of dwelling place, bhikkhus, craving arises in [those] bhikkhus subject to arising of craving; because of this or that life, bhikkhus, craving arises in [those] bhikkhus subject to arising of craving. Indeed bhikkhus, these four cravings arise in [those] bhikkhus subject to arising of craving”.

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

**T246** “With craving as the shadow, a man has round of existences for long-time;  
Becoming here, becoming there, doesn’t go beyond round of existences.

**T247** “Having understood this danger, [that] craving originates suffering;  
Craving-less, unclinging, mindful bhikkhu should live gone-forth life”.

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

#### 4.1.7 (106) *Sabrahmakasuttaṃ* – With Brahma <sup>140</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

*“Sabrahmakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātaṅgāro ajjhāgāre pūjitā honti. Sapubbadevatāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātaṅgāro ajjhāgāre pūjitā honti. Sapubbācariyakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātaṅgāro ajjhāgāre pūjitā honti. Sāhuneyyakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātaṅgāro ajjhāgāre pūjitā honti.*

*“Brahmā’ti, bhikkhave, mātaṅgāro etaṃ adhivacanaṃ. Pubbadevatā’ti, bhikkhave, mātaṅgāro etaṃ adhivacanaṃ.*



*‘Pubbācariyā’ ti, bhikkhave, mātāpitūnaṃ etaṃ adhiṃvacanaṃ.  
‘Āhuneyyā’ ti, bhikkhave, mātāpitūnaṃ etaṃ adhiṃvacanaṃ. Taṃ  
kissa hetu? Bahukārā, bhikkhave, mātāpitāro puttānaṃ āpādakā  
posakā imassa lokassa dassetāro’ ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V248** *“Brahmāti mātāpitāro, pubbācariyāti vuccare;  
Āhuneyyā ca puttānaṃ, pajāya anukampakā.*

**V249** *“Tasmā hi ne namasseyya, sakkareyya ca paṇḍito;  
Annena atha pānena, vatthena sayanena ca;  
Ucchādanena nhāpanena [nahāpanena (sī.)], pādānaṃ  
dhovanena ca.*

**V250** *“Tāya naṃ pāricariyāya, mātāpitūsu paṇḍitā;  
Idheva naṃ pasaṃsanti, pecca sagge pamodatī’ ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Sattamaṃ.*

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

“Bhikkhus, those families are living with brahmā where the mother-father are worshipped by children at home. Bhikkhus, those families are living with first devatā where the mother-father are worshipped by children at home. Bhikkhus, those families are living with first teachers where the mother-father are worshipped by children at home. Bhikkhus, those families are living with worthy of gifts where the mother-father are worshipped by children at home.

“‘Brahmā’, bhikkhus, is a designation for the mother-father. ‘First devatā’, bhikkhus, is a designation for the mother-father. ‘First teachers’, bhikkhus, is a designation for the mother-father. ‘Worthy of gifts’, bhikkhus, is a designation for the mother-father. For what cause? Bhikkhus, mother-father are very helpful to the children when they are not walking, nourish them, show them [the ways of] the world”.

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

**T248** “Mother-father are brahmā, said to be the first teachers;  
Worthy of gifts by children, compassionate for  
offspring.

**T249** “Therefore they are venerated, and provided  
hospitality by wise;  
With food and drinks, clothes and beds too;  
With anointments and bathing, washing [their] feet too.

**T250** “They honoring mother-father thus, the wise ones;  
Here itself are praised, after death much rejoice in  
heaven”.

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

#### 4.1.8 (107) *Bahukārasuttaṃ* – Doers of Much [Very Helpful] <sup>141</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ –*

“*Bahukārā [bahūpakārā (sī. pī.)], bhikkhave, brāhmaṇagahapatikā  
tumhākaṃ ye vo [ye te (sabbattha)] paccupaṭṭhitā  
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi.  
Tumhepi, bhikkhave, bahukārā brāhmaṇagahapatikānaṃ yaṃ  
[ye (?)] nesam dhammaṃ desetha ādikalyāṇaṃ majjhakalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāsetha. Evamidam, bhikkhave,  
aññamaññaṃ nissāya brahmacariyaṃ vussati oghassa  
nittharaṇatthāya sammā dukkhassa antakiriyaṃ*”ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V251** “*Sāgārā anagārā ca, ubho aññoññanissitā;  
Ārādhayanti saddhammaṃ, yogakkhemaṃ anuttaraṃ.*

**V252** “*Sāgāresu ca cīvaraṃ, paccayaṃ sayanānaṃ;  
Anagārā paṭicchanti, parissayaavinodanaṃ.*

**V253** “*Sugataṃ [puggalaṃ (sī. ka.)] pana nissāya, gahaṭṭhā  
gharamesino;  
Saddahānā arahataṃ, ariyapaññāya jhāyino.*

**V254** “*Idha dhammaṃ caritvāna, maggaṃ sugatigāminam;  
Nandino devalokasmiṃ, modanti kāmakāmino*”ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Aṭṭhamaṃ.*

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

“Bhikkhus, the brāhmaṇa householders are very helpful to you who are presently giving you necessities of robes, alms-food, lodging, and medicines and other requisites for sick. You too, bhikkhus, should preach dhamma to the thus very helpful brāhmaṇa householders that is good in the beginning, good in the middle, good in the end, with meaning, with words, explaining the entirely complete, completely clean holy-life. Thus here, bhikkhus, with dependence on each other, live the holy-life, to escape the flood, for rightly making an end of suffering”.

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

**T251** “Home dwellers and homeless too, both are mutually dependent;  
Firm in the good dhamma, in unsurpassed refuge from fetters [nibbāna].

**T252** “From home dwellers, clothes-requisites-beds;  
Homeless receive, to banish [seasonal] troubles.

**T253** “In dependence on those well-gone, house-holders the seeker of household life;  
Confident in the arahant, [one who is] doing jhāna with noble wisdom.

**T254** “Here having dwelt in dhamma, the path leading to good destination;  
Delight in the devā world, rejoice in sensual pleasures the desirous ones”.

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

#### 4.1.9 (108) *Kuhasuttaṃ* – Deceit <sup>142</sup>

*Vuttañhettaṃ bhagavatā, vuttamarahatāti me suttaṃ* –

“Ye keci, bhikkhave, bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā, na me te, bhikkhave, bhikkhū māmakā. Apaḡatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā; na ca te [na

*ca te bhikkhave bhikkhū (sī. pī. ka.)] imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti. Ye ca kho, bhikkhave, bhikkhū nikkuhā nillapā dhīrā atthaddhā susamāhitā, te kho me, bhikkhave, bhikkhū māmakā. Anapagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā; te ca imasmiṃ dhammavinaye [imasmiṃ ca te dhammavinaye (syā.), te bhikkhave bhikkhū imasmiṃ dhammavinaye (ka.)] vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V255** “*Kuhā thaddhā lapā siṅgī, unnaḷā asamāhitā;  
Na te dhamme virūhanti, sammāsambuddhadesite.*

**V256** “*Nikkuhā nillapā dhīrā, atthaddhā susamāhitā;  
Te ve dhamme virūhanti, sammāsambuddhadesite”ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Navamaṃ.*

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

“Bhikkhus, those bhikkhus who are deceitful, obdurate, prattler, quarrelsome, puffed-up, unrestrained, they are not my bhikkhus. Bhikkhus, those bhikkhus have departed from this dhamma-vinaya, nor will they come to increase, growth, abundance in this dhamma-vinaya. Indeed bhikkhus, those bhikkhus who are not-deceitful, sensible, unprattler, patient, not puffed-up, restrained, they are my bhikkhus. Bhikkhus, those bhikkhus have not departed from this dhamma-vinaya, and they will come to increase, growth, abundance in this dhamma-vinaya”.

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

**T255** “Deceitful obdurate prattler quarrelsome, puffed-up unrestrained;  
They do not grow in the dhamma, preached by rightly self-enlightened.

**T256** “Non-deceitful unprattler patient, sensible well-restrained;  
They grow in the dhamma, preached by rightly self-enlightened”.

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

#### 4.1.10 (109) *Nadīsotasuttaṃ* – River Current

*Vuttañhetamaṃ bhagavatā, vuttamarahatāti me sutamaṃ –*

*“Seyyathāpi, bhikkhave, puriso nadiyā sotena ovuyheyya piyarūpasātarūpena. Tamenamaṃ cakkhumā puriso tīre t̥hito disvā evamaṃ vadeyya – ‘kiñcāpi kho tvaṃ, ambho purisa, nadiyā sotena ovuyhasi piyarūpasātarūpena, atthi cettha heṭṭhā rahado saūmi sāvattaṃ sagaho sarakkhaso yaṃ tvaṃ, ambho purisa, rahadaṃ pāpunivā maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. Atha kho so, bhikkhave, puriso tassa purisassa saddamaṃ sutvā hatthehi ca pādehi ca paṭisotaṃ vāyameyya.*

*“Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cettha [ayaṃ cevettha (syā.)] attho – ‘nadiyā soto’ti kho, bhikkhave, tañhāyetaṃ adhivacanaṃ.*

*“Piyarūpaṃ sātarūpa’nti kho, bhikkhave, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ.*

*“Heṭṭhā rahado’ti kho, bhikkhave, pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ adhivacanaṃ;*

*“Ūmibhaya’nti kho [sañīmīti kho (bahūsu)], bhikkhave, kodhupāyāsassetamaṃ adhivacanaṃ;*

*“Āvaṭṭa’nti kho [sāvattoti kho (bahūsu)], bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ;*

*“Gaharakkhaso’ti kho [sagaho sarakkhasoti kho (bahūsu)], bhikkhave, mātugāmassetaṃ adhivacanaṃ;*

*“Paṭisoto’ti kho, bhikkhave, nekkhammassetaṃ adhivacanaṃ;*

*“Hatthehi ca pādehi ca vāyāmo’ti kho, bhikkhave, vīriyārambhassetamaṃ adhivacanaṃ;*

*“Cakkhumā puriso tīre t̥hitoti kho, bhikkhave, tathāgatassetamaṃ adhivacanaṃ arahato sammāsambuddhassa’ti.<sup>143</sup>*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

V257 “*Sahāpi dukkhena jaheyya kāme, yogakkhemaṃ āyatim  
 patthayāno;  
 Sammappajāno suvimuttacitto, vimuttiyā phassaye tattha  
 tattha;  
 Sa vedagū vūsitabrahmacariyo, lokantagū pāragatoti  
 vuccatī*”ti.

*Ayampi attho vutto bhagavatā, iti me sutanti. Dasamaṃ.*

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

“Bhikkhus, just as a man was carried away by the river current, dear and agreeable. A seer standing on the river-bank seeing this spoke thus to him – ‘mister, although indeed you are carried away by the river current, dear and agreeable, there is further down a lake, with waves, with whirlpools, with crocodiles, with demons – mister, reaching that lake you will die or undergo deadly suffering’. Then indeed, bhikkhus, that man having heard the other man, will make an effort with hands and legs to go against the current.

“Indeed this is the simile, bhikkhus, used to instruct. This is the meaning – ‘river current’ is indeed bhikkhus, the designation for craving.

“‘Dear and agreeable’ is indeed bhikkhus, the designation for these six internal faculties.

“‘Further down the lake’ is indeed bhikkhus, the designation for the five fetters going to lower [destinations].<sup>144</sup>

“‘Fear of waves’ is indeed bhikkhus, the designation for this anger and despair.

“‘Whirlpools’ is indeed bhikkhus, the designation for these five characteristics of sensual pleasures.<sup>145</sup>

“‘Crocodiles-demons’ is indeed bhikkhus, the designation for women.<sup>146</sup>

“‘Against the current’ is indeed bhikkhus, the designation for going-forth.

“‘With hands and legs make an effort’ is indeed bhikkhus, the designation for being energetic.

“ ‘A seer standing on the river-bank’ is indeed bhikkhus, the designation for the Tathāgata, arahant, rightly self-enlightened”.

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

**T257** “Abandon sensual pleasures even if that’s hard,  
aspiring for refuge from fetters [nibbāna] in future;  
With right knowledge and fully-freed mind, contact  
freedom [nibbāna] step-by-step;  
One who has reached the end of knowledge, perfected  
farer of holy-life, reached the end of world, is said to be  
the one crossed over”.

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

#### 4.1.11 (110) *Carasuttaṃ* – Walking <sup>147</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

“*Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṅko vā vihiṃsāvitaṅko vā. Tañce, bhikkhave, bhikkhu adhiṃvāseti nappajjhāti na vinodeti na byantīkaroti [byantikaroti (sī. pī.), byantam karoti (ka.)] anabhāvaṃ gameti. Carampi, bhikkhave, bhikkhu evaṃbhūto anātāpī anottāpī [anottappī (sabbattha) dukanipāte, aṅguttare 1.4.11 passitabbaṃ] satataṃ samitaṃ kusīto hīnavīriyoti vuccati.*

“*Ṭhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṅko vā vihiṃsāvitaṅko vā. Tañce, bhikkhave, bhikkhu adhiṃvāseti nappajjhāti na vinodeti na byantīkaroti na anabhāvaṃ gameti. Ṭhitopi, bhikkhave, bhikkhu evaṃbhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyoti vuccati.*

“*Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṅko vā vihiṃsāvitaṅko vā. Tañce, bhikkhave, bhikkhu adhiṃvāseti nappajjhāti na vinodeti na byantīkaroti na anabhāvaṃ gameti. Nisinnopi, bhikkhave, bhikkhu evaṃbhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyoti vuccati.*

“*Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitaṅko vā vihiṃsāvitaṅko vā. Tañce,*

*bhikkhave, bhikkhu adhiṅṣāseti nappajahati na vinodeti na byantikaroti na anabhāvaṃ gameti. Sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyoti vuccati.*

*“Carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti. Carampi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī [ottappī (sabbattha)] satataṃ samitaṃ āradhaviṅṣīyo pahitattoti vuccati.*

*“Ṭhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti. Ṭhitopi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āradhaviṅṣīyo pahitattoti vuccati.*

*“Nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti. Nisinnopi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āradhaviṅṣīyo pahitattoti vuccati.*

*“Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. Tañce, bhikkhave, bhikkhu nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti. Sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āradhaviṅṣīyo pahitattoti vuccati”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V258** *“Caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā sayam;  
Yo vitakkaṃ vitakketi, pāpakaṃ gehanissitaṃ.*

**V259** *“Kummaggaṃ paṭipanno [kummaggappaṭipanno (a. ni. 4.11)] so, mohaneyyesu mucchito;  
Abhabbo tādiso bhikkhu, phutṭhuṃ sambodhimuttamaṃ.*

**V260** *“Yo ca caraṃ vā tiṭṭhaṃ vā [yo caraṃ vā yadi vā tiṭṭhaṃ (syā.), yo caraṃ vātha tiṭṭhaṃ vā (sī. ka.)], nisinno uda vā sayam;  
Vitakkaṃ समयित्वा, vitakkūpasame rato;*



*Bhabbo so tādiso bhikkhu, phuṭṭhum  
sambodhimuttama''nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Ekādasamaṃ.*

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

“Bhikkhus, a bhikkhu while walking has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu consents to it, doesn’t abandon it, doesn’t banish it, doesn’t get rid of it, doesn’t cause it to perish. Bhikkhus, a bhikkhu become thus while walking is called not ardent, not afraid of wrongdoing, continuously and always indolent, lacking energy.

“Bhikkhus, a bhikkhu while standing has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu consents to it, doesn’t abandon it, doesn’t banish it, doesn’t get rid of it, doesn’t cause it to perish. Bhikkhus, a bhikkhu become thus while standing is called not ardent, not afraid of wrongdoing, continuously and always indolent, lacking energy.

“Bhikkhus, a bhikkhu while sitting has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu consents to it, doesn’t abandon it, doesn’t banish it, doesn’t get rid of it, doesn’t cause it to perish. Bhikkhus, a bhikkhu become thus while sitting is called not ardent, not afraid of wrongdoing, continuously and always indolent, lacking energy.

“Bhikkhus, an awake bhikkhu while lying down<sup>148</sup> has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu consents to it, doesn’t abandon it, doesn’t banish it, doesn’t get rid of it, doesn’t cause it to perish. Bhikkhus, an awake bhikkhu become thus while lying down is called not ardent, not afraid of wrongdoing, continuously and always indolent, lacking energy.

“Bhikkhus, a bhikkhu while walking has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu doesn’t consent to it,

abandons it, banishes it, gets rid of it, causes it to perish. Bhikkhus, a bhikkhu become thus while walking is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, a bhikkhu while standing has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu doesn’t consent to it, abandons it, banishes it, gets rid of it, causes it to perish. Bhikkhus, a bhikkhu become thus while standing is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, a bhikkhu while sitting has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu doesn’t consent to it, abandons it, banishes it, gets rid of it, causes it to perish. Bhikkhus, a bhikkhu become thus while sitting is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, an awake bhikkhu while lying down has an arisen thought of sensual pleasures or thought of ill-will or thought of violence. There, bhikkhus, bhikkhu doesn’t consent to it, abandons it, banishes it, gets rid of it, causes it to perish. Bhikkhus, an awake bhikkhu become thus while lying down is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute”.

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

**T258** “Whether walking or standing, sitting or lying down;  
One who thinks evil thoughts, dependent on home-life.

**T259** “He is the practicer of wrong path, comatose by what  
generates delusion;  
Such a bhikkhu is incapable, to contact the best self-  
enlightenment [nibbāna].

**T260** “One who is walking or standing, sitting or lying  
down;  
Having calmed the [evil] thoughts, delights in  
appeasement of thoughts;

Such a bhikkhu as he is capable, to contact best self-enlightenment [nibbāna]”.

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

#### 4.1.12 (111) *Sampannasīlasuttaṃ* – Endowed with Virtue <sup>149</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

“*Sampannasīlā, bhikkhave, viharatha [hotha (syā.)] sampannapātimokkhā; pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesu.*

“*Sampannasīlānaṃ vo, bhikkhave, viharataṃ [bhavataṃ (syā.)] sampannapātimokkhānaṃ pātimokkhasaṃvarasaṃvutānaṃ viharataṃ ācāragocarasampannānaṃ aṇumattesu vajjesu bhayadassāvīnaṃ samādāya sikkhataṃ sikkhāpadesu kimassa uttari karaṇīyaṃ [kimassa bhikkhave uttari karaṇīyaṃ (sabbattha)]?*

“*Carato cepi, bhikkhave, bhikkhuno [abhijjhā byāpādo vīgato (a. ni. 4.12) aṭṭhakathāya sameti] bhijjhā<sup>150</sup> vīgatā [abhijjhā byāpādo vīgato (a. ni. 4.12) aṭṭhakathāya sameti] hoti, byāpādo vīgato hoti [thinamiddhaṃ uddhaccakukkuccaṃ vicikicchā (a. ni. 4.12)], thinamiddhaṃ vīgataṃ hoti, uddhaccakukkuccaṃ vīgataṃ hoti, vicikicchā [thinamiddhaṃ uddhaccakukkuccaṃ vicikicchā (a. ni. 4.12)] pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā [appamuṭṭhā (syā.)], passaddho kāyo asāradaddho, samāhitaṃ cittaṃ ekaggaṃ. Carampi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āradhāvīriyo pahitattoti vuccati.*

“*Ṭhitassa cepi, bhikkhave, bhikkhuno abhijjhā vīgatā hoti byāpādo...pe... thinamiddhaṃ... uddhaccakukkuccaṃ... vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāradaddho, samāhitaṃ cittaṃ ekaggaṃ. Ṭhitopi, bhikkhave, bhikkhu evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āradhāvīriyo pahitattoti vuccati.*

“*Nisinnassa cepi, bhikkhave, bhikkhuno abhijjhā vīgatā hoti, byāpādo...pe... thinamiddhaṃ... uddhaccakukkuccaṃ...*

*vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ,  
upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho,  
samāhitaṃ cittaṃ ekaggaṃ. Nisinnopi, bhikkhave, bhikkhu  
evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo  
pahitattoti vuccati.*

*“Sayānassa cepi, bhikkhave, bhikkhuno jāgarassa abhijjhā vigatā  
hoti byāpādo...pe... thinamiddhaṃ... uddhaccakukkuccaṃ...  
vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ,  
upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho,  
samāhitaṃ cittaṃ ekaggaṃ. Sayānopi, bhikkhave, bhikkhu  
jāgaro evaṃbhūto ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo  
pahitattoti vuccati”ti.*

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V261** *“Yataṃ care yataṃ tiṭṭhe, yataṃ acche yataṃ saye;  
Yataṃ samiñjaye [samiñjaye (sī. syā.)] bhikkhu,  
yatamenaṃ pasāraye.*

**V262** *“Uddhaṃ tiriyaṃ apācīnaṃ, yāvatā jagato gati;  
Samavekkhitā ca dhammānaṃ, khandhānaṃ udayabbayaṃ.*

**V263** *“Evaṃ vihārimātāpiṃ, santavuttimanuddhataṃ;<sup>151</sup>  
Cetosamathasāmīciṃ, sikkhamānaṃ sadā satam;  
Satataṃ pahitattoti, āhu bhikkhuṃ tathāvidha”nti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Dvādasamaṃ.*

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

“Bhikkhus, dwell endowed with virtues, endowed with precepts; dwell restrained by restraint of precepts, endowed with conduct and alms-refuge, seeing danger in even as much as an atom of blamable; having fully undertaken, train in the precepts.

“Bhikkhus, dwelling endowed with virtues, endowed with precepts; dwelling restrained by restraint of precepts, endowed with conduct and alms-refuge, seeing danger in even as much as an atom of blamable; having fully undertaken, training in the precepts; how does one do the higher duty?

“Bhikkhus, a bhikkhu while walking is without covetousness, without ill-will, without sloth-torpor, without restlessness-remorse, skeptical doubt is abandoned, is firm energetic unsluggish, with mindfulness established and unmuddled, bodily calm and passion-less, with mind restrained and concentrated. Bhikkhus, a bhikkhu become thus while walking is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, a bhikkhu while standing is without covetousness, without ill-will, without sloth-torpor, without restlessness-remorse, skeptical doubt is abandoned, is firm energetic unsluggish, with mindfulness established and unmuddled, bodily calm and passion-less, with mind restrained and concentrated. Bhikkhus, a bhikkhu become thus while standing is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, a bhikkhu while sitting is without covetousness, without ill-will, without sloth-torpor, without restlessness-remorse, skeptical doubt is abandoned, is firm energetic unsluggish, with mindfulness established and unmuddled, bodily calm and passion-less, with mind restrained and concentrated. Bhikkhus, a bhikkhu become thus while sitting is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute.

“Bhikkhus, an awake bhikkhu while lying down<sup>152</sup> is without covetousness, without ill-will, without sloth-torpor, without restlessness-remorse, skeptical doubt is abandoned, is firm energetic unsluggish, with mindfulness established and unmuddled, bodily calm and passion-less, with mind restrained and concentrated. Bhikkhus, an awake bhikkhu become thus while lying down is called ardent, afraid of wrongdoing, continuously and always firm and energetic, resolute”.

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

**T261** “Controlled in walking and standing, sitting and sleeping too;  
Controlled he moves, controlled he stretches.

**T262** “Upwards across and downwards, wherever the world extends;  
Contemplates the dhammā, aggregates arising and passing.

**T263** “Thus dwelling ardent, with peaceful conduct, non-restless;  
With mind correctly concentrated, desirous of training, always mindful;  
Continuously resolute, such is called a bhikkhu”.

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

#### 4.1.13 (112) *Lokasuttaṃ* – World <sup>153</sup>

*Vuttañhetam bhagavatā, vuttamarahatāti me sutam –*

“Loko, bhikkhave, tathāgatena abhisambuddho lokasmā tathāgato viṣaṃyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho lokanirodho tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā lokanirodhagāminī paṭipadā tathāgatassa bhāvītā.

“Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā yasmā tam tathāgatena abhisambuddham, tasmā tathāgatoti vuccati.

“Yañca, bhikkhave, rattiṃ tathāgato anuttaram sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbam tam tatheva hoti no aññathā, tasmā tathāgatoti vuccati.

“Yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī, iti yathāvādī tathākārī yathākārī tathāvādī, tasmā tathāgatoti vuccati.

“Sadevake, bhikkhave, loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhībhūto aññadatthudaso vasavattī, tasmā tathāgatoti vuccatī”ti.

*Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati –*

**V264** “*Sabbalokaṃ [sabbaṃ lokaṃ (a. ni. 4.23)] abhiññāya,  
sabbaloke yathātathaṃ;  
Sabbalokavisaṃyutto, sabbaloke anūpayo [anusayo (sī.),  
anupayo (syā.)].*

**V265** “*Sa ve [sabbe (sabbattha) a. ni. 4.23 passitabbaṃ]  
sabbābhībhū dhīro, sabbaganthappamocano;  
Phuṭṭhāssa paramā santi, nibbānaṃ akutobhayaṃ.*

**V266** “*Esa khīṇāsavo buddho, anīgho chinnaśaṃsayo;  
Sabbakammakkhayaṃ patto, vimutto upadhisaṅkhaye.*

**V267** “*Esa so bhagavā buddho, esa sīho anuttaro;  
Sadevakassa lokassa, brahmacakkaṃ pavattayi.*

**V268** “*Iti devā manussā ca, ye buddhaṃ saraṇaṃ gatā;  
Saṅgama taṃ namassanti, mahantaṃ vītasāraḍaṃ.*

**V269** “*Danto damayataṃ seṭṭho, santo samayataṃ isi;  
Mutto mocayataṃ aggo, tiṇṇo tārayataṃ varo.*

**V270** “*Iti hetāṃ namassanti, mahantaṃ vītasāraḍaṃ;  
Sadevakasmiṃ lokasmiṃ, natthi te paṭipuggalo’ ti.*

*Ayampi attho vutto bhagavatā, iti me sutanti. Terasamaṃ.*

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

“Bhikkhus, the world is fully awakened to by the Tathāgata, he is unfettered from the world. Bhikkhus, arising of the world is fully awakened to by the Tathāgata, he has abandoned the world. Bhikkhus, cessation of the world is fully awakened to by the Tathāgata, he has realized the cessation of the world. Bhikkhus, the practice leading to the cessation of the world is fully awakened to by the Tathāgata, he has developed the practice leading to the cessation of the world.<sup>154</sup>

“Bhikkhus, in the world including deva world, with Māra, with Brahma, with renunciates and brāhmaṇa, with its generation, with devā and humans, whatever is seen, heard, sensed, cognized; because of having reached, pondered

over, reflected on, having mentally well-understood them, therefore he is called Tathāgata.

“Bhikkhus, from the night when Tathāgata fully awakens to unsurpassed right self-enlightenment [nibbāna with residue of possessions], and whatever night he finally passes away in the nibbāna element without residue of possessions, in between that whatever he speaks, talks, points out, all of that is like so, not otherwise, therefore he is called Tathāgata.

“Tathāgata, bhikkhus, as he says so he does, as he does so he says – that is as he says so he does-as he does so he says, therefore he is called Tathāgata.

“Bhikkhus, the world including deva world, with Māra, with Brahma, with renunciates and brāhmaṇa, with its generation, with devā and humans, Tathāgata has conquered, is unconquered [by it], all seeing, wielding control, therefore he is called Tathāgata”.

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

**T264** “Having fully understood all worlds, like so in all worlds;

Unfettered from all worlds, unattached in all worlds.

**T265** “He the conqueror of all, patient one, completely freed from all bonds;

He has contacted the highest peace, nibbāna, fearless.

**T266** “Such taintless Buddha, griefless doubtless;

Reached the end of all kamma, full freed, with full ending of possessions.

**T267** “Such Blessed One Buddha, such lion unsurpassed;

In the world including deva world, rolling the supreme wheel.

**T268** “Therefore devā and humans, have gone for refuge to Buddha;

The multitude venerates you, the great one without foolishness.

**T269** “Tamed, best of the tamed ones, peaceful, sage of the peaceful ones;



Freed, foremost of the freed ones, crossed over, highest of the crossed-over ones.

**T270** “For this cause we venerate, the great one without foolishness;  
In the world including deva world, there is none equal to you”.

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

*Catukkanipāto niṭṭhito.* – Chapter of Fours is finished.

*Tassuddānaṃ –  
Brāhmaṇasulabhā [brāhmaṇacattāri (sabbattha)] jānaṃ,  
samaṇasīlā taṇhā brahmā;  
Bahukārā kuḥapurisā [kuhanā (syā.)], cara sampanna lokena  
terasāti.*

Therefore said [contents] —  
Brāhmaṇa-easily available, knowing, renunciate-virtue,  
craving, brahmā;  
Very helpful, deceitful-man, walking, endowed, by world is  
the thirteenth.

*Suttasaṅgaho –  
Sattavisekanipātaṃ, dukkaṃ bāvīsasuttasaṅgahitaṃ;  
Samapaññāsamathatikaṃ, terasa catukkaṅca iti yamidaṃ.  
Dvidasuttarasuttasate, saṅgāyitvā samādahiṃsu purā;  
Arahanto ciraṭṭhitiyā, tamāhu nāmena itivuttanti.*

Sutta Collection –  
Twenty-seven [in] the first chapter, second has twenty-two  
collected;  
Third with wisdom and concentration, thirteen in the fourth  
here.  
Twelve suttā after a hundred, having fully chanted, put  
together fully;  
Arahant, may long-endure, this one named “This was Said”.

*Itivuttakapāli niṭṭhita* – the Book of This was Said is finished.

## END NOTES

- 1 See the insightful Introduction in ITI-T.
- 2 Pāli text of the Itivuttakapāli and Itivuttaka-Aṭṭhakathā (Commentary) is from “Chaṭṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition” © 1995 Vipassana Research Institute. Source text of only Itivuttakapāli is provided in this book. 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.	=	Cambodian

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

- 3 See Appendices 1 and 2 for the genesis of this book and the major characters therein.
- 4 This and the next 5 suttā (1.1.1 (1) thru 1.1.6 (6) inclusive) where Lord Buddha states “I am [your] guarantor for the non-return” appear to be unique in Tipiṭaka, because of the explicit guarantee. The only other place it appears as a guarantee is in CST Udānapāli 2.8 Suppavāsā Sutta where Venerable Mahāmoggallāna becomes guarantor for a lay follower. They are modeled after the same template. Also, V1 = V10. The verses of suttā 1.1.1 (1) thru 1.1.5 (5) inclusive are identical with the corresponding verses of suttā 1.1.9 (9) thru 1.1.13 (13) inclusive, respectively.
- 5 The “bad destinations” are: Hells, Peta (Hungry Ghosts), Asura (Titans), and Animal realms. They are also called lower destinations.

“Don’t come again” (punāyanti) refers to the fruit of Non-returnership.

There are ten fetters: five lower and five higher. They get eradicated depending on the level of awakening. There are four levels of awakening, each more exalted than the one before it,

culminating in Arahantship. Each level eradicates or wears down specific fetters as follows.

The first level is a Stream-enterer, who has broken the three lower fetters of personality view (*sakkāyadiṭṭhiṃ*), clinging to rites and rituals (*śīlabbataparāmāsaṃ*), and doubt (*vicikicchāṃ*), and has 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 bad or lower destinations.

The second level is 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 called 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. She will be reborn in the pure abodes and be liberated there.

The final level is the Arahant who has additionally broken the five higher fetters of lust for both form-sphere and formless sphere (*rāgaṃ*), conceit (*mānaṃ*), restlessness (*uddhaccaṃ*), and ignorance (*avijjaṃ*), and is liberated here and now with residue. She has no further becoming left and with the end of this life, she will enter nibbāna without residue.

6 V2 = V11.

7 V3 = V12.

8 V4 = V13.

9 V5 = V14. NDB 9.62 translates *makkhaṃ* as denigration and both ITI-I and ITI-T translate it as contempt but I render it as mercilessness. Sutta 3.4.8 (87) states that thoughts of violence (=mercilessness) are one of the three thoughts that are blinding and not conducive to nibbāna.

10 The All referred to in this sutta is defined and expanded in CDB 35.23 as the six senses and their respective objects. This and the next 6 *suttā* (1.1.7 (7) thru 1.1.13 (13) inclusive) are modeled on the same template.

11 V1 = V10.

12 V2 = V11.

13 Verses like this at the end of each *vagga* and/or chapter were used as mnemonic devices to remember the contents of the

- vagga/chapter as well as their order by the bhikkhus who specialized in remembering the scriptures. These bhikkhus were known as bhāṇaka and specialized in a collection. It would also be their duty to train new bhikkhus so they can carry on the recitals.
- 14 While suttā 1.1.1 and 1.1.9 explain greed (lobha), here they are listed as lust (rāga) – meaning lust and greed are technically identical.
- 15 V3 = V12.
- 16 V4 = V13.
- 17 V5 = V14. NDB 9.62 translates makkhaṃ as denigration and both ITI-I and ITI-T translate it as contempt but I render it as mercilessness. Sutta 3.4.8 (87) states that thoughts of violence (=mercilessness) are one of the three thoughts that are blinding and not conducive to nibbāna.
- 18 V17 without recensions = V246 = CST Suttanipātapāḷi 745.  
V18 without recensions = V247 = CST Suttanipātapāḷi 746.  
Verses are also identical with NDB 4.9 verses with very minor differences. See endnote on sutta 1.1.1 (1) for a listing of the fetters and their eradication.
- 19 Both NDB 1.91 and CDB 46.49 extoll appropriately attending as the internal factor most helpful.
- 20 Both NDB 1.95 and CDB 46.50 extoll good friendship as the external factor most helpful.
- 21 V21 is identical to NDB 10.39 and CST Vinaya Piṭaka-Cūḷāvaggapāḷi 354, except NDB 10.39 and CST Vinaya Piṭaka-Cūḷāvaggapāḷi 354 has vaggarato instead of vaggārāmo in the second line and bhinditvā instead of bhettvāna in the third line. Neither of these differences have much, if any, effect on the meaning.
- 22 V22 is identical to NDB 10.40 verse and CST Vinaya Piṭaka-Cūḷāvaggapāḷi 354, except NDB 10.40 and CST Vinaya Piṭaka-Cūḷāvaggapāḷi 354 have samaggānaṅca anuggaho instead of samaggānaṅcanuggaho in the first line (which has no effect on the meaning).
- 23 V25 = V28. The prose of this sutta is identical with prose of NDB 1.43 but that sutta has no verses. Also, this sutta is in accordance with CST DHP 2.
- 24 I have rendered etamatthaṅca as “for this reason” here, rather

- than “for this meaning”.
- 25 V25 = V28. The prose of this sutta is identical with prose of NDB 1.44 but that sutta has no verses. Also, this sutta is in accordance with CST DHP 1.
- 26 I have rendered etamatthañca as “for this reason” here, rather than “for this meaning”.
- 27 This sutta in general is identical to NDB 7.62 but the prose between them is different at many places and each sutta has more or less prose at places e.g. this sutta doesn’t list the seven jewels while NDB 7.62 lists it. Most importantly, the last paragraph here giving the reason is missing in NDB 7.62. The verses between them are completely different. V29 and V30 are identical to V114 and V115 except V115 doesn’t have recensions listed.
- 28 NDB 7.62 lists the seven gems as: “the wheel-gem, the elephant-gem, the horse-gem, the jewel-gem, the woman-gem, the treasurer-gem, and the adviser-gem as the seventh”.
- 29 This sutta is substantially identical to CDB 3.17 and both verses also appear there preceded by an additional verse - verses in CDB 3.17 are organized differently with V31 here divided there in half and merged with previous and following verses (as presented in CDB). Verses are also at NDB 5.43.
- 30 This sutta is a subset of CDB 15.10 (which has more prose and all verses also appear there). The simile also appears in Therīgāthāpāli V499.
- 31 Last 2 lines of this verse are identical with verses 186, 193, 311 and 322 of Therīgāthāpāli except in all verses in Therīgāthāpāli it is Ariyaṃ caṭṭhaṅgikaṃ while here it is Ariyañcaṭṭhaṅgikaṃ.
- 32 Gijjhakūṭa is one of the five mountains surrounding Rājagaha, the others being Vaibhāra, Vepulla (V34 and sutta 4.1.9 (108)), Pāṇḍava, and Isigili. Gijjhakūṭa is the famous location where Lord Buddha delivered many suttā and is a major pilgrimage destination.

Giribbaja was an ancient hill-fortress city, the capital of Magadha republic. It was higher up the hill (so was easy to defend). Later on, the city expanded to the lower valley and was known as Rājagaha (now known as Rajgir in Bihar State, India).

DPPN: Magadha was one of the four chief kingdoms of India at the time of the Buddha, the others being Kosala, the kingdom

- of the Vamsas, and Avanti. Magadha formed one of the sixteen Mahājanapadā and had its capital at Rājagaha or Giribbaja where Bimbisāra, and after him Ajātasattu, reigned. Later Pāṭaliputta became the capital. By the time of Bimbisāra, Anga too formed a part of Magadha, and he was known as king of Anga Magadha.
- 33 This means the person will become a stream-enterer and then become an arahant at the end of [at most] seven lives – see endnote on sutta 1.1.1 (1).
- 34 This verse is identical to CST DHP 176, with very minor variations.
- 35 All verses in this sutta are identical to NDB 8.1 with minor variations (but see endnote on T45). However, the prose portions are quite different, NDB 8.1 describing the eight benefits of developing friendliness (which in turn are subset of the 11 benefits of developing friendliness described in NDB 11.15).
- 36 This simile is used in CDB 22.102 to compare the sign of impermanence; and in CDB 45.146, NDB 6.53, and NDB 10.15 to compare heedfulness.
- 37 This simile is used in CDB 22.102 to compare the sign of impermanence; and in CDB 45.147 and NDB 10.15 to compare heedfulness. In CDB 2.29, it is used to compare the assembly of Devā accompanying Devaputtā Susīma.
- 38 This simile is used in CDB 2.29 to compare the assembly of Devā accompanying Devaputtā Susīma. I have translated *osadhitārakā* as medicine star while both ITI-I and ITI-T translate it as morning star.
- 39 V45 here has only 3 padā and apparently fourth pada is missing. The counterpart of V45 in NDB 8.1 has “yathā na agghanti kalampi soḷasiṃ” as the last pada so perhaps that should be added to V45 here. I have added that translation in <>.
- 40 V47-V49 are identical to V50-V52 except in the former, qualities are negative while in the later, they are positive.
- 41 These two qualities are mentioned at NDB 2.168. They and their opposite qualities also appear at NDB 5.150, NDB 6.17, and others as well.
- 42 Here I am reading *savighātaṃ* instead of *savidhātaṃ* which might be a scribal error.
- 43 V47-49 are identical to V50-52 except in the former, qualities are

negative while in the later, they are positive.

- 44 These two qualities are mentioned at NDB 2.169. They and their opposite qualities also appear at NDB 5.150, NDB 6.17, and others as well.
- 45 V53 and V54 are identical with V124 and V125 except V53 has *dosasañhitaṃ* while V124 has *dosasaṃhitaṃ*. V125 doesn't have recensions. The general sense of this sutta is similar to CST DHP 15 and 17.
- 46 Commentary explains this as "hasn't created refuge for oneself" so ITI-I translates it as "not done what is beneficial". However, I think it's more about protecting others and providing refuge to them, as ITI-T has translated so I translate accordingly.
- 47 V55 = V126 = V172 and V56 = V127 except V55 and V172 has *dosasañhitaṃ* while V126 has *dosasaṃhitaṃ*. The general sense of this sutta is similar to CST DHP 16 and 18.
- 48 V62 is identical with V64. This sutta is identical to NDB 4.25 for both prose and verse except NDB 4.25 also has (1) "na *itivādappamokkhānisamsatthaṃ*" before "na 'iti maṃ jano *jānātū'ti*" in the first line and (2) *virāgatthaṃ nirodhattha'nti* at the end of the next sentence. Also, the verses are divided differently. Some of the prose of this sutta also appears as part of MLDB 9 *Sammādiṭṭhi Sutta*.
- 49 Gains-hospitality-praise are called dreadful in CDB 17.31 and the reason for the downfall of Devadatta (see sutta 3.4.10 (89) and Appendix 3). Lord Buddha similarly rejects fame and gains in NDB 5.30 (and amazingly, his then-attendant Venerable Nāgita encourages the Lord to accept the gains). In CST *SuttanipātapāḲi* 440, gains-hospitality-praise-fame are called an army of the Māra. See also the endnote on sutta 3.4.2 (81).
- 50 V64 is identical with V62. Some of the prose of this sutta also appears as part of MLDB 9 *Sammādiṭṭhi Sutta*.
- 51 Anuddhato can be translated as either non-conceited or non-restless (since it's also related to *uddhacca*). Whether we translate *anuddhato* as non-conceited or non-restless, we have a problem. Both conceit and restlessness are among the five higher fetters (see endnote on sutta 1.1.1 (1)) so if you eradicate them, you become an arahant.

