

# Pāli Readings

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## RATANA SUTTA PARITTA (SNP 2.1)

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Yaṃ kiñci vittaṃ idha vā huraṃ vā,

Saggesu vā yaṃ ratanaṃ paṇītaṃ;

Na no samaṃ atthi tathāgatena,

Idampi buddhe ratanaṃ paṇītaṃ;

Etena saccena suvatthi hotu.

yaṃ ... taṃ ...	what ... that ...
yaṃ kiñci (ind.) [yaṃ + kiṃ + ci]	whatever; everything; all
vitta (nt.)	(1) wealth; property (2) delight; pleasure; lit. got
huraṃ (ind.)	there; in another world
sagga (m.)	heaven; paradise
ratana (nt.)	(1) jewel; gem (2) treasure (3) queen
paṇīta (adj.)	fine; superior; sublime; lit. brought forward
sama (adj.)	(1) level; even; balanced (2) like; equal (to); same (as)
sacca (nt.)	truth
suvatthi (f.) [su + √as + ti]	well being; prosperity

Khayaṃ virāgaṃ amataṃ paṇītaṃ,

Yadajjhagā sakyamunī samāhito;

Na tena dhammena samatthi kiñci,

Idampi dhamme ratanaṃ paṇītaṃ;

Etena saccena suvatthi hotu.

khīyati	is destroyed; is exhausted
khīṇa (pp. of khīyati)	consumed; destroyed
khaya (m. from khīyati)	wearing away; destruction
virāga (m.)	fading of desire (for); dispassion (towards)
amata (nt.)	(1) deathless state; immortality (2) deathless; immortal; undying
adhigacchati	gets to; attains; obtains; lit. arrives at
ajjhagā (imperf. of adhigacchati)	got; obtained; achieved; lit. arrived at
samādahati	(1) (of the mind) composes; stabilizes; collects (2) (of fire) kindles; lights; lit. puts together
samāhita (pp. of samādahati)	composed; centred; settled

Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ,

Samādhimānantarikaññamāhu;

[samādhim + ānantarikaṃ + yaṃ + āhu]

Samādhinā tena samo na vijjati,

Idampi dhamme ratanaṃ paṇītaṃ;

Etena saccena suvatthi hotu.

seṭṭha (adj.)	(1) foremost; supreme; (2) chief; leader
vaṇṇayati	(1) praises; extols (2) comments on; interprets; explains
parivaṇṇayati	describes; recommends; extolls; lit. praises all around
suci (adj.)	(1) clean; pure (2) (of tastes and smells) good; fine
antara (nt.)	space between; interval; distance
ānantarika (adj.)	immediate; without delay; with immediate results
√ah	(√) speak
āhu (perf.3rd.pl. of āha)	they say; lit. they said
vijjati [√vid + ya + ti]	(1) exists; is found; is present (2) is possible

Ye puggalā aṭṭha sataṃ pasatthā,

Cattāri etāni yugāni honti;

Te dakkhiṇeyyā sugatassa sāvakā,

Etesu dinnāni mahapphalāni;

Idampi saṅghe ratanaṃ paṇītaṃ,

Etena saccena suvatthi hotu.

ye ... te ...	who ... they ...
puggala (m.)	person; individual
santa (m. irreg, from atthi)	virtuous man; good person (from √as)
sataṃ (m.dat.pl. of santa, irreg)	for virtuous people; for good people
pasamsati	praises; approves (of); commends
pasattha (pp. of pasamsati)	praised; commended; exalted
yuga (nt.)	(1) yoke (2) pair; set of two
dadāti	gives (to); offers (to)
dinna (pp. of dadāti)	given (to); offered (to)
phala (nt.)	(1) fruit; berry (2) consequence; result

Ye suppayuttā manasā daḷhena,  
 Nikkāmino gotamasāsanamhi;  
 Te pattipattā amatam vigayha,  
 Laddhā mudhā nibbutim bhuñjamānā;  
 Idampi saṅghe ratanam pañitam,  
 Etena saccena suvatthi hotu.