However, the problem can be resolved if we translate *anuddhato* as non-restless and consider it to be one of the five hindrances (lust, ill-will, dullness and drowsiness, restlessness and remorse,

- and doubt) rather than the five higher fetters.
- 52 V69 = LDB 14.3.7 Mahāpadāna Sutta first verse first 3 lines, MLDB 26.20 Ariyapariyesanā Sutta second verse, as part of elided MLDB 85.43-53 Bodhirājakumāra Sutta, and CDB 6.1 (some with minor variations but substantially identical). It's also similar to CST DHP 28 in terms of the simile and meaning.
- 53 Here, *tasaṃ vā thāvaram* can also be translated as trembling and firm OR fearful and confident. By translating it as mobile or immobile, we cover both fauna and flora.
- 54 Māra is generally regarded as the personification of Death, the Evil One, the Tempter (the Buddhist counterpart of the Devil). DPPN: "Māra bears many names in Pāli Literature, chief of them being Kanha (Black One), Adhipati (overlord), Antakā (end-maker), Namuci (because he does not allow either gods or men to escape from his clutches), Pamattabandhu (Kinsman of the Heedless), and Pajāpati (lord of the people). His usual standing epithet is Pāpima (Evil One), but other words are also used, such as anattakāma (desirous of meaningless), ahitakāma (desirous of harmful), and ayogakkhemakāma (desirous of non-safety and non-refuge). The legends concerning Māra are, in the books, very involved and defy any attempts at unraveling them".
- 55 The prose of this sutta is identical to NDB 2.9, which doesn't have verses. These two (shame and fear of wrongdoing) along with three others – faith, energy, and wisdom – are also called powers of a trainee at NDB 4.163, NDB 5.1, et. al. NDB 2.9 translates them as moral shame and moral dread, while ITI-T renders them as conscience & concern (for the results of unskillful actions). I follow ITI-I here.
- 56 The prose of this sutta is identical to CST Udānapāli 73, which doesn't have verses.
- 57 V86 is similar to CST DHP 31 in meaning with very minor grammatical differences that wouldn't affect the meaning.
- 58 Jhānā in Pāli are called Dhyānā in Sanskrit, Chan in Chinese, and Zen in Japanese. For the Theravāda tradition, standard descriptions of Jhānā can be found at MLDB 8.4 thru 8.11 Sallekha Sutta, among many other places. There are a total of 8 (or 9) jhānā, categorized in 4 (or 5) Form and 4 Formless. The explicit promise given in this and the next two suttā echoes the exactly identical promise given in MLDB 10 Satipaṭṭhāna



Sutta.

- 59 These two qualities are also listed at CST Vinaya piṭaka-Parivārapāli 323 as part of the three qualities leading to the state of woe and hell.  
V92 = CST DHP 306 = CST Udāna 38 Sundari Sutta = CST Suttanipātapāli 666.  
V93 = V205 = CST DHP 307 = CST Vinaya piṭaka-Pārājikapāli 195.  
V94 = V206 = CST DHP 308 = CST Vinaya piṭaka-Pārājikapāli 195.
- 60 Yellow-robed here signifies “fake” monks – those who put up robes to deceive people.
- 61 Bhavābhava can also be translated “becoming this or that”.
- 62 V97 is identical to CDB 3.2 verse 383. Prose of this sutta is a subset of NDB 3.69 which includes a detailed exposition of the three roots of both unwholesome and wholesome. The three roots are also listed at CST Vinaya piṭaka-Parivārapāli 323 and LDB 33-1.10 (1) Sangīti Sutta.
- 63 V98 is very similar to CST Suttanipātapāli 760. Three elements are also listed in LDB 33-1.10 (14) Sangīti Sutta.
- 64 This sutta is identical to CDB 36.1 - both prose and verses.  
V100-V101 = V104-V105 = V108-V109 except V100-V101 have vedanā, V104-V105 have esanā, and V108-V109 have āsava.  
These 3 set of verses must have been based on a template but they are seen only here. Vedanā verses are found in CDB 36.1 but esanā and āsava verses are not found anywhere else, as far as I can tell. Three feelings are also listed in LDB 33-1.10 (26) Sangīti Sutta.
- 65 This sutta is identical to CDB 36.5 - both prose and verses - except the last verse is different between them. Also, V103 = V138 = V180.
- 66 See endnote on sutta 3.1.3 (52). These three longings are also listed in CDB 45.161 and LDB 33-1.10 (22) Sangīti Sutta.
- 67 V106 = NDB 4.38 first verse, first 2 lines of V107 = NDB 4.38 second verse. These three longings are also listed in CDB 45.161 and LDB 33-1.10 (22) Sangīti Sutta.
- 68 See endnote on sutta 3.1.3 (52). These three taints are also listed in CDB 45.163 and LDB 33-1.10 (20) Sangīti Sutta, as well as in numerous other suttā.
- 69 These three taints are also listed in CDB 45.163 and LDB 33-1.10

- (20) Sangīti Sutta, as well as in numerous other suttā.
- 70 V111 line 2 and 3 = NDB 4.49 second verse. These three cravings are also listed in CDB 45.170 and LDB 33-1.10 (16) Sangīti Sutta, as well as in numerous other suttā.
- 71 Bhavābhavē in this and the next verse can also be translated “becoming this or that”.
- 72 The “one beyond training” means an arahant, here described as fully accomplished in virtue, concentration, and wisdom – the three divisions of the noble eight-fold path.
- 73 V29-V30 are identical to V114-V115 except V115 doesn’t have recensions. The three bases of meritorious actions are also listed in NDB 8.36 and LDB 33-1.10 (38) Sangīti Sutta.
- 74 See the excellent study guide on merit (puñña) by Venerable Thānissaro Bhikkhu (<http://www.accesstoinsight.org/lib/study/merit.html>).
- 75 Here development means meditation.
- 76 These three eyes are listed at LDB 33-1.10 (46) Sangīti Sutta.
- 77 V118 = V236 = NDB 3.85 first verse. V119 = NDB 3.85 second verse. These three faculties are listed at CDB 48.23 and LDB 33-1.10 (45) Sangīti Sutta.
- 78 V121 + V122 first line = CDB 1.20 verse 46 + first 2 lines of verse 47. These three times are also listed at LDB 33-1.10 (45) Sangīti Sutta.
- 79 V124 and V125 are identical with V53 and V54 except V53 has dosasañhitaṃ while V124 has dosasaṃhitaṃ. V125 doesn’t have recensions. V124 first 3 padā are identical with first 3 padā of NDB 6.45 fourth verse. The three qualities are also listed at LDB 33-1.10 (3) Sangīti Sutta and CST Vinaya piṭaka-Parivārapāḷi 323.
- 80 V55 = V126 = V172 and V56 = V127 except V55 and V172 has dosasañhitaṃ while V126 has dosasaṃhitaṃ. The three qualities are also listed at LDB 33-1.10 (4) Sangīti Sutta and CST Vinaya piṭaka-Parivārapāḷi 323.
- 81 This entire sutta, including verse, is a subset of NDB 3.122. However, the verse in NDB is slightly different than here. The last pada, pada D, there is the pada D of the V129 from the next sutta here. Conversely, the counterpart verse of V129 has the pada D from V128 here. The three purifications are also listed at LDB 33-1.10 (52) Sangīti Sutta.
- 82 The All here is defined and expanded in CDB 35.23 as the six

senses and their respective objects.

- 83 This entire sutta, including verse, is a subset of NDB 3.123. However, the verse in NDB is slightly different than here. The last pada, pada D, there is the pada D of the V128 from the previous sutta here. Conversely, the counterpart verse of V129 has the pada D from V128 here. The three silences are also listed at LDB 33-1.10 (53) Sangīti Sutta.
- 84 The All here is defined and expanded in CDB 35.23 as the six senses and their respective objects.
- 85 V131-V132 = verses of CDB 35.229 but the prose between them is very different. While here the emphasis is on lust-hate-delusion, in CDB the emphasis is on the six sense-bases (eye, ear, nose, tongue, skin, and mind). This is the only sutta in this book where Lord Buddha explicitly refers to bhikkhunīs.
- 86 V133-V134 and V135-V136 are based on the same template, first set with wrong view and second set with right view. The prose of this sutta is always, to my knowledge, associated with divine eye, one of the three knowledges. See sutta 3.5.10 (99) in this book for detailed description of the three knowledges. Three knowledges realized, sometimes also called the three true knowledges, are: (1) remembering the past lives (pubbenivāsānusati), (2) divine eye (dibbacakkhu), and (3) knowledge of end of taints (āsavakkhaya).  
In addition to these 3 knowledges, there are three other knowledges – together making up the six higher knowledges (chaḷabhiññā or cha abhiññā): (4) completely understanding the minds of others (cetopariccañāṇaṃ), (5) divine ear (sotadhātu), and (6) supernormal power (iddhī).
- 87 See endnote on previous sutta.
- 88 V103 = V138 = V180. Nissaranaṃ can mean refuge as well as escape – I have chosen to use refuge. The three refuges [escapes] are listed at LDB 34-1.4 (7) Sangīti Sutta as hard to penetrate (duppaṭivijjhā).
- 89 V98 = V140 except V140 doesn't have recensions and in pada a, V98 has Rūpadhātuṃ pariññāya while V140 has Ye ca rūpe pariññāya. V99 = V141 except V141 doesn't have recensions. Also, V139 and V140 = CST SuttanipātapāḲi 759 and 760. The prose here is also part of the prose right before CST

- Suttanipātapāli 759 and 760.
- 90 This sutta appears to be unique to this book.
- 91 This sutta appears to be unique to this book.
- 92 V149 = Theragāthā 609. V151-155 are identical with (1) V182-86 of CST Jātakapāli 503 Sattigumbajātakam and (2) V1255-1259 of CST Jātakapāli 545 Mahānāradakassapajātakam with negligible grammatical differences in V152/183/1256 and V155/186/1259, respectively.
- 93 This sutta appears to be unique to this book. ITI-I has sutta name as “Bhīdanā” translated as “Perishable”.
- 94 Here “Developed one” means he is already an arahant and “bides time” means he lives without getting attached to anything and creating any further conditions for rebirth.
- 95 V157-V159 = CDB 14.16 verses. Prose is different between them but teaching in general is same.
- 96 These three qualities – both bad and good – are listed at NDB 5.89, 6.31, 7.28, and 8.79 and are the ones common among all of them.
- 97 This sutta appears to be unique to this book. Also see the next sutta.
- 98 V164-V165 are identical with Theragāthā V1010-V1011 and CDB 17.10 verses except V164 has appamādavihārino while the counterpart verse in CDB has appamāṇavihārino – the reading here makes better sense. In CST Suttanipātapāli 440, gains-hospitality-praise-fame are called an army of the Māra. An entire chapter in CDB (Chapter 17) is dedicated to how gains-hospitality-praise are very dangerous and an obstruction on the path to nibbāna. NDB 5.30, 6.42, and 8.86 – all addressed to Venerable Nāgita, the then-attendant of Lord Buddha – expound on the same theme in many ways. See also endnote on sutta 2.1.8 (35).
- 99 This sutta appears to be unique to this book.
- 100 The seven factors of enlightenment are mindfulness (sati), discrimination of states (dhammavicaya), energy (vīriya), rapture (pīti), tranquility (passaddhi), concentration (samādhi), and equanimity (upekkhā) – see CDB 46.1 and onwards.
- 101 This sutta appears to be unique to this book. V55 = V126 = V172 and V56 = V127 except V55 and V172 has dosasañhitaṃ while

- V126 has dosasaṃhitāṃ.
- 102 This sutta appears to be unique to this book.
- 103 V103 = V138 = V180. Again, This sutta appears to be unique to this book.
- 104 Here, parimukhaṃ could also mean around the mouth/nose, so as to give primacy to the awareness and observation of in-and-out breathing.
- 105 V181 = CST DHP 364 = CST Theragāthā 1035. This sutta appears to be unique to this book.
- 106 I am thankful to Venerable Bhikkhu Bodhi for clarifying this sentence.
- 107 Another sutta that appears to be unique to this book.
- 108 V184/85, V187/88, and V190/91 are identical to NDB 7.64 V4/V5 except NDB verses have kodho instead of lobho, doso, and moho, respectively. The prose is completely different between them.
- 109 See Appendix 3 on Devadatta. The three bad qualities are also listed at CST Vinaya piṭaka-ParivārapāḲi 323. The first two bad qualities, evil wishes and evil friendship, are listed at NDB 8.7 and CST Vinaya piṭaka-CūḷāvaggapāḲi 348 along with six other bad qualities.
- 110 I am thankful to Venerable Bhikkhu Bodhi for clarifying this sentence.
- 111 This is a very difficult verse to translate literally so I have translated in accordance with my understanding, with help from commentary. I have used burning to bring out the meaning that Devadatta couldn't handle reputation and became vainglorious and heedless.
- 112 Pamāṇamanuciṅṅo = pursuing measure versus samānamanuciṅṅo = pursuing equality versus pamādamanuciṅṅo = pursuing heedlessness – this last one makes better sense, according to my understanding.
- 113 “Words don't grow on him” means Lord Buddha doesn't engage in disputation and is not hurt by words. In common parlance, this is equivalent to saying: “Sticks and stones may break my bones, but words will never break me”.
- 114 This entire sutta is a subset of NDB 4.34 which has a fourth item (dhammā saṅkhatā = formed dhammā) and also of NDB 5.32

- which has a fifth item (sīlāni = virtues).
- 115 On (1) whom the gift should be given and (2) where what is given becomes of great fruit, there is a very enlightening sutta. In CDB 3.24, a dialogue takes place between Lord Buddha and King Pasenadi, which goes as follows in pertinent part:  
 “... Venerable sir, where should a gift be given?”  
 “Wherever one’s mind has confidence, great king.”  
 “But, venerable sir, where does what is given become of great fruit?”  
 “This is one question, great king, ‘Where should a gift be given?’ and this another, ‘Where does what is given become of great fruit?’ What is given to one who is virtuous, great king, is of great fruit, not so what is given to an immoral person. ...”.
- 116 V205 is missing in ITI-T – perhaps source text didn’t have it. All of the prose of this sutta is also part of CDB 22.80.  
 V93 = V205 = CST DHP 307 = CST Vinaya piṭaka-Pārājikapāli 195.  
 V94 = V206 = CST DHP 308 = CST Vinaya piṭaka-Pārājikapāli 195.
- 117 Yellow-robed here signifies “fake” monks – those who put up robes to deceive people.
- 118 This sutta appears to be unique to this book. An excellent comparison is Sn-B 446, where Māra states that “I followed the Blessed One for seven years step-by-step but didn’t find an opening” (to mislead the Blessed One) - even after following Blessed One for such a long time, Māra neither learned anything nor gained confidence in the Lord!
- 119 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.
- 120 In CDB 22.87 Vakkali Sutta (and note 168 therein) Lord Buddha states:  
 “Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me; one who sees me sees the Dhamma. For in seeing the Dhamma, Vakkali, one sees me; and in seeing me, one sees the Dhamma”.
- 121 V216 = V221. Three fires are listed in LDB 33-1.10 (32) Sangīti

- Sutta. These three fires are also listed as part of the seven fires in NDB 7.46.
- 122 These are the four bad destinations, also called the lower destinations.
- 123 The prose of this sutta is a subset of MLDB 138 Uddesavibhanga Sutta. In MLDB 138.3, Lord Buddha states the prose of the current sutta and then he leaves. Bhikkhus then approach Venerable Mahākaccāna who then explains the meaning in detail of what Lord had stated in brief. MLDB 138 doesn't have the verse.
- 124 The seven attachments are explained by commentary as attachment to craving (taṇhāsaṅgo), views (diṭṭhisaṅgo), conceit (mānasaṅgo), anger (kodhasaṅgo), ignorance (avijjāsaṅgo), defilements (kilesasaṅgo), and bad conduct (duccaritasaṅgo). I think Sattasaṅgappahīnassa can also mean abandoning attachment to beings (see usage like sattasaṅgaṃ in V44). In that case, the translation can be as follows, which is also keeping in line with the general theme of the CST Suttanipātapāli-Khaggavisāṇa Sutta:  
 “Abandoning attachment to beings, by cutting-off lead, a bhikkhu; Fully ended is the birth and round of existences, there is no further becoming for him”.
- 125 V216 = V221. They are also listed in LDB 33-1.10 (40) Saṅgīti Sutta with little more elaboration.
- 126 I think “presently arisen sensual pleasures” refers to this world of sensual pleasures and not to any heaven. Hence I have translated accordingly.
- 127 This sutta appears to be unique to this book.
- 128 This sutta appears to be unique to this book.
- 129 The All referred to here is defined and expanded in CDB 35.23 as the six senses and their respective objects.
- 130 This and the following two paragraphs – listing donations, sharings, and assistances – are same as NDB 2.141, 2.147, and 2.149, respectively. This sutta is a subset of sutta 4.1.1 (100) in this book. Also, this paragraph echoes the first pada in CST DHP 354.
- 131 V231 = THIG V63 second line + V64 first line.  
 V232 first line = THIG V64 second line.  
 Also V231 and V232 = NDB 3.58 last 2 verses. This sutta appears

- to be unique to this book. *brāhmaṇaṃ* here refers to an arahant.
- 132 I have created this section to keep things uniform and organized.
- 133 This sutta is an enlargement of 3.5.9 (98) *Dānasuttaṃ*, by adding the fourth item *yāgā*.
- 134 On inheritors of dhamma, not inheritors of material things, see MLDB 3 *Dhammadāyāda Sutta*.
- 135 This and the following three paragraphs – listing donations, sharings, assistances, and sacrifices – are same as NDB 2.141, 2.147, 2.149, and 2.142, respectively. Also, this paragraph echoes the first pada in CST DHP 354.
- 136 This sutta is identical to NDB 4.27 including verses except in prose: (1) (*anavajjena ca*) is missing in NDB version, (2) NDB has *idamassāhaṃ* for *imassāhaṃ*, and (3) NDB has *sikkhato* instead of *bhikkhuno* in the last verse.
- 137 The prose of this sutta is identical to CDB 56.25 first paragraph, without the second paragraph of injunction. V118 = V236 = NDB 3.85 first verse.
- 138 This entire sutta is identical to CDB 56.22 but verse boundaries are differently organized. All verses are exactly identical to CST *Suttanipātapāli* 729-732 including in organization.
- 139 This entire sutta is identical with NDB 4.9 (verses have very minor differences).  
V17 without recensions = V246 = CST *Suttanipātapāli* 745.  
V18 without recensions = V247 = CST *Suttanipātapāli* 746.
- 140 NDB 3.31 is a subset of this sutta, with all verses and prose of NDB 3.31 included herein. This sutta is identical to NDB 4.63.
- 141 V254 = NDB 3.48 last verse = NDB 5.40 last verse.
- 142 This sutta is identical to NDB 4.26.
- 143 Missing closing single-quote for the *Cakkhumā puriso tīre ʘhitoti* (should be *Cakkhumā puriso tīre ʘhito'ti*).
- 144 See endnote on sutta 1.1.1 (1) for fetters and levels of awakening.
- 145 The five characteristics [or strands] of sensual pleasures are the five physical faculties: eyes, ears, nose, tongue, and body.
- 146 While here literally women, it should be understood to mean “opposite sex”, because for *bhikkhunīs*, men would be crocodiles-demons.
- 147 This sutta is identical with NDB 4.11 – both prose and verse.
- 148 *Sayānassa* and *Sayānopi* are translated as lying-down rather



than sleeping because awake is used in the description. Same in the last paragraph and both verses too.

- 149 This entire sutta is identical to NDB 4.12 with minor grammatical differences except V263 first line is not in the third verse in NDB but the remaining 2 lines are identical.
- 150 Reading from commentary abhijjhā for bhijjhā – otherwise we get no meaning at all.
- 151 Anuddhataṃ in santavuttimanuddhataṃ can be translated as non-conceited or non-restless (since it's also related to uddhacca). Whether we translate it as non-conceited or non-restless, we have a problem. Both conceit and restlessness are among the five higher fetters (see endnote on sutta 1.1.1 (1)) so if you eradicate them, you become an arahant.
- However, the problem can be resolved if we translate uddhato/anuddhato as restless/non-restless and consider it to be one of the five hindrances (lust, ill-will, dullness and drowsiness, restlessness and remorse, and doubt) rather than the five higher fetters.
- 152 Sayānassa and Sayānopi are translated as lying-down rather than sleeping because awake is used later in the description.
- 153 This entire sutta is identical to NDB 4.23 including all verses.
- 154 CDB 35.82 defines World as the six senses, their objects, the contact between the senses and their objects, the resultant consciousness that arises, and the feeling that arises dependent on contact.

## APPENDIX 1 – QUEEN SĀMĀVATĪ

DPPN thus: She was one of the three chief consorts of King Udena. She was the daughter of the setthi 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 Sāmāvati 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 Sāmāvati had done, adopted her as his own child. Sāmāvati's original name was Sāmā, but after building the fence (vati) round the refectory she was called Sāmāvati.

On a festival day Udena saw Sāmāvati going to the river to bathe, and, falling in love with her, asked Ghosaka to send her to the palace. But Ghosaka refused, and the king turned him and his wife out of doors and sealed up his house. When Sāmāvati discovered this, she made Ghosaka send her to the palace, and Udena made her his chief consort. Sometime afterwards Udena took Māgandiyā also as consort.

When the Buddha visited Kosambī at the request of Ghosaka, Kukkuta and Pāvāriya, Khujjuttarā, the servant woman of Sāmāvati, heard him preach and became a Sotāpanna. She had been on her way to the gardener, Sumana, to buy flowers for Sāmāvati, 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 Sotāpanna, 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 sermon she had heard from the Buddha. After this, she visited the Buddha daily, repeating his sermon 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. Māgandiyā heard of this during a visit to Sāmāvati's quarters, and, because of her hatred for the Buddha (see DPPN for more info), she determined to have Sāmāvati punished.

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 preach to her and her friends. But the Buddha sent Ananda instead, and they provided him with food every day and listened to the Law. 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 Ananda that nothing given to the monks was lost, he gave another five hundred robes himself.

In the end, Māgandiyā'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 Benares. 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 in

samādhī and nothing could therefore harm him, but it was this act which brought retribution to Sāmāvātī and her companions.

The two Therī's named Sāmā (see THIG verses 37-38 and 39-41 + relevant endnotes) were friends of Sāmāvātī, and were so filled with grief over her death that they left home and joined the Order.

Sāmāvātī is reckoned among the most 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.

## APPENDIX 2 – NOBLE LADY KHUJJUTTARĀ

DPPN on Khujjuttarā thus: “She was born of a nurse in the house of the banker Ghosita, and later became a slave of Queen Sāmāvati. The queen gave her daily the eight pieces of money allowed to her by the king for the purchase of flowers. Khujjuttarā bought flowers with four pieces from the gardener Sumana, the remaining four pieces she kept. One day the Buddha visited Sumana, and Khujjuttarā, having heard the Buddha preach to him, became a sotāpanna. That day she spent the whole amount on flowers. The queen asked her how she had obtained so many, and she told her the whole story. From that time Sāmāvati showed Khujjuttarā all honor, bathed her in perfumed water, and heard the Dhamma from her. Khujjuttarā became, as it were, a mother to Sāmāvati, and going regularly to hear the Dhamma, would return and preach it to her and her five hundred attendant women. Under the instruction of Khujjuttarā they all became sotāpannas. When Sāmāvati expressed a desire to see the Buddha, Khujjuttarā suggested that she should pierce holes in the walls of the palace and gaze on the Buddha as he passed along the street. It is said that when Sāmāvati and her companions were burnt to death, Khujjuttarā escaped because she had not participated in their previous misdeeds. After the death of Sāmāvati, Khujjuttarā seems to have spent all her time in religious works, listening to the preaching of the Dhamma. Khujjuttarā is identified with the slave-girl in the Uraga Jātaka and in the Bhisā Jātaka, the nurse in the Culla-Sutasoma Jātaka, and the hunchback in the Kusa Jātaka.

Once, in the past, she was a serving-woman of the king of Benares, and one day, having seen a Pacceka Buddha who was slightly hunch-backed, she threw a blanket over her shoulder, and bending down to look like a hunchback, she imitated the Buddha's manner of walking. Therefore, in this present birth she herself was hunchbacked. On another occasion eight Pacceka Buddhas, receiving their bowls filled with rice-porridge from the palace, found the bowls so hot that they were obliged to move them from one hand to the other. Seeing this, Khujjuttarā gave them eight ivory bracelets as stands for their bowls. It is said that these

bracelets are still preserved in the Nandamūla-pabbhāra. Because of this act Khujjuttarā obtained profound wisdom in this birth, and was able to learn the Tipiṭaka by heart. In the time of Kassapa Buddha she was the daughter of a treasurer, and had a friend who was a nun; one day when she was adorning herself at eventide the nun visited her, and as there was no servant-girl at the time Khujjuttarā asked the nun to do various things for her. As a result she was born as a slave. Her desire to become chief among learned lay-women was formed in the time of Padumuttara Buddha, on her seeing a similar rank bestowed on a lay-woman”.

Khujjuttarā was declared foremost among lay women devotees by reason of her extensive knowledge (bahussutānam, NDB 1.260). Khujjuttarā and Veḷukaṇṭakī Nandamātā are extolled as model devotees for the female lay disciples (NDB 2.133, 4.176, CDB 17.24). NDB 8.112 is preached to Khujjuttarā.

## APPENDIX 3 – DEVADATTA

DPPN on Devadatta thus: Son of the Sākiyan Suppabuddha (maternal uncle of the Buddha) and his wife Amitā. He had a sister Bhaddakaccānā (AKA Yasodharā), who married Prince Siddhāttha.

The Dulva calls him the son of Amitodana and brother of Ānanda. After the Buddha's renunciation, Devadatta tried to tempt Bhaddakaccānā. In one passage in the Vinaya, Devadatta is spoken of as Godhiputta. The Sanskrit books give several stories of his youth which show his malice. When Siddhāttha was about to show his skill in the arts, a white elephant was being brought for him, and Devadatta, out of envy, killed it. The carcass blocked the city gates till Siddhāttha threw it outside. The Pāli Commentaries say that Devadatta had the strength of five elephants. On another occasion he quarreled with Siddhāttha, who protested against his shooting a goose.

When the Buddha visited Kapilavatthu after the Enlightenment and preached to the Sākiyans, Devadatta was converted together with his friends Ananda, 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 power of iddhi possible to those who are yet of the world (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. Sāriputta is mentioned as having gone about Rājagaha singing Devadatta's praises. 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. The following account is a summary.

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 Sangha. As soon as this thought occurred to him, his iddhi-power disappeared.

The Koliyan Kakudha, 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.

Sometime 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 Moggallāna would I hand over the Order, and would I then to thee, vile one, to be vomited like spittle?" (MLDB 58 Abhayarājakumāra Sutta). Devadatta showed great resentment and vowed vengeance. Thereupon, at the Buddha's suggestion, a proclamation was issued to the Sangha that in anything done by Devadatta in the name of the Buddha, the Dhamma and the Sangha, 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. But 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 preached to 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 iddhi-power, and he preached to them and converted them. The first man returned to Devadatta saying that he was unable to kill the Buddha because of his great iddhi-power.



Devadatta then decided to kill the Buddha himself. One day, when the Buddha was walking on the slopes of Gijjhakūta, 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, Nalāgiri (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, Katamoraka-tissa, Khandadeviyāputta, 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 Sangha:

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, and
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 Ananda of his intention of holding an uposatha meeting without the Buddha, and, having persuaded five hundred newly ordained monks from Vesāli to join him, he went out to Gayāsīsa. On this occasion he tried to imitate the Buddha, keeping two chief disciples beside him. Three *suttā*, the two Devadatta, and the *Mahāsāropama*, were preached after this event.

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, 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 Sākiyans, too, seem to have preferred Devadatta to the Buddha - e.g., Dandapāni.

The Buddha sent Sāriputta and 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 preached very late to the monks, and, wishing for rest, asked Sāriputta to address the assembly. Sāriputta and Moggallāna preached to 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 kappas, he would be reborn as a Pācēka Buddha called Atthissara but the *Saddharmapundarika* (chapter xi) says he will be a Buddha named Devarāja. 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 (He was one of five people who were swallowed by the earth in the Buddha's time).

The Dhammapada Commentary contains a graphic account of the tortures of Devadatta in Avīci. His body in hell is one hundred leagues long). 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 Pingala, 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 kappas, 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 Serivānija Jātaka.

One of the Milinda dilemmas is as follows: "Why should Devadatta, who was so wicked, have been, time after time, superior in power to the Bodhisatta?" A list of such instances is given. Nāgasena's reply is that Devadatta did several good deeds, such as protecting the poor, building bridges, etc.

Devadatta's wickedness and his hatred of the Bodhisatta are illustrated in various Jātakas besides those already mentioned (see DPPN).

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 sermon by Devadatta. Candikāputta reports this to Sāriputta, who makes it an occasion for a talk to the monks (see NDB 9.26).

# INDEX OF EPITHETS OF LORD BUDDHA

(Pāli terms sorted in English alphabetical order)

<i>Pāli</i>	English
<i>akutobhayaṃ</i>	fearless
<i>arahamaṃ, arahataṃ, arahantaṃ, arahā, arahato, arahanto</i>	arahant
<i>bhagavato, bhagavatā, bhagavati, bhagavā, bhagavantaṃ</i>	Blessed One [also for Lord Koṇāgamana]
<i>brahmabhūtaṃ</i>	become brahma
<i>buddhaṃ, buddho [and variations]</i>	Buddha
<i>buddhamasayhasāhinaṃ</i>	endurer of unendurable
<i>cakkhumā, cakkhumanto, cakkhumantoti, cakkhumatā</i>	one with eyes [seer]
<i>devamanussasetṭhaṃ, devamanussasetṭhā</i>	best of devā and humans
<i>lokavidū</i>	knower of the world
<i>mahesiṃ, mahesi, mahesibhi, mahesinā</i>	great sage
<i>purisadammasārathi</i>	trainer of tamable men
<i>purisuttamo</i>	best of men
<i>samantacakkhu</i>	omni-seer
<i>sambuddhānaṃ</i>	self-enlightened
<i>sammāsambuddho, sammāsambuddhaṃ</i>	rightly self-enlightened
<i>satthā, satthu, satthuno</i>	teacher
<i>satthavāhena</i>	caravan leader
<i>sugato, sugatassa</i>	well-gone one
<i>sumedho</i>	wise
<i>tamonudaṃ</i>	dispeller of darkness
<i>tathāgataṃ, tathāgato, tathāgatoti, tathāgatena, tathāgatassa, tathāgata-sassettaṃ</i>	thus come or thus gone
<i>tathākārī</i>	so he does
<i>tathāvādī</i>	so he says
<i>yathākārī</i>	as he does
<i>yathāvādī</i>	as he says

## INDEX OF EPITHETS OF NIBBĀNA

(Pāli terms sorted in English alphabetical order)

<i>Pāli</i>	English
<i>abhūtaṃ</i>	unbecome
<i>aggadhamma</i>	foremost dhamma
<i>ajātaṃ</i>	unborn
<i>akataṃ</i>	unmade
<i>amataṃ, amatassa</i>	undyling
<i>asamuppannaṃ</i>	un arisen
<i>asaṅkhataṃ, asaṅkhata</i>	unformed
<i>āsavakkhayaṃ, āsavakkhaya</i>	end of taints
<i>asokaṃ</i>	unsorrowing
<i>atakkāvacaraṃ</i>	dwelling doubtless
<i>nibbānadhātu, nibbānadhātū, nibbānadhātuyo, nibbānadhātuyā</i>	nibbāna element
<i>nibbānaṃ, nibbānāya, nibbānasseva</i>	nibbāna
<i>nirodhadhātu</i>	cessation element
<i>nirodhaṃ, nirodho, nirodhe, nirodhāya</i>	cessation
<i>sambodhimanuttaraṃ</i>	unsurpassed self-enlightenment
<i>sambodhimuttama, sambodhimuttamaṃ</i>	best self-enlightenment
<i>sammāsambodhiṃ</i>	right self-enlightenment
<i>santipadaṃ, santipade</i>	peaceful station
<i>santipadamanuttaraṃ</i>	unsurpassed peaceful station
<i>vimuttikkhandho</i>	aggregate of full-freedom
<i>virajaṃ</i>	dustless
<i>yogakkhemaṃ, yogakkhemā, yogakkhemassa, yogakkhemato</i>	refuge from fetters

## INDEX OF PĀLI PROPER NAMES

(Name sorted in English alphabetical order. Reference to sutta/verses in the Name column shows where that name appears.)

Name	Description	Endnote
<i>Ābhassara</i> (sutta 22)	Place, Heaven	-
<i>Assamedham</i> (V44)	Type of Sacrifice, Horse sacrifice	-
<i>Asuraṃ</i> (V212)	not sura, Titans, opposite of devā	-
<i>Avīcinirayaṃ</i> (V195)	Place, Avīci hell	-
<i>Devadatto</i> (sutta 89, V194)	Person, cousin of Lord Buddha.	109, Appendix 3
<i>Devānamindo</i> (sutta 22)	Deva, King of the devā, literally Inda among devā	-
<i>Gijjhakūṭassa</i> (V34)	Place, Mountain	32
<i>Giribbaje</i> (V34)	Place, Ancient Capital of Magadha republic (Upper hill fortress city near Rajgiri, India)	32
<i>Itivuttakapāḷi</i>	Book of This was Said (this book)	Appendices 1, 2
<i>Khujjuttarā</i>	Person, Lay woman	Introduction, Appendix 2
<i>Kusaggena</i> (V153)	Kusa grass	-
<i>Magadhānaṃ</i> (V34)	Place, Republic	32
<i>Māraṃ</i>	Deva, Lord of Death, also known as pāpima, antakā, etc. Lord of Vasavattino or Vasavattipura or Paranimmitavasavatti Heaven	54
<i>Nimmānaratino</i>	Place, Heaven	-

<b>Name</b>	<b>Description</b>	<b>Endnote</b>
<i>Niraggaḷaṃ (V44)</i>	Type of Sacrifice, Alms Sacrifice with wide-open bolt-less doors	-
<i>Paranimmitavasavattino (sutta 95)</i>	Place, Heaven. Same as Vasavattino	-
<i>Purisamedhaṃ (V44)</i>	Type of Sacrifice, Purisamedha sacrifice	-
<i>Rājīsayo (Sanskrit: rājasūya) (V44)</i>	Type of Sacrifice, Coronation sacrifice for a world emperor	-
<i>Sakko</i>	Deva, Lord of Heaven of Thirty-Three, another name for Inda	-
<i>Sāmāvati</i>	Person, Queen	Appendix 1
<i>Sammāpāsaṃ (V44)</i>	Type of Sacrifice, Sammāpāsa sacrifice	-
<i>Vājapeyyaṃ (V44)</i>	Type of Sacrifice, Vājapeyya sacrifice	-
<i>Vasavattino (V218)</i>	Place, Heaven. Same as Paranimmitavasavatti.	-
<i>Vepulla</i>	Place, Mountain	32

## INDEX OF SIMILES AND METAPHORS

(Similes and Metaphors sorted in English alphabetical order.  
Usually similes are indicated by *va*, *iva*, *yathā*, *sama*, *sadisa*,  
*opama*, etc. Others would be metaphors or comparisons.)

Simile ( <i>Pāli</i> )	Sutta	Endnote
A fully-freed mind due to friendship is chief among meritorious actions just like Star-light not worth sixteenth part of moon-light <i>(yā kāci tāraṅkarūpānaṃ pabhā sabbā tā candīyā pabhāya kaḷaṃ nāgghanti soḷasim)</i>	1.3.7(27)	36
A fully-freed mind due to friendship is chief among meritorious actions just like in the last month of the rains, in the fall season, in a clear sky without a cloud, sun ascending in the sky destroying darkness is shining, bright, and brilliant <i>(Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakkamāno sabbhaṃ ākāśagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocāti ca)</i>	1.3.7(27)	37
A fully-freed mind due to friendship is chief among meritorious actions just like in the later part of the night, at the dawn time, medicine-star is shining, bright, and brilliant <i>(Seyyathāpi, bhikkhave, rattiyaṃ paccūsasamayaṃ osadhitāraṅkā bhāsate ca tapate ca virocāti ca)</i>	1.3.7(27)	38



Simile ( <i>PāḲi</i> )	Sutta	Endnote
A well-developed mind of friendship, no [sacrifice] is equal to sixteenth part of that (V44: <i>Ye sattasaṇḁaṃ pathaviṃ vijitvā, rājisayo yajamānānupariyagā; Assamedhaṃ purisamedhaṃ, sammāpāsaṃ vājapeyyaṃ niraggalaṃ.</i> V45: <i>Mettassa cittassa subhāvitassa, kalampi te nānubhavanti solasiṃ</i> )	1.3.7(27)	-
A worthy and follower sons are like moon freed from the cloud cover (V143: <i>Cando abbhaghaṇā mutto, parisāsu virocare''ti</i> )	3.3.5(74)	-
Abandoning lust, hate, and delusion is like crossing the ocean with waves, hurricane waves, whirlpools, crocodiles, and demons ( <i>saūmiṃ savīciṃ sāvattaṃ sagahaṃ sarakkhasaṃ</i> )	3.2.10(69)	-
Bones in an eon, if accumulated, will be like Vepulla mountain (V33: <i>Ekassekena kappena, puggalassaṭṭhisaṅcayo; Siyā pabbatasamo rāsi, iti vuttaṃ mahesinā.</i> V34: <i>So kho panāyaṃ akkhāto, vepullo pabbato mahā; Uttaro gijjhakūṭassa, magadhānaṃ giribbaje</i> )	1.3.4(24)	32
Delusion is destroyed, like darkness [dispelled] when sun arises (V192: <i>Yo ca mohaṃ pahantvāna, mohaneyye na muyhati; Mohaṃ vihanti so sabbaṃ, ādiccovudayaṃ tama''nti</i> )	3.4.10(88)	-

Simile ( <i>Pāli</i> )	Sutta	Endnote
<p>Evil friendship is like (1) a poisoned arrow contaminating the quiver, and (2) touching foul-fish with tip of kusa grass blade makes the kusa grass blade smell bad (V152: <i>Sevamāno sevamānaṃ, samphuṭṭho samphusaṃ paraṃ; Saro diddho kalāpaṃva, alittamupalimpati; Upalepabhayā [upalimpabhayā (ka.)] dhīro, neva pāpasakhā siyā.</i> V153: <i>Pūtimacchaṃ kusaggena, yo naro upanayhati; Kusāpi pūti vāyanti, evaṃ bālūpasevanā</i>)</p>	3.3.7(76)	-
<p>Fire-brand from the pyre - burning at both ends and smeared with dung in the middle - is not usable as firewood either in town or jungle (<i>chavālātaṃ ubhatopadittaṃ majjhe gūthagataṃ neva gāme kaṭṭhatthaṃ pharati na araṇṇe</i>)</p>	3.5.2(91)	-
<p>Good friendship is like touching fragrance with a tagara leaf makes the leaf smell fragrant (V154: <i>“Tagarañca palāsena, yo naro upanayhati; Pattāpi surabhi vāyanti, evaṃ dhīrūpasevanā</i>)</p>	3.3.7(76)	-
<p>Greed is abandoned, like a water-drop on lotus (V186: <i>Yo ca lobhaṃ pahantvāna, lobhaneyye na lubbhati; Lobho pahīyate tamhā, udabindūva pokkharā</i>)</p>	3.4.9(88)	-
<p>Hate is abandoned, like palm fruit [cut] from the tie [to the palm] (V189: <i>“Yo ca dosaṃ pahantvāna, dosaneyye na dussati; Doso pahīyate tamhā, tālapakkaṃva bandhanā</i>)</p>	3.4.9(88)	-

Simile (Pāli)	Sutta	Endnote
One who has fully known dhamma, wise one is unperturbable like a lake unstirred by wind (V208: <i>Yo ca dhammamabhiññāya, dhammamaññāya paṇḍito; Rahadova nivāte ca, anejo vūpasammati</i> )	3.5.3(92)	
Person can be rainless, partly raining or fully raining depending on whether donating or not ( <i>Avuṭṭhikasamo, padesavassī, sabbatthābhivassī</i> )	3.3.6(75)	-
Possessing three dhammā, a bhikkhu is brilliant like Sun ( <i>tīhi dhammehi samannāgato bhikkhu atikkamma māradheyyaṃ ādiccova virocatī''ti</i> )	3.1.10(59)	-
Rather than an unvirtuous one eat alms- food of the country, better to eat an [scorching hot] iron ball, the simile for fire-flame (V94 and V206: <i>Seyyo ayoguḷo bhutto, tatto aggisikhūpamo; Yañce bhunṅeyya dussīlo, raṭṭhapindamasaññato''ti</i> )	2.2.11(48)- V94, 3.5.2(91)- V206	-
Waves, hurricane waves, whirlpools, crocodiles-demons are like anger and despair, five characteristics of sensual pleasures, and designation for women ( <i>saūmi sāvaṭṭo sagaho sarakkhaso</i> )	4.1.10(109)	136, 137
Words don't grow on Tathāgata, just as throwing a poison-pot in the ocean doesn't pollute it (V197: <i>Samuddaṃ visakumbhena, yo maññeyya padūsituṃ; Na so tena padūseyya, bhesmā hi udadhi mahā. V198: <i>Evameva [evametaṃ (syā.)] tathāgataṃ, yo vādena vihiṃsati; Sammaggaṃ [samaggaṃ (sī. ka.)] santacittaṃ, vādo tamhi na rūhati</i>)</i>	3.4.10(89)	-

# PĀLI-ENGLISH GLOSSARY

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

(Prefixes:

1. *abhi\** = well but not always.
2. *pari\** = completely [except: *paritappayim*, *paritappasi* = very tormented].
3. *sam\** = fully but not always.
4. *vi\** = fully, very [except: *bahuvoighātā*, *virajam*, *virajjaham*, *virajjantī*, *visamyuttaṃ*, *visamyuttā*].
5. *vīta\** = without.
6. *du* as a prefix usually means bad, ill, not good, lacking, etc. *su* as a prefix usually means opposite.)

Pāli	English
<i>abaddho</i> ( <i>a</i> + <i>baddho</i> )	untied (un + tied)
<i>abhaghanā</i>	thick cloud
<i>abhussakkamāno</i>	ascending
<i>abhabbo</i> ( <i>a</i> + <i>bhabbo</i> ), <i>abhabbā</i>	incapable (in + capable)
<i>abhāsiya</i> (considered a problematic usage)	spoke
<i>ābhassarūpago</i> ( <i>ābhassara</i> + <i>upago</i> )	went to ābhassara heaven
<i>abhavissa</i>	would have been
<i>abhibhū</i> , <i>abhibhūto</i> , <i>abhibhūtā</i> , <i>abhibhuyya</i>	conqueror, conquered
<i>abhi jānaṃ</i> ( <i>abhi</i> + <i>jānaṃ</i> ), <i>abhi jānāmi</i>	fully knowing (fully + knowing), I fully know
<i>abhijjhā</i> , <i>abhijjhālu</i>	covetousness, covetous
<i>abhi lāpāyaṃ</i>	idle talk, prattling, topic of conversation
<i>abhinandanti</i> ( <i>abhi</i> + <i>nandanti</i> )	well-pleasing (well + pleasing)
<i>abhinivejjetvā</i>	having inclined
<i>abhiññā</i> ( <i>abhi</i> + <i>ññā</i> ), <i>abhiññāya</i> (see <i>pariññā</i> )	higher knowledges, full knowledge

<b>Pāli</b>	<b>English</b>
<i>abhiññatthaṃ, abhiññatthañceva</i> ( <i>abhiññā + atthaṃ + ca + eva</i> )	for full knowledge (full knowledges + goal + too + thus)
<i>abhiññāvositō</i> ( <i>abhi + ñāya + vosito</i> ) (see <i>vosānaṃ</i> )	perfected in higher knowledges (higher + knowledges + perfected in)
<i>abhisambuddhaṃ (abhi + sambuddhaṃ), abhisambuddho, abhisambuddhā, abhisambujjhati</i> <i>abhisandantova, abhisandentova</i>	fully awakens (fully + awakens)
<i>abhisapāyaṃ (abhi + sapāyaṃ), abhisāpāyaṃ, abhisāpoyam</i> <i>abhivihacca (abhi + vihacca)</i>	trickle, flow
<i>abhisapāyaṃ (abhi + sapāyaṃ), abhisāpāyaṃ, abhisāpoyam</i>	well cursed (well + cursed)
<i>abhivihacca (abhi + vihacca)</i>	destroying
<i>abhivijaya (abhi + vijaya)</i>	well-won (well + won)
<i>abhūtaṃ (a + bhūtaṃ)</i>	unbecome (without + becoming) [Nibbāna]
<i>abhūtaṃvādī (a + bhūta + vādī)</i>	liar (not + happened + speaker)
<i>abrahmacārī (a + brahmacārī)</i>	not a farer of holy-life (not + farer of holy-life)
<i>abrahmacariyena (a + brahmacariyena)</i>	by not faring holy-life (not + faring holy-life)
<i>abyāpādavitakko (a + byāpāda + vitakko)</i>	thought of non-ill-will (non + ill-will + thought)
<i>abyāpajjhaṃ (a + byāpajjhaṃ)</i>	without ill-will (no + ill-will + I)
<i>abyāpajjhārāmaṃ (a + byāpajjha + ārāmaṃ), abyāpajjhārāmo, abyāpajjhārāmā, abyāpajjhārāmānaṃ</i>	fond of non-ill-will (non + ill-will + fond)
<i>abyāpajjharataṃ (a + byāpajjha + rataṃ), abyāpajjharato, abyāpajjharatā, abyāpajjharatānaṃ</i>	delight in non-ill-will (non + ill-will + delight)
<i>abyāpannacitto (a + byāpanna + citto)</i>	with a mind of non-ill-will (non + ill-will + mind)
<i>acakkhukaraṇo, acakkhukaraṇā (a + cakkhukaraṇā),</i>	not producing vision (not + vision-maker)
<i>ācāragocarāsampanno, ācāragocarāsampannā, (ācāra + gocara + sampanno), ācāragocarāsampannānaṃ</i>	endowed with conduct and alms-refuge (conduct + alms-refuge + endowed)
<i>ācariyabhariyāti (ācariya + bhariyā + ti)</i>	wife of teacher (teacher + wife + is)

<i>Pāḷi</i>	English
<i>accatāri</i>	crossed-over
<i>acchādetvā</i>	having put-on
<i>acche</i>	sit, sitting
<i>acchecchi, acchejji, acchijji</i> (see <i>chijjati, ucchijjati</i> )	cut-off
<i>adakkhi</i>	saw
<i>adatvā (a + datvā)</i>	ungiven (not + having given)
<i>aḍayhamānena (a + ḍayhamānena)</i>	not burning (not + burning)
<i>adda</i>	moist
<i>addhā, addhānaṃ</i>	times
<i>addhāsuttaṃ (addhā + suttaṃ)</i>	times sutta (times + sutta)
<i>adesayi</i>	preached
<i>adhammaṃ (a + dhammaṃ)</i>	not dhamma (not + dhamma)
<i>adhammaṭṭho (a + dhamma + ṭha)</i>	established in non-dhamma (non + dhamma + established)
<i>adhammavitakkaṃ</i>	not dhamma thought
<i>(a + dhamma + vitakkaṃ)</i>	(not + dhamma + thought)
<i>adhigacchati, adhigatā, adhigantabbaṃ, adhigamāya, adhigamāyā (adhigamāyā''ti)</i>	enter upon [realization], entered upon [realization]
<i>adhigaṇhāti, adhiggaḥitā</i> (see <i>adhiggaḥetvā</i> )	fully possessed [surpassing]
<i>adhiggaḥetvā</i> (see <i>adhigaṇhāti, adhiggaḥitā</i> )	surpassing [fully possessed]
<i>adhivacanaṃ</i>	designation
<i>adhivāseti</i>	consent, bears, endures
<i>ādicco, ādiccova (ādicco + iva)</i>	sun, like sun (sun + like)
<i>ādiccovudayaṃ</i>	sunrise
<i>(ādicco + v + udayaṃ)</i>	(sun + rise)
<i>ādikalyāṇaṃ</i>	good in the beginning
<i>(ādi + kalyāṇaṃ)</i>	(beginning + good)
<i>adinnādānā</i>	ungiven donation (un + given + donation) <i>Second of the five precepts is to abstain from this.</i>
<i>(a + dinna + ādānā)</i>	
<i>adukkhamasukkaṃ, adukkhamasukhā</i>	neither suffering nor happiness
<i>(a + dukkhaṃ + a + sukkhā)</i>	(not + suffering + not + happiness)
<i>aduṭṭhassa (a + duṭṭhassa)</i>	non-hateful

<i>Pāli</i>	<b>English</b>
<i>āgacchantūti, āgacchatūti</i>	coming back, come
<i>āgāmī, agamissa</i>	returner, returning
<i>āgantā, āgantvā, āgantāro</i>	come back, came, having come, one who has come [returned, having returned, one who has returned]
<i>agārasmā</i>	from home
<i>aggadhammasamāhito</i> ( <i>agga + dhamma + samāhito</i> )	restrained by foremost dhamma (foremost + dhamma + restrained)
<i>aggam, aggo, agge, aggamhi,</i> <i>aggato, aggassa, aggasmiṃ</i>	foremost
<i>aggamakkhāyati</i> ( <i>aggam + akkhāyati</i> )	proclaimed to be foremost (foremost + proclaimed to be)
<i>aggappasādā</i> ( <i>agga + pasādā</i> )	foremost gladness (foremost gladness)
<i>aggappasādasuttaṃ</i> ( <i>agga + pasāda + suttaṃ</i> )	foremost confidence sutta (foremost + confidence + sutta)
<i>aggappatto</i> ( <i>agga + patto</i> )	reached foremost (foremost + reached)
<i>aggi, aggī</i>	fire
<i>aggisikhūpamo</i> ( <i>aggi + sikha + ūpamo</i> )	simile for fire-flame (fire + flame + simile)
<i>aggisuttaṃ (aggi + suttaṃ)</i>	fire sutta (fire + sutta)
<i>agiddho (a + giddho)</i>	greedless (without + greed)
<i>aguttadvāratāya</i> ( <i>a + gutta + dvāra + tāya</i> )	with unguarded doors they (un + guarded + doors + they)
<i>aguttānidha</i> ( <i>a + guttām + idha</i> )	unguarded here (un + guarded + here)
<i>ahaṃ, ahañca (ahaṃ + ca)</i>	I, I too (I + too)
<i>ahamasmi (ahaṃ + asmi)</i>	I am (I + am)
<i>āhāranettippabhavaṃ</i> ( <i>āhāra + netti + pabhavaṃ</i> )	nutriment lead to becoming (nutriment + lead + to becoming)
<i>ahirikaṃ (a + hirikaṃ), ahiriko</i>	shameless (without + shame)
<i>ahitāya (a + hitāya)</i>	non-welfare (non + welfare)
<i>ahorattaṃ (aho + rattaṃ)</i>	long time (day + night)
<i>ahosiṃ</i>	I was
<i>āhu</i>	they have said
<i>āhuneyyo, āhuneyyā (see</i> <i>pāhuneyyo, sāhuneyyakāni)</i>	worthy of gifts

<i>Pāli</i>	English
<i>ajānato (a + jānato), ajānantā</i>	one who doesn't know (un + knowing)
<i>ajātaṃ (a + jātaṃ)</i>	unborn (un + born) [Nibbāna]
<i>ajātasuttaṃ (a + jāta + suttaṃ)</i>	unborn sutta (un + born + sutta)
<i>ajeḷakā (aja + elaka)</i>	goats-sheep (goats + sheep)
<i>ājīvikāpakatā (ājīvika + apakatā)</i>	deprived of livelihood (livelihood + deprived)
<i>ajjhāgāre (adhi + agāre)</i>	at home (at + home)
<i>ajjhattaṃ, ajjhattikaṃ, ajjhattikānaṃ</i>	internally
<i>ajjhāvasatī (adhi + āvasatī)</i>	living, settling down
<i>akaraṇīyanti, akāriya (a + kāriya)</i>	undone (un + done)
<i>akarontopi (a + karonto + api)</i>	not doing too [not attending too] (not + doing + too)
<i>ākāsagataṃ (ākāsa + gataṃ)</i>	gone to sky (sky + gone)
<i>akatabhīruttāṇo (a + kata + bhīruttāṇo) (see katabhīruttāṇo)</i>	one who has not provided refuge (not + provided + refuge)
<i>akatakalyāṇo (a + kata + kalyāṇo) (see katakalyāṇo)</i>	one who has not done good (not + done + good)
<i>akatakibbiso (a + kata + kibbiso) (see katakibbiso)</i>	one who has not done wrong (not + done + wrong)
<i>akataluddo (a + kata + luddo) (see kataluddo)</i>	one who has not done cruelty (not + done + cruelty)
<i>akataṃ (a + kataṃ)</i>	unmade (un + made) [Nibbāna]
<i>akatapāpo (a + kata + pāpo) (see katapāpo)</i>	one who has not done evil (not + done + evil)
<i>akathaṃkathī (a + kathaṃkathī) (akathaṃkathī' 'ti)</i>	undoubtful (un + doubtful)
<i>akatvā (a + katvā)</i>	not having done (not + having done)
<i>akatvākusalaṃ (a + katvā + kusalaṃ)</i>	not having done wholesome (not + having done + wholesome)
<i>akatakusalo (a + kata + kusalo) (see katakusalo)</i>	one who has not done wholesome (not + done + wholesome)
<i>akkhātāraṃ</i>	declarer
<i>akkheyyaṃ, akkheyyaṇca (akkheyyaṃ + ca), akkhāsi, akkhāto, akkhātā</i>	declare, declared
<i>akkheyyasampanno (akkheyya + sampanno)</i>	endowed with declaration (declaration + endowed)



<b>Pāli</b>	<b>English</b>
<i>akkhēyyasaññino</i> ( <i>akkhēyya</i> + <i>saññino</i> )	perceptive/aware/conscious of declaration
<i>akkhēyyasmiṃ</i> ( <i>akkhēyya</i> + <i>asmim</i> )	declare here
<i>akovide</i> ( <i>a</i> + <i>kovide</i> )	unskillful (un + skillful)
<i>akubbato</i> ( <i>a</i> + <i>kubbato</i> )	undoing (un + doing)
<i>akuppā</i> ( <i>a</i> + <i>kuppā</i> )	unwavering (un + wavering)
<i>akusalaṃ</i> ( <i>a</i> + <i>kusalaṃ</i> ), <i>akusale</i> , <i>akusalānaṃ</i>	unwholesome (un + wholesome)
<i>akusalamūlaṃ</i> ( <i>a</i> + <i>kusalaṃ</i> + <i>mūlaṃ</i> ), <i>akusalamūlāni</i> , <i>akusalamūlāni</i>	root of unwholesome (un + wholesome + root)
<i>akusalavitakkā</i> ( <i>a</i> + <i>kusala</i> + <i>vitakkā</i> )	unwholesome thoughts (un + wholesome + thoughts)
<i>akutobhayaṃ</i>	fearless [Lord Buddha]
<i>alaṃsamakkhātāro</i> ( <i>alaṃ</i> + <i>sam</i> + <i>akkhātāro</i> )	indeed full declarer (indeed + full + declarer)
<i>ālayasamugghāto</i> ( <i>ālaya</i> + <i>sam</i> + <i>ugghāto</i> )	removing the residence (residence + fully + shaking)
<i>alittamupalimpati</i> ( <i>a</i> + <i>littam</i> + <i>upalimpati</i> )	smearing the unsmearer (un + smeared + smearing)
<i>ālokakaraṇā</i> , <i>ālokakarātipi</i> ( <i>āloka</i> + <i>karā</i> + <i>ti</i> + <i>pi</i> )	light-maker (light + maker + is + too)
<i>ālopo</i> (see <i>piṇḍiyālopo</i> )	morsel
<i>amaccehi</i>	confidant
<i>amaccharā</i> ( <i>a</i> + <i>maccharā</i> ), <i>amaccharī</i>	unmiserly (without + miserliness)
<i>amataṃ</i> ( <i>a</i> + <i>matam</i> ), <i>amatassa</i>	undying (un + dying) [Nibbāna]
<i>amattaññū</i> ( <i>a</i> + <i>mattaññū</i> )	immoderate eater (not + moderate eater)
<i>amattaññūtāya</i> ( <i>a</i> + <i>mattaññūtāya</i> )	immoderation (not + moderation)
<i>ambho</i>	mister, hi there, you rascal (!)
<i>āmisadānañca</i> ( <i>āmisā</i> + <i>dānaṃ</i> + <i>ca</i> )	donation of material things too (material things + donation + too)
<i>āmisadāyādā</i> ( <i>āmisā</i> + <i>dāyādā</i> )	inheritors of material things (material things + inheritors)
<i>āmisānuggaho</i> ( <i>āmisā</i> + <i>anuggaho</i> )	assisting with material things (material things + assisting)
<i>āmisasaṃvibhāgo</i> ( <i>āmisā</i> + <i>saṃvibhāgo</i> )	sharing material things (material things + sharing)

<i>Pāli</i>	<b>English</b>
<i>āmisayāgo</i> ( <i>āmisa + yāgo</i> )	material sacrifice (material + sacrifice)
<i>āmodamāno</i>	rejoicing
<i>amohayi</i> ( <i>a + mohayi</i> )	undeluded (un + deluded)
<i>amūlakena</i> ( <i>a + mūlakena</i> )	baselessly (without + root)
<i>amutra, amutrāsim</i> ( <i>amutra + āsim</i> )	state of existence, I was in state of existence (state of existence + I was)
<i>amuttā</i> ( <i>a + muttā</i> )	unfreed (un + freed)
<i>anabhāvaṃ</i> ( <i>ana + bhāvaṃ</i> ) ( <i>see</i> <i>anabhāvaṃ gameti</i> )	perish (cessation + becoming)
<i>anabhāvaṃ gameti</i>	cause to perish (perish + cause)
<i>anabhibhūto</i> ( <i>an + abhibhūto</i> )	unconquered (un + conquered)
<i>anabhijānaṃ</i> ( <i>an + abhi + jānaṃ</i> )	unknowing fully (un + fully + knowing)
<i>anabhijjhālu</i> ( <i>an + abhijjhālu</i> )	non-covetous (non + covetous) [generous]
<i>anabhinanditāni</i> ( <i>an + abhi + nanditāni</i> )	not well-pleased (not + well + pleased)
<i>anādāno</i> ( <i>an + ādāno</i> )	unclinging (un + clinging)
<i>anādaraṃ</i> ( <i>an + ādaraṃ</i> ), <i>anādaro</i>	disrespect (dis + respect), disrespectful
<i>anāgāmī, anāgāmītā, anāgāmīti,</i> <i>anāgāmītāya, anāgāmītāyā</i> ( <i>an +</i> <i>āgāmītāyā</i> ), <i>anāgāmītāyā' ti</i> <i>anāgantā</i> ( <i>an + āgantā</i> )	non-returning [fruit] (non + returning) [fruit]  didn't come, not having come (not + come) [not returned, not having returned, one who has not returned]
<i>anaḡārā</i> ( <i>an + aḡārā</i> ), <i>anaḡāriyaṃ</i> ( <i>see sāḡārā, sāḡāresu</i> )	homeless (without + home), homelessness
<i>anāḡato, anāḡatampi</i> ( <i>an + āḡataṃ + api</i> )	future, future too (not + come + too)
<i>anandhakaraṇo</i> ( <i>an + andhakaraṇo</i> ), <i>anandhakaraṇā</i>	not blinding, not making blind, not causing bewilderment (not + blinding)
<i>anaññātaññassāmīti</i> ( <i>an + aññāta + aññassāmīti +</i> <i>indriyaṃ</i> )	knowing the unknown faculty (un + known + knowing + faculty)
<i>anantarā</i> ( <i>an + antarā</i> )	no long time (no + interval)

<b>Pāli</b>	<b>English</b>
<i>anantaritattā</i>	immediately following
<i>anapagatā</i> ( <i>an</i> + <i>apagatā</i> ) ( <i>see</i> <i>apagatā</i> )	undeparted (un + departed)
<i>ānāpānassati</i> ( <i>āna</i> + <i>apāna</i> + <i>sati</i> ), <i>ānāpānassatiyā</i>	mindfulness of in-out breathing (in + out breathing + mindfulness)
<i>ānāpāne</i> ( <i>āna</i> + <i>apāne</i> )	in-out breathing (in + out breathing)
<i>anapekkhino</i> ( <i>an</i> + <i>apekkhino</i> )	unexpected (without + expectations)
<i>anāsavaṃ</i> ( <i>an</i> + <i>āsavaṃ</i> ), <i>anāsavo</i>	taintless (without + taint)
<i>anātāpī</i> ( <i>an</i> + <i>ātāpī</i> )	non-ardent (non + ardent)
<i>anattahajanano</i> ( <i>an</i> + <i>attha</i> + <i>janano</i> )	bringer of calamity (un + benefit + generating)
<i>anattāya</i> ( <i>an</i> + <i>attāya</i> )	non-benefit (non + benefit)
<i>anavajjaṃ</i> ( <i>ana</i> + <i>vajjaṃ</i> ), <i>anavajjāni</i> , <i>anavajjena</i>	blameless (un + blamable)
<i>anavaññattipaṭisaṃyutto</i> ( <i>an</i> + <i>avaññatti</i> + <i>paṭisaṃyutto</i> )	connected to reputation (not + reputation + connected)
<i>anavaññattisaṃyutto</i> ( <i>an</i> + <i>avaññatti</i> + <i>saṃyutto</i> )	fettered by reputation (not + reputation + fettered)
<i>anāvaramṃ</i> ( <i>an</i> + <i>āvaramṃ</i> )	unobstructing (un + obstructing)
<i>andhakaraṇasuttaṃ</i> ( <i>andha</i> + <i>kaṇa</i> + <i>suttaṃ</i> )	blinding, making blind, causing bewilderment sutta
<i>andhakaṇo</i> , <i>andhakaṇā</i>	blinding, making blind, causing bewilderment
<i>andhaṃ</i>	blind
<i>andhatamaṃ</i> ( <i>andha</i> + <i>tamaṃ</i> )	deep darkness (blind + dark)
<i>anejo</i> ( <i>an</i> + <i>ejo</i> ), <i>anejassa</i>	unperturbable (un + perturbable) [concentration]
<i>anekasatakkhattuṃ</i> ( <i>aneka</i> + <i>sata</i> + <i>khattuṃ</i> )	many hundreds of times (many + hundreds + times)
<i>anekavihitaṃ</i>	various
<i>anekepi</i> ( <i>aneke</i> + <i>pi</i> )	many too (many + too)
<i>aṅganti</i>	factor (limb)
<i>aṅguttare</i>	in Aṅguttara [Nikāya]
<i>anibbānasamvattaniko</i> ( <i>a</i> + <i>nibbāna</i> + <i>samvattaniko</i> ), <i>anibbānasamvattanikā</i>	not conducive to nibbāna (not + nibbāna + conducive)

<i>Pāḷi</i>	English
<i>anibbuto</i> ( <i>a + nibbuto</i> ) ( <i>see nibbuto</i> , <i>nibbutassa</i> , <i>parinibbuto</i> )	unliberated (not + liberated)
<i>aniccā</i> ( <i>a + niccā</i> ), <i>aniccato</i>	impermanence (not + permanence)
<i>aniccānupassīnaṃ</i> ( <i>a + niccā + anupassīnaṃ</i> ), <i>aniccānupassīno</i>	contemplating impermanence (not + permanence + contemplating)
<i>anīghaṃ</i> ( <i>an + īghaṃ</i> ), <i>anīgho</i>	griefless (without + grief)
<i>anirākatajjhānā</i> ( <i>a + nirākata + jhānā</i> )	not-neglect <i>jhānā</i> (not + neglect + <i>jhānā</i> )
<i>anirākatamajjhānānaṃ</i> ( <i>a + nirākataṃ + jhānānaṃ</i> )	not-neglecting <i>jhānā</i> (not + neglect + <i>jhānā</i> )
<i>anissitena</i> ( <i>a + nissitena</i> )	not dependent (not + dependent)
<i>anītihaṃ</i> ( <i>an + ītihaṃ</i> )	not based on hearsay (not + hearsay), known by oneself (not + unknown)
<i>añjalikaraṇīyo</i> ( <i>añjali + karaṇīyo</i> )	worthy of respect (respect + worthy)
<i>aññadatthudaso</i>	all seeing
<i>aññaṃ</i> , <i>aññā</i>	[final] knowledge
<i>annaṃ</i> , <i>annena</i> , <i>annañca</i> ( <i>annaṃ</i> <i>+ ca</i> )	food, food too (food + too)
<i>aññamaññaṃ</i> ( <i>aññaṃ + aññaṃ</i> )	each other (each + each)
<i>aññāṇakaraṇo</i> , <i>aññāṇakaraṇā</i> ( <i>a + ñāṇa + karaṇā</i> ), <i>annapānena</i> ( <i>anna + pānena</i> )	not generating knowledge (not + knowledge + generating) with food and drinks (food + drinks)
<i>aññataraṃ</i> , <i>aññataro</i>	some
<i>aññātāvindriyaṃ</i> ( <i>aññātā + vī + indriyaṃ</i> )	faculty of one who knows (one who knows + too + faculty)
<i>aññathā</i>	otherwise
<i>aññathattaṃ</i> ( <i>aññathaṃ + attāṃ</i> )	is altered (altered + is)
<i>aññēpi</i> ( <i>aññē + pi</i> )	others too (others too)
<i>aññīndriyaṃ</i> ( <i>añña + indriyaṃ</i> )	faculty of knowing (knowing + faculty)
<i>aññoññanissitā</i> ( <i>añño + añña +</i> <i>nissitā</i> )	mutually dependent (each + other + dependent)
<i>anottappaṃ</i> , <i>anottappī</i> , <i>anottāpī</i> ( <i>an + ottāpī</i> )	not afraid of wrongdoing (not + afraid of wrongdoing)

<b>PāḲi</b>	<b>English</b>
<i>antakiriyaḁ, antakiriyaḁya,</i> <i>antakiriyaḁya (antakiriyaḁya'ḁti)</i>	to make an end, for making an end
<i>antaḁ</i>	end
<i>antamakāsi (antaḁ + akāsi)</i>	made an end (end + made)
<i>antamidantaḁ (antaḁ + idaḁ)</i>	end of this (end + this)
<i>antarā, antare</i>	inner, interval
<i>antarāmitto (antarā + a + mitto),</i> <i>antarāmittā</i>	inner enemies (inner + un + friend)
<i>antarāmalasuttaḁ</i> <i>(antarā + mala + suttaḁ)</i>	inner impurity sutta (inner + impurity + sutta)
<i>antarāmalā (antarā + malā),</i> <i>antarāmalā</i>	inner impurities (inner + impurities)
<i>antarāpaccatthiko (antarā + pacca +</i> <i>atthiko),</i> <i>antarāpaccatthikā</i>	inner adversary (inner + adversary)
<i>antarāsapatto (antarā + sapatto),</i> <i>antarāsapattā</i>	inner hostility (inner + hostility)
<i>antarāvadhako (antarā + vadhako),</i> <i>antarāvadhakā</i>	inner assassin (inner + assassin)
<i>antimadehadhāriḁ, antimadehadhāro</i> <i>(antima + deha + dhāro)</i>	bearing the last body (last + body + bearing)
<i>antimaḁ</i>	last [body]
<i>anubandho, anubandhopi</i>	tied, tied too
<i>anubhonti</i>	experience
<i>anuddhaḁseti (anu + dhaḁseti)</i>	accuses, degrades
<i>anuddhato (an + uddhato),</i> <i>anuddhatā</i>	non-restless (non + restless) <i>can also be translated unconceited</i>
<i>anuggahā, anuggahānaḁ</i>	help, assistance
<i>anujātaḁ (anu + jātaḁ), anujāto</i>	follower
<i>anukampakā</i>	compassionate
<i>anukampāya</i>	with compassion
<i>anukkaḁi (anu + kaḁi)</i>	for
<i>aḁumattesu</i> <i>(aḁu + mattesu)</i>	as much as an atom (atom + as much as)
<i>anumodataḁ, anumodanti,</i> <i>anumodenti</i>	rejoice
<i>anupabbajjapaḁaḁ</i> <i>(anupabbajjapaḁ + pi + aḁaḁ)</i>	to ordain following too I (to ordain following + too + I)

<i>Pāli</i>	English
<i>anupādāya</i> ( <i>an + upādāya</i> )	without grasping (without + grasping)
<i>anupādīsesā</i> ( <i>an + upādi + sesā</i> ), <i>anupādīsesāya</i>	without residue of possessions (without + possessions + residue) [without substratum left]
<i>anupavādakā</i> ( <i>an + upavādakā</i> )	not fault-finder (not + fault-finder)
<i>anupāyāsaṃ</i> ( <i>an + upāyāsaṃ</i> )	without despair (without + despair)
<i>anupayo</i> ( <i>an + upayo</i> ), <i>anūpayo</i>	unattached (un + attached)
<i>anuppattasadattho</i> ( <i>anuppatta + sadattho</i> )	reached goal (reached + good goal)
<i>anupubbena</i>	gradually [step by step, by and by]
<i>anusayo</i>	sleeping [tendency]
<i>anussadaṃ</i> ( <i>an + ussadaṃ</i> )	non-haughty (non + haughty)
<i>anussaraṃ</i> , <i>anussarati</i>	recollects
<i>anussaraṇampahaṃ</i> ( <i>anussaraṇaṃ + pi + ahaṃ</i> )	recollecting too I (recollecting + too + I)
<i>anussatimpahaṃ</i> ( <i>anussatiṃ + pi + ahaṃ</i> )	recollects too (recollect + too + I)
<i>anuttaraṃ</i> ( <i>an + uttaraṃ</i> ), <i>anuttaro</i> , <i>anuttare</i> , <i>anuttarassa</i> , <i>anuttarena</i>	unsurpassed (un + surpassed)
<i>anuvicaritaṃ</i>	reflected
<i>anuvicintayaṃ</i>	investigating
<i>anuyāto</i>	followed by, pursued by
<i>anvadeva</i>	following behind, after, later
<i>anvayabyatirekavākyānaṃ</i> ( <i>anvaya + vyatireka + vākyānaṃ</i> )	in conformity / succession + extra + saying
<i>apācīnaṃ</i>	turned away
<i>apadā</i>	legless
<i>āpādakā</i>	protect, guard
<i>āpādi</i>	arrived at, perfected, attained
<i>apaduṭṭhamanasañkappo</i> ( <i>a + paduṭṭha + mana + sañkappo</i> )	non-polluted mind intention (non + polluted + mind + intention)
<i>apagatā</i>	departed
<i>apahānadhammaṃ</i> ( <i>a + pahāna + dhammaṃ</i> )	unabandoning dhamma (un + abandoning + dhamma)

<i>Pāli</i>	<b>English</b>
<i>āpajjanti, āpajjantī</i>	come to
<i>apāpuranti, apāpurenti</i>	open
<i>apare</i>	following
<i>aparihānāya (a + pari + hānāya)</i>	not decay (not + complete + decay)
<i>aparihīnā (a + pari + hīnā)</i>	not devoid (not + completely + devoid)
<i>aparijānaṃ, aparijānantā (a + pari + jānaṃ)</i>	unknowing completely (un + completely + knowing)
<i>aparilāhaṃ (a + parilāhaṃ)</i>	not burning (not + burning)
<i>apariññāya (a + pari + ñāya)</i>	not completely knowing (not + completely + knowing)
<i>apariṇūropi (a + pariṇūro + pi)</i>	incomplete too (not + complete + too)
<i>aparitassato (a + paritassato)</i>	not thirsting, not craving (not + thirsting, not + craving)
<i>apassato (a + passato), apassanto</i>	one who doesn't see (not + seeing)
<i>apāyaditthiyā (apāya + ditthiyā)</i>	state of woe-one with view (state of woe + one with view)
<i>apāyaṃ, apāyiko, apāyikā</i>	state of woe, destined for state of woe
<i>āpāyikasuttaṃ (āpāyika + suttaṃ)</i>	destined for state of woe sutta (destined for state of woe + sutta)
<i>api, pi</i>	and, too, even, and then, also
<i>appahīnaṃ (a + pahīnaṃ), appahīno</i>	unabandoned (not + abandoned) [not got rid of]
<i>appajahaṃ (a + pajahaṃ)</i>	unabandoned (not + abandoned)
<i>appajānantā (a + pajānantā)</i>	unknowing (not + knowing)
<i>appakicassa (appa + kicassa)</i>	has few duties (little + to do)
<i>appamādaṃ (a + pamādaṃ), appamādo, appamatto, appamattā, appamattassa</i>	heedfulness (without + heedlessness), heedful
<i>appamādaratā (a + pamāda + ratā)</i>	delighting in heedfulness (without + heedlessness + delighting)
<i>appamādavihārino (a + pamāda + vihārino)</i>	dwelling heedfully (without + heedlessness + dwelling)
<i>appamāṇaṃ (a + pamāṇaṃ)</i>	immeasurable (im + measurable)

<i>Pāli</i>	English
<i>appamāṇavīhārino</i> ( <i>a + pamāṇa + vīhārino</i> )	dwelling in immeasurable (im + measurable + dweller)
<i>appamiddho</i> ( <i>appa + middho</i> )	has little torpor (little + torpor)
<i>appamuṭṭhā</i> ( <i>a + pamuṭṭhā</i> )	not forgetting (not + forgetting)
<i>appāni</i> , <i>appañca</i> ( <i>appaṃ + ca</i> ), <i>appasmim</i>	trifling things, trifling too (trifling + too), short
<i>appasannā</i> ( <i>a + pasannā</i> )	non-glad ones (non + glad ones)
<i>appassutāpuñṇakaro</i> ( <i>appa + suta + a + puñṇa + karo</i> )	unlearned and undone merits (little + heard + not + merits + did)
<i>appassuto</i> ( <i>appa + suto</i> )	unlearned (little + heard)
<i>appassutopuñṇakaro</i> ( <i>appa + suto + puñṇa + karo</i> )	unlearned and did merits (little + heard + merits + did)
<i>appaṭivirato</i> ( <i>a + paṭivirato</i> ), <i>appaṭiviratā</i>	not abstain (not + abstain)
<i>appattā</i> ( <i>a + pattā</i> )	unreached (un + reached)
<i>appattamānasassa</i> ( <i>a + patta + mānasassa</i> )	without mentally reaching (without + reaching + mentally)
<i>appena</i> , <i>appeva</i> ( <i>appe + va</i> )	by little, little too
<i>apunabbhavāya</i> ( <i>a + puna + bhavāya</i> )	no further becoming (no + further + becoming)
<i>apuñṇakaro</i> ( <i>a + puñṇa + karo</i> )	undone merits (not + merits + doing)
<i>ārā</i> , <i>ārakā</i> . <i>ārakāva</i> ( <i>ārakā + va</i> )	remote (remote + too)
<i>āraddhaṃ</i> , <i>āraddhā</i> , <i>ārādhayanti</i>	firm
<i>āraddhavīriyo</i> ( <i>āraddha + vīriyo</i> ), <i>āraddhavīriyehi</i>	firm and energetic (firm + energy)
<i>arahaṃ</i> , <i>arahataṃ</i> , <i>arahantaṃ</i> , <i>arahā</i> , <i>arahato</i> , <i>arahanto</i>	arahant [Lord Buddha]
<i>arañṇe</i>	in jungle
<i>ariyaddasā</i> ( <i>ariya + dasā</i> )	having noble views (noble + views)
<i>ariyadhamme</i> ( <i>ariya + dhamme</i> )	in noble dhamma (noble + dhamma)
<i>ariyañcaṭṭhaṅgikaṃ</i> ( <i>ariyaṃ + ca + aṭṭha + aṅgikaṃ</i> )	and noble eightfold (noble + and + eight + limbed)
<i>ariyapaññāya</i> ( <i>ariya + paññāya</i> )	with noble wisdom (noble + wisdom)
<i>ariyasaccāni</i> ( <i>ariya + saccāni</i> )	noble truths (noble + truths)
<i>ariyasāvako</i> ( <i>ariya + sāvako</i> )	noble disciple (noble + disciple)



<b>Pāli</b>	<b>English</b>
<i>ariyo, ariyāya, ariyānaṃ, ariyehi, ariyesu, ariyātipi (ariyā + ti + pi)</i>	noble one, for noble one, noble ones too are (noble ones + are + too)
<i>arūpā (ā + rūpā), arūpino, arūpehi, arūpesu, āruppaṃ, āruppā</i>	formless (without + form)
<i>arūpadhātu (a + rūpa + dhātu)</i>	formless element (without + form + element)
<i>arūpatthāyino (a + rūpa + thāyino), āruppatthāyino</i>	in formless (without + form + living/abiding)
<i>asaddhammehi (a + sad or sant + dhammehi)</i>	not good dhamma (not + good + dhamma)
<i>āsajja</i>	hitting, striking
<i>asakkārena (a + sakkārena)</i>	because of non-hospitality (without + hospitality)
<i>asallīnaṃ (a + sallīnaṃ)</i>	unsluggish (un + sluggish), uncowering, unshaken
<i>asamāhito (a + samāhito), asamāhitā</i>	unrestrained (not + restrained)
<i>asaṃhīrā (a + saṃhīrā), asaṃhāriyā</i>	dispersed (un + collected)
<i>asammuttā (a + sammuttā)</i>	unmuddled (un + muddled)
<i>asampajāno</i>	not clearly knowing, not deliberate
<i>asaṃsaggena (a + saṃsaggena)</i>	not in contact, not associated
<i>asamuppannaṃ (a + samuppannaṃ)</i>	un arisen (un + arisen) [Nibbāna]
<i>asaṃvibhajitvā (a + saṃ + vibhajitvā)</i>	without sharing [not + sharing]
<i>asaṃvouto (a + saṃvouto)</i>	unguarded (un + guarded)
<i>asaṅkhatam (a + saṅkhatam), asaṅkhatā</i>	unformed (un + formed) [Nibbāna]
<i>asaññatā (a + saññatā)</i>	intemperate
<i>asaññino (a + saññino)</i>	unperceptive [beings] (not + perceptive)
<i>asaṅghitam (a + saṅghitam), asaṅghitā, asaṅghite</i>	un-established (un + established)
<i>asanto (a + santo), asante</i>	not peaceful (not + peaceful)
<i>asāraddho (a + sāraddho)</i>	passion-less (no + passion)
<i>āsavā, āsavānaṃ, āsave, āsavānañca (āsavānaṃ + ca)</i>	taints taints too (taints + too)
<i>āsavakkhayaṃ (āsava + khayaṃ), āsavakkhaya</i>	end of taints (taints + end) [Nibbāna]

<i>Pāli</i>	English
<i>āsavakkhayasuttaṃ</i> ( <i>āsava + khaya + suttam</i> )	end of taints sutta (taints + end + sutta)
<i>asekhena (a + sekkena)</i>	beyond training (non + trainee)
<i>asesaṃ</i> ( <i>a + sesam</i> )	without remainder (without + remainder)
<i>asitaṃ (a + sitam)</i>	independent (not + dependent)
<i>asmiṃ</i>	here
<i>asokaṃ (a + sokaṃ)</i>	unsorrowing (un + sorrowing) [Nibbāna]
<i>assa</i>	is, be
<i>assamedham</i>	Horse sacrifice
<i>asubham (a + subham)</i>	repulsive (not + beautiful)
<i>asubhānupassī (a + subha + anupassī), asubhānupassīnam</i>	contemplating repulsiveness (not + beautiful + contemplating)
<i>asubhānupassīsuttaṃ</i> ( <i>a + subha + anupassī + suttam</i> )	contemplating repulsiveness sutta (not + beautiful + contemplating + sutta)
<i>asubhasaññino (a + subha + saññino)</i>	perceptive of repulsiveness (not + beautiful + perceptive)
<i>asuraṃ (a + suram)</i>	not sura [deva], Titans, opposite of devā
<i>aṭakathāya, aṭṭhakathāya, aṭṭhakathāyampi</i>	commentary
<i>atakkāvacaraṃ (a + takka + avacaraṃ)</i>	dwelling doubtless (without + doubt + dwelling) [Nibbāna]
<i>atapanīyā (a + tapanīyā)</i>	non-tormenting (non + tormenting)
<i>atapanīyasuttaṃ (a + tapanīya + suttam)</i>	non-tormenting sutta (non + tormenting + sutta)
<i>ātāpi, ātāpī, ātāpino</i>	ardent
<i>ātāpīsuttaṃ (ātāpī + suttam)</i>	ardent sutta (ardent + sutta)
<i>atari</i>	swum
<i>atekiccho (a + tekiccho)</i>	unpardonable (un + pardonable)
<i>atha</i>	and, then, rather
<i>athāparo (atha + aparō)</i>	then follows (then + follows)
<i>atho</i>	and, also, likewise, further
<i>atidhāvanti (ati + dhāvanti)</i>	overshoots (over + shoots)
<i>atijātaṃ (ati + jātam), atijāto</i>	worthy

<i>PāḲi</i>	English
<i>atikkamaṃ, atikkamma</i>	transcending
<i>atikkantamānusakena</i> ( <i>atikkanta + mānusakena</i> )	transcending human's (transcending + human's)
<i>atiṅṅo</i> ( <i>a + tiṅṅo</i> )	not crossed-over (not + crossed-over)
<i>atītassa</i>	transgressing (going beyond)
<i>atīto, atītampi (atītam + api)</i>	past too (past + too)
<i>attā</i>	oneself
<i>attasambhūtā</i>	self-originated
<i>aṭṭha, aṭṭhā, aṭṭhamam</i>	eight, eighth, was
<i>atthābhisamayā</i> ( <i>attha + abhisamayā</i> )	understanding the benefit (benefit + understanding)
<i>atthaddhā (a + thaddhā)</i> ( <i>see thaddhā</i> )	sensible (non + obdurate)
<i>atthaṃ, attho, atthe, cattho (ca + attho), atthāya, atthassa</i>	goal, meaning, benefit too, benefit
<i>atthaṅgato (atthaṃ + gato)</i>	reached the goal (goal + gone to)
<i>atthavaśaṃ (attha + vaśaṃ), atthavasikā</i>	reason, use
<i>atthi</i>	yes, there is
<i>aṭṭhikaṅkalo (aṭṭhi + kaṅkalo)</i>	chain of bones (bones + chain)
<i>atthindriyā (atthi + indriyā)</i>	with faculties (with + faculties)
<i>aṭṭhipuṅṅasuttaṃ (aṭṭhi + puṅṅa + suttaṃ)</i>	mass of bones sutta (bones + mass + sutta)
<i>aṭṭhipuṅṅo (aṭṭhi + puṅṅo)</i>	mass of bones (bones + mass)
<i>aṭṭhirāsi (aṭṭhi + rāsi)</i>	mound of bones (bones + mound)
<i>aṭṭiyamānā</i>	distressful
<i>avajātaṃ (ava + jātaṃ), avajāto, avajātoti</i>	unworthy
<i>avaṅṅayi, avaṅṅayī</i>	described
<i>avaṅṅo (a + vaṅṅo)</i>	contempt (not + color/class)
<i>āvāṭṭa</i>	whirlpools
<i>avekkhati</i>	seeing
<i>avīcinirayaṃ (avīci + nirayaṃ)</i>	avīci hell (avīci + hell)
<i>avigatattā (a + vigatattā)</i>	non-disappearance