payuñjati	harnesses; employs; applies
payutta (pp. of payuñjati)	intent; engaged
suppayutta (adj.) [su + payutta]	fully engaged; diligently practising
manasa (adj.)	focused on; lit. with such a mind
daḷha (adj.)	strong; firm; steady
nikkāmi (adj.) [nī + √kam + *i]	striving (in); active (in); lit. going out
pāpuṇāti	reaches; attains; arrives (at)
patti (f. abstr. from pāpuṇāti)	(1) reaching; getting (2) profit; share; lit. what is obtained
patta (pp. of pāpuṇāti)	reached; attained; have arrived (at)
vigāhati	enters, plunges into
vigayha (ger. of vigāhati)	plunging into; diving into
labhati	gets; receives; obtains
laddhā (abs. of labhati)	having got; having obtained
mudhā (ind.)	for free; freely; gratis; for nothing
nibbuti (f.) [nī + √vā + ti]	quenching; cooling; lit. blown away state
bhuñjamāna (prp. of bhuñjati)	eating; consuming; enjoying

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ,

Virattacittāyatike bhavasmim;

Te khīṇabīja avirūḥichandā,

Nibbanti dhīrā yathāyaṃ padīpo;

Idampi saṅghe ratanaṃ paṇītaṃ,

Etena saccena suvatthi hotu.

khīyati	is destroyed; is exhausted
khīṇa (pp. of khīyati)	consumed; destroyed
khaya (m. from khīyati)	wearing away; destruction
purāṇa (adj.)	previous; old; ancient
nava (adj.)	new; fresh
sambhavati	comes to be; happens; occurs
sambhava (m. from sambhavati)	birth; origin; source (of)
rajjati	finds pleasure (in); is enamoured (with)
virajjati	becomes detached (from); loses interest (in)
viratta (pp. of virajjati)	detached (from); without desire (for); lost interest (in)
āyati (f.)	future; upcoming
āyatika (adj. from āyati)	upcoming; future
bīja (nt.)	seed; germ
virūḥi (f.)	growth; increase
chanda (m.)	(1) interest; desire; wish (2) consent; agreement
nibbāti	is extinguished; goes out; lit. blows away
dhīra (adj.)	(1) stable; constant; reliable; firm (2) wise; intelligent
padīpa (m.)	lamp; light; lighting

## PAṬHAMABHAVASUTTA (AN 3.76)

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(AN 3.76)

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam

abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

yena ... ten'upasaṅkamati (idiom)	wherever ... he approaches (him/it)
abhivādeti	bows down (to); pays high respect (to)
anta (m.)	end; side; extreme
ekamantaṃ (ind.) [ekam + anta + am]	to one side; aside
vacati	speaks
avoca (aor. of vacati)	said (to)

“bhavo, bhavo'ti, bhante, vuccati. Kittāvatā nu kho, bhante, bhavo hoti”ti?

“Kāmadhātuvepakkaṅca, ānanda, kammaṃ nābhavissa, api nu kho kāmabhavo paññāyethā”ti?

“No hetam, bhante”.

bhava (m.)	being; becoming; existence
vuccati (pass. of vacati)	is said to be; is called
tāva (ind.)	that much; that far; still; at least
kittāvatā (ind.) [ka + tāva + tā]	in what way?; to what extent?
dhātu (f.)	(1) state; property; condition (2) state of being; realm of existence
kāmadhātu (f.)	realm of desire; world of sense pleasure
√pac	(√) cook; mature; ripen
vipaccati [vi + √pac + ya + ti]	bears fruit; gives results
vipakka (pp. of vipaccati)	ripened; matured; given fruit
vepakka (nt. from vipakka)	ripening; maturing; bearing fruit
nābhavissa [na + abhavissa]	would not exist
pajānāti	knows clearly; understands; distinguishes
paññāyati (pass. of pajānāti)	is clearly known; is evident
paññāyetha (opt.reflx.3rd.sg. of paññāyeyya)	it itself would be evident; it could be discerned

“Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ hīnāya dhātuyā viññāṇaṃ patiṭṭhitaṃ<sup>1</sup> evaṃ āyatim punabbhavābhiniḃbatti hoti. (...)

khetta (nt.)	field; plot of land
sneha (m.)	moisture
nīvaraṇa (m.)	obstacle; obstruction; hindrance; lit. blocking
satta (m.) [√as + a + tta]	being; living being; creature
saṃyojana (nt.)	fetter; chain; bond; lit. yoking together
hīna (adj.)	low; inferior; deficient
cetanā (f.) [√cit + *anā]	intending; willing
patthanā (f.)	intending; wishing; aspiring; praying; longing
patiṭṭhahati [pati + √thā + a + ti]	establishes; sets up; lit. stands before
patiṭṭhita (pp. of patiṭṭhahati)	firmly grounded (in); well established (in)
āyati (f.)	future; what’s coming
punabbhava (m.)	appearing again; renewed existence; rebirth; future life
abhinibbatti (f.)	birth; becoming; production

Rūpadhātuvepakkaṇca, ānanda, kammaṃ nābhavissa, api nu kho rūpabhavo paññāyethā”ti?

“No hetam, bhante”.

“Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ majjhimāya dhātuyā viññāṇaṃ patiṭṭhitaṃ evaṃ āyatim punabbhavābhiniḃbatti hoti. (...)

Arūpadhātuvepakkaṇca, ānanda, kammaṃ nābhavissa, api nu kho arūpabhavo paññāyethā”ti?

“No hetam, bhante”.

“Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ paṇītāya dhātuyā viññāṇaṃ patiṭṭhitaṃ evaṃ āyatim punabbhavābhiniḃbatti hoti. Evaṃ kho, ānanda, bhavo hoti”ti.

<sup>1</sup>: AN 3.77: cetanā patiṭṭhitā patthanā patiṭṭhitā

## CUNDĪSUTTA (AN 5.32)

(AN 5.32, also in Iti 90, AN 4.34)

Ekam̐ समयam̐ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho cundī rājakumārī  
pañcahi rathasatehi pañcahi ca kumārīsatehi parivutā yena bhagavā tenupasaṅkami;  
upasaṅkamitvā bhagavantam̐ abhivādetvā ekamantam̐ nisīdi. Ekamantam̐ nisinnā kho cundī  
rājakumārī bhagavantam̐ etadavoca:

veḷuvana (nt.) [veḷu + vana]	Bamboo Grove, a park outside Rājagaha; lit. bamboo forest
kalandaka (m.)	squirrel
nivāpa (m.)	bait; fodder; feeding
kumāra (m.)	young boy; prince
kumārī (f.)	young girl; princess
ratha (m.)	chariot; coach; carriage
kumārīsata (nt.)	one hundred maidens
parivāreti	surrounds, follows

“Amhākaṃ, bhante, bhātā cundo nāma rājakumāro, so evamāha:

‘yadeva so hoti itthī vā puriso vā buddham̐ saraṇam̐ gato, dhammam̐ saraṇam̐ gato, saṅgham̐  
saraṇam̐ gato, pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato,  
musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato, so kāyassa bhedaṃ param̐ maraṇā  
sugatim̐yeva upapajjati, no duggatin’ti.

bhātar (m.)	brother
yadeva [yam̐ + eva]	any; whichever
itthī (f.)	woman; female
saraṇa (nt.)	shelter; refuge; help; lit. going to
ramati	enjoys; finds pleasure (in)
paṭiviramati [pati + vi + √ram + a + ti]	abstains (from); refrains (from); shuns; avoids
paṭivirata (pp. of paṭiviramati)	abstained (from); desisted (from)
bheda (m.)	(1) death (2) schism; split; lit. breakup
marañā (nt.)	death; dying
sugati (f.)	good destination; happy fate; heaven; lit. going well
upapajjati	is reborn (in); re-arises (in); lit. goes towards
duggati (f.)	state of misery; bad destination; hell; lit. going badly

Sāhaṃ, bhante, bhagavantāṃ pucchāmi:

‘kathaṃrūpe kho, bhante, satthari pasanno kāyassa bhedaṃ paramaṃ maraṇā sugatīmyeva upapajjati,  
no duggatīṃ? Kathaṃrūpe dhamme pasanno ... Kathaṃrūpe saṅghe pasanno ... Kathaṃrūpesu  
sīlesu paripūrakārī ... no duggatīṃ”ti?

sāhaṃ [sā + ahaṃ]	then I; and I
pucchati	asks; enquires; questions
kathaṃrūpa	what kind?
satthari (m.) [√sās + tar + i]	in the teacher; in the master
sīla (nt.)	(1) ethical/moral conduct; virtue (2) behaviour; habit
paripūra (adj.)	full; filled up; complete
paripūrakārī (adj.) [paripūra + kārī]	who completely fulfils

“Yāvatā, cundi, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā  
saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesāṃ aggamakkhāyati arahāṃ  
sammāsambuddho. Ye kho, cundi, buddhe pasannā, agge te pasannā. Agge kho pana pasannānaṃ  
aggo vipāko hoti.

yāvatā (ind.) [yāva + tā]	as long as; as far as; of all; to the extent that
pada (nt.)	(1) foot (2) path; track; way
saññānāti	knows; perceives; conceives
saññī (adj. from saññānāti)	percipient (of); conscious (of)
tesāṃ (pron.) [ta + esānaṃ]	for them; to them; to those; among them
agga (adj.)	highest; supreme
akkhāti	says (to); tells (to); explains (to)
akkhāyati (pass. of akkhāti)	is considered; is said to be
vipāka (m.) [vi + √pac + *a]	result; outcome; consequence; fruit; lit. ripening

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

Yāvata, cundi, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam aggamakkhāyati, yadidaṃ – madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhākkhayo virāgo nirodho nibbānam. Ye kho, cundi, virāge dhamme pasannā, agge te pasannā. Agge kho pana pasannānam aggo vipāko hoti.