<i>Pāli</i>	English
<i>avighātaṃ (a + vighātaṃ)</i>	without vexation (without + vexation) (translated as non-destructive in Therīgāthāpāli).
<i>avighātapakkhiko (a + vighāta + pakkhiko), avighātapakkhikā</i>	siding with non-destruction (non + destruction + siding)
<i>avighātattā (a + vighātattā)</i>	intact, undestroyed (un + destroyed)
<i>avihiṃsāvitakko (a + vihiṃsā + vitakko)</i>	thought of non-violence (non + violence + thought)
<i>avijjā, avijjañca (a + vijjam + ca)</i>	ignorance, ignorance too (not + knowledge + too)
<i>avijjāmūlikā (a + vijjā + mūlikā)</i>	root of ignorance (not + knowledge + root)
<i>avijjānīvaraṇaṃ, avijjānīvaraṇena (a + vijjā + nīvaraṇaṃ)</i>	hindrance of ignorance (not + knowledge + hindrance)
<i>avijjānīvaraṇasuttaṃ (a + vijjā + nīvaraṇa + suttaṃ)</i>	hindrance of ignorance sutta (not + knowledge + hindrance + sutta)
<i>avijjāsavo (a + vijjā + āsavo)</i>	taint of ignorance (not + knowledge + taint)
<i>avikkhittaṃ (a + vikkhittaṃ), avikkhitte</i>	undistracted [mind] (un + distracted)
<i>avirājayaṃ (a + virājayaṃ)</i>	not fully removed (not + fully removed)
<i>avisaṭaṃ (a + visaṭaṃ), avisaṭe</i>	undiffused (un + diffused)
<i>avoca</i>	said
<i>āvutā</i>	covered
<i>avutṭhikasamo (a + vutṭhika + samo), avutṭhikasamoti</i>	rainless (without + rain + equal)
<i>avutṭhikasuttaṃ (a + vutṭhika + suttaṃ)</i>	rainless sutta (without + rain + sutta)
<i>avutṭhikena (a + vutṭhikena)</i>	by rainless one (without + rain)
<i>ayaṃ</i>	sacrificed
<i>ayaṃ, ayampi</i>	this, this too
<i>ayamanudhammo (ayaṃ + anudhammo)</i>	this conformity with dhamma (this + conformity with dhamma)
<i>ayamassa (ayaṃ + assa)</i>	this is (this + is)
<i>āyasmanto</i>	venerable <i>literally old, aged</i>
<i>āyataḅgaṃ</i>	bringing future

<b>Pāli</b>	<b>English</b>
<i>āyatanānaṃ</i>	faculties
<i>āyatinaṃ</i>	in the future
<i>ayogakkhemino</i> ( <i>a + yoga + khemino</i> )	without refuge from fetters (without + fetters + refuge)
<i>ayoguḷo</i> ( <i>ayo + guḷo</i> )	[scorching hot] iron ball (iron + ball)
<i>āyu</i>	life-span
<i>āyusaṅkhayā</i> ( <i>āyu + saṃ + khayā</i> )	fully ending life-span (life-span + fully + ending)
<i>baddho, bando, bandhanā</i>	tied, ties
<i>bāhiraṃ, bāhirā, bahiddhā</i>	external
<i>bahujanahitasuttaṃ</i> ( <i>bahu + jana + hita + suttaṃ</i> )	welfare of many people sutta (many + people + welfare + sutta)
<i>bahujanāhitāya</i> ( <i>bahu + jana + a + hitāya</i> )	non-welfare of many people (many + people + non + welfare)
<i>bahujanahitāya</i> ( <i>bahu + jana + hitāya</i> )	welfare of many people (many + people + welfare)
<i>bahujanasukhāya</i> ( <i>bahu + jana + sukhāya</i> )	happiness of many people (many + people + happiness)
<i>bahujanāsukhāya</i> ( <i>bahu + jana + a + sukhāya</i> )	non-happiness of many people (many + people + non + happiness)
<i>bahukārasuttaṃ</i> ( <i>bahukāra + suttaṃ</i> )	great service sutta (great service + sutta)
<i>bahukāro (bahu + kāro), bahukārā</i> (plural)	very helpful (much + doer)
<i>bahulikato (bahula + ī + kato)</i>	practiced (much + made)
<i>bahuṃ, bahulaṃ, bahavo, bahuno, bahūsu</i>	many, much
<i>bahupadā (bahu + padā), bahuppadā</i>	many-legged (many + legged)
<i>bahūpakāraṃ (bahu + upakāraṃ), bahūpakārā</i>	very helpful (much + helpful)
<i>bahussuto (bahu + suto)</i>	learned (much + heard)
<i>balaṃ</i>	strength
<i>bālenamavijānatā</i> ( <i>bālenam + a + vi + jānatā</i> )	unknown by fools (fools + not + fully + know)
<i>bālūpasevanā (bāla + ūpasevanā)</i>	resorting to fools (fools + resorting)
<i>bāvīsasuttasaṅgahitaṃ</i> ( <i>bā + vīsa + sutta + saṅgahitaṃ</i> )	twenty-two sutta collected [in second chapter] (two + twenty + sutta + collected)

<i>Pāḷi</i>	English
<i>bāvīsati (bā + vīsati)</i>	twenty-two (two + twenty)
<i>bhabbo, bhabbā</i>	capable
<i>bhaddakena</i>	goodness
<i>bhaddikāya</i>	good, sinless
<i>bhagavantam, bhagavatā, bhagavato, bhagavā</i>	Blessed One [Lord Buddha]
<i>bhajato, bhajetha</i>	associate with, do associate with
<i>bhaṇḍanāni</i>	quarrels
<i>bhante, bhonto</i>	venerable sir, worthy
<i>bhāsamāno</i>	[when] speaking
<i>bhāsate</i>	shining
<i>bhāsati, bhāsanti, bhāsayanti, bhāsiya</i>	speak, spoken, shining
<i>bhassārāmatamanuyutto</i>	intent upon pleasure in speech
<i>(bhassā + rāmatam + anuyutto)</i>	(speech + pleasure + intent upon)
<i>bhassārāmo (bhassā + rāmo)</i>	fondness in speech
<i>bhassarato (bhassa + rato)</i>	delight in speech (speech + delight)
<i>bhavābhave (bhavā + bhave)</i>	becoming or not-becoming OR become this or that (become this + become that)
<i>bhavāhi, bhavāni</i>	becoming
<i>bhāvanāmayaṃ (bhāvanāṃ + ayaṃ)</i>	development (development + this)
<i>bhāvanānuyogamanuyutto</i>	intent on developing
<i>(bhāvanā + anuyogaṃ + anuyutto)</i>	(development + practice + intent on)
<i>bhāvanāpāripūriṃ</i>	complete development
<i>(bhāvanā + pāripūriṃ)</i>	(development + complete)
<i>bhavanettisaṅkhayā</i>	fully ending the lead to becoming
<i>(bhava + netti + saṃ + khayā)</i>	(becoming + lead + fully + ending)
<i>bhavanirodhāya</i>	to end becomings
<i>(bhava + nirodhāya)</i>	(becoming + ending)
<i>bhavanti, bhavissanti</i>	may become, will become
<i>bhavārāmā</i>	fond of becoming
<i>(bhava + rāmā)</i>	(becoming + fond)
<i>bhavaratā</i>	delight in becoming
<i>(bhava + ratā)</i>	(becoming + delighted)
<i>bhavasammuditā</i>	much rejoicing in becoming
<i>(bhava + sam + muditā)</i>	(becoming + much + rejoicing in)

<b>Pāli</b>	<b>English</b>
<i>bhavasamyojanakkhayā</i> ( <i>bhava + samyojana + khayā</i> )	ending the fetter of becoming (becoming + fetter + ending)
<i>bhavāsavo</i> ( <i>bhava + āsavo</i> )	taint of becoming (becoming + taint)
<i>bhavassa, bhavataṃ, bhavatha, bhavanti</i>	be, becoming
<i>bhavataṅhā</i> ( <i>bhava + taṅhā</i> )	craving for becoming (becoming + craving)
<i>bhāvayati, bhāveti, bhāvaye, bhāvetvā, bhāvayitvā, bhāvito, bhāvitā</i>	develops, develop, having developed <i>used for both meditation and development</i>
<i>bhavayogavisamyutto</i> ( <i>bhava + yoga + vi + samyutto</i> )	unfettered from fetter of becoming (becoming + fetter + un + fettered)
<i>bhavayogayutto</i> ( <i>bhava + yoga + yutto</i> )	yoked to fetter of becoming (becoming + fetter + yoked)
<i>bhavayogena</i> ( <i>bhava + yogena</i> )	fetter of becoming (becoming + fetter)
<i>bhave</i>	becoming
<i>bhaveneva (bhavena + eva)</i>	with becoming (becoming + with)
<i>bhavesanā</i> ( <i>bhava + esanā</i> )	longing for becoming (becoming + longing)
<i>bhāvitattaññātaraṃ</i> ( <i>bhāvitatta + aññātaraṃ</i> )	has become developed (developed + another)
<i>bhāvitatto (bhāvita + atto)</i> ( <i>bhāvitatto''ti</i> ), <i>bhāvitattoti, bhāvitattānaṃ</i>	developed (developed + self)
<i>bhayadassāvīnaṃ (bhaya + dassāvīnaṃ), bhayadassino, bhayadassāvī, bhayadassāvino</i>	seeing fear (fear + seeing)
<i>bhayaṃ, bhāyittha</i>	fear, fearful
<i>bhayamantarato</i> ( <i>bhayaṃ + antarato</i> )	fear within (fear + within)
<i>bhayānakaṃ</i>	fearful
<i>bhayatṭā</i> ( <i>bhaya + atṭā</i> )	distressed with fear (fear + distressed)
<i>bhedo, bheda, bhetoṇa</i>	division, breakup, having divided
<i>bhesajjānaṃ</i>	medicine
<i>bhesmā</i>	dreadful

<i>Pāḷi</i>	English
<i>bhiduraṃ, bhiduro, bhidurāyaṃ</i> (see <i>bhindanā, bhindantaṃ, bhindantāyaṃ</i> )	subject to breakup
<i>bhidurasuttaṃ (bhidura + suttaṃ)</i>	break-up sutta (break-up + sutta)
<i>bhijjhā</i>	Reading <i>abhijjhā</i> for <i>bhijjhā</i> in sutta 4.1.12 (111)
<i>bhikkhave, bhikkhavo, bhikkhu, bhikkhū, bhikkhuṃ, bhikkhūnaṃ, bhikkhuno, bhikkhūna, bhikkhussa, bhikkhuniyā (feminine)</i>	Untranslated
<i>bhindanā, bhindantaṃ</i> (see <i>bhiduraṃ, bhiduro, bhidurāyaṃ, bhindantāyaṃ</i> )	subject to breakup
<i>bhindantāyaṃ (bhindanta + ayaṃ)</i> (see <i>bhiduraṃ, bhiduro, bhidurāyaṃ, bhindanā, bhindantaṃ</i> )	this breaking-up (breaking-up + this)
<i>bhinne</i>	not agreeing
<i>bhisakko</i>	physician
<i>bhiyyobhāvo</i> ( <i>bhiyyo + bhāvo</i> )	much multiplied (much + multiplied)
<i>bho</i>	o good sir
<i>bhogā</i>	pleasures
<i>bhojanaṃ, bhojanamhi, bhojanānaṃ, bhojane</i>	eatables
<i>bhuñjanti, bhuñjeyya, bhuñjeyyūṃ</i>	eat, would eat
<i>bhūtaṃ, bhūtato, bhūtassa</i>	becoming, has become, from become
<i>bhūtapariñño</i> ( <i>bhūta + pari + ñño</i> )	completely knowing becoming (becoming + completely + knowing)
<i>bhutto</i>	eating, eaten
<i>bodhipakkhiyānaṃ</i> ( <i>bodhi + pakkhiyānaṃ</i> )	siding with enlightenment (enlightenment + siding)
<i>brahmā (brahmā'ti), brahmāti, brahmunā</i>	brahmā
<i>brahmabhūtaṃ</i> ( <i>brahma + bhūtaṃ</i> )	become brahma (brahma + become) [Lord Buddha]
<i>brahmacakkaṃ (brahma + cakkaṃ)</i>	supreme wheel (brahma + wheel)



<b>Pāli</b>	<b>English</b>
<i>brahmacāripaṭiñño</i> ( <i>brahmacāri + paṭiñño</i> )	pretending to be a farer of holy-life (farer of holy-life + pretending)
<i>brahmacariyaṃ</i> ( <i>brahma + cariyaṃ</i> ), <i>brahmacariye</i>	faring the holy-life (holy-life + faring)
<i>brahmacariyesanā</i> ( <i>brahma + cariya + esanā</i> )	longing for faring the holy-life (holy-life + faring + longing)
<i>brāhmaṇacattāri</i> ( <i>brāhmaṇa + cattāri</i> )	four brāhmaṇas (brāhmaṇa + four)
<i>brāhmaṇadhammayāgasuttaṃ</i> ( <i>brāhmaṇa + dhamma + yāga + suttaṃ</i> )	brāhmaṇa dhamma sacrifice sutta (brāhmaṇa + dhamma + sacrifice + sutta)
<i>brāhmaṇagahapatikā</i> ( <i>brāhmaṇa + gahapatikā</i> ), <i>brāhmaṇagahapatikānaṃ</i>	brāhmaṇa house-holders (brāhmaṇa + house-holders)
<i>brāhmaṇaṃ</i> , <i>brāhmaṇo</i> , <i>brāhmaṇū</i> , <i>brāhmaṇe</i> , <i>brāhmaṇassa</i> , <i>brāhmaṇena</i> , <i>brāhmaṇesu</i>	brāhmaṇa
<i>brāhmaṇasammata</i> ( <i>brāhmaṇa + sammata</i> )	honored/revered by brāhmaṇa (brāhmaṇa + honored/revered)
<i>brāhmaṇasulabhā</i> ( <i>brāhmaṇa + sulabhā</i> )	brāhmaṇa-easy to obtain (brāhmaṇa + easy to obtain)
<i>brahmaññatthaṃ</i> , <i>brahmaññatthaṅca</i> ( <i>brahmañña + atthaṃ + ca</i> )	goal of brāhmaṇa life (brāhmaṇa life + goal + too)
<i>brahmavimānaṃ</i> ( <i>brahma + vimānaṃ</i> )	brahma mansion (brahma + mansion)
<i>brūhetā</i> , <i>brūhetānaṃ</i> (as in <i>brūhetā suññāgārānaṃ</i> , <i>brūhetānaṃ suññāgārānaṃ</i> )	frequenting
<i>brūmi</i> , <i>brūmī</i> (see <i>paññāpemi</i> )	I designate
<i>buddhaṃ</i> , <i>buddho</i> , <i>buddhassa</i> , <i>buddhe</i> , <i>buddhena</i>	Untranslated [Lord Buddha]
<i>buddhamasayhasāhinaṃ</i> ( <i>buddham + a + sayha + sāhinaṃ</i> )	Buddha, endurer of unendurable (Buddha + un + endurable + endurer)
<i>byābādhemi</i> , <i>byābādhema</i>	evil, wrong, hurt to me, hurt to others
<i>byākāsi</i>	declared
<i>byantaṃ</i> , <i>byantikaroti</i> , <i>byantikaroti</i>	get rid of literally make an end of
<i>byāpādavitaṅko</i> ( <i>byāpāda + vitakko</i> )	thought of ill-will (ill-will + thought)

<i>Pāli</i>	English
<i>byāpādo</i>	ill-will
<i>byāpannacitto</i> ( <i>byāpanna + citto</i> )	with ill-will mind (ill-will + mind)
<i>byāpanne</i>	in malevolence
<i>ca</i>	and
<i>cāha</i> ( <i>ca + āha</i> )	and said (and + said)
<i>cakkavatti</i>	world emperor
<i>cakkhu</i>	eyes
<i>cakkhukaraṇo, cakkhukaraṇā</i>	producing vision (vision-maker)
<i>cakkhumā, cakkhumanto, cakkhumantotipi, cakkhumatā</i>	one with eyes [seer] [Lord Buddha]
<i>cakkhūni, cakkhūnī</i>	vision
<i>cakkhuno, cakkhunā, cakkhussa</i>	with eye
<i>cakkhusuttaṃ</i> ( <i>cakkhu + suttaṃ</i> )	eye sutta (eye + sutta)
<i>candappabhā</i> ( <i>canda + pabhā</i> ), <i>candapabhāyeva</i>	moon-light (moon + light), due to moon-light
<i>cando, candīyā</i>	moon
<i>caññe</i> ( <i>ca + aññe</i> )	and others (and + others)
<i>caparaṃ</i> ( <i>ca + paraṃ</i> )	and after (and + after)
<i>cāpi</i> ( <i>ca + api</i> )	and too (and + too)
<i>cara, caraṃ, carampi, carato, care</i>	walking
<i>carantaṃ</i>	farer
<i>carasuttaṃ</i> ( <i>cara + suttaṃ</i> )	walking sutta (walking + sutta)
<i>carimaṃ, carimo</i>	last, subsequent
<i>caritaṃ</i>	conduct
<i>caritoāna</i>	having dwelt
<i>cassa</i> ( <i>ca + assa</i> )	and is (and + is)
<i>cattālīsaṃpi</i> ( <i>cattālīsaṃ + api</i> )	forty too (forty + too)
<i>cattārimāni</i> ( <i>cattāri + imāni</i> ), <i>cattārome</i> ( <i>cattāro + ime</i> )	these four (four + these)
<i>cattāro, cattāri, catassopi</i>	four
<i>catudvāraṃ</i> ( <i>catu + dvāraṃ</i> )	four doors (four + doors)
<i>catukkañca</i> ( <i>catukkaṃ + ca</i> )	fourth too (fourth + too)
<i>catukkanipāto</i> ( <i>catukka + nipāto</i> )	fourth section (fourth + section)
<i>catuppadā</i> ( <i>catu + padā</i> )	four-legged

<b>PāḲi</b>	<b>English</b>
<i>cāturanto</i> ( <i>catur</i> + <i>anto</i> )	four corners (four + ends)
<i>catutthaṃ</i> ( <i>catu</i> + <i>atthaṃ</i> ), <i>catuttho</i>	fourth (fourth + goal)
<i>catutthavaggo</i> ( <i>catuttha</i> + <i>vaggo</i> )	fourth section (fourth + section)
<i>cavanadhammo</i> ( <i>cavana</i> + <i>dhammo</i> )	destined to passing away (pass away + destined)
<i>cavanaloke</i> ( <i>cavana</i> + <i>loke</i> )	passing away-world (passing away + world)
<i>cavati</i> , <i>cavantaṃ</i> , <i>cavamāne</i>	passes away, passing away
<i>cāyaṃ</i> ( <i>ca</i> + <i>ayaṃ</i> )	and this (and this)
<i>ce</i> , <i>cepi</i> ( <i>ce</i> + <i>pi</i> )	even, if ([even, if] + too)
<i>cetaṃ</i> ( <i>ca</i> + <i>etaṃ</i> ), <i>cetā</i> ( <i>ca</i> + <i>etā</i> )	and this (and + this)
<i>cetaṃ</i> , <i>ceto</i> , <i>cetasā</i> , <i>cittaṃ</i> , <i>cittassa</i>	mind
<i>ceteti</i> , <i>ceteti</i>	intends
<i>cetodukkhaṃ</i> ( <i>ceto</i> + <i>dukkhaṃ</i> )	mental suffering (mental + suffering)
<i>cetopadosahetu</i> ( <i>ceto</i> + <i>padosa</i> + <i>hetu</i> )	because of the polluted mind (mind + polluted + because of the)
<i>cetopasādahetu</i> ( <i>ceto</i> + <i>pasāda</i> + <i>hetu</i> )	because of the glad mind (mind + glad + because of the)
<i>cetosamathamanuyutto</i> ( <i>ceto</i> + <i>samathaṃ</i> + <i>anuyutto</i> ), <i>cetosamathamanuyuttā</i> , <i>cetosamathamanuyuttānaṃ</i>	mind intent on concentration (mind + concentration + intent on)
<i>cetosamathasāmicīṃ</i> ( <i>ceto</i> + <i>samatha</i> + <i>sāmicīṃ</i> )	with mind correctly concentrated (mind + concentration + correct)
<i>cetosucimanāsaṃ</i> ( <i>ceto</i> + <i>sucīṃ</i> + <i>an</i> + <i>āsaṃ</i> )	mental purity-taintless (mental + purity-without + taint)
<i>cetosukhaṃ</i> ( <i>ceto</i> + <i>sukhaṃ</i> )	mental happiness (mental + happiness)
<i>cetovimuttihiṇā</i> ( <i>ceto</i> + <i>vi</i> + <i>mutti</i> + <i>hiṇā</i> )	without fully freed mind (mind + fully + freed + without)
<i>cetovimuttiṃ</i> ( <i>ceto</i> + <i>vi</i> + <i>muttiṃ</i> ), <i>cetovimutti</i> , <i>cetovimuttiyā</i>	fully freed mind (mind + fully + freed)
<i>cetovimuttisampannā</i> ( <i>ceto</i> + <i>vi</i> + <i>mutti</i> + <i>sampannā</i> )	endowed with fully freed mind (mind + fully + freed + endowed)
<i>cettha</i> ( <i>ca</i> + <i>ettha</i> )	here (and + here)
<i>ceva</i> ( <i>ca</i> + <i>eva</i> )	and so (and + so)
<i>cevettha</i> ( <i>ca</i> + <i>eva</i> + <i>ettha</i> )	and so here/now (and + so + here)

<i>Pāli</i>	English
<i>chandañca</i> ( <i>chandaṃ</i> + <i>ca</i> )	desire too (desire + too)
<i>channetaṃ</i> ( <i>channa</i> + <i>etaṃ</i> )	this six (six + this)
<i>chaṭṭhaṃ</i>	sixth
<i>chattimsakkhattuṃ</i> ( <i>cha</i> + <i>tiṃsa</i> + <i>khattuṃ</i> )	for thirty-six times (six + thirty + times)
<i>chavālātaṃ</i> , <i>chavālātaṃva</i> ( <i>chavālātaṃ</i> + <i>va</i> )	fire brand from a pyre, like fire brand from a pyre (fire brand from a pyre + like)
<i>chetvā</i>	having cut-off
<i>chijjati</i> (see <i>acchecchi</i> , <i>acchejji</i> , <i>acchijji</i> , <i>ucchijjati</i> )	cut-off
<i>chinnasaṃsayāṃ</i> ( <i>chinna</i> + <i>saṃsayāṃ</i> ), <i>chinnasaṃsayo</i> , <i>chinnasaṃsayā</i>	doubtless (cut-off + doubt)
<i>ciraṭṭhitiyā</i> ( <i>cira</i> + <i>ṭhitiyā</i> )	long endure (long + endure)
<i>cittappakopano</i> ( <i>citta</i> + <i>pakopano</i> )	making mind turbulent (mind + wavering/upsetting)
<i>cīvarahetu</i>	for cause of robe (robe + cause)
<i>cīvaraṃ</i> , <i>cīvarānaṃ</i>	robe
<i>cīvarapīṇḍapātasenāsanagilānapac-</i> <i>cayabhesajjaparikkhārehi</i> ( <i>cīvara</i> + <i>piṇḍa</i> + <i>pāta</i> + <i>senāsana</i> + <i>gilāna</i> + <i>paccaya</i> + <i>bhesajja</i> + <i>parikkhārehi</i> )	necessities of robes, alms-food, lodging and medicine for sick (robes + lump + bowl + lodging + sick + requisite + medicine + necessities)
<i>corābhinītā</i> ( <i>cora</i> + <i>abhinītā</i> )	brought about by thieves (thieves + brought about by)
<i>cūbhayaṃ</i> ( <i>ca</i> + <i>ubhayaṃ</i> )	and both (and + both)
<i>cūpasevati</i> ( <i>ca</i> + <i>upasevati</i> )	and resorting (and + resorting), associating
<i>cuto</i> , <i>cutā</i>	ever-changing (passes away), moved
<i>dadataṃ</i> , <i>dadāti</i> , <i>dajjuṃ</i> , <i>dinnaṃ</i> , <i>deti</i> , <i>detha</i> , <i>dethāti</i> , <i>datvā</i>	give, giving, may give, having given
<i>dahati</i>	burning
<i>dakkhi</i> , <i>diṭṭhaṃ</i> , <i>diṭṭhā</i> , <i>disvā</i>	seeing, having seen
<i>dakkhiṇaṃ</i> , <i>dakkhiṇeyyesu</i>	offer, offering
<i>dakkhiṇeyyo</i> , <i>dakkhiṇeyye</i>	worthy of offerings
<i>dalhā</i>	strong

<i>PāḲi</i>	<b>English</b>
<i>damassa</i>	of taming
<i>damayataṃ</i>	tamed ones
<i>dānaṃ, dānāni, dānānaṃ, dānena, dānassa dānañca (dānaṃ + ca), dānamayaṃ (dānaṃ + ayaṃ)</i>	donating, having donated, donating too, donation (donation + this)
<i>dānasaṃvibhāgassa (dāna + saṃvibhāgassa)</i>	donating and sharing (donating + sharing)
<i>dānasuttaṃ (dānaṃ + suttaṃ)</i>	donation sutta (donation + sutta)
<i>danto</i>	tamed
<i>dārāti</i>	wife
<i>dārumāruyha (dāruṃ + āruyha)</i>	climbed the tree (tree + climbed) <i>Devadāru is a Sanskrit word referring to Cedrus deodara (Himalayan cedar), OR Pinus longifolia (chir pine). In general, it also means a tree.</i>
<i>dasamaṃ, dasāti, dasa, dasapi</i>	tenth, ten
<i>dassanampahaṃ (dassanam + pi + ahaṃ)</i>	seeing too I (seeing + too + I)
<i>dassetāro</i>	show, point out
<i>dātā, dāyaka</i>	givers, donors
<i>daṭṭhabbā</i>	should be seen
<i>dayhamānena</i>	burning
<i>dehaṃ</i>	body
<i>desanāsuttaṃ (desanā + suttaṃ)</i>	preachings sutta (preachings + sutta)
<i>desitaṃ, deseti, desetha, desanā</i>	preaching
<i>desiyamāne</i>	being preached
<i>devabhūto (deva + bhūto)</i>	become deva (deva + become)
<i>devadattasuttaṃ (devadatta + suttaṃ)</i>	devadatta sutta (devadatta + sutta)
<b>Devadatto, devadattena, devadattoti</b>	Devadatta
<i>devakāyā (deva + kāyā)</i>	devā world (devā + body/group)
<i>devalokasmim̃ (deva + lokasmim̃)</i>	in the devā world (devā + world)
<i>devaṃ, devo, deva, devā (plural), devatā (plural), devaputto, devatāpi, devena, devesu, devānaṃ</i>	Untranslated

<i>Pāli</i>	English
<i>devamanussā, devamanussāna,</i> <i>devamanussānaṃ</i> ( <i>deva + manussānaṃ</i> )	of devā and humans (of devā + humans)
<i>devamanussasetṭhaṃ</i> ( <i>deva + manussa + setṭhaṃ</i> ), <i>devamanussasetṭhā</i>	best of devā and humans (of devā + humans + best) [Lord Buddha]
<i>devānamindo</i> ( <i>devānam + indo</i> )	King of the devā (devā + king) <i>literally Indra among devā</i>
<i>devasaddasuttaṃ</i> ( <i>deva + sadda + suttaṃ</i> )	words of devā sutta (devā + words + sutta)
<i>devasaddo</i> ( <i>deva + saddo</i> ), <i>devasaddā</i> (plural)	word of devā (devā + word)
<i>devāsane</i> ( <i>deva + āsane</i> )	on the deva seat (deva + seat)
<i>dhammaandhakāramalaṃ</i>	dhamma-making blind-impurity
<i>dhammadānaṃ, dhammadānañca</i> ( <i>dhamma + dānaṃ + ca</i> )	donation of dhamma too (dhamma + donation + too)
<i>dhammadāyādā</i> ( <i>dhamma + dāyādā</i> )	dhamma inheritors (dhamma + inheritors)
<i>dhammadesanā</i> ( <i>dhamma + desanā</i> )	dhamma preaching
<i>dhammajā</i>	born of dhamma
<i>dhammajīvināṃ</i> ( <i>dhamma + jīvināṃ</i> )	leading a life of dhamma (dhamma + leading a life)
<i>dhammaṃ, dhammo, dhammā,</i> <i>dhamme, dhammehi, dhammena,</i> <i>dhammesu, dhammānaṃ,</i> <i>dhammañhi, dhammenāhaṃ</i>	<i>Untranslated or translated as nature</i>
<i>dhammamabhiññāya</i> ( <i>dhammam + abhi + ññāya</i> )	fully known dhamma (dhamma + fully + known)
<i>dhammamaññāya</i> ( <i>dhammam + aññāya</i> )	understood dhamma (dhamma + understood)
<i>dhammamayaṃ</i>	dhamma [itself]
<i>dhammamudīrayantā</i> ( <i>dhammaṃ + udīrayantā</i> )	dhamma preaching (dhamma + preaching)
<i>dhammanimmitā</i> ( <i>dhamma + nimmitā</i> )	made of dhamma (dhamma + made)
<i>dhammaññeva</i> ( <i>dhammaṃ + eva</i> )	only dhamma (dhamma + only)
<i>dhammānudhammapaṭipannassa</i> ( <i>dhamma + anudhamma +</i> <i>paṭipannassa</i> )	practicing dhamma in fullness (dhamma – major and minor + practicing)

<b>Pāli</b>	<b>English</b>
<i>dhammānuddhammapaṭipannasuttaṃ</i> ( <i>dhamma + anuddhamma + paṭipanna + suttaṃ</i> )	practicing dhamma in fullness sutta (dhamma – major and minor + practicing + sutta)
<i>dhammānuddhammapaṭipannoyanti</i> ( <i>dhamma + anuddhamma + paṭipannoyanti</i> )	practicing dhamma in fullness (dhamma – major and minor + practicing)
<i>dhammānuggaho</i> ( <i>dhamma + anuggaho</i> )	dhamma helper (dhamma + helper)
<i>dhammarājā</i> ( <i>dhamma + rājā</i> )	dhamma king (dhamma + king)
<i>dhammārāmo</i> ( <i>dhammā + rāmo</i> )	fond of dhamma (dhamma + fond)
<i>dhammarato</i> ( <i>dhamma + rato</i> )	delight in dhamma (dhamma + delight)
<i>dhammasaṃvibhāgo</i> ( <i>dhamma + saṃvibhāgo</i> )	sharing dhamma (dhamma + sharing)
<i>dhammasārādhigamā</i> ( <i>dhamma + sārā + adhiḡamā</i> )	entered upon dhamma essence (dhamma + essence + entered upon)
<i>dhammaṭṭho</i> ( <i>dhamma + tha</i> )	established in dhamma (dhamma + established)
<i>dhammavinayā</i> ( <i>dhamma + vinayā</i> ), <i>dhammavinaye</i>	dhamma-vinayā (dhamma + vinayā)
<i>dhammavitakkaññeva</i> ( <i>dhamma + vitakkaṃ + eva</i> )	only dhamma thought (dhamma + thought + only)
<i>dhammayāgaṃ</i> ( <i>dhamma + yāgaṃ</i> ), <i>dhammayāgo</i>	dhamma sacrifice (dhamma + sacrifice)
<i>dhammenāhaṃ</i> ( <i>dhammena + ahaṃ</i> )	because of dhamma I (because of dhamma + I)
<i>dhammiko</i>	dhamma follower
<i>dhaṃsati</i>	demolish
<i>dhanaṃ</i>	wealth
<i>dhāreti</i>	bears, bearing
<i>dhātuṃ</i> , <i>dhātu</i> , <i>dhātuso</i> , <i>dhātuyo</i> , <i>dhātuyā</i> , <i>dhātusova</i> ( <i>dhātuso + va</i> )	elements, like elements (elements + like)
<i>dhātusallānaṃ</i> ( <i>dhātu + sallānaṃ</i> )	elements-solitude (elements + solitude) <i>sallānaṃ here is abbreviated form of paṭisallānaṃ</i>
<i>dhātusosaṃsandanasuttaṃ</i> ( <i>dhātuso + saṃsandana + suttaṃ</i> )	flowing due to elements sutta (elements + [trickle, flow, chained] + sutta)
<i>dhātusuttaṃ</i> ( <i>dhātu + suttaṃ</i> )	elements sutta (elements + sutta)

<i>Pāli</i>	English
<i>dhīro, dhīrā</i>	patient one
<i>dhīrūpasevanā</i> ( <i>dhīra + upasevanā</i> )	resorting to wise (wise + resorting)
<i>dhovanena</i>	washing
<i>dhuvaṃ</i>	certain [Nibbāna]
<i>ḍibbā, ḍibbassa, ḍibbena</i>	divine
<i>ḍibbacakkhu</i> ( <i>ḍibba + cakkhu</i> )	divine eye (divine + eye)
<i>ḍiddho</i>	smear
<i>ḍīghamaddhāna</i> ( <i>ḍīghaṃ + addhāna</i> )	long time (long + time)
<i>ḍīgharattaṃ</i> ( <i>ḍīgha + rattaṃ</i> )	long time (long + night)
<i>disā</i>	direction
<i>ḍiṭṭhadhammikā</i> ( <i>ḍiṭṭha + dhammikā</i> )	belonging to this world (visible + natured)
<i>ḍiṭṭhadhammikañceva</i> ( <i>ḍiṭṭha + dhammikaṃ + ca + eva</i> )	in this world and thus (in this world + and + thus)
<i>ḍiṭṭhe</i> (as in <i>ḍiṭṭhe dhamme</i> )	visible, seen
<i>ḍiṭṭheva</i> (as in <i>ḍiṭṭheva dhamme</i> )	
<i>ḍiṭṭhe dhamme,</i> <i>ḍiṭṭheva dhamme</i>	in this world
<i>ḍiṭṭhī, ḍiṭṭhiyā</i>	views
<i>ḍiṭṭhigatasuttaṃ</i> ( <i>ḍiṭṭhigata + suttaṃ</i> )	gone to [wrong] view sutta (gone to wrong view + sutta)
<i>ḍiṭṭhigatehi</i>	gone to wrong view
<i>ḍiṭṭhitthānā</i> ( <i>ḍiṭṭhi + thānā</i> )	speculative views (views + speculative)
<i>ḍiṭṭhivipassakaṃ</i> ( <i>ḍiṭṭhi + vipassakaṃ</i> )	seeing with insight (view + insight)
<i>divā</i>	day
<i>domanassehi</i> ( <i>do + manassehi</i> )	sadness (unhappy + mind)
<i>dosaggiṃ</i> ( <i>dosa + aggiṃ</i> ), <i>dosaggi</i>	fire of hatred (hatred + fire)
<i>dosakkhayo</i> ( <i>dosa + khayo</i> )	end of hatred (hatred + end)
<i>dosaṃ, doso, dosena</i>	hatred [hate], of hatred,
<i>dosaneyye</i>	hate-generator <i>literally</i> hateful, to be hated
<i>dosapariññāsuttaṃ</i> ( <i>dosa + pari + ññā + suttaṃ</i> )	completely knowing hatred sutta (hatred + completely + knowing + sutta)



<b>PāḲi</b>	<b>English</b>
<i>dosasaṅghitaṃ (dosa + saṅghitaṃ), dosasaṅghitaṃ</i>	accumulating hatred (hatred + accumulation)
<i>dosasuttaṃ (dosaṃ + suttaṃ)</i>	hatred sutta (hatred + sutta)
<i>dubbaṇṇe (du + vaṇṇe), dubbaṇṇiyaṃ</i>	unattractive (bad + color/ complexion)
<i>dubbhago (du + bhago)</i>	unblessed (not + blessed)
<i>dubbhe</i>	deceive, hurt, injure
<i>duccaritāni (du + caritāni), duccaritāni</i>	misconduct (bad + conduct)
<i>duccaritasuttaṃ (du + carita + suttaṃ)</i>	misconduct sutta (bad + conduct + sutta)
<i>duggatiṃ (du + gatiṃ), duggati, duggatiyo, duggate</i>	bad destination (bad + destination)
<i>dujjayamajjhabhū (du + jayaṃ + ajjhabhū)</i>	conquering hard to win (hard + to win + conquering)
<i>dukanipāto (duka + nipāto), dukanipāte</i>	chapter of twos (twos + chapter)
<i>dukkaṭaṃ (du + kaṭaṃ)</i>	difficult to do (difficult + to do)
<i>dukkhadhammānaṃ (dukkha + dhammānaṃ)</i>	suffering (suffering + dhammā)
<i>dukkhakkhandhassa (dukkha + khandhassa)</i>	aggregate of suffering (suffering + aggregate)
<i>dukkhakkhayāya (dukkha + khayāya)</i>	end the suffering (suffering + end)
<i>dukkhaṃ, dukkha, dukkhā, dukkhassa, dukkhassā, dukkhāya, dukkhato, dukkhehi, dukkhena, dukkhanti (dukkhaṃ + ti)</i>	suffering, of suffering
<i>dukkhamaccagaṃ (dukkhaṃ + accagaṃ)</i>	overcome suffering (suffering + overcome)
<i>dukkhamaddakkhi (dukkhaṃ + addakkhi)</i>	seeing suffering (suffering + seeing)
<i>dukkhanirodhagāminī (dukkha + nirodha + gāminī)</i>	leading to cessation of suffering (suffering + cessation + leading)
<i>dukkhanirodho (dukkha + nirodho), dukkhanirodhoti</i>	cessation of suffering (suffering + cessation)
<i>dukkhaparetā (dukkha + parētā)</i>	afflicted with suffering (suffering + afflicted)
<i>dukkhasamudayo (dukkha + samudayo), dukkhasamudayoti</i>	arising of suffering (suffering + arising)

<i>Pāli</i>	English
<i>dukkhasamuppādam</i> ( <i>dukkhasam + uppādam</i> )	arising of suffering
<i>dukkhassantakaro</i> ( <i>dukkhassa + antakaro</i> )	ender of suffering (suffering + ender)
<i>dukkhassantam</i> ( <i>dukkhassa + antam</i> )	end of suffering (suffering + end)
<i>dukkhavihārasuttam</i> ( <i>dukkha + vihāram + suttam</i> )	dwelling with suffering sutta (suffering + dwelling + sutta)
<i>dukkhotiṇṇā</i> ( <i>dukkha + otiṇṇā</i> )	beset by suffering (suffering + beset by)
<i>dukkhūpasamaḡāminam</i> ( <i>dukkha + ūpasamam + ḡāminam</i> )	leading to appeasing of suffering (suffering + appeasing + leading)
<i>duppañño</i> ( <i>du + pañño</i> )	unwise (bad + wisdom)
<i>duraccayaṃ</i> ( <i>du + accayaṃ</i> )	hard to pass over (hard + to pass over)
<i>dussīlo</i> ( <i>du + sīlo</i> ), <i>dussīlā</i> ( <i>feminine</i> )	unvirtuous (bad + virtues)
<i>dutiyaāsavasuttam</i> ( <i>dutiya + āsava + suttam</i> )	second taint sutta (first + taint + sutta)
<i>dutiyaesanāsuttam</i> ( <i>dutiya + esanā + suttam</i> )	second longing sutta (first + longing + sutta)
<i>dutiyaṃ, dutiyo, dutiya,</i> <i>dutiyaṃti</i> ( <i>dutiyaṃ + ti</i> )	second
<i>dutiyaṃuttamanti</i> ( <i>dutiyaṃ +</i> <i>uttamam + ti</i> )	second best (second + best)
<i>dutiyanakuhanasuttam</i> ( <i>dutiya + na + kuhana + suttam</i> )	second not deceitful sutta (second + not + deceitful + sutta)
<i>dutiyaarāgasuttam</i> ( <i>dutiya + rāga + suttam</i> )	second lust sutta (second + lust + sutta)
<i>dutiyaasekhasuttam</i> ( <i>dutiya + sekha + suttam</i> )	second training sutta (second + training + sutta)
<i>dutiyaśīlasutta</i> ( <i>dutiya + śīla + suttam</i> )	second virtue sutta (second + virtue + sutta)
<i>dutiyaavaggo</i> ( <i>dutiya + vaggo</i> )	second section (second + section)
<i>dutiyaavedanāsuttam</i> ( <i>dutiya + vedanā + suttam</i> )	second feelings sutta (second + feelings + sutta)
<i>duttaram</i> ( <i>du + taram</i> )	so difficult to cross/swim (so difficult + to cross/swim)
<i>duṭṭhacittam</i> ( <i>duṭṭha + cittam</i> )	hateful mind (hateful + mind)
<i>duṭṭho, duṭṭhāse, dussati</i>	hateful