Yāvata, cundi, saṅghā vā gaṇā vā, tathāgatasāvakaṅgho tesam aggamakkhāyati, yadidaṃ – cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassa. Ye kho, cundi, saṅghe pasannā, agge te pasannā. Agge kho pana pasannānam aggo vipāko hoti.

saṅkhatā (pp. of saṅkharoti)	created; constructed; conditioned; fabricated; lit. put together
mada (m.) [√mad + a]	(1) excess; pleasure; indulgence (2) vanity; pride; conceit
nimmadana (nt.) [nir + √mad + ana]	removing pride; crushing conceit; lit. de-intoxicating
pipāsa (adj.)	thirsty; lit. wishing to drink
pipāsavinaya (m.)	removal of thirst
ālaya (m.)	(1) roost; perch; nest; home (2) attachment (to); clinging (to)
samugghātetī	abolishes, uproots, removes
samugghāta (m. from samugghātetī)	eradication; extermination; destruction
vaṭṭa (nt.)	(1) circle (2) cycle of existence; lit. round
vaṭṭupaccheda (m.)	breaking off cycle of existence
gaṇa (m.)	group; crowd
sāvaka (m.)	disciple; pupil; follower

Yāvataṃ, cundi, sīlāni, ariyakantāni sīlāni tesam aggamakkhāyati, yadidaṃ – akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni. Ye kho, cundi, ariyakantesu sīlesu paripūrakārino, agge te paripūrakārino. Agge kho pana paripūrakārīnaṃ aggo vipāko hotī'ti.

kanta (adj.)	charming; pleasant; desirable; agreeable
khaṇḍeti	breaks into pieces, transgresses
akhaṇḍa (adj. from na khaṇḍeti)	unbroken; unfragmented; whole
chindati	cuts off; severs
acchidda (adj. from na chindati)	unbroken; flawless; without cracks
sabala (adj.)	spotted; blotchy; mottled; patchy
kammāsa (adj.)	spotted; speckled; blemished
bhujissa (adj.)	cleansing; freeing; liberating
pasamsati	praises; approves (of); commends
pasattha (pp. of pasamsati)	praised; commended; exalted
parāmasati	touches; strokes; rubs
aparāmaṭṭha (pp. of na parāmasati)	irreproachable; untouchable; untarnished; lit. not touched
sāmvattanika (adj.)	leading (to); headed (to); conducive (to)

Aggato ve pasannānaṃ,

aggam dhammaṃ vijānataṃ;

Agge buddhe pasannānaṃ,

dakkhiṇeyye anuttare.

agga (adj.)	highest; supreme
pasāda (m.)	inspiration; faith; trust; confidence; lit. settling
pasanna (adj.)	who has faith (in); who has confidence (in); lit. settled
vijānāti	comprehends; understands
vijānataṃ (prp. of vijānāti)	for those knowing; for those who understand
dakkhiṇā (f.)	gift; donation
dakkhiṇeyya (adj.)	worthy of offerings
anuttara (adj.)	highest; unsurpassed; incomparable; lit. nothing higher

Agge dhamme pasannānaṃ,

virāgūpasame sukhe;

Agge saṅghe pasannānaṃ,

puññakkhette anuttare.

virāga (m.)	fading of desire (for); dispassion (towards)
upasamati	becomes calm; ceases; is allayed
puñña (nt.)	merit; good deed; spiritual wealth
khetta (nt.)	field; plot of land
puññakkhetta (nt.)	field of merit

Aggasmiṃ dānaṃ dadataṃ,

aggaṃ puññaṃ pavaḍḍhati;

Aggaṃ āyu ca vaṇṇo ca,

yaso kitti sukhaṃ balaṃ.

dadāti	gives; offers; donates
dadanta (prp. of dadāti)	giving; offering; bestowing
pavaḍḍhati	increases; develops; grows
āyu (nt.)	life; longevity; age
vaṇṇa (m.)	beauty; good looks; colour; appearance; lit. cover
yasas (m.)	fame; reputation; renown
kitti (f.)	fame; renown; celebrity