<b>Pāli</b>	<b>English</b>
<i>dvādasamaṃ (dvā + dasamaṃ)</i>	twelfth (two + tenth)
<i>dvāraṃ, dvārāni (plural)</i>	door
<i>dve, dvīhi, duve, dvemā (dve + imā), dveme (dve + ime), dvemāni (dve + imāni), dvepi (dve + api), dvinnaṃ, dukkam</i>	two, these two (two + these)
<i>dvidasuttarasuttasate (dvi + dasa + uttara + sutta + sate)</i>	twelve suttā after a hundred (two + ten + after + sutta + hundred)
<i>dvīpadā (dvi + padā)</i>	two-legged (two + legged)
<i>ehi</i>	come
<i>ejānugo</i>	gone to perturbation
<i>ekā, eke</i>	alone, one, by oneself
<i>ekaccaṃ, ekacco, ekaccānaṃ</i>	some, someone
<i>ekādasamaṃ (ekā + dasamaṃ)</i>	eleventh (one + tenth)
<i>ekadhammaṃ (ekaṃ + dhammaṃ), ekadhammo</i>	one dhamma (one + dhamma)
<i>ekadhammesu (eka + dhammesu)</i>	of one nature (one + nature)
<i>ekadhammopi (eka + dhammo + api)</i>	any nature too (any + nature + too)
<i>ekaggacitto (eka + agga + citto)</i>	concentrated mind (one + pointed + mind)
<i>ekaggaṃ (eka + aggaṃ)</i>	concentrated (one + pointed)
<i>ekakanipāto (ekaka + nipāto)</i>	chapter of ones (one + chapter)
<i>ekampi (ekaṃ + api)</i>	some, one
<i>ekaṅgampi (eka + aṅgaṃ + api)</i>	any other factor (any + limb + too)
<i>ekanīvaraṇampi (eka + nīvaraṇaṃ + api)</i>	any other hindrance (any + hindrance + too)
<i>ekapuggalassa (eka + puggalassa)</i>	a person (one + person)
<i>ekasaṃyojanampi (eka + saṃyojanaṃ + api)</i>	any fetter (any + fetter + too)
<i>ekassekena (ekassa + ekena)</i>	of one in one (of one + in one)
<i>ekodibhūto (ekodi + bhūto)</i>	become concentrated (one-pointed + become)
<i>esa, eso, eseva (eso + eva)</i>	him, that person, like that (him, that person + so, even, just, like)
<i>esanā, esanānaṃ, esanānañca (esanānaṃ + ca)</i>	longing, of longing, of longing too (of longing + too)

<i>Pāḷi</i>	English
<i>etadaggaṃ (etaṃ + aggaṃ)</i>	this is foremost (this + foremost)
<i>etadahosi (etaṃ + ahosi)</i>	occurred to me (this + occurred)
<i>etadaññāya (etaṃ + aññāya)</i>	understanding this (this + understanding)
<i>etadavoca (etaṃ + avoca)</i>	said this (this + said)
<i>etāhi, etāni (see tāni)</i>	these
<i>etaṃ</i>	this
<i>etamādīnavaṃ (etaṃ + ādīnavaṃ)</i>	this danger (this + danger)
<i>etamatthaṃ, etamatthañca (etaṃ + atthaṃ + ca)</i>	for this meaning too (this + meaning + too) <i>meaning is replaced by reason in T23 and T26</i>
<i>etarahi, etarahipi (etarahi + pi)</i>	at present, presently too (presently + too)
<i>etasmim̐ (see tasmim̐)</i>	that
<i>ete</i>	these
<i>eva</i>	so, even, just
<i>evaṃ, evaṃ ce, evañce (evaṃ ce)</i>	thus, in this way, thus too
<i>evamāhāro (evaṃ + āhāro)</i>	thus eater (thus + eater)
<i>evamāyupariyanto (evaṃ + āyu + parianto)</i>	limited by this [much] life-span (thus + life-span + limited)
<i>evambhūto (evaṃ + bhūto)</i>	become thus (thus + become)
<i>evametaṃ (evaṃ + etaṃ)</i>	thus this (thus + this)
<i>evameva (evaṃ + eva)</i>	just so (just + so)
<i>evaṃgotto (evaṃ + gotto)</i>	of that clan (thus + clan)
<i>evamidaṃ (evaṃ + idaṃ)</i>	thus here (thus + here)
<i>evamidhekacce (evaṃ + idha + ekacce)</i>	thus some here (thus + here + some)
<i>evaṃmahānubhāvo (evaṃ + mahā + anubhāvo)</i>	of great power thus (thus + great + of power)
<i>evaṃmahiddhiko (evaṃ + mahā + iddhiko)</i>	of great magical power thus (thus + great + of magical power)
<i>evaṃnāmo (evaṃ + nāmo)</i>	thus named (thus + named)
<i>evaṃsukhadukkhappaṭisaṃvedī (evaṃ + sukha + dukkha + paṭisaṃvedī)</i>	thus experiencing happiness- suffering (thus + happiness + suffering + experiencing)

<b>Pāli</b>	<b>English</b>
<i>evaṃvaṇṇo (evaṃ + vaṇṇo)</i>	thus colored (thus + colored), thus class (thus + class)
<i>evarūpā (eva + rūpā)</i>	like this (this + form)
<i>gacchati, gacchanti, gaccha, gantvā</i>	go, going, having gone
<i>gaharakkhaso (gaha + rakkhaso)</i> <i>(gaharakkhaso'ti)</i>	crocodile-demon (crocodile + demon) OR demon-grasp
<i>gahaṭṭhā</i>	householders
<i>gahetvā</i>	holding
<i>gajjayitvā</i>	roaring
<i>gāme</i>	in village
<i>gameti (see anabhāvaṃ gameti)</i>	cause (as in cause to perish) <i>literally</i> <i>goes</i>
<i>gaṇā</i>	assemblies
<i>garūnaṃ</i>	of guru
<i>gato, gati, gatā</i>	destination, speed
<i>gehanissitaṃ</i> <i>(geha + nissitaṃ)</i>	dependent on home-life (house + dependent)
<i>ghānañca (ghānaṃ + ca)</i>	nose too (nose + too)
<i>gharamesino (gharaṃ + esino)</i>	seeker of household life (household life + seeker)
<i>ghātetī</i>	destroys
<i>giddho</i>	greedy
<i>gihibhogā (gihi + bhogā)</i>	pleasures of a householder (householder + pleasures)
<i>gijjhakūṭassa</i>	of gijjhakūṭa
<i>giribbaje</i>	in giribbaja
<i>gūthagataṃ</i>	dung heap
<i>guttadvāratāya</i> <i>(gutta + dvāra + tāya)</i>	with guarded doors they (guarded + doors + they)
<i>hanti</i>	strikes
<i>harāyamānā</i>	shameful
<i>haritvā</i>	having taken
<i>hāsapaññānaṃ (hāsa + paññānaṃ)</i>	One with Lustrous Wisdom (lustrous + wisdom)
<i>hatthehi</i>	by hands
<i>have</i>	indeed, certainly

<i>Pāli</i>	English
<i>hetam</i>	this
<i>heṭṭhā</i>	further down
<i>hetu</i>	cause
<i>hi</i>	emphatic particle (is, were) <i>not always directly translated</i>
<i>hiṃsanti</i>	done violence
<i>hīnādhimuttikā</i> ( <i>hīna</i> + <i>adhimuttikā</i> ), <i>hīnādhimuttikehi</i>	low inclined (low + inclined)
<i>hīnavīriyaṃ</i> ( <i>hīna</i> + <i>vīriyaṃ</i> ), <i>hīnavīriyoti</i>	lacking energy (low + energy)
<i>hīnavīriyo</i> ( <i>hīna</i> + <i>vīriyo</i> )	unenergetic (un + energetic)
<i>hīne</i>	in low
<i>hirī</i> , <i>hirīmanaṃ</i> , <i>hirīmataṃ</i>	shame, with a sense of shame
<i>hiriottappaṃ</i> ( <i>hiri</i> + <i>ottappaṃ</i> ), <i>hirottappa</i>	shame-concern (shame + concern)
<i>hissa</i>	is, be (translated as his)
<i>hitāya</i>	for welfare
<i>hitvā</i>	having abandoned
<i>homi</i> , <i>hoti</i> , <i>hotī</i> , <i>honti</i> , <i>hotu</i> , <i>hotha</i>	am, is, does, happens
<i>hujjanaṃ</i> ( <i>bahu</i> + <i>janaṃ</i> )	many people (many + people)
<i>icchālobhasamussayā</i> ( <i>icchā</i> + <i>lobha</i> + <i>samussayā</i> )	wishes-greed-accumulation (wishes + greed + accumulation)
<i>icchanti</i>	wish
<i>idaṃ</i> , <i>imaṃ</i> , <i>imāni</i> , <i>imamhi</i>	this
<i>idamappahāya</i> , <i>idamappahāyā</i> ( <i>idamappahāyā</i> ' <i>ti</i> )	this not abandoned
<i>idha</i>	here
<i>idhāhaṃ</i> ( <i>idha</i> + <i>ahaṃ</i> )	here I
<i>idhekacco</i> ( <i>idhe</i> + <i>kacco</i> )	some here (here + some)
<i>idheva</i> ( <i>idha</i> + <i>eva</i> )	here itself (here + itself)
<i>idhūpapanno</i> ( <i>idha</i> + <i>upapanno</i> ) ( <i>idhūpapanno</i> ' <i>ti</i> )	arose here (here + arose)
<i>imasmā</i>	from this one
<i>imasmīṃ</i>	in/among this one
<i>imassa</i> , <i>imassāhaṃ</i> ( <i>imassa</i> + <i>ahaṃ</i> ), <i>imesaṃ</i> (plural)	to/of this one, I to/of this one (to/of this one + I)

<b>Pāli</b>	<b>English</b>
<i>imāya, imāyāhaṃ (imāya + ahaṃ)</i>	this I (this + I)
<i>ime, imehi, imā (feminine)</i>	these
<i>inaṭṭā (ina + attā)</i>	distressed by debt (debt + distressed)
<i>indriyā, indriyāni, indriyānī, indriyesu</i>	faculties, of faculties
<i>indriyasampanno (indriya + sampanno)</i>	endowed with faculties (faculties + endowed)
<i>indriyasuttaṃ (indriya + suttaṃ)</i>	faculties sutta (faculties + sutta)
<i>iriyāya</i>	action, movement, posture, deportment
<i>isi</i>	sage
<i>iti, itī</i>	thus
<i>itibhavābhavaḥetu (iti + bhavābhava + hetu)</i>	for the cause of this or that life (thus + this or that life + cause)
<i>itivuttakapāli</i>	Book of This was Said
<i>itivuttanti</i>	this was said
<i>ito</i>	from here
<i>itthabhāvaññathābhāvaṃ (ittha + bhāva + aññathā + bhāvaṃ)</i>	becoming here, becoming there (here + becoming + there + becoming)
<i>iṭṭhaṃ, iṭṭhassa</i>	appealing
<i>itthattaṃ</i>	here, in this world
<i>iva, va</i>	like, as
<i>jāgaritaṃ, jāgarato, jagato, jāgaro, jāgarantā, jāgarassa, jāgariyaṃ, jāgariyena</i>	watchful, vigilant, awake
<i>jāgariyasuttaṃ (jāgariya + suttaṃ)</i>	watchful, vigilant, awake sutta ( )
<i>jahe, jaheyya</i>	abandons, should abandon
<i>jalaṃva (jalaṃ + va)</i>	burning (burning + too) [shining]
<i>janakuhanaṭṭhaṃ (jana + kuhana + atthaṃ)</i>	to deceive people (people + deceiving + goal)
<i>janalapanatthaṃ (jana + lapana + atthaṃ)</i>	to [smooth-talk, con] people (people + con/smooth-talk + goal)
<i>jānaṃ, jānato, jānāti, jānāmi, jānanti, jānātha, jānatohaṃ (jānato + ahaṃ)</i>	knowing, one who knows, one who knows + I (one who knows + I)

<i>Pāli</i>	English
<i>janapadatthāvariyaṃ</i> ( <i>janapada + thāvariya + patto</i> )	immovable from the republic (republic + immovable + reached)
<i>janatamāpetasoko</i> ( <i>janatamā + apetasoko</i> )	people + unsorrowing (people + departed sorrow)
<i>jānātū</i>	let him/her know
<i>jāneyyūṃ</i>	would know (translated as knew)
<i>jano, janā, janassa, janatamā</i>	person, persons
<i>jantuno</i>	creature
<i>jarāmarāṇasaṅghātam</i> ( <i>jarā + marāṇa + saṅghātam</i> )	aging-death-binding together (aging + death + binding together)
<i>jarāya</i>	aging
<i>jātam, jāto, jātā, jātu, jātassa</i>	born
<i>jātibhavaparikkhayaṃ</i> ( <i>jāti + bhava + pari + khayaṃ</i> )	complete end of birth and becoming (birth + becoming + complete + end)
<i>jātijarābhibhūta</i> ( <i>jāti + jarā + abhibhūta</i> )	overcome by birth and aging (birth + aging + overcome by)
<i>jātijarāmarāṇaduḥkhasamu- dayasambhavo</i> ( <i>jāti + jarā + marāṇa + dukkha + samudaya + sambhavo</i> )	origination of the arising of birth, aging, death and suffering (birth + aging + death + suffering + arising + origination)
<i>jātijarāya</i> ( <i>jāti + jarāya</i> )	for birth-aging (birth + aging)
<i>jātijarūpagā</i> ( <i>jāti + jara + upagā</i> )	arise in birth-aging [world] (birth + aging + [world] + arise)
<i>jātikhayantadassim,</i> ( <i>jāti + khaya + anta + dassim</i> ), <i>jātikhayantadassino</i>	seeing end and ending of births (births + ending + end + seeing)
<i>jātikkhayaṃ</i> ( <i>jāti + khayaṃ</i> )	ending of births (births + ending)
<i>jātikkhayamabhiññāya</i> ( <i>jāti + khayaṃ + abhiññāya</i> )	fully known ending of births (births + ending + fully known)
<i>jātim, jātiyo, jātiyā</i>	birth
<i>jātimaraṇagāmino</i> ( <i>jāti + marāṇa + gāmino</i> ), <i>jātimaraṇagāmino</i>	leading to birth-death (birth-death + going)
<i>jātimaraṇamaccagā</i> ( <i>jāti + marāṇam + accagā</i> )	overcoming birth and death (birth + death + overcoming)
<i>jātimaraṇassa</i> ( <i>jāti + marāṇassa</i> )	of birth-death (birth-death)
<i>jātisahasampi</i> ( <i>jāti + sahasam + api</i> )	thousand births too (births + thousand + too)



<b>Pāli</b>	<b>English</b>
<i>jāṭisaṃsāro (jāti + saṃsāro)</i>	birth in round of existences (birth + round of existences)
<i>jāṭisatampi (jāti + satam + api)</i>	hundred births too (births + hundred + too)
<i>jāṭisatasahassampi (jāti + sata + saḥassaṃ + api)</i>	hundred thousand births too (births + hundred thousand + too)
<i>jetvā, jetvāna</i>	having won
<i>jhānalābhī (jhāna + lābhī)</i>	gainer of jhāna (jhāna + gainer)
<i>jhānaratā (jhāna + ratā)</i>	delighting in jhāna (jhāna + delighting)
<i>jhāyī, jhāyīno, jhāyibhi, jhāyinaṃ</i>	doing jhāna, does jhāna
<i>jīgucchamānā</i>	disgustful
<i>jīnāti, jāpaye (causative)</i>	subdues, scores victory causes to subdue
<i>jīvhā</i>	tongue
<i>jīvikānaṃ</i>	livelihood
<i>jīvikasuttaṃ (jīvika + suttaṃ)</i>	livelihood sutta (livelihood + sutta)
<i>jīvita, jīvite</i>	life, until life lasts
<i>jotayanti</i>	light-up
<i>kabaḷaṃ</i>	lumps
<i>kacchehi (see kacchehi sedā muccanti)</i>	armpits <i>literally covered parts</i>
<i>kacchehi sedā muccanti</i>	undergarments get soiled [sweat drops from their armpits or covered parts]
<i>kāci, kānici</i>	whoever, whichever
<i>kācimā (kā + ca + imā)</i>	whatever
<i>kālaṃ kaṅkhati</i>	bides time, awaits death
<i>kālaṃ kayirātha</i>	dies <i>literally does the time</i>
<i>kalaṃ, kalampi</i>	part, part too
<i>kālaṃ, kāle, kālena</i>	time, at right time, death time
<i>kālaṅkareyya (kālaṃ + kareyya)</i>	dies (time + done)
<i>kalāpaṃvoa</i>	like the quiver / cluster
<i>kālavipassī (kāla + vipassī), kālavipassino</i>	timely-seeing with insight (timely + seeing with insight)

<i>Pāḷi</i>	English
<i>kalyāṇadhammo</i> ( <i>kalyāṇa</i> + <i>dhammo</i> ), <i>kalyāṇadhammā</i> , <i>kalyāṇadhammoti</i>	good-doer (good + dhamma)
<i>kalyāṇādhimuttikā</i> ( <i>kalyāṇa</i> + <i>adhimuttikā</i> ), <i>kalyāṇādhimuttikehi</i>	good inclined (good + inclined)
<i>kalyāṇaṃ</i> , <i>kalyāṇa</i>	good
<i>kalyāṇamittatā</i> ( <i>kalyāṇa</i> + <i>mittatā</i> )	good friendship (good + friendship)
<i>kalyāṇamitto</i> ( <i>kalyāṇa</i> + <i>mitto</i> )	good friend (good + friend)
<i>kalyāṇapañño</i> ( <i>kalyāṇa</i> + <i>pañño</i> ), <i>kalyāṇapaññoti</i>	good wisdom (good + wisdom)
<i>kalyāṇasīlasuttaṃ</i> ( <i>kalyāṇa</i> + <i>sīla</i> + <i>suttaṃ</i> )	good virtue sutta (good + virtue + sutta)
<i>kalyāṇasīlo</i> ( <i>kalyāṇa</i> + <i>sīlo</i> ), <i>kalyāṇasīloti</i>	one with good virtue (good + virtue)
<i>kāma</i> , <i>kāme</i> , <i>kāmesu</i>	sensual pleasures
<i>kāmabhogino</i> , <i>kāmabhogesu</i> ( <i>kāma</i> + <i>bhogino</i> )	partaker of sensual pleasures (sensual pleasures + partaker)
<i>kāmaguṇānaṃ</i> ( <i>kāma</i> + <i>guṇānaṃ</i> )	characteristics of sensual pleasures (characteristics of sensual pleasures)
<i>kāmakāmino</i> ( <i>kāma</i> + <i>kāmino</i> ) ( <i>kāmakāmino</i> ’ <i>ti</i> )	desirous of sensual pleasures (sensual pleasures + desirous)
<i>kāmakaraṇīyo</i> ( <i>kāma</i> + <i>karaṇīyo</i> )	to be done with [as] desired (as desired + done)
<i>kāmānametaṃ</i> ( <i>kāmānaṃ</i> + <i>etaṃ</i> )	these sensual pleasures (sensual pleasures + these)
<i>kāmanissaraṇaṃ</i> ( <i>kāma</i> + <i>nissaraṇaṃ</i> )	refuge from sensual pleasures (sensual pleasures + escape)
<i>kāmāsavo</i> ( <i>kāma</i> + <i>āsavo</i> )	taint of sensual pleasures (sensual pleasures + taint)
<i>kāmatanhā</i> ( <i>kāma</i> + <i>tanhā</i> )	craving for sensual pleasures (sensual pleasures + craving)
<i>kāmavitakko</i> ( <i>kāma</i> + <i>vitakko</i> )	thought of sensual pleasures (sensual pleasures + thoughts)
<i>kāmayogasuttaṃ</i> ( <i>kāma</i> + <i>yoga</i> + <i>suttaṃ</i> )	fetter of sensual pleasures sutta (sensual pleasures + fetter + sutta)
<i>kāmayogavisamīyutto</i> ( <i>kāma</i> + <i>yoga</i> + <i>vi</i> + <i>samīyutto</i> )	unfettered from fetter of sensual pleasures (sensual pleasures + fetter + un + fettered)
<i>kāmayogayutto</i> ( <i>kāma</i> + <i>yoga</i> + <i>yutto</i> )	yoked to fetter of sensual pleasures (sensual pleasures + fetter + yoked)

<i>Pāli</i>	<b>English</b>
<i>kāmayogena</i> ( <i>kāma</i> + <i>yogena</i> )	due to fetter of sensual pleasures (sensual pleasures + fetter)
<i>kāmesanā</i> ( <i>kāma</i> + <i>esanā</i> )	longing for sensual pleasures (sensual pleasures + longing)
<i>kāmesumicchācārā</i> ( <i>kāmesu</i> + <i>miccha</i> + <i>ācārā</i> )	misconduct in sensual pleasures (sensual pleasures + wrong + conduct) <i>Third of the five precepts is to abstain from this.</i>
<i>kammaṃ, kammaṣṣa, kammāni</i> (plural), <i>kammānaṃ</i> (plural), <i>kammehi</i> (plural)	Untranslated
<i>kammārāmatamanuyutto</i> ( <i>kammā</i> + <i>rāmatam</i> + <i>anuyutto</i> )	intent on pleasure in work (work + pleasure + intent on)
<i>kammārāmo</i> ( <i>kammā</i> + <i>rāmo</i> )	fondness in work (work + fondness)
<i>kammarato</i> ( <i>kamma</i> + <i>rato</i> )	delight in work (work + delight)
<i>kāmūpapattisuttaṃ</i> ( <i>kāma</i> + <i>ūpapatti</i> + <i>suttaṃ</i> )	arising of [desires for] sensual pleasures sutta ([desires for] sensual pleasures + arising + sutta)
<i>kāmūpapattiyo</i> ( <i>kāma</i> + <i>upapattiyo</i> ), <i>kāmuppattiyo</i>	arising due to sensual pleasures (sensual pleasures + arising)
<i>kaṅkhati</i>	awaiting, abiding
<i>kantaṃ, kantassa</i>	agreeable
<i>kaṇṇaddhikavanibbake</i> ( <i>kaṇṇa</i> + <i>addhika</i> + <i>vanibbake</i> )	miserables, tramps, travelling salesmen (miserables + tramps + travelling salesmen)
<i>kappaṃ, kappattho, kappena</i>	eon, for an eon, in an eon
<i>karaṃ, karomi, karoti, karonti,</i> <i>karonto</i>	doing [attending]
<i>karaṇaṭṭhānaṃ</i>	cause of doing
<i>karaṇīyaṃ, karaṇīye</i>	to be done
<i>karissanti, karissathā</i>	will do, should do
<i>karontamupasevati</i> ( <i>karontaṃ</i> + <i>upasevati</i> )	resorting to doer (doer + resorting), associating
<i>kāsāvakaṅṭhā</i> ( <i>kāsāva</i> + <i>kaṅṭhā</i> )	yellow-robed (yellow + robed)

<i>Pāli</i>	<b>English</b>
<i>kāsāyāni</i>	brown robes
<i>kassaci, kenaci, kenaci, keci</i> (plural)	whoever, whatever, whichever
<i>katabhīruttāno</i> ( <i>kata + bhīruttāno</i> ) (see <i>akatabhīruttāno</i> )	provided refuge (provided + refuge)
<i>katakalyāno</i> ( <i>kata + kalyāno</i> ) (see <i>akatakalyāno</i> )	done good (done + good)
<i>katakaraṇīyo</i> ( <i>kata + karaṇīyo</i> )	done what had to be done (done + what had to be done)
<i>katakibbisso</i> ( <i>kata + kibbisso</i> ) (see <i>akatakibbisso</i> )	done wrong (done + wrong)
<i>katakusalo</i> ( <i>kata + kusalo</i> ) (see <i>akatakusalo</i> )	done wholesome (done + wholesome)
<i>kataluddo</i> ( <i>kata + luddo</i> ) (see <i>akataluddo</i> )	done cruelty (done + cruelty)
<i>katam, katā, katassa, katānaṃ,</i> <i>katvā, karitvā, katvāna</i>	done, having done
<i>katamaṃ, katamo, katamā,</i> <i>katamāni, katame, katamehi</i>	which, what, which of the many
<i>katapāpo</i> ( <i>kata + pāpo</i> ) (see <i>akatapāpo</i> )	done evil (done + evil)
<i>katham, kathaṅca</i> ( <i>katham + ca</i> ), <i>kathaṅcāham</i> ( <i>katham + ca + aham</i> )	how, how too (how + too), how too I (how + too + I)
<i>kaṭṭhattham</i> ( <i>kaṭṭha + attham</i> ) (see <i>kaṭṭhattham pharati</i> )	as fire-wood (fire-wood + as)
<i>kaṭṭhattham pharati</i>	serve as fire-wood
<i>katvānākusalam</i> ( <i>katvāna + akusalam</i> )	having done unwholesome (having done + unwholesome)
<i>kāyaduccaritam</i> ( <i>kāya + du +</i> <i>ccaritam</i> ), <i>kāyaduccaritena</i>	bodily misconduct (bodily + bad + conduct)
<i>kāyadukkham</i> ( <i>kāya + dukkham</i> )	bodily suffering (bodily + suffering)
<i>kāyamoneyyam</i> ( <i>kāya + moneyyam</i> )	bodily silence (bodily + silence)
<i>kāyamuniṃ</i> ( <i>kāya + muniṃ</i> )	bodily silent sage (bodily + silent sage)
<i>kāyasoceyyam</i> ( <i>kāya + soceyyam</i> )	bodily purification (bodily + purification)
<i>kāyasucaritam</i> ( <i>kāya + su +</i> <i>caritam</i> ), <i>kāyasucaritena</i>	bodily good conduct (bodily + good + conduct)
<i>kāyasuciṃ</i> ( <i>kāya + suciṃ</i> )	bodily purity (bodily + purity)
<i>kāyasukham</i> ( <i>kāya + sukham</i> )	bodily happiness (bodily + happiness)

<b>Pāli</b>	<b>English</b>
<i>kayirātha</i> (see <i>kālaṃ kayirātha</i> )	does, would do, dies as in <i>kālaṃ kayirātha</i>
<i>kāyo, kāye, kāyassa, kāyena, kāyasmiṃ, kāyañca</i> ( <i>kāyaṃ + ca</i> )	body, in body, body too
<i>kesamassuṃ</i>	hair and beard
<i>kevalapariṇaṃ</i> ( <i>kevala + pari + puṇṇaṃ</i> )	complete in entirety (entirely+ completely + filled)
<i>kevalassa, kevalī</i>	entire
<i>khandhānaṃ</i>	aggregates
<i>khayaḡāmināṃ</i> ( <i>khaya + ḡāmināṃ</i> )	leading to ending (ending + leading)
<i>khayaṃ, khayō, khayā, khaye, khayāya, khayasmiṃ</i>	end, for ending
<i>khayamattano</i> ( <i>khayaṃ + attano</i> )	ending his (ending + his)
<i>khemo</i>	refuge
<i>khettamhi</i>	field
<i>khīṇamānapunabbhavā</i> ( <i>khīṇa + māna + puna + bhavā</i> )	conceitless and ended are further becomings (ended + conceit + further + becomings)
<i>khīṇapunabbhavā</i> ( <i>khīṇapunabbhavā''ti</i> ) ( <i>khīṇa + puna + bhavā</i> )	further becoming is ended (ended + further becoming)
<i>khīṇāsavo</i> ( <i>khīṇa + āsavo</i> ) ( <i>khīṇāsavo''ti</i> )	taintless (ended + taints) [Arahant]
<i>khīṇo, khīṇā</i>	ended
<i>kho</i>	indeed
<i>kilissanti</i>	become soiled <i>literally defiled</i>
<i>kiṃ</i>	what, why
<i>kiṃassa</i>	how does he
<i>kiñca, kiñcāpi</i> ( <i>kinci + api</i> )	although
<i>kiñci</i>	any
<i>kinnu</i>	what
<i>kira</i>	thinking, knowing
<i>kissa</i>	what, of what, whose
<i>kitti</i>	fame
<i>ko</i>	what
<i>koci</i>	someone, whoever

<i>Pāḷi</i>	English
<i>kodhaṃ, kodhena, kodhañca (kodhaṃ + ca)</i>	anger, of anger, anger too, (anger + too)
<i>kodhamakkhā (kodhā + makkhā)</i>	anger-mercilessness (anger + mercilessness)
<i>kodhapariññāsuttaṃ (kodha + pari + ññā + suttam)</i>	completely knowing anger sutta (anger + completely + knowing + sutta)
<i>kodhasuttaṃ (kodhaṃ + suttam)</i>	anger sutta
<i>kodhupāyāsassetam (kodhaṃ + upāyāsassa + etam)</i>	this anger and despair (anger + despair + this)
<i>kubbetha</i>	would do
<i>kudācana''n [kudācanaṃ]</i>	ever, any
<i>kuddhāse</i>	angry
<i>kuhā, kuhanā (see nakuhanā, nikkuhā)</i>	deceitful, deceiving
<i>kuhapurisā (kuha + purisā)</i>	deceitful men (deceitful + men)
<i>kuhasuttaṃ (kuha + suttam)</i>	deceitful sutta (deceitful + sutta)
<i>kukkuṭasūkarā (kukkuṭa + sūkarā)</i>	roosters-pigs (roosters + pigs)
<i>kulagandhano (kula + gandhano)</i>	family-stinker (family + stinker) [black sheep of the family]
<i>kulāni</i>	families
<i>kulaputto (kula + putto), kulaputtā (plural)</i>	son of reputable family (reputable family + son)
<i>kummaggaṃ ((ku + maggaṃ)</i>	wrong path (wrong + path)
<i>kummaggappaṭipanno (ku + magga + paṭipanno)</i>	practicer of wrong path (wrong + path + practicer) <i>literally walker on wrong path</i>
<i>kurute</i>	make, does
<i>kusaggena (kusa + aggena)</i>	tip of kusa grass blade (tip + kusa)
<i>kusalaṃ, kusalo, kusale, kusalesu, kusalānaṃ</i>	wholesome
<i>kusalavitakkā (kusala + vitakkā)</i>	wholesome thoughts (wholesome + thoughts)
<i>kusāpi (kusa + api)</i>	kusa [grass] too (kusa + too)
<i>kusitaṃ, kusīto, kusītena</i>	indolent
<i>kusitamāgama (kusitaṃ + āgama)</i>	with an indolent one (indolent + with)
<i>labha, labhitoā, laddhāna)</i>	gain, having gained

Pāli	English
<i>lābhasakkāragāra</i> ( <i>lābha + sakkāra + gāra</i> )	gains-hospitality-respect (gains + hospitality + respect)
<i>lābhasakkārasilokānisaṃsattham</i> ( <i>lābha + sakkāra + silokāni +</i> <i>samsattham</i> )	associated with gains-hospitality- praise (gains + hospitality + praises + associated with)
<i>lābhasakkārasilokapaṭisaṃyutto</i> ( <i>lābha + sakkāra + siloka +</i> <i>paṭisaṃyutto</i> )	connected to gains-hospitality- praise (gains + hospitality + praises + connected)
<i>lapā, lapati</i> (see <i>nillapā</i> )	prattling, talking
<i>lapitalāpana</i>	prattling utterances
<i>lapitalāpanamattena,</i> <i>lapitalāpanamattena</i> ( <i>lapita + lāpana + mattenā</i> )	intoxicated with prattling utterances (prattling + utterances + intoxicated)
<i>lobham, lobho, lobhena,</i> <i>lobhañca</i> ( <i>lobham + ca</i> )	greed, of greed, greed too (greed + too)
<i>lobhapariññāsuttaṃ</i> ( <i>lobha + pari + ñā + suttaṃ</i> )	completely knowing greed sutta (greed + completely + knowing + sutta)
<i>lobhasuttaṃ</i> ( <i>lobha + suttaṃ</i> )	greed sutta
<i>lokaṃ, loko, loke, lokasmiṃ,</i> <i>lokasmā, lokasmi, lokassa, lokena</i>	world, in world
<i>lokanirodhagāminī</i> ( <i>loka + nirodha + gāminī</i> )	leading to cessation of world (world + cessation + leading)
<i>lokanirodho</i> ( <i>loka + nirodho</i> )	cessation of world (world + cessation)
<i>lokantaḡū</i> ( <i>loka + anta + ḡū</i> )	reached end of world (world + end + reached) <i>literally beyond the end of the world</i>
<i>lokānukampāya</i> ( <i>loka + anukampāya</i> )	with compassion for world (world + with compassion)
<i>lokasamudayo</i> ( <i>loka + samudayo</i> )	arising of the world (world + arising)
<i>lokasuttaṃ</i> ( <i>loka + suttaṃ</i> )	world sutta (world + sutta)
<i>lokavidū</i> ( <i>loka + vidū</i> )	knower of the world (world + knower) [Lord Buddha]
<i>lubbhati, lobhaneyye</i>	greedy, greed-generator <i>literally</i> <i>lustful</i>
<i>luddho, luddhāse</i>	greedy
<i>mā</i>	don't, no
<i>macce</i>	mortals

<i>Pāli</i>	English
<i>maccheramalaṃ,</i> <i>maccheramalaṅca</i> ( <i>macchera + malaṃ + ca</i> )	mind of miserliness (miserliness + mind of + too)
<i>maccuḥāyino</i> ( <i>maccu + hāyino</i> )	killer of death (death + killer)
<i>maccujaḥo</i> ( <i>maccu + jaḥo</i> )	abandoned death (death + abandoned)
<i>maccurājanti</i> ( <i>maccu + rājaṃ + ti</i> )	king of death (death + king)
<i>maccuvasaṃ</i> ( <i>maccu + vasaṃ</i> )	control of death (death + control)
<i>madanimmadano</i> ( <i>mada + nimmadano</i> )	detoxing the intoxication (intoxication + detoxification)
<i>magadhānaṃ</i>	of Magadha janapada [republic]
<i>maggaṃ, maggo, maggaṅca</i>	path
<i>maggamanuggamanti</i> ( <i>maggaṃ + anuggamanti</i> )	follows the path (path + follows)
<i>maggamanukkamanti</i> ( <i>maggaṃ + anukkamanti</i> )	follows the path (path + follows)
<i>maggānugo</i> ( <i>magga + anugo</i> )	follows the path (path + follows)
<i>mahā</i>	great
<i>mahābrahmā</i> ( <i>mahā + brahmā</i> )	mahābrahmā (mahā + brahmā)
<i>mahaṇṇave</i>	great ocean
<i>mahantaṃ, mahattehi</i>	great [being]
<i>mahapphalaṃ</i> ( <i>maha + phalaṃ</i> )	great fruit (great + fruit)
<i>mahesiṃ</i> ( <i>mahā + isiṃ</i> ), <i>mahesi,</i> <i>mahesibhi, mahesinā</i>	great sage (great + sage) [Lord Buddha]
<i>mahiccho</i> ( <i>mahā + iccho</i> )	greedy (greatly + wishful)
<i>majjhe</i>	in the middle
<i>majjhekalyāṇaṃ</i> ( <i>majjhe + kalyāṇaṃ</i> )	good in the middle (middle + good)
<i>makkhapariññāsuttaṃ</i> ( <i>makkha + pari + ññā + suttaṃ</i> )	completely knowing mercilessness sutta (mercilessness + completely + knowing + sutta)
<i>makkhāse</i>	merciless
<i>makkhasuttaṃ</i> ( <i>makkha + suttaṃ</i> )	mercilessness sutta
<i>makkho, makkhaṃ, makkhena,</i> <i>makkhaṅca</i> ( <i>makkhaṃ + ca</i> )	mercilessness ( <i>NDB</i> 9.62 lists as <i>denigration</i> )
<i>mālā</i>	garlands



<b>Pāli</b>	<b>English</b>
<i>mālāgandhavilepanaṃ</i> ( <i>mālā</i> + <i>gandha</i> + <i>vilepanaṃ</i> )	garlands-scents-creams (garlands + smells + creams)
<i>maṇ</i>	me
<i>māmakā</i>	mine
<i>maṃsacakkhu</i> ( <i>maṃsa</i> + <i>cakkhu</i> ), <i>maṃsacakkhussa</i>	fleshly eye (fleshly + eye)
<i>mānābhisamayā</i> ( <i>māna</i> + <i>abhi</i> + <i>samayā</i> )	fully understanding the conceit (conceit + fully + understanding)
<i>mānaganthā</i> ( <i>mānaṃ</i> + <i>ganthā</i> )	bonded by conceit
<i>mānaganthābhibhuno</i> ( <i>mānaṃ</i> + <i>gantha</i> + <i>abhibhuno</i> )	conquering the bond of conceit (conceit + bond of + conquering)
<i>mānaṃ</i> , <i>mānena</i> , <i>mānañca</i> ( <i>mānaṃ</i> + <i>ca</i> ), <i>mānato</i>	conceit
<i>manaṃ</i> , <i>mano</i> , <i>manasā</i>	mind
<i>manāpaṃ</i> , <i>manāpassa</i>	charming
<i>manāpāmanāpaṃ</i> ( <i>manāpaṃ</i> + <i>a</i> + <i>manāpaṃ</i> )	charming and non-charming (charming + non + charming)
<i>mānapariññāsuttaṃ</i> ( <i>māna</i> + <i>pari</i> + <i>ññā</i> + <i>suttaṃ</i> )	completely knowing conceit sutta (conceit + completely + knowing + sutta)
<i>mānasāṅkhaye</i> ( <i>māna</i> + <i>saṃ</i> + <i>khaye</i> )	full ending of conceit (conceit + full + ending) <i>support</i> <i>of conceit, saṅkhāy'ekaṃ paṭisevati,</i> <i>adhivāseti, parivajjeti, vinodeti</i>
<i>manasānukampaṃ</i> ( <i>manasā</i> + <i>anukampaṃ</i> )	compassionate mind (mind + compassionate)
<i>manasi</i>	mentally
<i>manasikāro</i> ( <i>manasi</i> + <i>kāro</i> )	mentally attending (mentally + attending)
<i>mānasuttaṃ</i> ( <i>māna</i> + <i>suttaṃ</i> )	conceit sutta (conceit + sutta)
<i>maññati</i> , <i>maññeyya</i>	believe, conceive
<i>manoduccaritaṃ</i> ( <i>mano</i> + <i>du</i> + <i>ccaritaṃ</i> ), <i>manoduccaritena</i>	mental misconduct (mental + bad + conduct)
<i>manomoneyyaṃ</i> ( <i>mano</i> + <i>moneyyaṃ</i> )	mental silence (mental + silence)
<i>manomunimanāsavaṃ</i> ( <i>mano</i> + <i>muniṃ</i> + <i>an</i> + <i>āsavaṃ</i> )	mentally silent sage, taintless (mentally + silent sage + without + taint)
<i>manosocceyyaṃ</i> ( <i>mano</i> + <i>soceyyaṃ</i> )	mental purification (mental + purification)

<i>Pāḷi</i>	English
<i>manosucaritaṃ</i> ( <i>mano</i> + <i>su</i> + <i>caritaṃ</i> ), <i>manosucaritena</i>	mental good conduct (mental + good + conduct)
<i>mānupetā</i> ( <i>māna</i> + <i>upetā</i> )	possessed by conceit (conceit + possessed by)
<i>manussabhūto</i> ( <i>manussa</i> + <i>bhūto</i> )	become human (human + become)
<i>manussattaṃ</i> ( <i>manussa</i> + <i>sattaṃ</i> ), <i>manussattā</i> (plural)	human being (human + being)
<i>manusso</i> , <i>manujā</i> , <i>mānūsā</i> , <i>manussā</i> , <i>manussānaṃ</i>	human, humans, from humans
<i>mārabandhanā</i> ( <i>māra</i> + <i>bandhanā</i> )	Māra-tie (Māra + tie)
<i>māradheyyaṃ</i> ( <i>māra</i> + <i>dheyyaṃ</i> ), <i>māradheyyato</i>	realm of Māra (Māra + realm)
<i>māradheyyasuttaṃ</i> ( <i>māra</i> + <i>dheyyaṃ</i> + <i>sutta</i> )	realm of Māra sutta (Māra + realm + sutta)
<i>Māraṃ</i> , <i>mārassa</i> , <i>mārena</i> , <i>maccuno</i>	deva, Lord of Death
<i>maraṇaṃ</i> , <i>maraṇā</i> , <i>maraṇena</i>	death
<i>maraṇamattaṃ</i> ( <i>maraṇa</i> + <i>mattaṃ</i> )	deadly, death-like (dead + almost)
<i>mārañjahaṃ</i> ( <i>māraṃ</i> + <i>jahaṃ</i> )	abandoned Māra
<i>mārapāso</i> ( <i>māra</i> + <i>pāso</i> )	noose of Māra (Māra + noose)
<i>māse</i>	in month
<i>mātā</i> ( <i>mātāti</i> )	mother
<i>mātāpitaro</i> ( <i>mātā</i> + <i>pitaro</i> ), <i>mātāpitūnaṃ</i> , <i>mātāpitūsu</i>	mother-father (mother + father)
<i>mattaññū</i>	moderate eater
<i>mattaññutāya</i>	moderation
<i>mattāse</i>	intoxicated
<i>mātucchā</i> ( <i>mātucchāti</i> )	mother's sister
<i>mātuḡāmassetaṃ</i> ( <i>mātuḡāmassa</i> + <i>etaṃ</i> )	this is for women (is for women + this)
<i>mātulānī</i> ( <i>mātulānīti</i> )	mother's brother's wife
<i>mayyaṃ</i> , <i>mayā</i>	we
<i>mayhaṃ</i>	to me, mine
<i>me</i>	I, mine, my
<i>medhāvī</i> , <i>medhāvino</i>	wise
<i>megho</i>	rain
<i>mettabhāvanā</i> ( <i>mettā</i> + <i>bhāvanā</i> )	developing friendliness (friendliness + developing)

Pāli	English
<i>mettābhāvanāsuttaṃ</i> ( <i>mettābhāvanā + suttam</i> )	developing friendliness sutta (developing friendliness + sutta)
<i>mettacittaṃ</i> , <i>mettacittaṅca</i> ( <i>metta + cittaṃ + ca</i> )	mind of friendship, and mind of friendship (friendship + mind + and)
<i>mettaṃ</i> , <i>mettassa</i> , <i>mettāya</i> , <i>mettāyeva</i> , <i>mettāyati</i> <i>mettaṃso</i> ( <i>mettaṃ + so</i> )	friendship, due to friendship he with friendship (friendship + he)
<i>mettasuttaṃ</i> ( <i>metta + suttam</i> )	friendship sutta (friendship + sutta)
<i>micchā</i> , <i>micā</i>	wrong
<i>micchādīṭṭhikā</i> ( <i>micchā + dīṭṭhikā</i> )	one with wrong view (wrong + view)
<i>micchādīṭṭhikammasamādānā</i>  ( <i>micchā + dīṭṭhi + kamma +</i> <i>samādānā</i> )	doing [bad] kamma due to wrong view (wrong + view + kamma + acquiring)
<i>micchādīṭṭhikasammādiṭṭhikasuttehi</i> ( <i>micchā + dīṭṭhika + sammā +</i> <i>dīṭṭhika + suttehi</i> )	one with wrong view and one with right view sutta (wrong + view + right + view + sutta)
<i>micchādīṭṭhikasuttaṃ</i> ( <i>micchā + dīṭṭhika + suttam</i> )	one with wrong view sutta (wrong + view + sutta)
<i>milāyanti</i>	wilting
<i>mittaṃ</i> , <i>mittānaṃ</i>	friend, friend's
<i>mocanti</i> , <i>muccanti</i> (see <i>kacchehi</i> <i>sedā muccanti</i> )	freed, drops
<i>mocayataṃ</i>	freed ones
<i>modatī</i> , <i>modanti</i>	rejoices, rejoice
<i>mohaggiṃ</i> ( <i>moha + aggiṃ</i> ), <i>mohaggi</i>	fire of delusion (delusion + fire)
<i>mohakkhayo</i> ( <i>moha + khayo</i> )	ending of delusion (delusion + ending)
<i>mohaneyye</i> , <i>mohaneyyesu</i>	delusion-generator <i>literally deluder</i>
<i>mohapariññāsuttaṃ</i> ( <i>moha + pari + ñā + suttam</i> )	completely knowing delusion sutta (delusion + completely + knowing + sutta)
<i>mohasuttaṃ</i> ( <i>moha + suttam</i> )	delusion sutta (delusion + sutta)
<i>moho</i> , <i>mohaṃ</i> , <i>mohena</i> , <i>mohaṅca</i> ( <i>mohaṃ + ca</i> )	delusion, delusion too
<i>moneyyasampannaṃ</i> ( <i>moneyya + sampannaṃ</i> )	endowed with silence (silence + endowed)

<i>Pāli</i>	<b>English</b>
<i>moneyyasuttaṃ</i> ( <i>moneyya + suttaṃ</i> )	silence sutta (silence + sutta)
<i>mucchito, mucchite</i>	comatose
<i>mudito</i>	altruistic joy [rooting for others]
<i>mukhato</i>	of mouth, from mouth
<i>mūladhātu</i> ( <i>mūla + dhātu</i> )	root element (root + element)
<i>mūlajātā</i> ( <i>mūla + jātā</i> )	root born (root + born)
<i>mūlasuttaṃ</i> ( <i>mūla + suttaṃ</i> )	root sutta (root + sutta)
<i>mūlho, mūlhāse</i>	deluded
<i>muninṃ, muni, munī, muno, mune,</i> <i>moneyyāni, moneyyānī</i>	silent sage
<i>musāvādā</i> ( <i>musā + vādā</i> )	lying (lies + saying) <i>Fourth of the five precepts is to abstain from this.</i>
<i>musāvādasuttaṃ</i> ( <i>musā + vāda + suttaṃ</i> )	lying sutta (lies + saying + sutta)
<i>musāvādissa</i>	lying
<i>muttaṃ, mutto</i>	free, freed
<i>muttamanti</i> ( <i>muttamaṃ + ti</i> )	best
<i>muṭṭhassati</i> ( <i>muṭṭha + sati</i> )	with mindfulness un-established (bad + memory)
<i>muyhati</i>	deluded
<i>na</i>	no, not
<i>nabhaṃ</i>	sky
<i>nābhīramatīti</i> ( <i>na + abhi + ramatīti</i> )	not fully indulge (not + fully + indulge)
<i>nādhimuccati</i> ( <i>na + adhimuccati</i> )	un-inclines (un + inclines)
<i>nādhivāseti</i> ( <i>na + adhivāseti</i> )	un-endures (un + endures)
<i>nādīsotasuttaṃ</i> ( <i>nadī + sota + suttaṃ</i> )	river current sutta (river + current + sutta)
<i>nadiyā</i>	in/by/of river
<i>nāgacchati</i> ( <i>na + āgacchati</i> ), <i>nāgacchanti</i>	not come (not + come)
<i>nāgghanti</i> ( <i>na + agghanti</i> )	not worth (not + worth)
<i>nāhaṃ</i> ( <i>na + ahaṃ</i> )	I don't (not + I)
<i>nahāpanena, nhāpanena</i>	bathing
<i>nakuhanā</i> ( <i>na + kuhanā</i> ), <i>nikkuhā</i> ( <i>ni + kuhā</i> ) (see <i>kuhā</i> , <i>kuhanā</i> )	not deceitful (not + deceitful)

<i>Pāli</i>	English
<i>nālaṃ (na + alaṃ)</i>	not enough (not + enough) [unsuitable]
<i>naṃ, ne (plural)</i>	that, him
<i>nāma, nāmena</i>	name, of name
<i>nāmarūpasmīṃ (nāma + rūpa + asmīṃ)</i>	this name-form (name + form + this)
<i>namo, namasseyya. namassanti</i>	veneration
<i>ñāṇakaraṇo, ñāṇakaraṇā</i>	generating understanding
<i>ñāṇaṃ</i>	knowledge
<i>nandino</i>	pleasing, pleased
<i>nāññaṃ (na + aññaṃ), nāññaassa</i>	no one else (not + anyone)
<i>nānubhavanti (na + anubhavanti)</i>	none is equal (non + equal)
<i>nappajahati (na + pajahati)</i>	not abandoning (not + abandoning)
<i>nappajānanti (na + pajānanti)</i>	unknowing (un + knowing)
<i>nappasīdanti (na + pasīdanti)</i>	non-reconciled (non + reconciled)
<i>nappaṭiḥaṇṇati (na + paṭiḥaṇṇati)</i>	unoppressing (un + oppressing)
<i>naraṃ, naro, nare</i>	man
<i>naruttamā (nara + uttamā)</i>	best of men (men + best)
<i>nassati (see vinassati, vinasseyyā)</i>	perished
<i>ñātaṃ, ñatvā, ñatvāna</i>	understood, having understood
<i>nātivattati (na + ativattati), nātivattare</i>	not going beyond (not + going beyond)
<i>natthañño (natthi + añño)</i>	there isn't other, nothing else
<i>natthi (na + atthi)</i>	no, isn't (not + is)
<i>nāvabujjhati (nā + va + bujjhati)</i>	not awake (un + too + awake)
<i>navamaṃ</i>	ninth
<i>nayidaṃ (nay + idaṃ)</i>	not this (not + this)
<i>nayidha (nay + idha)</i>	not here (not + here)
<i>nayimaṃ (nay + imaṃ)</i>	not this (not + this)
<i>ne</i>	them, those
<i>nekkhammaṃ</i>	went forth, going forth
<i>nekkhammassetaṃ (nekkhammassa + etaṃ)</i>	this going forth (going forth + this)
<i>nekkhammavitakko (nekkhamma + vitakko)</i>	thought of going forth (going forth + thought)

<i>Pāḷi</i>	English
<i>nenti</i>	lead to, guided to
<i>nerayiko, nerayikā</i>	destined for hell
<i>nesaṃ</i>	their
<i>netticchinnassa</i> ( <i>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>nevasaññināsaññino</i> ( <i>na + eva + saññi + na + a +</i> <i>saññino</i> )	like not perceptive nor unperceptive (not + like + perceptive + nor + un + perceptive)
<i>ni</i>	without
<i>nibbānadhātu (nibbāna + dhātu),</i> <i>nibbānadhātū, nibbānadhātuyo,</i> <i>nibbānadhātuyā</i>	nibbāna element (nibbāna + element) [Nibbāna]
<i>nibbānadhātusuttaṃ</i> ( <i>nibbāna + dhātu + suttaṃ</i> )	nibbāna element sutta (nibbāna + element + sutta)
<i>nibbānaṃ, nibbānāya, nibbānasseva</i>	Untranslated [Nibbāna]
<i>nibbānasaṃvattaniko,</i> <i>nibbānasaṃvattanikā</i> ( <i>nibbāna + saṃvattanikā</i> ),	conducive to nibbāna (nibbāna + conducive)
<i>nibbānogaḍhaḡāmināṃ</i> ( <i>nibbāna + ogaḍha + ḡāmināṃ</i> )	leading to merging with nibbāna (nibbāna + merging with + leading to)
<i>nibbāpentī, nibbāpetvā</i>	gets liberated, having been liberated
<i>nibbedhaḡāminī</i> ( <i>nibbedha + ḡāminī</i> )	leading to penetration (penetration + leading)
<i>nibbidāya, nibbindatha</i>	disenchantment
<i>nibbuto, nibbutassa (see anibbuto,</i> <i>parinibbuto)</i>	liberated
<i>niccaṃ</i>	always <i>literally permanent</i>
<i>niccharati, niccharanti</i>	sound forth, utter
<i>nicchāto</i>	passionless
<i>niddārāmatamanuyutto</i> ( <i>niddā + rāmatam + anuyutto</i> )	intent on pleasure in sleep (sleep + pleasure + intent on)
<i>niddārāmo (niddā + rāmo)</i>	fond of sleep (sleep + fond)
<i>niddārato (niddā + rato)</i>	delight in sleep (sleep + delight)
<i>niddisati</i>	points out, defines

<b>Pāli</b>	<b>English</b>
<i>nigacchasi</i>	undergoes
<i>nihīnakammā</i> ( <i>nihīna</i> + <i>kammā</i> )	lowly kammā (lowly + kammā)
<i>nikkanhā</i> ( <i>ni</i> + <i>kaṇhā</i> )	not black (not + black)
<i>nikkhipanto</i>	puts down, places
<i>assa pāde pādaṃ nikkhipanto</i>	following me step by step
<i>nikkhipeyya, nikkhitto</i>	put down, placed
<i>nillapā</i> ( <i>ni</i> + <i>lapā</i> ) ( <i>see lapā, lapati</i> )	unprattling (un + prattling)
<i>Nimmānaratino</i>	[heaven of devā] delighting in creations
<i>ninhātapāpaka</i> ( <i>ninhāta</i> + <i>pāpaka</i> ) ( <i>ninhātapāpaka''nti</i> ), <i>ninhātapāpakanti</i>	purged of evils (purged + evil)
<i>ninnañca</i> ( <i>ninnaṃ</i> + <i>ca</i> )	low[land] too (low[land] + too)
<i>nipako, nipakā</i>	prudent [clever, wise]
<i>niraggalaṃ</i>	Alms Sacrifice with wide-open bolt-less doors
<i>nirākare</i>	neglect, despise, disdain
<i>nirāso</i> ( <i>nir</i> + <i>āso</i> )	unelated (without + hope)
<i>nirayaṃ, niraye, nirayamhi</i>	hell, in hell
<i>nirodhadhātu</i> ( <i>nirodha</i> + <i>dhātu</i> )	cessation element (cessation + element) [Nibbāna]
<i>nirodhaṃ, nirodho, nirodhe,</i> <i>nirodhāya</i>	cessation [Nibbāna]
<i>nirujjhanti</i>	ceasing
<i>nirūpadhiṃ</i> ( <i>ni</i> + <i>upadhiṃ</i> ), <i>nirūpadhi</i>	possession-less (without + possession)
<i>nisinno, nisinnopi, nisinnassa</i>	sitting down, sitting down too
<i>nissaraṇaṃ, nissaraṇiyā,</i> <i>nissāraṇiyā</i>	refuge, leading to refuge, escape
<i>nissaraṇiyasuttaṃ</i> ( <i>nissaraṇiya</i> + <i>suttaṃ</i> )	leading to refuge sutta (leading to refuge + sutta)
<i>nissāya</i>	dependence
<i>nittharaṇatthāya</i> ( <i>nittharaṇa</i> + <i>atthāya</i> )	to escape (escape + goal/benefit)
<i>niṭṭhito, niṭṭhitā</i>	finished
<i>nīvaraṇena</i>	by hindrance
<i>nivāte</i> ( <i>ni</i> + <i>vāte</i> )	unstirred by wind (no + wind)

<i>Pāli</i>	English
<i>nivesaya</i> ( <i>nivesaya'</i> ), <i>nivesaye</i>	settled, residence
<i>niviṭṭhaṃ</i> , <i>niviṭṭhā</i> , <i>niviṭṭhassa</i>	settled
<i>nivutā</i>	covered
<i>no</i>	not
<i>nopeti</i> ( <i>na + upeti</i> ) (see “ <i>saṅkhyam nopeti vedagū</i> ”)	cannot be arrived [to a reckoning]
<i>nupaseveyya</i> ( <i>na + upaseveyya</i> )	not resorting (not + resorting)
<i>obhāskarātipi</i> ( <i>obhāsa + karā + ti + api</i> )	luster maker (luster + maker + is + too)
<i>oghassa</i>	of flood
<i>ohāretoā</i>	having removed
<i>ohitabhāro</i> ( <i>ohita + bhāro</i> )	laid down the burden (burden + laid down)
<i>okkamati</i>	becomes, falls into, enters
<i>olīyanti</i>	undershoots
<i>omukkassa</i>	cast off
<i>opadhikaṃ</i> , <i>opadhikāni</i>	possessions [siding with re- becoming or rebirth]
<i>oramattakena</i>	trifling
<i>orambhāgiyānaṃ</i> ( <i>orambhā +giyānaṃ</i> )	gone to lower [hells] (lower + gone)
<i>orasā</i>	true
<i>osadhitārakā</i> ( <i>osadhi + tārakā</i> )	medicine star ([brilliant white] medicine + star)
<i>otiṇṇamhā</i> ( <i>otiṇṇa + amha</i> )	we were beset by (beset by + we) [we descended]
<i>ottāpī</i> , <i>ottappī</i> , <i>ottappañca</i> ( <i>ottappaṃ + ca</i> )	afraid of wrongdoing fear of wrongdoing too (fear of wrongdoing + too)
<i>ovādakā</i>	advisor
<i>ovuyhasi</i> , <i>ovuyheyya</i>	carried away, carried down
<i>pabbajito</i> , <i>pabbajjāya</i>	ordained, for ordination
<i>pabbatamuddhaniṭṭhito</i> ( <i>pabbataṃ + uddham + niṭṭhito</i> )	come to top of the mountain (mountain + top + come to)
<i>pabbatasamo</i> ( <i>pabbata + samo</i> )	equal to a mountain (mountain + equal)
<i>pabbato</i>	mountain



<i>Pāli</i>	<b>English</b>
<i>pabhā, pabhāya</i>	light
<i>pabhaṅguṇaṃ, pabhaṅguṇaṃ, pabhaṅguraṃ</i>	subject to breakup
<i>pabhaṅkarā (pabhaṃ + karā), pabhaṅkarātīpi</i>	radiance-maker (radiance + maker) [Lord Buddha]
<i>pabujjhatha</i>	should be awake, should wake-up
<i>paccanubhoti (pacca + anu + bhoti), paccanubhūtaṃ</i>	experience, experienced
<i>paccatī</i>	burns <i>literally is cooked</i>
<i>paccayaṃ</i>	causes, because of, generates, conditions, requisite
<i>pacchime</i>	last, later
<i>paccupaṭṭhitakāmā (pacca + upaṭṭhita + kāmā)</i>	ones with presently arisen sensual pleasures (presently + arisen + ones with sensual pleasures)
<i>paccuppanaṃ (pacca + uppanaṃ), paccuppanno, paccupaṭṭhitā</i>	present (presently + arisen)
<i>paccūsasamayaṃ (pacca + ūsa + samayaṃ)</i>	at the dawn time (at + dawn + time)
<i>padahaṃ</i>	energetic
<i>padālayuṃ</i>	shattered
<i>padaṃ, pada</i>	station
<i>pādaṃ, pāde, pādehi, pādānaṃ (plural)</i>	leg, feet
<i>padesarajjassa</i>	provincial kingship
<i>padesavassī (padesa + vassī), padesavassīti</i>	raining partly (provincial + raining)
<i>padhaṃsati</i>	fully demolishes
<i>padhānena</i>	exerting
<i>paduṭṭhacittasuttaṃ (paduṭṭha + cittaṃ + suttaṃ)</i>	polluted mind sutta (polluted + mind + sutta)
<i>paduṭṭhaṃ, padūsitam, padūsitum, padūseyya, paduṭṭhacittaṃ</i>	polluted, polluting, polluted mind
<i>paduṭṭhamanasāṅkappo (paduṭṭha + manasaṃ + kappo)</i>	polluted mind and intention (polluted + mind + intention)
<i>pahānatthaṃ (pahāna + atthaṃ), pahānatthañcā (pahāna + atthaṃ + ca) (pahānatthañcā''ti)</i>	to abandon (abandon + goal), to abandon too (abandon + goal + too)

<i>Pāli</i>	English
<i>pahīno, pahīna (pahīna'nti), pahāsi, pahāya, pahaṃsu, pahantvāna</i>	having abandoned, abandoned, do abandon, abandons
<i>pahitattoti, pahitattehi, pahitattassa</i>	resolutely
<i>pahīyati, pahīyate, pahīyyati</i>	abandons
<i>pāhuneyyo (see āhuneyyo, āhuneyyā, sāhuneyyakāni)</i>	worthy of hospitality
<i>pahūtamariyo (pahūta + mariyo)</i>	limitless (abundant + limit)
<i>pajā, pajāya, pajānaṃ</i>	generation, off-spring
<i>pajahaṃ, pajahati, pajahanti, pajahatha, pajahāmā (pajahāmā''ti)</i>	abandon, abandoned
<i>pajānāmi, pajānāti, pajānanti</i>	I know, knowing
<i>pajjotakarātīpi (pajjota + karā + ti + pi)</i>	illuminator (illumination + maker + is + too) [Lord Buddha]
<i>pakaroti</i>	does
<i>pakāsito, pakāsītā, pakāseti, pakāsītāti, pakāsetha</i>	explained, should be explained
<i>pākatindriyo (pākata + indriyo)</i>	unsubjugated faculties (unsubjugated + faculties)
<i>pakireti</i>	gives, scatters down
<i>pakkhandati</i>	joyful
<i>palāsapuṭasseva (palāsa + puṭassa + eva)</i>	like a leaf basket (leaf + basket + like)
<i>palāsena</i>	by leaves
<i>pālenti, pāleyyuṃ</i>	protects, nurtures
<i>pāliyaṃ</i>	Buddha vacana, a line
<i>pamādamanuciṅṅo (pamādaṃ + anuciṅṅo)</i>	pursuing heedlessness (heedlessness + practicing)
<i>pamāde</i>	heedless
<i>pamāṇamanuciṅṅo (pamāṇaṃ + anuciṅṅo)</i>	pursuing measure (measure + practicing)
<i>pamāṇameti</i>	measure
<i>pamocenti</i>	free
<i>pamodanaṃ, pamodatī (pamodatī'ti)</i>	much rejoices, much rejoice
<i>pāmojjakaraṇaṃ (pāmojja + karaṇaṃ)</i>	joyful (joy + maker)
<i>pāṃsukūlaṃ</i>	dust-heap
<i>pamuccatī, pamuccanti</i>	completely free, completely freed

<b>PāḲi</b>	<b>English</b>
<i>pamudito, pamuditassa</i>	altruistic joy [rooting for others]
<i>pana, panāhaṃ (pana + ahaṃ), panāyaṃ (pana + ayaṃ)</i>	but, so, but I (but + I), but this (but + this)
<i>pānabhojanaṃ (pānaṃ + bhojanaṃ)</i>	drinks-food (drink + food)
<i>pānaṃ, pānañca (pānaṃ + ca), pānena</i>	drink, drink too (drink + too), with drinks
<i>pāṇamaduttḥacitto (pāṇaṃ + a + dutḥa + citto)</i>	being without hateful mind (being + not + hateful + mind)
<i>panassa (pana + assa)</i>	but his (but + his)
<i>pāṇātipātā (pāṇāti + pātā), pāṇātipātino</i>	killing living beings (living beings + killing) <i>First of the five precepts is to abstain from this.</i>
<i>panāyasmanto (pana + āyasmanto)</i>	but venerable (but + venerable) <i>literally old, aged</i>
<i>pañcamavaggo (pañcama + vaggo)</i>	fifth section (fifth + section)
<i>pañcamo, pañcamaṃ, pañcannaṃ pañcannetaṃ, pañcapi, pañcassa</i>	fifth
<i>pañcapubbanimittasuttaṃ (pañca + pubba + nimitta + suttaṃ)</i>	five fore-signs sutta (five + fore + warnings + sutta)
<i>pañcindriyāni (pañca + indriyāni)</i>	five faculties (five + faculties)
<i>pañḍito, pañḍitā (plural), pañḍitoti, pañḍitehi</i>	wise one
<i>pāṇe</i>	in beings [for beings]
<i>paneke (pana + eke)</i>	but someone (but + someone)
<i>panete (pana + ete)</i>	but these (but + these) (translated as those)
<i>pañidhāya</i>	decided
<i>pañītaṃ, pañīte</i>	excellent, high
<i>paññā, paññāya, paññāsampi (paññāsam + pi)</i>	wisdom
<i>paññācakkhu (paññā + cakkhu)</i>	wisdom eye (wisdom + eye)
<i>paññākkhandho (paññā + khandho), paññākkhandhena</i>	aggregate of wisdom (wisdom + aggregate)
<i>paññānirodhiko (paññā + nirodhiko), paññānirodhikā</i>	wisdom inhibitor (wisdom + cessation-maker)
<i>paññāparihīnasuttaṃ (paññā + pari + hīna + suttaṃ)</i>	devoid of wisdom sutta (wisdom + complete + devoid + sutta)
<i>paññāpemi (see brūmi, brūmī)</i>	I designate

<i>Pāḷi</i>	English
<i>paññāsampannā</i> ( <i>paññā + sampannā</i> )	endowed with wisdom (wisdom + endowed)
<i>paññāvīmuttiṃ</i> ( <i>paññā + vi + muttiṃ</i> ), <i>paññāvīmuttiyā</i>	fully-freed by wisdom (wisdom + fully + freed)
<i>paññāvuddhiko</i> ( <i>paññā + vuddhiko</i> ), <i>paññāvuddhikā</i>	promoter of wisdom (wisdom + increase)
<i>paññāyati</i> , <i>paññāyetha</i> , <i>paññāyethā</i> ( <i>paññāyethā' ti</i> )	discerned
<i>paññuttaraṃ</i> ( <i>paññā + uttaraṃ</i> ), <i>paññuttarā</i> , <i>paññuttarānaṃ</i>	with surpassing wisdom (wisdom + surpassing)
<i>pāpacetasam</i> ( <i>pāpa + cetasaṃ</i> )	evil mind (evil + mind)
<i>pāpadhammo</i> ( <i>pāpa + dhammo</i> ), <i>pāpadhammā</i>	evil-doer (evil + dhamma)
<i>pāpakammaṃ</i> ( <i>pāpa + kammaṃ</i> )	evil kamma (evil + kamma)
<i>pāpaṃ</i> , <i>pāpa</i> , <i>pāpā</i> , <i>pāpakaṃ</i> , <i>pāpakena</i> , <i>pāpehi</i> , <i>pāpasmim</i> , <i>pāpakato</i>	evil [kamma]
<i>pāpamittatāya</i> ( <i>pāpa + mittatāya</i> )	due to evil friendship (evil + friendship)
<i>pāpasakhā</i> ( <i>pāpa + sakhā</i> )	evil friends (evil + friends)
<i>pāpicchatāya</i> ( <i>pāpa + icchatāya</i> )	due to evil wishes (evil + desires)
<i>pāpiccho</i> ( <i>pāpa + iccho</i> ), <i>pāpicchānaṃ</i>	having evil wishes
<i>pāpikāya</i>	evil
<i>pāpimato</i>	Evil One [Māra]
<i>pāpune</i> ( <i>pāpune' ti</i> ), <i>pāpenti</i> , <i>pāpunivā</i>	reaches, having reached
<i>pāragataṃ</i> , <i>pāragato</i> , <i>pāragatā</i> , <i>pāragatoti</i> , <i>pāragā</i> , <i>pāragu</i> , <i>pāraguṃ</i> , <i>pāraṅgato</i> , <i>pāraṅgatā</i>	crossed-over, gone to the far-shore
<i>paraṃ</i> , <i>paramhi</i>	after, hereafter
<i>paramaṃ</i> , <i>paramo</i> , <i>paramā</i>	highest, at most [after]
<i>paranimmitavasavattino</i> (see <i>vasavattī</i> , <i>vasavattino</i> )	[heaven of devā] wielding control over creations of others
<i>parānuddayatāpaṭisaṃyutto</i> ( <i>para + anuddayatā + paṭisaṃyutto</i> )	connected to sympathy for others (others + sympathy + connected)
<i>parattha</i> ( <i>para + attha</i> ), <i>paratthehi</i>	hereafter (other + goal)
<i>paribbaje</i> ( <i>paribbaje' ti</i> )	goes forth, in wandering, lives gone forth life

<i>PāḲi</i>	<b>English</b>
<i>paribhāsā</i> ( <i>pari + bhāsā</i> )	abusive language (abusive + language)
<i>pāricariyāya</i> ( <i>pari + cariyāya</i> )	for honoring (completely + walking or conducting or serving)
<i>paricca</i>	completely understood
<i>pariccajanā</i>	give-up
<i>pariccaje</i>	give-up [renounce]
<i>paridevehi</i>	lamentation
<i>paridhaṃsamāno</i> ( <i>pari + dhaṃsamāno</i> )	complete demolisher (complete + demolisher)
<i>parihānasuttaṃ</i> ( <i>pari + hāna + suttaṃ</i> )	decay sutta (complete + decay + sutta)
<i>parihānena, parihānāya, parihāyati</i>	decay (complete + decay)
<i>parihīno</i> ( <i>pari + hīno</i> ), <i>parihīnā</i>	devoid (completely + devoid)
<i>parijānaṃ</i> ( <i>pari + jānaṃ</i> )	completely knowing (completely + knowing)
<i>parikkhayā</i> ( <i>pari + khayā</i> )	complete ending (complete + ending)
<i>parikkhepā</i> ( <i>pari + khepā</i> )	cliques get created (completely + enclosing)
<i>parikkhīṇabhavaśaṃyojano</i> ( <i>pari + khīṇa + bhava + saṃyojano</i> )	completely ended fetter of becoming (completely + ended + becoming + fetter)
<i>parikkhīṇo</i> ( <i>pari + khīṇo</i> )	completely ended (completely + ended)
<i>parimukhaṃ</i> ( <i>pari + mukhaṃ</i> )	giving primacy, in forefront (around + mouth)
<i>parinibbuto</i> ( <i>pari + nibbuto</i> ) ( <i>parinibbuto</i> 'ti), <i>parinibbanti,</i> <i>parinibbāyati</i> (see <i>anibbuto, nibbuto, nibbutassa</i> )	completely liberated (completely + liberated), final passing-away (final + passing-away)
<i>pariññatthaṃ,</i> <i>pariññatthañcā</i> ( <i>pari + añña + atthaṃ + cā</i> )	for complete knowledge (complete + knowledge + goal + too)
<i>pariññāya</i> ( <i>pari + aññāya</i> )	completely knowing (completely + knowing)
<i>paripunṇaṃ</i> ( <i>pari + punṇaṃ</i> )	completely fulfill (completely + fulfill)

<i>Pāli</i>	English
<i>paripuṇṇasikkhaṃ</i> ( <i>pari + puṇṇa + sikkhaṃ</i> ), <i>paripuṇṇasekhaṃ</i> , <i>paripuṇṇasekkhaṃ</i>	completely fulfilled training (completely + fulfilled + training)
<i>paripūreti</i> ( <i>pari + pūreti</i> ) ( <i>paripūreti</i> ’ <i>ti</i> )	completely fulfills (completely + fulfills)
<i>parisāsu</i>	sky watchers <i>literally</i> council
<i>parissayavinodanaṃ</i> ( <i>parissaya + vinodanaṃ</i> )	banishing troubles (troubles + banishing)
<i>parisuddhaṃ</i>	completely clean (completely + clean)
<i>paritasseyya</i>	thirsting, craving
<i>parittaṃ</i>	insignificant one
<i>parivajjeyya</i> ( <i>pari + vajjeyya</i> )	completely forsaken (completely + forsaken)
<i>parivīmaṃsamāno</i> ( <i>pari + vīmaṃsamāno</i> )	desirous of inquiring completely (completely + inquiring)
<i>pariyādāya</i>	possessed
<i>pariyādinnacitto</i> ( <i>pari + y + ādinna + citto</i> ), <i>pariyādinnacittā</i>	one with completely overcome mind (completely + overcome + mind)
<i>pariyāyavacanaṃ</i> ( <i>pariyāya + vacanaṃ</i> )	sequential [word] (sequential + word)
<i>pariyāyena</i>	sequential
<i>pariyesitaṃ</i>	pondered over
<i>pariyosānakalyāṇaṃ</i> ( <i>pariyosāna + kalyāṇaṃ</i> )	good in the end (end + good)
<i>pariyuṭṭhitā</i> ( <i>pari + yuṭṭhitā</i> )	completely yoked (completely + yoked)
<i>pasāda</i> , <i>pasāditaṃ</i> , <i>pasādati</i>	glad
<i>pāsādamāruyha</i> ( <i>pasādaṃ + āruyha</i> )	climbed up mansion (mansion + climbed up)
<i>pasamaṃ</i> , <i>pasamsā</i> , <i>pasamsanti</i>	praise, praising
<i>pāsamsatarā</i>	more praise-worthy
<i>pasannacittaṃ</i> ( <i>pasanna + cittaṃ</i> ), <i>pasannacitto</i> , <i>pasannacittā</i>	glad, glad mind (glad + mind)
<i>pasannacittasuttaṃ</i> ( <i>pasanna + cittaṃ + suttaṃ</i> )	glad mind sutta (glad + mind + sutta)

<i>Pāli</i>	<i>English</i>
<i>pasannaṃ, pasannā, pasannānaṃ, pasannānañca (pasannānaṃ + ca)</i>	glad, and glad ones (glad ones + too)
<i>pasāraye</i>	stretches
<i>pasavati</i>	to bring forth, give birth to, beget, produce
<i>pasīdanti</i>	reconciled
<i>passaddho</i>	calmed
<i>passaṃ, passa, passato, passe, passati, passatī, passathā, passanto, passanti, passantī, passitabbaṃ</i>	see, one who sees, to be seen
<i>paṭhamaāsavasuttaṃ (paṭhama + āsava + suttam)</i>	first taint sutta (first + taint + sutta)
<i>paṭhamaesanāsuttaṃ (paṭhama + esanā + suttam)</i>	first longing sutta (first + longing + sutta)
<i>paṭhamaṃ, paṭhamo, paṭhamā, paṭhamanti (paṭhamaṃ + ti)</i>	first
<i>paṭhamanakuhanasuttaṃ (paṭhama + na + kuhanam + suttam)</i>	first not deceitful sutta (first + not + deceitful + sutta)
<i>paṭhamarāgasuttaṃ (paṭhama + rāga + suttam)</i>	first lust sutta (first + lust + sutta)
<i>paṭhamasekhasuttaṃ (paṭhama + sekha + suttam)</i>	first training sutta (first + training + sutta)
<i>paṭhamasīlasutta (paṭhama + sīla + suttam)</i>	first virtue sutta (first + virtue + sutta)
<i>paṭhamavaggo (paṭhama + vaggo)</i>	first section
<i>paṭhamavedanāsuttaṃ (paṭhama + vedanā + suttam)</i>	first feelings sutta (first + feelings + sutta)
<i>pathaviṃ</i>	earth
<i>pāṭibhogo</i>	guarantor
<i>paṭicca</i>	dependent, causative
<i>paṭiccasamuppannaṃ (paṭicca + samuppannaṃ)</i>	dependently arisen (dependently + arisen)
<i>paṭicchanti</i>	receive
<i>paṭiggāhaka</i>	recipients of alms
<i>pāṭikañkhaṃ, pāṭikañkhā</i>	to be desired or expected
<i>paṭilābhā, paṭilabhati</i>	obtaining, receiving, taking up, acquisition, assumption, attainment

<i>Pāli</i>	<b>English</b>
<i>pātimokkhasaṃvarasaṃvuto</i> ( <i>pātimokkha + saṃvara + saṃvuto</i> ), <i>pātimokkhasaṃvarasaṃvutā</i> , <i>pātimokkhasaṃvarasaṃvutānaṃ</i>	restrained by restraint of precepts ( <i>pātimokkha + restraint +</i> restrained) <i>pātimokkha</i> = collection of <i>Vinaya precepts</i> . There are 2 of them: one for <i>Bhikkhu</i> and one for <i>Bhikkhunī</i> .
<i>paṭimukkassa</i>	bonded, tied
<i>paṭinissaṭṭhā</i>	giving up, hand-over, forsake
<i>pāṭipado</i> , <i>paṭipadā</i> , <i>pāṭipadopi</i> , <i>paṭipadāti</i> , <i>paṭipanno</i> , <i>paṭipajjanti</i> <i>paṭipuggalo</i> ( <i>paṭipuggalo''ti</i> )	practicing, practice <i>literally walking</i> <i>on path</i> equal person
<i>paṭisallānārāmā</i> ( <i>paṭisallāna +</i> <i>ārāmā</i> ), <i>paṭisallānārāmānaṃ</i>	fond of solitude (solitude + fond)
<i>paṭisallānaratā</i> ( <i>paṭisallāna + ratā</i> ), <i>paṭisallānaratānaṃ</i>	delight in solitude (solitude + delight)
<i>paṭisallānasuttaṃ</i> ( <i>paṭisallāna +</i> <i>suttaṃ</i> )	solitude sutta (solitude + sutta)
<i>paṭisaṃvedeti</i>	fully experiences
<i>paṭisotaṃ</i> , <i>paṭisoto</i>	against the current
<i>patissato</i>	fully mindful
<i>paṭiṭṭhitā</i> (see <i>upaṭṭhitā</i> )	established
<i>paṭivirato</i> , <i>paṭiviratā</i> (plural)	abstains, abstain
<i>pattaṃ</i> , <i>patto</i> , <i>patta</i> , <i>pattā</i> , <i>pattāpi</i> , <i>pattiyā</i>	reach, reached, to reach
<i>pattamānasaṃ</i> ( <i>patta + mānasaṃ</i> )	attainer (attained + person)
<i>pattapāṇī</i> ( <i>patta + pāṇī</i> ) ( <i>pattapāṇī'ti</i> )	alms-bowl in hand (bowl + in hand)
<i>pattapuṭasseva</i> ( <i>patta + puṭassa + eva</i> )	like a leaf-basket (leaf + basket + like)
<i>patte</i>	bowl
<i>patthayamāno</i> , <i>patthayamānassa</i> , <i>patthayāno</i>	aspiring
<i>pattipattaṃ</i>	reached the end
<i>pātubhavanti</i>	appear
<i>pavaḍḍhati</i>	increasing very much
<i>pavassati</i>	pours down [rains]
<i>pavattayi</i>	rolling
<i>pavecchati</i>	will give, donate



<b>Pāli</b>	<b>English</b>
<i>pavivekārāmaṃ</i> ( <i>pavivekā + rāmaṃ</i> ), <i>pavivekārāmo</i> , <i>pavivekārāmā</i> , <i>pavivekārāmānaṃ</i>	fond of detachment (detachment + fond)
<i>pavivekarataṃ</i> ( <i>paviveka + rataṃ</i> ), <i>pavivekarato</i> , <i>pavivekaratā</i> , <i>pavivekaratānaṃ</i>	delight in detachment (detachment + delight)
<i>paviveko</i>	detached
<i>pavivittehi</i>	secluded
<i>pavuccatī</i>	is said to be
<i>payatapāṇi</i> ( <i>payata + pāṇi</i> ), <i>payatapāṇī</i>	purified-handed (purified + handed)
<i>payirupāsanaṃpahaṃ</i> ( <i>pari + upāsanaṃ + pi + ahaṃ</i> )	completely devoted on too I (completely + devoted + too + I)
<i>payirupāsato</i> ( <i>pari + upāsato</i> )	completely devoted (completely + devoted)
<i>pe</i>	as above, as previously (is used to ellide text)
<i>pecca</i>	after death
<i>pettivisayaṃ</i> ( <i>petti + visayaṃ</i> )	peta realm (peta + realm)
<i>phalaṃ</i> , <i>phalānaṃ</i>	fruit
<i>pharati</i> (see <i>kaṭṭhatthaṃ pharati</i> )	serve [pervading]
<i>phusaṃ</i> , <i>phuse</i> , <i>phassaye</i> , <i>phusati</i> , <i>phusseti</i> , <i>phuṭṭhāssa</i> , <i>phuṭṭho</i> , <i>phuṭṭhum</i> , <i>phusayitvā</i> , <i>phussayitvā</i> , <i>phassayitvā</i>	contact, contacted, having contacted
<i>pihayanti</i>	dear ones
<i>piṇḍapātahetu</i> ( <i>piṇḍapāta + hetu</i> )	for alms-food (alms-food + for)
<i>piṇḍiyālopo</i> ( <i>piṇḍiya + ālopo</i> ) (see <i>ālopo</i> )	morsel (lump + morsel)
<i>piṇḍolo</i> , <i>piṇḍolyaṃ</i>	alms-seeker
<i>pipāsavinayo</i> ( <i>pipāsa + vinayo</i> ) (see <i>vineyya</i> )	expelling the thirst (thirst + expelling)
<i>piṭṭhito</i>	follow closely
<i>piyaṃ</i> , <i>piyassa</i>	dear
<i>piyarūpaṃ</i> ( <i>piya + rūpaṃ</i> )	dear form (dear + form) [lovable form]
<i>piyarūpasātagadhitaṃ</i> ( <i>piya + rūpa + sāta + gadhitaṃ</i> )	bonded by dear and agreeable forms (dear + forms + agreeable + bonded)

<i>Pāli</i>	English
<i>piyarūpasātārūpena</i> ( <i>piyarūpa</i> + <i>sātārūpena</i> )	by dear and agreeable (dear + agreeable)
<i>pokkharā</i>	lotus
<i>posakā</i>	bread-winner <i>literally</i> nourisher
<i>potthakesu</i>	by books
<i>pubbācariyā</i> ( <i>pubba</i> + <i>acariyā</i> ), <i>pubbācariyāti</i> ( <i>see</i> <i>sapubbācariyakāni</i> )	first teachers (first + teachers)
<i>pubbadevatā</i> ( <i>pubba</i> + <i>devatā</i> ) ( <i>see</i> <i>sapubbadevatāni</i> )	first devatā (first + devatā)
<i>pubbaṅgamā</i> ( <i>pubbaṃ</i> + <i>agamā</i> )	preceding (before + comes)
<i>pubbanimittāni</i> ( <i>pubba</i> + <i>nimittāni</i> )	omens (fore + warnings) <i>literally</i> <i>fore + signs</i>
<i>pubbenivāsaṃ</i> ( <i>pubbe</i> + <i>nivāsaṃ</i> )	past abode (past + abode)
<i>puggalaṃ</i> , <i>puggalo</i> , <i>puggalā</i>	person
<i>puggalassaṭṭhisañcayo</i> ( <i>puggalassa</i> + <i>aṭṭhi</i> + <i>sañcayo</i> )	persons' collection of bones (persons' + bones + collection)
<i>pūjitā</i>	worshipped
<i>puna</i>	again
<i>punabbhavaṃ</i> ( <i>puna</i> + <i>bhavaṃ</i> ) <i>punabbhavo</i> , <i>punabbhava</i> ( <i>punabbhava</i> 'nti)	further becoming (further + becoming)
<i>punappuna</i> ( <i>puna</i> + <i>puna</i> )	again and again (again + again)
<i>punarāgamāsiṃ</i> ( <i>puna</i> + <i>r</i> + <i>āgama</i> + <i>asiṃ</i> )	I did come again (again + come + I did)
<i>punāyanti</i> ( <i>puna</i> + <i>āyanti</i> ) (feminine)	come again (again + come)
<i>puñjaṃ</i>	mass
<i>puññakaro</i> ( <i>puñña</i> + <i>karo</i> )	done merits (merits + doing)
<i>puññakiriyaṃsu</i> ( <i>puñña</i> + <i>kiriyaṃsu</i> )	in meritorious actions (meritorious + in actions)
<i>puññakiriyaṃvatthu</i> ( <i>puñña</i> + <i>kiriya</i> + <i>vatthu</i> )	base of meritorious action (meritorious + action + base of)
<i>puññakiriyaṃvatthūni</i> (plural), <i>puññakiriyaṃvatthūnī</i> (plural)	
<i>puññakiriyaṃvatthusuttaṃ</i> ( <i>puñña</i> + <i>kiriya</i> + <i>vatthu</i> + <i>suttaṃ</i> )	base of meritorious action sutta (meritorious + action + base of + sutta)