Aggassa dātā medhāvī,  
aggadhammasamāhito;  
Devabhūto manusso vā,  
aggappatto pamodatī”ti.

dātar (m.)	giver; donor; who gives
medhā (f.)	wisdom; intelligence
medhāvī (m.)	intelligent man; wise man; lit. who has wisdom
samāhita (pp. of samādahati)	composed; centred; settled
samāhita (adj. in comps.)	having; who has; endowed (with)
patta (pp. of pāpuṇāti)	reached; attained; have arrived (at)
pamodati	is delighted (with); is very happy (with)
modati [√mud + *a + ti]	is happy; enjoys himself; rejoices
muditā (f.) [√mud + ita + ā]	happiness (for); appreciation

## EXERCISES

The Blessed One is staying in Rājagaha.

---

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

---

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

---

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

---

the break-up of the body, after death

---

at heaven (*sugati*) he appears / arises

---

I ask / enquire to the Blessed One ...

---

the best (*agga*) result / outcome

---

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

---

dispassion is considered (*akkhāyati*) the best

---

the craving-destruction

---

the incomparable merit-field of the world

---

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

---

confident / faithful in the best teaching

---

# INDULGENCE IN PLEASURE (1)

---

## TWO KINDS OF PLEASANT FEELING

Sāmisam vā sukham vedanam vedayamāno 'sāmisam sukham vedanam vedayāmī'ti pajānāti.

Nirāmisam vā sukham vedanam vedayamāno 'nirāmisam sukham vedanam vedayāmī'ti pajānāti.

(DN 22)

sāmisa (adj.) [sa + āma + isa]

carnal; material; worldly; lit. with raw meat

nirāmisam (adj.) [nir + āma + isa]

not worldly; non-physical; spiritual

## PĀSĀDIKASUTTA (DN 29)

After the leader of the Jain sect, Nigaṇṭha Nāṭaputta died, his disciples are arguing and quarreling. Their lay supporters are disappointed in them and with a teaching poorly explained.

Ven. Ānanda and the novice Cunda goes to tell the Buddha about it.

He explains the various shortcomings of an incomplete spiritual path. One is fortunate (*lābhā*) if one turns away from it. He explains the advantages of a complete teaching. One is fortunate if one practises following that system of training.

Spiritual companions (*sabrahmacārī*) should recite the teachings together (*saṅgāyitabbadhamma*). They should reach agreement on correct understanding through discussion (*saññāpetabbavidhi*).

The Buddha gave teachings and made certain requisites allowable for the purpose of restraining defilements in the present and future.

Diṭṭhadhammikānaṃ cevāhaṃ, cunda, āsavānaṃ saṃvarāya dhammaṃ desemi;

samparāyikānaṃ āsavānaṃ paṭighātāya.

The Jain practice is characterized by deprivation and self-torment, which can be impressive to witness. Comparatively, the disciples of the Buddha are living in comfort. He responds to the possible criticism that the spiritual path he teaches indulges in worldly vices, while at the same time showing that this path cultivates the type of pleasant feelings which lead to awakening and liberation.

Indulgence in pleasure (sukhallikānuyoga)

Cattārome, cunda, sukhallikānuyogā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattanti. Katame cattāro? Idha, cunda, ekacco bālo pāṇe vadhitvā vadhitvā attānaṁ sukheti pīṇeti. [...] adinnaṁ ādiyitvā [...] musā bhaṇitvā [...]

Puna caparaṁ, cunda, idhekacco pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti. [...]

cattārome [cattāro + ime]	these four
sukhallikā (f.) [√sukh + a + lla + ikā]	worldly pleasure; hedonism
anuyoga (m.)	practice of; devotion to; pursuit of; lit. yoking near
sukhallikānuyoga (m.)	devotion to pleasure
ekacca (pron.)	certain; one of; some of them
pāṇa (m.)	breath; living being
vadheti	kills; slaughters; slays
sukheti	makes happy
pīṇeti	gladdens; pleases; satisfies
ādiyati	(1) takes; grasps; embraces (2) steals; takes
bhaṇati	preaches
samappita (pp. of samappeti)	provided (with); filled (with); having
samaṅgībhūta (adj.) [samaṅga + bhūta]	endowed (with); provided (with); possessing
paricāreti	enjoys oneself; amuses oneself; indulges (in); lit. causes to go around

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:

‘ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharantī’ti.