<b>Pāli</b>	<b>English</b>
<i>puññakkhettaṃ</i> ( <i>puñña + khettaṃ</i> ), <i>puññakkhette</i>	field of merits (merits + field)
<i>puññaṃ, puññāni, puññānaṃ,</i> <i>puññaeva</i> ( <i>puññaṃ + eva</i> )	merit, merits, of merits, in merits, so merit [merit + so]
<i>purā</i>	past or fully
<i>pūreti</i>	fills
<i>purimāni</i> ( <i>pure + imāni</i> )	previous these (previous + these)
<i>purimavagge</i> ( <i>purima + vagge</i> )	in previous section (previous + in section)
<i>purisadammasārathi</i> ( <i>purisa + damma + sārathi</i> )	trainer of tamable men (men + tamable + charioteer or trainer of horses) [Lord Buddha]
<i>purisādhammaṃ</i> ( <i>purisa + adhammaṃ</i> )	lowest man (man + lowest)
<i>purisājañña</i> ( <i>purisa + ājañña</i> )	remarkable man (man + well-bred)
<i>purisaṃ, puriso, purisa, purisassa</i>	man, men
<i>purisamedhaṃ</i>	Purisamedha sacrifice
<i>purisapuggalā, purisapuggalassa</i>	persons <i>literally men-persons</i>
<i>purisayugāni</i> ( <i>purisa + yugāni</i> )	men couple (men + couple)
<i>purisuttamo</i> ( <i>purisa + uttamo</i> )	best of men (men + best) [Lord Buddha]
<i>pūti</i>	foul
<i>pūtimacchaṃ</i> ( <i>pūti + macchaṃ</i> )	foul fish (foul + fish)
<i>pūtimuttaṃ</i> ( <i>pūti + muttaṃ</i> )	foul urine (foul + urine)
<i>puttamicchanti</i> ( <i>puttaṃ + icchanti</i> )	wishes for a son (son + wishes)
<i>puttapasuṃ</i> ( <i>puttaṃ + pasuṃ</i> )	son-animal (son + animal)
<i>puttasuttaṃ</i> ( <i>putta + suttaṃ</i> )	sons sutta (sons + sutta)
<i>putto, puttopi, puttā, puttassa,</i> <i>puttānaṃ</i>	son, sons
<i>rāgadosā</i> ( <i>rāga + dosā</i> )	lust-hatred (lust + hatred)
<i>rāgaduve</i> ( <i>rāga + duve</i> )	two of lust (lust + two)
<i>rāgaggim, rāgaggi</i> ( <i>rāga + aggi</i> )	fire of lust (lust + fire)
<i>rāgakkhayo</i> ( <i>rāga + khayo</i> )	ending of lust (lust + ending)
<i>rāgānusayo</i> ( <i>rāga + anusayo</i> )	sleeping [tendency for] lust (lust + sleeping [tendency])
<i>rāgo</i>	lust
<i>rahadaṃ, rahado, rahadova</i>	lake

<i>Pāli</i>	English
<i>rājā</i>	king
<i>rājābhiniṭā</i> ( <i>rāja + abhiniṭā</i> )	brought about by kings (kings + brought about)
<i>rajaṃ</i>	dust
<i>rājisayo</i> ( <i>Sanskrit: rājasūya</i> )	coronation sacrifice for a world emperor
<i>rajjati</i>	impassioned
<i>rakkheyya</i>	protect
<i>raṇaṇjahā</i> ( <i>raṇaṃ + jahā</i> ), <i>raṇaṇjahātipi</i>	abandoner of fight, abandoner of sinful (fight/sinful + abandoner)
<i>rāsi</i>	mound
<i>rato, ratā, ratte</i>	delight
<i>rattacittā</i> ( <i>ratta + cittā</i> )	impassioned mind (impassioned + mind)
<i>raṭṭhapinḍamasaññato</i> ( <i>raṭṭhapinḍamasaññato</i> ’ <i>ti</i> ) ( <i>raṭṭha + pinḍam + a + saññato</i> )	alms-food of the country intemperately (country + alms- food + in + temperate)
<i>rattiṃ, rattiya</i>	night
<i>rattindivā</i> ( <i>rattiṃ + divā</i> )	night and day (night + day)
<i>rattindivamatanditā</i> ( <i>rattiṃ + divaṃ + atanditā</i> )	night and day, unremittingly (night + day + unremittingly)
<i>roganiddhaṃ</i> ( <i>roga + niddhaṃ</i> )	nest/seat of disease (disease + nest/seat)
<i>rogaṇīlaṃ</i> ( <i>roga + nīlaṃ</i> )	nest of disease (disease + nest)
<i>rūhati</i> ( <i>see virūhanti</i> )	grows
<i>rukkhamūlaṃ</i> ( <i>rukkha + mūlaṃ</i> )	tree root (tree + root)
<i>rūpadhātuṃ</i> ( <i>rūpa + dhātuṃ</i> ), <i>rūpadhātu</i>	form element (form + element)
<i>rūpaṃ, rūpe, rūpehi, rūpino,</i> <i>rūpānaṅca</i> ( <i>rūpānaṃ + ca</i> )	form [beauty], form too (form + too)
<i>rūpānametaṃ</i> ( <i>rūpānaṃ + etaṃ</i> )	of this form (form + of this)
<i>rūpūpagā</i> ( <i>rūpa + ūpagā</i> )	arose in form [world] (form [world] + arose)
<i>sa, so, sā</i> ( <i>feminine</i> )	he, she
<i>sabbā, sabbāni</i>	all of them
<i>sabbabhavāni</i> ( <i>sabba + bhavāni</i> )	all becomings (all + becomings)
<i>sabbābhibhū</i> ( <i>sabba + abhibhū</i> )	all conquered

<b>Pāli</b>	<b>English</b>
<i>sabbabhūtānukampako</i> ( <i>sabba + bhūta + anukampako</i> ), <i>sabbabhūtānukampī</i>	compassionate for all beings (all + beings + compassionate)
<i>sabbabhūtānukampino</i> ( <i>sabba + bhūtā + anukampino</i> )	with compassion for all beings (all + beings + with compassion for)
<i>sabbabhūtesu</i> ( <i>sabba + bhūtesu</i> )	for all beings (all + beings)
<i>sabbadukkhā</i> ( <i>sabba + dukkhā</i> )	all suffering (all + suffering)
<i>sabbadukkhakupaccagu</i> ( <i>sabba + dukkham + upaccagu</i> )	overcome all suffering (all + suffering + overcome)
<i>sabbaganthappamocano</i> ( <i>sabba + gantha + pamocano</i> ), <i>sabbaganthappamocana</i> ( <i>sabbaganthappamocana</i> 'nti)	completely freed from all bonds (all + bonds + completely freed)
<i>sabbakammakkhayaṃ</i> ( <i>sabba + kamma + khayaṃ</i> )	ending of all kamma (all + kamma + ending)
<i>sabbalokaṃ</i> ( <i>sabba + lokaṃ</i> ), <i>sabbaloke</i> , <i>sabbalokassa</i>	all world (all + world)
<i>sabbalokavisaṃyutto</i> ( <i>sabba + loka + visaṃyutto</i> )	unfettered from all worlds (all + worlds + unfettered)
<i>sabbaṃ</i> , <i>sabbe</i> , <i>sabbañca</i> ( <i>sabbaṃ + ca</i> ), <i>sabbaso</i> , <i>sabbattha</i>	all, everywhere
<i>sabbapahāyina</i> ( <i>sabba + pahāyina</i> ) ( <i>sabbapahāyina</i> 'nti), <i>sabbappahāyinenti</i> , <i>sabbappahāyina</i> ( <i>sabbappahāyina</i> 'nti)	all abandoned (all + abandoned)
<i>sabbapariññā</i> ( <i>sabba + pari + ññā</i> )	completely knowing all (all + completely + knowing)
<i>sabbapariññāsuttaṃ</i> ( <i>sabba + pari + ññā + suttaṃ</i> )	completely knowing all sutta (all + completely + knowing + sutta)
<i>sabbarāgavirattassa</i> ( <i>sabba + rāga + vi + rattassa</i> )	non-delighting in all lust (all + lust + non + delighting)
<i>sabbasaṃyojanakkhaya</i> , <i>sabbasaṃyojanakkhaya</i> ( <i>sabba + saṃyojana + khaya</i> )	ending of all fetters (all + fetters + ending)
<i>sabbasaṅkhārasamathaṃ</i> ( <i>sabba + saṅkhāra + samathaṃ</i> )	all formations calmed (all + formations + calmed)
<i>sabbasaṅkhāresu</i> ( <i>sabba + saṅkhāresu</i> )	in/of all formations (all + in/of formations)
<i>sabbasattānukampī</i> ( <i>sabba + sattā + anukampī</i> )	compassionate to all beings (all + beings + compassionate)

<i>Pāli</i>	English
<i>sabbatha</i>	in every way
<i>sabbato, sabbadā, sabbatthesu</i>	everywhere, anything
<i>sabbatthābhivassī</i> ( <i>sabbattha + abhi + vassī</i> )	fully raining everywhere (everywhere + fully + raining)
<i>sabbavedayitāni</i> ( <i>sabba + vedayitāni</i> )	all feelings (all + feelings)
<i>sabbesaṃva</i> ( <i>sabbesaṃ + va</i> ), <i>sabbesaññeva</i>	like all (all + like)
<i>sabrahmakasuttaṃ</i> ( <i>sa + brahmaka + suttaṃ</i> )	with brahma sutta (with + brahmas + sutta)
<i>sabrahmake</i> ( <i>sa + brahmake</i> ), <i>sabrahmakāni, sabrahmakassa</i>	with brahmas (with + brahmas), like living with brahmas
<i>sabyañjanaṃ</i> ( <i>sa + byañjanaṃ</i> )	with words (with + words)
<i>saccanti</i> ( <i>saccaṃ + ti</i> )	is truth (truth + is)
<i>saccaparāmāso</i> ( <i>sacca + parāmāso</i> )	clinging to [this is] truth (truth + clinging)
<i>sacchikato</i> ( <i>sacchi + kato</i> ), <i>sacchikatvā</i>	realized (truth + doing), having realized
<i>sace</i>	if
<i>sadā</i>	always
<i>saddahānā</i>	confident
<i>saddaṃ, saddā</i>	words
<i>saddhaṃ, saddhā</i>	confidence
<i>saddhammaṃ</i> ( <i>sad or sant</i> <i>+ dhammaṃ</i> ), <i>saddhammā</i> , <i>saddhamme saddhammassa</i>	good dhamma (good + dhamma)
<i>saddhiṃ</i>	with, together
<i>sadevakaṃ</i> ( <i>sa + devakaṃ</i> ), <i>sadevakassa, sadevakasmiṃ</i> , <i>sadevake</i>	with devas (with + devas)
<i>sadevamanussāya</i> ( <i>sa + deva + manussāya</i> )	with devas and humans (with devas + humans)
<i>sādhujīvīpi</i> ( <i>sādhū + jīvī + api</i> )	liver of good life too (good + life + too)
<i>saḡahaṃ</i> ( <i>sa + ḡahaṃ</i> ), <i>saḡaho</i>	with crocodile (with + crocodile)
<i>sāḡārā</i> ( <i>sa + aḡārā</i> ), <i>sāḡāresu</i> (see <i>anagārā, anagāriyaṃ</i> )	with home (with + home)
<i>saḡāravo</i> ( <i>sa + ḡāravo</i> )	respectful (with + respect)

<i>Pāli</i>	<i>English</i>
<i>saggagatā</i> ( <i>sagga + gatā</i> )	having gone to heaven (heaven + gone)
<i>saggaṃ, sagge, saggamhi</i>	heaven, in heaven
<i>saggāpāyaṅca</i> ( <i>saggaṃ + apāyaṃ + ca</i> )	heaven and states of woe (heaven + states of woe + and)
<i>saha</i>	together
<i>sahabyataṃ (saha + byataṃ)</i>	manifest, companionship
<i>sahanandī</i> ( <i>saha + nandī</i> )	rejoicing together (together + pleasing)
<i>sahāpi (saha + api)</i>	together too (together + too)
<i>sahate</i>	overpower, bear, endure
<i>sahavāso (saha + avāso), sahāvase</i> ( <i>sahāvase' ti</i> ), <i>sahavāsoṃpi (saha + avāso + api)</i>	dwelling together (together + dwelling), dwelling together too (together + dwelling + too)
<i>sāhuneyyakāni (see āhuneyyo,</i> <i>āhuneyyā, pāhuneyyo)</i>	worthy of gifts
<i>sākāraṃ</i>	with particulars
<i>sake</i>	own
<i>sakkārasuttaṃ</i> ( <i>sakkāra + suttaṃ</i> )	hospitality sutta (hospitality + sutta)
<i>sakkārena</i>	because of hospitality
<i>sakkareyya</i>	to be provided hospitality
<i>sakkariyamānassa</i>	hospitality
<i>sakkāyābhiratā</i> ( <i>sakkāyā + abhiratā</i> )	well-delighting in personality [view] (personality + well-delighting)
<i>sakko</i>	Sakka
<i>sallakatto</i>	surgeon
<i>sallato</i>	one with dart
<i>samā</i>	same, equal
<i>samacariyaṅca (sama + cariyaṃ +</i> <i>ca)</i>	virtuous conduct ( <i>here same as</i> <i>sīlamayaṃ puññakiriyavatthu</i> )
<i>samādahiṃsu</i>	put together, collected
<i>samādapakā</i>	instigator, arouser
<i>samādāya</i> ( <i>saṃ + ādāya</i> )	having fully undertook (fully + undertook)
<i>samādhi</i>	concentration

<i>Pāli</i>	English
<i>samadhigayha</i> ( <i>samādhi + gayha</i> )	concentrated (concentration + gone to)
<i>samādhikkhandho</i> ( <i>samādhi + khandho</i> ), <i>samādhikkhandhena</i>	aggregate of concentration (concentration + aggregate)
<i>samādhisampannā</i> ( <i>samādhi + sampannā</i> )	endowed with concentration (concentration + endowed)
<i>samaggaṃ katvāna</i>	having united
<i>samaggaṃ, samagge, sāmaggī</i>	unity, united
<i>samaggānañcanuggaho</i> ( <i>samaggānaṃ + ca + anuggaho</i> )	harmonious and kind (harmonious + and + kind)
<i>samaggarato</i> ( <i>samagga + rato</i> )	delighting in unity (unity + delighter)
<i>sāmaggiṃpuggalo</i> ( <i>sāmaggi + puggalo</i> )	union-person (union + person)
<i>samāhitam, samāhito, samāhitā,</i> <i>samāhitassa</i>	restrained
<i>samajjhagā (samajjhagā' ti)</i>	attains
<i>sāmaṃ</i>	by myself [by oneself]
<i>samaṇā, samaṇe, samaṇena,</i> <i>samaṇesu, samaṇassa</i>	renunciates
<i>samaṇabrāhmaṇakapaṇaddhikavan-</i> <i>ibbakayācakānaṃ</i> ( <i>samaṇa + brāhmaṇa + kapaṇa +</i> <i>addhika + vanibbaka + yācakānaṃ</i> )	renunciate-brāhmaṇa-miserable- tramp-travelling salesman-beggar (renunciate + brāhmaṇa + miserable + tramp + travelling salesman + beggar)
<i>samaṇabrāhmaṇasuttaṃ</i> ( <i>samaṇa + brāhmaṇa + suttaṃ</i> )	renunciate and brāhmaṇa sutta (renunciate + brāhmaṇa + sutta)
<i>samānāmanuciṇṇo</i> ( <i>samānaṃ + anuciṇṇo</i> )	pursuing equality (equality + practicing)
<i>samaṇasammata</i> ( <i>samaṇa + sammata</i> )	considered renunciate (renunciate + considered)
<i>samaṇasīlā</i> ( <i>samaṇa + sīlā</i> )	renunciate virtue (renunciate + virtue)
<i>samannāgato (saṃ + anvāgata),</i> <i>samannāgatā, samannāgatānaṃ</i>	possessing, possessed of [furnished with]
<i>sāmaññaṅganti (sāmañña + aṅgaṃ</i> <i>+ ti)</i>	factor of renunciate [life] (renunciate life + limb)
<i>sāmaññassānulomikā</i> ( <i>sāmañña + anulomikā</i> )	proper for renunciates (renunciates + proper order)



<i>PāḲi</i>	English
<i>samaññāto</i>	known
<i>sāmaññatthaṃ</i> ( <i>sāmañña + atthaṃ</i> )	goal of renunciate life (renunciate life + goal)
<i>sāmaññatthañca</i> ( <i>sāmañña + atthaṃ + ca</i> )	goal of renunciate life (renunciate life + goal + and)
<i>samāno</i>	equal, being
<i>samantacakkhu</i> ( <i>samanta + cakkhu</i> )	omni-seer (everywhere + eyes) [Lord Buddha]
<i>samantato</i>	everywhere
<i>samanupassāmi</i> ( <i>saṃ + anupassāmi</i> )	see, perceive
<i>samapaññāsamathatikāṃ</i> ( <i>samapaññā + samatha + tikāṃ</i> )	wisdom=concentration-third (wisdom + concentration + third)
<i>samāpattiya</i>	entered upon
<i>samārake</i> ( <i>sa + mārake</i> ), <i>samārakassa</i>	with Māra (with + Māra)
<i>samavekkhitā</i> ( <i>saṃ + avekkhitā</i> ), <i>samavekkhiya</i>	fully seen (fully + seen), contemplate
<i>samayaṃ</i> , <i>samayā</i> , <i>samaye</i> (see <i>samayitoāna</i> )	time, calm
<i>samayataṃ</i>	peaceful ones
<i>samayitoāna</i> (see <i>samayaṃ</i> )	having calmed
<i>sambhatañca</i>	stored
<i>sambhavaṃ</i>	origination
<i>sambhedaṃ</i>	mixing up, confusion, contamination
<i>sambodhāya</i> ( <i>saṃ + bodhāya</i> )	for self-enlightenment (self + enlightenment)
<i>sambodhigāmino</i> ( <i>saṃ + bodhi + gāmino</i> )	leading to self-enlightenment (self + enlightenment + leading)
<i>sambodhimanuttaraṃ</i> ( <i>saṃ + bodhiṃ + an + uttaraṃ</i> )	unsurpassed self-enlightenment (self + enlightenment + un + surpassed) [Nibbāna]
<i>sambodhimuttama</i> , <i>sambodhimuttamaṃ</i> ( <i>saṃ + bodhiṃ + uttamaṃ</i> )	best self-enlightenment (self + enlightenment + best) [Nibbāna]
<i>sambuddhānaṃ</i> ( <i>saṃ + buddhānaṃ</i> )	for self-enlightened (self + enlightened) [Lord Buddha]
<i>samenti</i> , <i>samenti</i> , <i>samessanti</i> , <i>samiṃsu</i>	get together

<i>Pāli</i>	English
<i>sameti</i>	appeases, get together
<i>saṃhārako</i>	collected [drawing together]
<i>saṃharāni</i> ( <i>saṃ</i> + <i>harāni</i> )	fully removing (fully + removing)
<i>saṃharitoāna</i>	collected
<i>samiñjaye</i> ( <i>saṃ</i> + <i>iñjaye</i> )	moves or stirs
<i>samitaṃ</i>	always
<i>sammā</i>	rightly, fully
<i>sammadaññā</i>	full understanding
( <i>samma</i> + <i>aññā</i> ), <i>sammadaññāya</i>	(full + understanding)
<i>sammaddaso</i> ( <i>samma</i> + <i>daso</i> )	with right view (right + view)
<i>sammādiṭṭhikā</i> ( <i>sammā</i> + <i>diṭṭhikā</i> )	one with right view (right + view)
<i>sammādiṭṭhikammasamādānā</i>	doing [good] kamma due to right
( <i>sammā</i> + <i>diṭṭhi</i> + <i>kamma</i> + <i>samādānā</i> )	view (right + view + kamma + acquiring)
<i>sammādiṭṭhikasuttaṃ</i>	one with right view sutta
( <i>sammā</i> + <i>diṭṭhika</i> + <i>suttaṃ</i> )	(right + view + sutta)
<i>sammaggataṃ</i> , <i>samaggataṃ</i>	having arrived at the right path <i>samaggataṃ</i> not in dictionary
<i>sammāpāsaṃ</i>	Sammāpāsa sacrifice
<i>sammappajāno</i>	with right knowledge
( <i>samma</i> + <i>pajāno</i> )	(right + knowledge)
<i>sammappaññāya</i>	with right wisdom
( <i>samma</i> + <i>paññāya</i> )	(right + wisdom)
<i>sammāsambodhiṃ</i>	right self-enlightenment [Nibbāna]
( <i>sammā</i> + <i>saṃ</i> + <i>bodhiṃ</i> )	(right + self + enlightenment)
<i>sammāsambuddhadesite</i>	preached by rightly self-
( <i>sammā</i> + <i>saṃ</i> + <i>buddha</i> + <i>desite</i> )	enlightened (rightly + self + enlightened + preached)
<i>sammāsambuddhaṃ</i>	rightly self-enlightened
( <i>sammā</i> + <i>saṃ</i> + <i>buddhaṃ</i> ),	(rightly + self + enlightened) [Lord
<i>sammāsambuddho</i> ,	Buddha]
<i>sammāsambuddhassa</i> ,	
<i>sammāsambuddhassā</i>	
( <i>sammāsambuddhassā</i> ''ti)	
<i>sammāsambuddhasāsane</i>	in the teaching of rightly self-
( <i>sammā</i> + <i>saṃ</i> + <i>buddha</i> + <i>sāsane</i> )	enlightened (rightly + self + enlightened + teaching)

<b>Pāli</b>	<b>English</b>
<i>sammāsambuddhasāvakaṃ</i> ( <i>sammā + saṃ + buddha +</i> <i>sāvakaṃ</i> )	disciple of rightly self-enlightened (rightly + self + enlightened + disciple)
<i>sammato</i>	believed to be, agreed to be
<i>sammūlhe</i> ( <i>saṃ + mūlhe</i> )	fully confused (fully + confused)
<i>sampahaṃsakā</i>	gladdening
<i>sampajānamusāvādo</i> ( <i>sampajāna + musāvādo</i> )	deliberately lying (knowing clearly + lying)
<i>sampajāno</i> ( <i>sampajāno' ti</i> ), <i>sampajānassa</i>	clearly knowing [deliberate]
<i>sampākamattano</i> ( <i>sampākam + attano</i> )	will happen to oneself (result + self)
<i>sampannaṃ, sampanna, sampannā</i>	endowed
<i>sampannapātīmokkhā</i> ( <i>sampanna + pātīmokkhā</i> ), <i>sampannapātīmokkhānaṃ</i>	endowed with precepts (endowed + Vinaya precepts collection)
<i>sampannasīlā</i> ( <i>sampanna + sīlā</i> ), <i>sampannasīlānaṃ</i>	endowed with virtues (endowed + virtues)
<i>sampannasīlasuttaṃ</i> ( <i>sampanna + sīla + suttaṃ</i> )	endowed with virtues sutta (endowed + virtues + sutta)
<i>samparāyiko</i> ( <i>sam + parāyiko</i> ), <i>samparāyikā, samparāyikañca</i> <i>sampatvā</i> ( <i>saṃ + patvā</i> )	belonging to next world, fully crossing-over, here-after fully reached (fully + reached)
<i>samphala</i> ( <i>samphala' nti</i> )	abundant fruits
<i>samphusaṃ</i> ( <i>saṃ + phusaṃ</i> ), <i>samphuttho</i>	contact, contacted
<i>saṃsaggā</i>	in contact, associated with
<i>saṃsandanti, saṃsandissanti,</i> <i>saṃsandimsu</i>	flowing together, coming together
<i>saṃsāraṃ</i>	round of existences
<i>saṃsaraṃ, saṃsarato, saṃsaranti</i>	wandering-on
<i>samudācarati, samudācaranti,</i> <i>samudācarissati</i>	occurs to, frequents
<i>samuddaṃ</i>	sea
<i>samūhataṃ, samūhata</i>	settled, fully destroyed
<i>samuppannaṃ</i>	arisen
<i>samussayā</i>	accumulation (this body <i>literally</i> <i>this assemblage</i> in Therīgāthāpāli)

<i>Pāli</i>	English
<i>samuttejakā</i>	inspirer, inspiring [instigating]
<i>saṃvaratthaṃ, saṃvaratthañceva</i> ( <i>saṃvara + atthaṃ + ca + eva</i> )	for restraint (restraint + goal + and + itself)
<i>saṃvaṭṭakappe</i> ( <i>saṃvaṭṭa + kappe</i> )	evolving eons (evolving + eons)
<i>saṃvattanti, saṃvattantī,</i> <i>saṃvaṭṭamāne</i>	increasing, evolving
<i>saṃvaṭṭavivattakappe</i> ( <i>saṃvaṭṭa + vivatta + kappe</i> )	evolving and dissolving eons (evolving + dissolving + eons)
<i>saṃvejanena, saṃvejanīyena,</i> <i>saṃvejanīyesu, saṃvijjetheva</i>	deep agitation
<i>saṃvibhāgam, saṃvibhāgā,</i> <i>saṃvibhāgānaṃ, saṃvibhājeti</i>	sharing, shares
<i>saṃviggassa</i>	due to deep agitation
<i>saṃvijjamānā</i> ( <i>saṃ + vijjamānā</i> )	fully seen (fully + seen)
<i>saṃvutindriyo</i> ( <i>saṃvuta + indriyo</i> )	guarded in faculties (guarded + faculties)
<i>saṃyojanakkhayā</i> ( <i>saṃyojana +</i> <i>khayā</i> )	ending of fetters (fetters + ending)
<i>saṃyojanaṃ</i> ( <i>saṃ + yojanaṃ</i> ), <i>saṃyojanā, saṃyojanānaṃ,</i> <i>saṃyojanena</i>	fetter (fully + yoked), fetters, by fetter
<i>saṃyuttā</i> ( <i>saṃ + yuttā</i> )	fully fettered (fully + fettered)
<i>sandassakā</i>	showing [the path]
<i>sandhāvanti, sandhāvitoṅāna,</i> <i>sandhāvato</i>	running thru, having run thru
<i>saṅgahāni</i>	collection
<i>saṅgāmasisaṃ</i> ( <i>saṅgāma + sīsaṃ</i> )	leader in the battle (battle + at the head)
<i>saṅgāmāya, saṅgāmetī</i>	battle
<i>saṅgamma</i>	multitude, gathering
<i>saṅgātigo</i> ( <i>saṅga + atigo</i> )	surmounted attachment (attachment + surmounted)
<i>saṅgāyitvā</i> ( <i>saṃ + gāyitvā</i> )	having fully chanted (fully + having chanted)
<i>saṅghabhedako</i> ( <i>saṅgha + bhedako</i> )	divider of the saṅgha (saṅgha + divider)
<i>saṅghabhedasuttaṃ</i> ( <i>saṅghaṃ + bheda + suttaṃ</i> )	division of the saṅgha sutta (saṅgha + division + sutta)

<b>Pāli</b>	<b>English</b>
<i>saṅghabhedo</i> ( <i>saṅgha</i> + <i>bhedo</i> )	division of the saṅgha (saṅgha + division)
<i>saṅghaṃ, saṅghā, saṅghe,</i> <i>saṅghassa</i>	Untranslated [ <i>Buddhist monastic order of monks &amp; nuns</i> ]
<i>saṅghasāmaggī</i> ( <i>saṅgha</i> + <i>sāmaggī</i> )	union of the saṅgha (saṅgha + union)
<i>saṅghasāmaggīsuttaṃ</i> ( <i>saṅghaṃ</i> + <i>sāmaggī</i> + <i>suttaṃ</i> )	union of the saṅgha sutta (saṅgha + union + sutta)
<i>saṅghāṭī</i>	outer double robe
<i>saṅghāṭīkaṇṇasuttaṃ</i> ( <i>saṅghāṭī</i> + <i>kaṇṇa</i> + <i>suttaṃ</i> )	holding the corner of outer double robe sutta (outer double robe + holding the corner + sutta)
<i>saṅghāṭīkaṇṇe</i> ( <i>saṅghāṭī</i> + <i>kaṇṇe</i> )	holding the corner of outer double robe (outer double robe + holding the corner)
<i>saññimīti</i>	<i>probably a misspelled word</i>
<i>saṅkhārūpasamo</i> ( <i>saṅkhāra</i> + <i>ūpasamo</i> )	appeasing of formations (formations + appeasing)
<i>saṅkhataṃ, saṅkhatā, saṅkhatassa</i>	formed
<i>saṅkhatamaddhuvaṃ</i> ( <i>saṅkhatam</i> + <i>a</i> + <i>dhuvaṃ</i> )	formed-uncertain (formed + uncertain)
<i>saṅkhāyasevī</i> ( <i>saṅkhāya</i> + <i>sevī</i> )	resorting to fully ending (fully ending + resorting)
<i>saṅkhyam</i> (see “ <i>saṅkhyam nopeti vedagū</i> ”, “ <i>saṅkhyam nopeti vedagū</i> ”’ <i>ti</i> ”)	number [measure, amount]
<i>saṅkhyam nopeti vedagū</i> ( <i>saṅkhyam nopeti vedagū</i> ’ <i>ti</i> )	wise cannot be reckoned, wise are immeasurable
<i>saṅkiyo</i> ( <i>saṅkiyo</i> )	doubtful, suspected, anxious
<i>saññamassā</i> ( <i>saññamassā</i> ’ <i>ti</i> )	restraint
<i>saññino</i>	perceptive
<i>santacittaṃ</i> ( <i>santa</i> + <i>cittaṃ</i> ), <i>santacittā</i>	peaceful mind (peaceful + mind)
<i>santaṃ</i>	peaceful
<i>santatarasuttaṃ</i> ( <i>santatara</i> + <i>suttaṃ</i> )	progressively calmer sutta (progressively calmer + sutta)
<i>santataro, santatarā</i>	calmer
<i>santavutti</i> ( <i>santa</i> + <i>vutti</i> )	peaceful conduct

<i>Pāli</i>	English
<i>santavuttimanuddhataṃ</i> ( <i>santa + vuttiṃ + an + uddhataṃ</i> )	peaceful conduct, non-restless (peaceful + conduct + non + restless) <i>anuddhataṃ can also be translated unconceited</i>
<i>santi, santiṃ</i>	peace, having
<i>santike, santikeva</i> ( <i>santike + eva</i> )	near, just near
<i>santimevādhigacchati</i> ( <i>santimevādhigacchati''ti</i> ) ( <i>santiṃ + eva + adhigacchati</i> )	only enter upon [realization] of peace (peace + only + enter upon [realization] of)
<i>santipadaṃ</i> ( <i>santi + padaṃ</i> ), <i>santipade</i>	peaceful station (peaceful + station) [Nibbāna]
<i>santipadamanuttaraṃ</i> ( <i>santi + padaṃ + an + uttaraṃ</i> )	unsurpassed peaceful station (peaceful + station + un + surpassed) [Nibbāna]
<i>santiṭṭhāti</i> ( <i>saṃ + tiṭṭhāti</i> )	fully settled (fully + standing)
<i>santo, santā, sante</i>	peaceful, saintly
<i>saparilāhaṃ</i> ( <i>sa + parilāhaṃ</i> )	with burning (with + burning)
<i>sappañño</i> ( <i>sa + pañño</i> )	with wisdom (with + wisdom) [wise]
<i>sappatisso</i> ( <i>sa + patisso</i> )	reverential (with + reverence)
<i>sappuriso</i> ( <i>sad or sant + puriso</i> )	good person (person of integrity)
<i>sapubbācariyakāni</i> ( <i>sa + pubba + acariyakāni</i> ) (see <i>pubbācariyā, pubbācariyāti</i> )	with first teachers (with + first + teachers)
<i>sapubbadevatāni</i> ( <i>sa + pubba + devatāni</i> ) (see <i>pubbadevatā</i> )	with first devatā (with + first + devatā)
<i>saradasamaye</i> ( <i>sarada + samaye</i> )	in the fall season (fall + season/ time)
<i>sarakkhaso</i> ( <i>sa + rakkhaso</i> ), <i>sarakkhasoti, sarakkhasaṃ</i>	with demon (with + demon)
<i>saraṇaṃ</i>	refuge
<i>sarīrantimadhārīna</i> ( <i>sarīrantimadhārīna''nti</i> ) ( <i>sarīra + antima + dhārīna</i> )	bearers of the last body (body + last + bearers) [Arahant]
<i>saro</i>	arrow
<i>sāsanaṃ, sāsane</i>	teaching
<i>sasenaṃ</i> ( <i>sa + senaṃ</i> ) (see <i>savāhini</i> )	with army (with + army)
<i>sassamaṇabrāhmaṇīyā</i> ( <i>sa + samaṇa + brāhmaṇīyā</i> )	with renunciates and brāhmaṇas (with + renunciates + brāhmaṇas)

Pāli	English
<i>satādhipateyyā (sati + adhipateyyā), satādhipateyyānaṃ</i>	reached mindfulness (mindfulness + reached)
<i>sataṃ, sato, satimā, satīmataṃ, satimanto, satassa, satimantova (satimanto + va),</i>	mindfulness, mindful, mindful too (mindful + too)
<i>sātarūpa (sāta + rūpa)</i>	agreeable forms (agreeable + forms)
<i>sataṃ</i>	continuously
<i>sātatikaṃ</i>	persevere
<i>sati</i>	there being, mindfulness
<i>satta, sattamaṃ, sattannaṃ</i>	seven, seventh
<i>sattakkhattuṃ (satta + khattuṃ)</i>	seven lives [seven times]
<i>sattaratanasamannāgato (satta + ratana + samannāgato)</i>	possessing seven jewels (seven + jewels + possessing)
<i>sattasaṇḍaṃ (satta + saṇḍaṃ)</i>	teeming with beings (beings + teeming) <i>literally grove of beings see THIG V261 vanasaṇḍacārīnī</i>
<i>sattasaṅgappahīnassa (satta + saṅga + pahīnassa)</i>	abandoning seven attachments (seven + attachment + abandoning) <i>satta can also mean beings here - see endnote on T217</i>
<i>sattavīsatisaṅgahāti (satta + vīsati + saṅgahā + iti)</i>	collection of twenty-seven (seven + twenty + collection + this)
<i>sattavīsekanipātaṃ (satta + vīs + eka + nipātaṃ)</i>	twenty-seven in the first chapter (seven + twenty + first + chapter)
<i>sātthaṃ (sa + atthaṃ)</i>	with meaning (with + meaning)
<i>satthavāhātīpi (satthavāhā + ti + pi), satthavāhena</i>	caravan leader (caravan leader + is + too), by caravan leader [Lord Buddha]
<i>satthu, satthā, satthuno, satthārotīpi (satthāro + ti + pi)</i>	teacher [Lord Buddha], teacher (teacher + is + too)
<i>satthusāsanakārīno (satthu + sāsana + kārīno)</i>	doer of the teacher's teaching (teacher + teaching + doer)
<i>sattimāni (satta + imāni)</i>	these seven (seven + these)
<i>satto, satta, sattā (plural), satte, sattehi</i>	being
<i>sauddesaṃ (sa + uddesaṃ)</i>	with explanation (with + explanation)
<i>saūmibhayaṃ (sa + ūmi + bhayaṃ) (see ūmibhaya)</i>	with fear of waves (with + waves + fear)

<i>Pāli</i>	English
<i>saūmiṃ (sa + ūmiṃ), saūmi</i>	with waves (with + waves)
<i>saupādisesā</i> <i>(sa + upādi + sesā)</i>	with residue of possession (with + possession + residue) [with substratum left]
<i>saupāyāsaṃ (sa + upāyāsaṃ)</i>	with despair (with + despair)
<i>savāhananti</i> <i>(sa + vāhananti)</i>	with vehicle/mount (with + vehicle/mount)
<i>savāhini (sa + vāhini) (see saseṇaṃ)</i> <i>(savāhini''nti)</i>	with army (with + army)
<i>sāvakaśaṅgho</i> <i>(sāvaka + śaṅgho)</i>	assembly of disciples (disciples + assembly)
<i>sāvako</i>	disciple
<i>savanampahaṃ</i> <i>(savanaṃ + pi + ahaṃ)</i>	listening too I (listening + too + I)
<i>sāvaṭṭaṃ (sa + āvaṭṭaṃ), sāvaṭṭo,</i> <i>sāvaṭṭoti</i>	with whirlpool (with + whirlpool)
<i>savīciṃ (sa + vīciṃ)</i>	with hurricane waves (with + hurricane waves)
<i>savidhātaṃ</i>	likely an error – sutta 28 ( <i>should be</i> <i>saviḡhātaṃ</i> )
<i>saviḡhātaṃ (sa + viḡhātaṃ)</i>	with vexation (with + vexation) (translated as destructive in Therigāthāpāli).
<i>sayamaṃ, saye</i>	by self
<i>sayanāsaṇaṃ (sayana + āsaṇaṃ)</i>	bed (sleeping + seat)
<i>sayanena, sayānassa, sayānopi</i>	sleeping, lying down
<i>sedā (see kacchehi sedā muccanti)</i>	sweat
<i>sekhaduve (sekha + duve)</i>	two trainings (trainings + two)
<i>sekho, sekhassa</i>	trainee
<i>sele</i>	rock
<i>seṇaṃ</i>	army
<i>senāsanahetu</i> <i>(senāsaṇaṃ + hetu)</i>	for cause of dwelling (dwelling + cause)
<i>senāsaṇamārabha</i> <i>(senāsaṇaṃ + ārabha)</i>	concerned about dwelling (dwelling + concerned)
<i>senāsaṇānaṃ</i>	for/of dwelling
<i>seṭṭho, seṭṭhā</i>	best
<i>sevamaṇaṃ, sevamaṇo</i>	resorting



<b>Pāli</b>	<b>English</b>
<i>sevato, seveyya</i>	resorts, should resort
<i>seyyathāpi</i>	just as
<i>seyyathidaṃ (seyyatha + idaṃ)</i>	namely this (namely + this)
<i>seyyāvasathapadīpeyyaṃ (seyyāvasatha + padīpeyyaṃ)</i>	bedding-lodging-lamps (bedding and lodging + lamps)
<i>seyyo</i>	better
<i>sīde, sīdati</i>	sinks
<i>sīho</i>	lion
<i>sikkhā, sikkhataṃ, sikkhati, sikkhatoti, sikkhatha, sikkheyya</i>	training, trains, trainee
<i>sikkhamānaṃ, sikkhamānassa, sikkhamānāya</i>	desirous of training
<i>sikkhānisamsā (sikkhā + ānisamsā), sikkhānisamsānaṃ</i>	profits of the training (training + profit/merit/good result)
<i>sikkhānisamsasuttaṃ (sikkhā + ānisamsa + suttaṃ)</i>	profits of the training sutta (training + praising + sutta)
<i>sikkhāpadesu (sikkhā + padesu)</i>	precepts (training + steps)
<i>sikkheyya</i>	should train
<i>sīlakkhandho (sīla + khandho), sīlakkhandhena</i>	aggregate of virtue (virtue + aggregate)
<i>sīlaṃ, sīlena</i>	virtue, with virtue (also conduct)
<i>sīlamayaṃ (sīlaṃ + ayaṃ)</i>	this virtue (virtue + this)
<i>sīlasampannā (sīla + sampannā)</i>	endowed with virtues (virtues + endowed)
<i>sīlasampannasuttaṃ (sīla + sampannā + suttaṃ)</i>	endowed with virtues sutta (virtues + endowed + sutta)
<i>sīlavanto (sīla + vanto), sīlavā</i>	virtuous (virtues + having)
<i>sīlavatūpapanno (sīla + vata + upapanno)</i>	virtues-practices arisen (virtues + practices + arisen)
<i>siṅgī</i>	quarrelsome [horned]
<i>sīti</i>	cool
<i>sītībhavissanti (sīti + bhavissanti)</i>	will become cool (cool + will become)
<i>siyā</i>	be, exist, is, has
<i>soceyyasampannaṃ (soceyya + sampannaṃ)</i>	endowed with purity (purity + endowed)
<i>soceyyasuttaṃ (soceyya + suttaṃ)</i>	purity sutta (purity + sutta)

<i>Pāli</i>	English
<i>soci, soceyyāni, soceyyānī</i>	purity
<i>sokāvatiṇṇaṃ</i> ( <i>soka + avatiṇṇaṃ</i> )	affected with sorrow (sorrow + affected with)
<i>sokehi</i>	with sorrow
<i>soḷasiṃ</i>	sixteenth
<i>somaṃ (so + imaṃ)</i>	he here (he + here)
<i>somanassasuttaṃ</i> ( <i>somanassaṃ + suttaṃ</i> )	happy mind sutta (happy mind + sutta)
<i>somanassena</i>	by happy mind
<i>soṇasiṅgālā (soṇa + siṅgālā)</i>	dogs-jackals (dogs + jackals)
<i>sopapajjati (so + upapajjati)</i>	he arises (he + arises)
<i>sopi (so + api)</i>	he too (he + too)
<i>sotaṃ, soto, sotena</i>	current
<i>sotañca (sotaṃ + ca)</i>	ear too (ear + too)
<i>subhāvītā (su + bhāvītā), subhāvītassa</i>	well-developed (well + developed)
<i>subhāya</i>	by beautiful
<i>subhikkhavāco</i> ( <i>su + bhikkha + vāco</i> )	is said to be one with plenty requisites (well + requisites + said to be)
<i>sucaritāni (su + caritāni), sucaritāni (plural)</i>	good conduct (good + conduct)
<i>sucaritasuttaṃ (su + carita + suttaṃ)</i>	good conduct sutta (good + conduct + sutta)
<i>suciṃ, suci</i>	pure
<i>sudaṃ</i>	pleonastic particle [in this way, just, is, was, has been]
<i>sudesitaṃ (su + desitaṃ)</i>	well-preached (well + preached)
<i>sugataṃ (su + gataṃ), sugato, sugatassa</i>	Well-gone One (well + gone) [Lord Buddha]
<i>sugate</i>	good destination
<i>sugatiḡamanasaṅkhātāṃ</i> ( <i>su + gati + gamana + saṅkhātāṃ</i> )	named leading to good destination (good + destination + leading + formation)
<i>sugatiḡāminaṃ</i> ( <i>su + gati + ḡāminaṃ</i> )	leading to good destination (good + destination + leading)
<i>sugatiṃ (su + gatiṃ), suggati</i>	good destination (good + destination)

<b>Pāli</b>	<b>English</b>
<i>suḡuttānidha</i> ( <i>su</i> + <i>guttāṃ</i> + <i>idha</i> )	well-guarded here (well + guarded + here)
<i>sukhadukkhaṃ</i> ( <i>sukhaṃ</i> + <i>dukkhaṃ</i> )	happiness-suffering (happiness + suffering)
<i>sukhaṃ, sukho, sukhā, sukhāni,</i> <i>sukhāya, sukhe</i>	happiness
<i>sukhapatthanāsuttaṃ</i> ( <i>sukha</i> + <i>patthanā</i> + <i>suttaṃ</i> )	aspiring for happiness sutta (happiness + aspiring + sutta)
<i>sukhasamuddaye</i> ( <i>sukha</i> + <i>samuddaye</i> )	arising of happiness (happiness + arising)
<i>sukhasomanassabahulo</i> ( <i>sukha</i> + <i>somanassa</i> + <i>bahulo</i> )	much happiness and happy mind (happiness + happy mind + much)
<i>sukhassetam</i> ( <i>sukhassa</i> + <i>etam</i> )	for this happiness (for happiness + this)
<i>sukhavihārasuttaṃ</i> ( <i>sukha</i> + <i>vihāraṃ</i> + <i>suttaṃ</i> )	dwelling with happiness sutta (happiness + dwelling + sutta)
<i>sukhudrayaṃ</i> ( <i>sukha</i> + <i>udrayaṃ</i> )	causing happiness (causing + happiness)
<i>sukhumaṃ</i>	subtle, delicate
<i>sukkā</i>	pure, white, bright
<i>sukkadhammasuttaṃ</i> ( <i>sukka</i> + <i>dhamma</i> + <i>suttaṃ</i> )	bright dhamma sutta (bright + dhamma + sutta)
<i>sukkamūlā</i> ( <i>sukka</i> + <i>mūlā</i> )	root of brightness (brightness + root)
<i>sulabhañca</i> ( <i>su</i> + <i>labhaṃ</i> + <i>ca</i> ), <i>sulabhāni, sulabhena</i>	easily gained too (easily + gained + too)
<i>sulabhasuttaṃ</i> ( <i>su</i> + <i>labha</i> + <i>suttaṃ</i> )	easily gainable sutta (easily + gainable + sutta)
<i>suladdhalābhaṃ</i> ( <i>su</i> + <i>laddha</i> + <i>lābhaṃ</i> )	well-gained gains (well + gained + gains)
<i>suladdhalābhasaṅkhātāṃ</i> ( <i>su</i> + <i>laddha</i> + <i>lābha</i> + <i>saṅkhātāṃ</i> )	named well-gained gains (well + gained + gains + formation)
<i>sumedho</i>	wise [Lord Buddha]
<i>suṇanti</i>	listen
<i>suṇāthetaṃ</i> ( <i>suṇātha</i> + <i>etaṃ</i> )	should listen to this (should listen + this)
<i>suññāgarānaṃ</i> ( <i>suñña</i> + <i>aḡarānaṃ</i> )	of empty places (empty + homes)
<i>suññaṃ</i>	empty
<i>suparihīnā</i> ( <i>su</i> + <i>pari</i> + <i>hīnā</i> )	well-devoid (well + completely + devoid)

Pāli	English
<i>suppatiṭṭhitasāṅkhāta</i> ( <i>su + patiṭṭhita + sāṅkhāta</i> ) ( <i>suppatiṭṭhitasāṅkhāta</i> '' <i>nti</i> )	named well-established (well + established + formation)
<i>suppatiṭṭhito</i> ( <i>su + patiṭṭhito</i> ), <i>sūpaṭṭhitā</i> , <i>sūpaṭṭhitāya</i>	well-established (well + established)
<i>suppavedite</i> ( <i>su + pavedite</i> )	well-spoken (well + spoken)
<i>surabhi</i>	fragrant
<i>surāmerayamajjapamādaṭṭhānā</i> ( <i>surā + meraya + majja +</i> <i>pamādaṭṭhānā</i> )	liquors, spirits, wines, intoxicants (liquors + spirits + wines + intoxicants) <i>Fifth of the five precepts</i> <i>is to abstain from this.</i>
<i>susamāhitā</i> ( <i>su + samāhitā</i> )	well restrained (well + restrained)
<i>sutaṃ</i> , <i>sutanti</i> ( <i>sutaṃ + ti</i> ), <i>sutvā</i> , <i>suttā</i>	heard, hear, having heard
<i>suttāni</i>	suttā
<i>suttantā</i>	end of suttā
<i>suttasaṅgaho</i> ( <i>sutta + saṅgaho</i> )	sutta collection (sutta + collection)
<i>suvaṇṇe</i> ( <i>su + vaṇṇe</i> )	attractive [good + complexion], beautiful
<i>suvimuttacitto</i> ( <i>su + vi + mutta + citto</i> )	very fully-freed mind (very + fully + freed + mind)
<i>syāmapotthake</i> ( <i>syāma + potthake</i> )	in Thai book (Thai + in book)
<i>tā</i>	due to, that, those
<i>tacasāraṇva</i> ( <i>tacasāraṇ + va</i> )	like bamboo (bamboo + like)
<i>tadā</i>	then, as that time
<i>tadabhinanditum</i> ( <i>tada + abhinanditum</i> )	that to be well-pleased (that to be + well-pleased)
<i>tadamināpi</i>	that by this
<i>tadevāhaṃ</i> ( <i>tada + eva + ahaṃ</i> )	then I (then + I)
<i>tādino</i> , <i>tādinā</i> , <i>tādisaṃ</i> , <i>tādiso</i> , <i>tādisako</i>	thus one, such one
<i>tadubhayaṃ</i> ( <i>taṃ + ubhayaṃ</i> ), <i>tadubhayena</i>	such both (such + both)
<i>tagarañca</i> ( <i>tagaraṃ + ca</i> )	fragrance too (fragrance + too)
<i>tālapakkaṃva</i> ( <i>tāla + pakkaṃ + va</i> )	like palm fruit (palm + fruit + like)
<i>taṃ</i> , <i>tañca</i> ( <i>taṃ + ca</i> ), <i>tañce</i> ( <i>taṃ +</i> <i>ce</i> ), <i>tamaḥaṃ</i> ( <i>taṃ + ahaṃ</i> )	you, you too, them (them + I), that too
<i>tamaḡataṃ</i> ( <i>tamo + ḡataṃ</i> )	darkness (darkness + going)

PāḲi	English
<i>tamāhu</i> ( <i>taṃ + āhu</i> )	they said (they + said)
<i>tamaṃ, tamo, tama</i>	darkness
<i>tamenam</i> ( <i>taṃ + enaṃ</i> )	that this (that + this)
<i>tameva</i> ( <i>taṃ + eva</i> ),	that too (that + too)
<i>tamevāham</i> ( <i>taṃ + eva + aham</i> )	that + too I (that + too + I)
<i>tamhā</i>	his
<i>tamhi</i>	in him
<i>tamokhandham</i> ( <i>tamo + khandham</i> )	aggregate of darkness (darkness + aggregate) <i>refers to ignorance</i>
<i>tamonudam, tamonudātipi</i> ( <i>tamo + nudā + ti + pi</i> )	dispeller of darkness, dispelling darkness (darkness + dispeller + is + too) [Lord Buddha]
<i>taṇhāduṭṭiyo</i> ( <i>taṇhā + duṭṭiyo</i> )	craving as shadow (craving + shadow)
<i>taṇhakkhayaṃvimuttino</i> ( <i>taṇha + khaya + vi + muttino</i> )	fully-freed by ending of craving (craving + ending + well + freed)
<i>taṇhakkhayo</i> ( <i>taṇha + khayō</i> ), <i>taṇhakkhaye</i>	ending of craving (craving + ending)
<i>taṇham, taṇhā, taṇhāto,</i> <i>taṇhāyetam</i> ( <i>taṇhāya + etam</i> )	craving, this craving (craving + this)
<i>taṇhāsamyojanam</i> ( <i>taṇhā +</i> <i>samyojanam</i> ), <i>taṇhāsamyojanena</i>	fetter of craving (craving + fetter), by fetter of craving
<i>taṇhāsamyojanasuttam</i> ( <i>taṇhā + samyojanam + suttam</i> )	fetter of craving sutta (craving + fetter + sutta)
<i>taṇhāsuttam</i> ( <i>taṇhā + suttam</i> )	craving sutta (craving + sutta)
<i>taṇhāyogena</i> ( <i>taṇhā + yogena</i> )	fettered by craving (craving + fettered)
<i>taṇhi</i>	that [ground]
<i>taṇhuppādā</i> ( <i>taṇhā + uppādā</i> )	arising of craving (craving + arising)
<i>taṇhuppādasuttam</i> ( <i>taṇhā + uppādā + suttam</i> )	arising of craving sutta (craving + arising + sutta)
<i>tāni</i> ( <i>see etāhi, etāni</i> )	these, them, those
<i>tanū</i>	thin, slender
<i>tapanīyā</i>	to be tormented
<i>tapanīyasuttam</i> ( <i>tapanīya + suttam</i> )	torment sutta (torment + sutta)
<i>tapate</i>	bright
<i>tappeti</i>	satisfying

<i>Pāli</i>	English
<i>tāraḡaṇāva</i> ( <i>tāra</i> + <i>gaṇā</i> + <i>va</i> )	all stars (stars + all) <i>literally assembly of stars</i>
<i>tāraakarūpānaṃ</i> ( <i>tāra</i> + <i>rūpānaṃ</i> )	star (star + forms)
<i>tārayataṃ</i>	crossed-over ones
<i>tasamaṃ</i>	mobile
<i>tasmaṃ</i>	therefore
<i>tasmātiha</i> ( <i>tasmā</i> + <i>iti</i> + <i>iha</i> )	therefore, because of this (because + of + this)
<i>tasmim̐</i> ( <i>see etasmim̐</i> )	that
<i>tassa</i>	his
<i>tassanvayo</i> ( <i>tassa</i> + <i>anvayo</i> )	followed (that + followed)
<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>tathāgataṃ, tathāgato, tathāgatoti,</i> <i>tathāgatena, tathāgatassa,</i> <i>tathāgatassetamaṃ</i> ( <i>tathāgatassa</i> + <i>etaṃ</i> )	<i>Untranslated</i> [thus come or thus gone] [Lord Buddha]
<i>tathāgatappavedite</i> ( <i>tathāgata</i> + <i>pavedite</i> )	spoken by Lord Buddha (Lord Buddha + spoken)
<i>tathāgatasāvakaṣaṅgho</i> ( <i>tathāgata</i> + <i>sāvaka</i> + <i>saṅgho</i> )	Lord Buddha's assembly of disciples (Lord Buddha + disciples + assembly)
<i>tathākārī</i> ( <i>tathā</i> + <i>kārī</i> )	so he does (so + does) [Lord Buddha]
<i>tathārūpe</i> ( <i>tathā</i> + <i>rūpe</i> )	like that (that + form)
<i>tathāvādī</i> ( <i>tathā</i> + <i>vādī</i> )	so he says (so + says) [Lord Buddha]
<i>tathāvidho</i> ( <i>tathā</i> + <i>vidho</i> ), <i>tathāvidha</i> ( <i>tathāvidha''nti</i> )	that way (that + way)
<i>theva</i> ( <i>tatha</i> + <i>eva</i> )	so like
<i>tathūpamaṃ</i> ( <i>tatha</i> + <i>ūpamaṃ</i> ), <i>tathūpamaḡamaṃ</i> ( <i>tatha</i> + <i>ūpamaṃ</i> + <i>ahaṃ</i> )	this simile (this + simile), this is the simile for me (this + simile + I)
<i>tatiyaṃ, tatiyo, tatiyā</i>	third
<i>tatiyavaggo</i> ( <i>tatiya</i> + <i>vaggo</i> )	third section (third + section)
<i>tato, tatopi</i> ( <i>tato</i> + <i>api</i> )	because of that, from there, from that, thence, therefore, thereupon

<i>Pāli</i>	<i>English</i>
<i>tatra, tattha</i>	there, therein, therefrom
<i>tatrāpāsīṃ (tatrā + api + āsīṃ)</i>	there too I was (there + too + I was)
<i>tattha tattha</i>	step-by-step
<i>tatthetaṃ (tattha + etaṃ)</i>	there this (there + this)
<i>tatto</i>	scorching, glowing, heated
<i>tāya</i>	with/by her
<i>tayo, tehi, tīhi, tīṇi, tisso, tiṇṇaṃ, tissopi (tisso + api)</i>	three, three too (three + too)
<i>tayome (tayo + ime)</i>	these three (three + these)
<i>te</i>	they, them, those
<i>tena</i>	on account of
<i>terasa, terasāti, terasamaṃ</i>	thirteen
<i>tesaṃ</i>	theirs, for them
<i>tevijjaṃ, tevijjo</i>	triple-knowledge bearer
<i>tevijjasuttaṃ (tevijja + suttaṃ)</i>	triple-knowledge sutta (triple-knowledge + sutta)
<i>thaddhā (see atthaddhā)</i>	obdurate [non-sensible]
<i>thalaṃ, thale</i>	land
<i>ṭhānaṃ</i>	state, place
<i>thanayitvā</i>	having thundered
<i>thāvaram</i>	immobile
<i>thīnamiddhabahulo (thīna + middha + bahulo)</i>	much sloth-torpor (sloth + torpor + much)
<i>thinamiddhaṃ (thīnaṃ + middhaṃ)</i>	sloth-torpor (sloth + torpor)
<i>ṭhito, ṭhitoti, ṭhitopi, ṭhitassa</i>	standing, stood
<i>ti</i>	so, it is
<i>tibbasārāgo (tibba + sā + rāgo)</i>	with intense lust (intense + with + lust)
<i>tikanipāto (tika + nipāto)</i>	third section (third section)
<i>tiṃsampi (tiṃsaṃ + pi)</i>	thirty too (thirty + too)
<i>tīṇimāni (tīṇi + imāni)</i>	these three (three + these)
<i>tiṇṇo</i>	crossed-over
<i>tiracchānaṅca (tiracchānaṃ + ca)</i>	animal too (animal + too)
<i>tīre</i>	[river]bank
<i>tīriyaṃ</i>	across

<i>Pāli</i>	English
<i>tiṭṭhaṃ, tiṭṭhe, tiṭṭhati, tiṭṭheyya</i>	stands, would stand
<i>tiṭṭhanteva (tiṭṭhantā + eva)</i>	standing thus (standing + so)
<i>tumhākaṃ</i>	to you
<i>tumhe, tumhepi</i>	you, even you
<i>tutṭho, tutṭhassa</i>	content
<i>tvam</i>	you
<i>tvevīdaṃ (tu + eva + idaṃ)</i>	this here itself
<i>ubhatopadittaṃ</i> ( <i>ubhato + padittaṃ</i> )	burning at both ends (both + burning)
<i>ubhayatthasuttaṃ</i> ( <i>ubhaya + attha + suttaṃ</i> )	both benefits sutta (both + benefits + sutta)
<i>ubho, ubhopi</i>	both, even both
<i>ucchādanena</i>	anointing [massaging, rubbing]
<i>ucchijjati (see accheccchi, acchejji, acchijji, chijjati)</i>	annihilate [cease]
<i>uda</i>	or
<i>udabindūva</i> ( <i>uda + bindu + iva</i> )	like a water drop (water + drop + like)
<i>udadhi</i>	ocean
<i>udapādiṃ, udapādi, udapajjatha</i>	arose, arises, should arise
<i>udayabbayaṃ (udaya + vayaṃ)</i>	arising-passing (arising + passing)
<i>uddhaccakukkuccaṃ</i> ( <i>uddhaccaṃ + kukkuccaṃ</i> )	restlessness-remorse (restlessness + remorse)
<i>uddhaṃ</i>	upwards, high
<i>uddhaṃ tiriyaṃ apācīnaṃ</i>	upwards + across + downwards
<i>uddhato</i>	restless <i>can also be translated unconceited</i>
<i>udīrito</i>	uttered, spoken
<i>ujumaggānusārino</i> ( <i>uju + magga + anusārino</i> )	straight path follower (straight + path + follower)
<i>ukkādhārātipi</i> ( <i>ukkā + dhārā + ti + api</i> )	fire-brand bearer (fire-brand + bearer + is + too)
<i>ūmibhaya (ūmi + bhaya) (see saūmibhayaṃ)</i>	fear of waves (waves + fear)
<i>unnaḷā</i>	puffed-up, vain
<i>upādānakkhayārāmaṃ</i> ( <i>upādāna + khayā + rāmaṃ</i> )	fond of ending of clinging (clinging + ending + fond)



<i>PāḲi</i>	English
<i>upādāya, upādāyā</i>	grasping
<i>upadhī, upadhīsu</i>	possessions
<i>upadhikkhayaṃ</i> ( <i>upadhi + khayaṃ</i> )	ending of possessions (possessions + ending)
<i>upadhippaṭinissaggaṃ</i> ( <i>upadhi + paṭinissaggaṃ</i> )	renouncing possessions (possessions + renouncing)
<i>upadhisāṅkhaya</i> ( <i>upadhi + saṃ + khaya</i> )	full ending of possessions (possessions + full + ending)
<i>upādiseṣā</i> ( <i>upādi + seṣā</i> ), <i>upādiseṣe</i>	residue of possession (possession + residue) [with substratum left]
<i>upalepabhayā</i> ( <i>upalepa + bhayā</i> ), <i>upalimpabhayā</i>	fearful of defilement (defilement + fearful)
<i>upamā</i>	simile
<i>upanayhati</i>	touching, contacting
<i>upapannā, upapajjāmi, upapajjati,</i> <i>upapajjantī</i> ( <i>upapajjanti</i> ’’ <i>ti</i> ), <i>upapajjeyya, upapajjare,</i> <i>upapajjamāne, upapajjissāmīti</i>	arise, have arisen
<i>upaparikkhasuttaṃ</i> ( <i>upaparikkha + suttaṃ</i> )	examination sutta (examination + sutta)
<i>upaparikkhato, upaparikkhayā,</i> <i>upaparikkheyya</i>	examined
<i>uparujjhati</i>	block, hinder
<i>upāsakā</i>	lay devotees
<i>upasampajja</i>	having appeased
<i>upasaṅkamanampahaṃ</i> ( <i>upasaṅkamanam + pi + aham</i> )	approaching too I (approaching + too + I)
<i>upaṭṭhitā</i> ( <i>see paṭiṭṭhitā</i> )	established
<i>upaṭṭhitassati</i> ( <i>upaṭṭhita + sati</i> )	established mindfulness (established + mindfulness)
<i>upavāḍakā</i>	fault-finder
<i>upāyāsehi</i>	despair
<i>upekkhako</i>	equanimous
<i>upeti</i>	approached

<i>Pāli</i>	<b>English</b>
<i>uppādo, uppanno, uppannā, upenti, uppatti, upapatti, uppajjanti, uppajjantūti, uppajjati, uppajjati, uppajjamāno, uppajjamānā, uppādayaṃ</i>	arisen, arising, arise, take it up
<i>uttamapuriso (uttama + puriso)</i> <i>(uttamapuriso'ti)</i>	best man (best + man)
<i>uttamatthassa (uttama + atthassa)</i>	for highest goal (highest + for goal)
<i>uttarikaṇḍiye (uttari + kaṇḍiye)</i>	higher duty (further + to be done)
<i>uttariṃ, uttari</i>	higher
<i>uttaro</i>	north
<i>uṭṭhānādhigataṃ</i> <i>(uṭṭhānā + adhigataṃ)</i>	realized by energy (energetically + entered upon)
<i>vā, vātha</i>	or, or then
<i>vacanaṃ, vācaṃ, vācañca (vācaṃ + ca), vācāya, vācāhi</i>	word, verbally, words, word too (word + too)
<i>vācāsuciṃ (vācā + suciṃ), vācīsuciṃ</i>	verbal purity (verbal + purity)
<i>vacīduccaritaṃ</i> <i>(vacī + du + ccaritaṃ), vacīduccaritāni, vacīduccaritena</i>	verbal misconduct (verbal + bad + conduct)
<i>vacīmoneyyaṃ (vacī + moneyyaṃ)</i>	verbal silence (verbal + silent sage)
<i>vacīmuniṃ</i> <i>(vacī + muniṃ)</i>	verbally silent sage (verbally + silent sage)
<i>vacīsoceyyaṃ</i> <i>(vacī + soceyyaṃ)</i>	verbal purification (verbal + purification)
<i>vacīsucaritaṃ (vacī + su + caritaṃ), vacīsucaritena</i>	verbal good conduct (verbal + good + conduct)
<i>vadāmi, vadāmī, vadeyya</i>	say, should say, spoke
<i>vadaññū</i>	easily spoken to, addressable, liberal, bountiful, kind, giving ear to supplications
<i>vaḍḍhayanti</i>	increase
<i>vādo, vādena</i>	words [to say]
<i>vaggamāhu (vaggaṃ + āhu)</i>	section (section + said)
<i>vaggārāmo (vagga + rāmo)</i>	fond of division (section + fond)
<i>vaggo</i>	section
<i>vājapeyyaṃ</i>	Vājapeyya sacrifice

<i>Pāli</i>	<b>English</b>
<i>vaje (vaje''ti)</i>	escaped
<i>vajjesu</i>	in blamable
<i>vanatho</i>	defilements <i>literally</i> <i>undergrowth</i>
<i>vaṇibbakayācakānaṃ</i> ( <i>vaṇibbaka + yācakānaṃ</i> )	travelling salesmen, beggars (travelling salesmen + beggars)
<i>vanibbake (vanibbake''ti)</i>	those in need (travelling salesmen)
<i>vaṇṇo</i>	color, beauty, class
<i>vāpi (va + api)</i>	or else (or + else)
<i>vārinā</i>	with water
<i>varo</i>	highest
<i>vasavattī, vasavattino</i> (see <i>paranimmitavasavattino</i> )	[heaven of devā] wielding control
<i>vasimaṃ</i>	dwelt (translated as dwelling)
<i>vassāni, vassānaṃ</i>	years <i>literally</i> <i>rains</i>
<i>vata</i>	verily
<i>vatthaṃ, vatthena, vatthāni</i>	clothing
<i>vaṭṭupacchedo</i> ( <i>vaṭṭa + upacchedo</i> )	cutting-off the round of existences (round + cut-off)
<i>vāyāmo, vāyameyya</i>	effort
<i>vāyanti</i>	smelling
<i>ve</i>	certainly
<i>vedagū, vedaguno</i>	reached end of knowledge <i>literally</i> <i>beyond the Vedās</i>
<i>vedanā, vedanānaṃ,</i> <i>vedanānañca (vedanānaṃ + ca)</i>	feelings, feelings too (feelings + too)
<i>vepullaṃ</i>	abundance
<i>vepullo, vepullapabbataṃ</i> ( <i>vepulla + pabbataṃ</i> )	Vepulla mountain (Vepulla + mountain)
<i>verabhayātītaṃ</i> ( <i>vera + bhaya + atītaṃ</i> )	beyond enmity and fear (enmity + fear + passed)
<i>veraṃ</i>	enmity
<i>veyyākaraṇāya</i>	explaining [grammar]
<i>vibbhantacitto (vibbhanta + citto)</i>	scattered mind (confused + mind)
<i>vibhavaṃ (vi + bhavaṃ), vibhavā</i>	not becoming (not + becoming)
<i>vibhavataṇhā</i> ( <i>vi + bhava + taṇhā</i> )	craving for not becoming (not + becoming + craving)

<i>Pāli</i>	English
<i>vicarasi</i>	walking
<i>vicāritāni</i>	dwelling in thinking
<i>vicikiccā, vicikicchā</i>	skeptical doubt
<i>viddhe vigatavalāhake deve</i>	clear sky without a cloud
<i>viditaṃ, vidiṭvā</i>	known, having known
<i>vidū</i>	knower
<i>vigataṃ, vigato, vigatā</i>	gone, without
<i>vighātapakkhiko (vighāta + pakkhiko), vighātapakkhikā</i>	siding with destruction (destruction + on side of)
<i>vighāto, vighātava</i>	destructive
<i>vihanti, vihane</i>	destroy
<i>viharataṃ, viharato, viharati, viharanti, viharī, viharantī, viharataṃ, viharatha, vihareyya</i>	dwelling, dwell, dwelt
<i>vihārimātāpiṃ (vihāriṃ + ātāpiṃ)</i>	dwells ardently (dwells + ardently)
<i>vihato (vi + hato), vihatā</i>	fully destroyed (fully + destroyed)
<i>vihimsati</i>	violence
<i>vihimsāvitakko (vihimsā + vitakko)</i>	thought of violence (violence + thought)
<i>vijānataṃ (vi + jānataṃ)</i>	full knower (full + knower)
<i>vijitasāṅgamaṃ (vijita + saṅgāmaṃ), vijitasāṅgāmo</i>	having won battle (won + battle)
<i>vijitāvī, vijitvā</i>	winner, having won
<i>vijjācarāṇasampanno (vijjā + ācāraṇa + sampanno)</i>	endowed with knowledge and conduct (knowledge + conduct + endowed)
<i>vijjaṃ, vijjā, vijjāhi</i>	knowledge
<i>vijjāsuttaṃ (vijjā + suttaṃ)</i>	knowledge sutta (knowledge + sutta)
<i>vijjati, vijjati</i>	seen
<i>vikampati (vi + kampati)</i>	fully wavering (fully + wavering)
<i>vikkhīṇo (vi + khīṇo)</i>	fully ended (fully + ended)
<i>vimokkho (vi + mokkho), vimokkhena</i>	fully freed (fully + freed), full-freedom
<i>vimuccathā (vimuccathā' ti)</i>	should be fully freed
<i>vimuttacittā (vi + mutta + cittā)</i>	fully-freed mind (well + freed + mind)

<b>PāḲi</b>	<b>English</b>
<i>vimuttaṃ, vimutto, vimuttā, vimuttassa, vimuttīti, vimuttiyā, vimuccati, vimuccanti</i>	fully-freed, was fully-freed, full-freedom
<i>vimuttikkhandho</i> ( <i>vimutti + khandho</i> )	aggregate of full-freedom (freedom + aggregate) [Nibbāna]
<i>vimuttiñāṇadassanakkhandho</i> ( <i>vimutti + ñāṇa + dassana + khandho</i> )	aggregate of knowledge and vision of full-freedom (freedom + knowledge + vision + aggregate)
<i>vimuttiñāṇadassanasampannā</i> ( <i>vimutti + ñāṇa + dassana + sampannā</i> )	endowed with freedom knowledge and vision (freedom + knowledge + vision + endowed) [Arahant]
<i>vimuttiñāṇamuttamaṃ</i> ( <i>vimutti + ñāṇaṃ + uttamaṃ</i> )	best freedom knowledge (freedom + knowledge + best)
<i>vimuttisampannā</i>	endowed with full-freedom
<i>vimuttisārā</i> ( <i>vimutti + sārā</i> ), <i>vimuttisārāṇaṃ</i>	essence of full-freedom (essence + full-freedom)
<i>vinassati</i> ( <i>vi + nassati</i> ), <i>vinasseyyā</i> (see <i>nassati</i> )	fully perished (fully + perished)
<i>vineyya</i> (see <i>pipāsavinayo</i> )	to be expelled
<i>vinipātaṃ</i>	lower realm
<i>viññāṇaṃ, viññāṇaṇca</i> ( <i>viññāṇaṃ + ca</i> ), <i>viññāṇe</i>	consciousness, consciousness too, in consciousness
<i>viññāpakā, viññāpanāya</i>	instructor, to be instructed
<i>viññātaṃ</i>	understood
<i>viññū</i>	wise, intelligent, understanding
<i>vinodeti</i>	banishes
<i>vipākaṃ, vipāko</i>	result
<i>vipariṇāmadhammā</i> ( <i>vipariṇāma + dhammā</i> ) ( <i>vipariṇāmadhammā</i> ’ti)	changing nature (changing + nature)
<i>vipassīno, vipassanāya, vipassanti</i>	insight-seer, sees with insight
<i>vippamutto</i> ( <i>vi + pamutto</i> )	fully freed (fully + freed)
<i>vippasanno</i> ( <i>vi + pasanno</i> ), <i>vippasannassa, vippasannena</i>	very happy [very + happy]
<i>virāgadhammaṃ</i>	subject to dissolution
<i>virāgo, virāge, virāgāya, virāgikaṃ</i>	dispassion

<i>Pāli</i>	English
<i>virāgunaṃ</i>	subject to dissolution [fading away]
<i>virāgūpasame</i> ( <i>virāga + ūpasame</i> )	lustless-appeased (lustless + appeased)
<i>virajaṃ</i> ( <i>vi + rajaṃ</i> )	dustless (without + dust) [Nibbāna]
<i>virājayaṃ, virājītā</i>	fully removed
<i>virajjatha</i>	should be dispassionate
<i>virattacittāse</i> ( <i>viratta + cittāse</i> )	with dispassionate mind (dispassionate + mind)
<i>vīriyaṃ</i>	energy
<i>vīriyārambhassetam</i> ( <i>vīriya + ārambhassa + etam</i> )	this is energetic (energy + beginning + this)
<i>virocāti</i> ( <i>vi + rocāti</i> ), <i>virocāti</i> , <i>virocāre</i> ( <i>virocāre''ti</i> )	brilliant
<i>virūḷhabrahmacariyā</i> ( <i>virūḷha + brahmacariyā</i> )	grown holy life (grown + holy life)
<i>virūḷhiṃ, virūhanti</i> ( <i>see rūhati</i> )	growth, growing
<i>visakumbhena</i> ( <i>visa + kumbhena</i> )	by poison-pot (poison + pot)
<i>visaṃyutto</i> ( <i>vi + saṃyutto</i> ),	unfettered (un + fettered)
<i>visantaraṃ</i> ( <i>visaṃ + taraṃ</i> )	crossed-over poison (poison + crossed-over)
<i>vīsati, vīsampi</i> ( <i>vīsaṃ + api</i> )	twenty, twenty too (twenty + too)
<i>visesādhiḡamena</i> ( <i>visesa + adhiḡamena</i> )	thru special attainment (special + thru attainment)
<i>vissuto</i>	renowned
<i>visuddhena</i> ( <i>vi + suddhena</i> )	spotless (fully + clean)
<i>visujjhati</i> ( <i>vi + sujjhati</i> )	cleansing (full + cleansing)
<i>vitagedhassa</i> ( <i>vi + gedhassa</i> )	greed-less (without + greed)
<i>vitakkaṃ, vitakko, vitakkā</i> ( <i>singular</i> ), <i>vitakke, vitakkāni</i> ( <i>plural</i> )	thought
<i>vitakkāsakkārasadda</i> ( <i>vitakkā + sakkāra + sadda</i> )	thoughts, hospitality, words
<i>vitakkasuttaṃ</i> ( <i>vitakka + suttaṃ</i> )	thought sutta (thought + sutta)
<i>vitakkayamāno</i>	thinking
<i>vitakkaye, vitakketi, vitakkāsayā</i>	thinking
<i>vitakkūpasame</i> ( <i>vitakka + ūpasame</i> ), <i>vitakkūpasamena</i>	appeasing the thoughts (thoughts + appeasing)

<b>Pāli</b>	<b>English</b>
<i>vītamaccharā</i> ( <i>vīta</i> + <i>maccharā</i> )	miserliness-less (without + miserliness)
<i>vītasāradam</i> ( <i>vīta</i> + <i>sāradam</i> )	foolishness-less (without + foolishness) [wise]
<i>vītataṇho</i> ( <i>vīta</i> + <i>taṇho</i> ), <i>vītataṇhā</i>	craving-less (without + craving)
<i>vitiṇṇaparalokassa</i> ( <i>vi</i> + <i>tiṇṇa</i> + <i>paralokassa</i> )	abandoning concern for next world (un + able + cross-over the world)
<i>vittalābhañca</i> ( <i>vitta</i> + <i>lābham</i> + <i>ca</i> )	wealth and gain too (wealth + gain + too)
<i>vivāhe</i>	in marriage
<i>vivaṭṭakappe</i> ( <i>vivaṭṭa</i> + <i>kappe</i> )	dissolving eons (dissolving + eons)
<i>vivaṭṭamāne</i>	during dissolving, while dissolving
<i>vivaṭṭayi</i> , <i>vāvaṭṭayi</i>	destroys, devolves
<i>viveko</i>	detachment
<i>vo</i> , <i>vuccati</i> , <i>vuccatī</i> , <i>vuccanti</i> , <i>vuccantī</i> , <i>vuttam</i> , <i>vutto</i> , <i>vutte</i> , <i>vuccare</i> <i>vokkantā</i>	say, said entered, fell into, turned aside, deviated from
<i>vosānaṃ</i> (see <i>abhiññāvōsito</i> )	attainment, perfection
<i>vuccatīti</i> ( <i>vuccatī</i> + <i>iti</i> ) ( <i>vuccatī''ti</i> )	is said to be (said + is)
<i>vuddhiṃ</i>	increase
<i>vūpasammati</i> ( <i>va</i> + <i>upasammati</i> )	and is appeased (and + appeased)
<i>vūsitabrahmacariyo</i> ( <i>vūsita</i> + <i>brahmacariyo</i> )	perfected farer of holy-life (perfected + farer of holy-life)
<i>vusitavā</i>	having lived the holy-life
<i>vussati</i>	has been lived, has been dwelt
<i>vuttamarahatāti</i> ( <i>vuttam</i> + <i>arahatā</i> + <i>iti</i> )	said by the Arahant [Lord Buddha]
<i>vuttañhetam</i> ( <i>vuttam</i> + <i>hi</i> + <i>etam</i> )	this was said (said + this)
<i>vuṭṭhīva</i> ( <i>vuṭṭhī</i> + <i>iva</i> )	like rain (rain + like)
<i>yā</i> , <i>yāni</i>	whatever
<i>yācayogo</i>	generous
<i>yadā</i>	when
<i>yadeva</i> ( <i>yad</i> + <i>eva</i> )	[who, what, which] + [so, even, just, like]
<i>yadi</i>	if
<i>yadidaṃ</i> ( <i>yad</i> + <i>idaṃ</i> )	namely

<i>Pāli</i>	English
<i>yādisaṃ</i>	which like, what like, whichever, whoever, how much
<i>yāgā, yāgānaṃ, yajetha</i> [Sanskrit: <i>yagna</i> ]	sacrifice, to sacrifice
<i>yajamānānupariyaḡā</i> ( <i>yajamānā + anu + pari + yaḡā</i> )	going around performing the sacrifice (performing + going + around + sacrifice)
<i>yaṃ</i>	this, whatever
<i>yamāhu</i> ( <i>yam + āhu</i> )	which is said (which is + said)
<i>yamhi</i>	in which
<i>yamidaṃ</i> ( <i>yaṃ + idaṃ</i> )	[which, whatever, because of] this
<i>yānaṃ</i>	transportation [vehicle]
<i>yañca</i> ( <i>yaṃ + ca</i> ), <i>yañce</i> ( <i>yaṃ + ce</i> )	and [which, whatever, because of]
<i>yañcaññaṃ</i> ( <i>yaṃ + ca + aññaṃ</i> )	and [which, whatever, because of] others
<i>yasmā</i>	because of which
<i>yasmiṃ</i>	in which
<i>yaso, yasaḡā</i>	reputed, reputation
<i>yassa</i> (masculine)	whose [who]
<i>yataṃ, yatamenāṃ</i>	controlled
<i>yathā, yathāssa, yathāpi</i> ( <i>yathā + api</i> )	as, as too (as + too), as if, like
<i>yathābhaṃ</i>	as if carried there
<i>yathābhūtaṃ</i> ( <i>yathā + bhūtaṃ</i> ), <i>yathābhūte</i>	as it is (as + it is)
<i>yathāhaṃ</i> ( <i>yathā + ahaṃ</i> )	as I (as + I)
<i>yathākāmakaraṇīyo</i> ( <i>yathā + kāma + karaṇīyo</i> )	to be done with as desired (as + desired + done)
<i>yathākammūpage</i> ( <i>yathā + kamma + upage</i> )	come into being according to their kamma ([as, like, after] + kamma + come into being)
<i>yathākārī</i> ( <i>yathā + kārī</i> )	as he does (as + does) [Lord Buddha]
<i>yathātathaṃ</i> ( <i>yathā + tathaṃ</i> )	like/as so (like/as + so) [according to truth]
<i>yathāvādī</i> ( <i>yathā + vādī</i> )	as he says (as + says) [Lord Buddha]



<b>PāḲi</b>	<b>English</b>
<i>yāthāvanti</i> ( <i>yāthā + vanti</i> )	one who is like/as so (like/as + is)
<i>yathāvuttam</i> ( <i>yathā + vuttam</i> )	as said (as + said)
<i>yathāyaṃ</i> ( <i>yathā + ayam</i> )	like/as this (like/as + this)
<i>yathayidaṃ</i> ( <i>yatha + yidaṃ</i> )	as this (just + this), as follows (as + follows)
<i>yato</i>	from what, from whom, inasmuch as, since, because, from the time when
<i>yattha</i>	where
<i>yāvajīvaṃ</i> ( <i>yāva + jīvaṃ</i> )	as long as life lasts (as long as + life lasts)
<i>yāvāñca</i> ( <i>yāvam + ca</i> )	and that (that + and), as far as
<i>yāvata</i>	as far as, like as, in comparison with, regarding, because
<i>yāyaṃ</i> ( <i>feminine</i> ), <i>yāya</i> ( <i>feminine</i> )	in [who, what, which]
<i>ye</i>	those
<i>yena</i>	because of which, which
<i>yenāhaṃ</i> ( <i>yena + ahaṃ</i> )	because of which I
<i>yenevaṃ</i> ( <i>yena + evaṃ</i> )	with which
<i>yepassa</i>	what is seen
<i>yesaṃ, yesañca</i>	to/of [who, what, which]
<i>yeva</i>	even, just, also
<i>yo</i>	he
<i>yogā</i>	fetters
<i>yogakkhemaṃ</i> ( <i>yoga + khemam</i> ), <i>yogakkhemā, yogakkhemassa</i>	refuge from fetters (fetters + refuge) [Nibbāna]
<i>yogaṃāyanti</i> ( <i>yogaṃ + āyanti</i> )	come to fetter (fetter + come under)
<i>yogātigo</i> ( <i>yoga + atigo</i> )	surmounting fetters (fetters + surmounting)
<i>yogayuttā</i> ( <i>yoga + yuttā</i> )	yoked by fetters (fetters + yoked)
<i>yojanasate</i> ( <i>yojana + sate</i> )	hundred yojana (yojana + hundred)
<i>yoni, yoniso</i>	appropriately
<i>yoniyō</i>	births
<i>yopi</i>	whoever
<i>yovedi</i> ( <i>yo + vedi</i> )	who remembered
<i>yuttā, yuttataram</i>	yoked, more yoked

# *Itivuttakapāḷi*

## BOOK OF THIS WAS SAID

The present book, *Itivuttaka*, belongs to the Pāḷi Tipiṭaka, the authorized recension for the Theravāda Buddhism. It is unique in the Buddhist Teachings in that it contains verses recited and collected by a noble woman named *Khujjuttarā*, a maid-servant of the famous Queen *Sāmāvati* (declared by Lord Buddha to be foremost of those who dwelt in friendship). Whenever Lord Buddha was in Kosambi, *Khujjuttarā* would go and listen to the teachings. Upon her return she would then recite the teachings to the royalty that included queens, princesses, and their maid-servants. To emphasize that she was telling the words of the enlightened one, she prefaced each teaching with the standard formula of “This was said by the Blessed one, said by the Arahant thus I heard”. In this way, while being of a lower class, she in fact became a teacher to the high-class, royal women. *Itivuttaka* is also one of the nine divisions within which Lord Buddha’s teachings are classified – thus the genesis of this term and this collection is indeed ancient.

The teachings contained in the present book are organized similarly to *Āṅguttara Nikāya* (Numerical Discourses). There are a total of 112 *suttā* spread across four chapters, many of which are unique to this book.

In this book, both Pāḷi originals and English translations are provided so it’s easier for those who want to learn Pāḷi or just read the translations. A full Pāḷi-English Glossary and detailed Endnotes will help the interested reader to learn more about the teachings.



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