ṭhānaṁ vijjati (idiom)	it is possible; lit. a basis exists
tittha (nt.)	bank; shore; lit. crossing place
titthiya (m.)	teacher of another sect; lit. fording place
aññatitthiya (adj.) [añña + titthiya]	follower of another sect; lit. another fording place
anuyutta (adj.)	devoted to; practised; lit. yoked near

Te vo 'mā hevaṃ' tissū vacanīyā. [Te vo 'mā hi evaṃ'iti assu vacanīyā.]

Na te vo sammā vadamānā vadeyyuṃ, abbhācikkheyyuṃ asatā abhūtena.

Cattārome, cunda, sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya

sambodhāya nibbānāya saṃvattanti. Katame cattāro?

tissū [iti + assu]

vacanīya (ptp. of vacati)

should be said; should be answered

vadamāna (prp. of vadati)

speaking; saying

ācikkhati

informs; tells (to); talks about

abbhācikkhati [abhi + ācikkhati]

misrepresents; falsely accuses

asatā (ind.) [na + √as + a + tā]

falsely; unjustly; lit. as not being

abhūtena (ind.) [na + √bhū + ta + ena]

falsely; untruthfully; lit. with something nonexistent

ekantanibbidā (f.)

complete dis-enchantment; total disinterest; lit. only dispassion

Idha, cunda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ

vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Ayaṃ paṭhamo sukhallikānuyogo.

Puna caparaṃ, cunda, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso

ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Ayaṃ dutiyo sukhallikānuyogo.

√vic

(root) separate

viviccati [vi + √vic + ya + ti]

is separate (from); is detached (from); is disengaged (from)

vivicca (ger. of viviccatti)

separating (from); aloof (from)

viveka (m.) [vi + √vic + \*a]

(1) seclusion; solitude; detachment (2) discrimination; understanding

vivekaja (adj.) [viveka + ja]

born from seclusion; (or) born from discrimination

vūpasama (m.)

peace (of); calming (of); subsiding (of); settling (of)

ajjhatta (adj.) [adhi + atta]

inner; internal; personal; in oneself

pasīdati

(1) is bright; is calm; becomes clear (2) gains confidence; is inspired (3) is pleased; is happy; is appeased (4) settles down; subsides; calms down

sampasādana (nt. from sampasīdati)

calming; tranquillising; pacifying; settling

cetaso (m.)

of the mind; for (one having such a) mind

ekodibhāva (m.) [ekodi + bhāva]

singleness; integration; unification; lit. unified state

## EXERCISES

This bhikkhu comes from the town Ericeira.

---

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

---

Having walked for alms,

---

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

---

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

---

After the meal, the hall should be swept.

---

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

---

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

---

He understands that pleasant feeling.

---

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

---

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

---

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

---

It doesn't lead to disenchantment and dispassion.

---

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

---

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

---

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

---

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

---

## INDULGENCE IN PLEASURE (2)

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### PĀSĀDIKASUTTA, CONT. (DN 29)

Puna caparam, cunda, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ tatiyo sukhallikānuyogo.

Puna caparam, cunda, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ catuttho sukhallikānuyogo.

upekkhaka (adj.)	balanced; equanimous; non-reactive; looking on; lit. onlooker
sampajāna (adj.)	clearly aware; fully knowing; completely comprehending
pahāna (nt. from pajahati)	giving up (of); letting go (of); removal (of); abandoning (of)
pubbeva [pubba + eva]	just before; previous to; as before
somanassa (nt.) [su + √man + as + *ya]	(mental) pleasure; happiness; joy
domanassa (nt.)	(mental) suffering; distress; depression; grief
atthaṃ gacchati (idiom)	disappears; dissolves; vanishes; lit. goes home
atthaṅgama (m.) [atthaṃ + gama]	disappearance; settling down; subsiding; lit. going home
upekkhāsatipārisuddhi (f.)	purification of awareness by equanimity

Ime kho, cunda, cattāro sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

‘ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharantī’ti.

Te vo ‘evaṃ’ tisso vacanīyā. Sammā te vo vadamānā vadeyyuṃ, na te vo abbhācikkheyyuṃ asatā abhūtena.

Sukhallikānuyogānisamsa

Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

‘ime panāvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ kati phalāni katānisamsā

pāṭikañkhā’ti?

Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:

ānisaṃsa (m.)	benefit (in); good result (of)
kati (pron.) [ka + ti]	How many?
paṭikaṅkhati	anticipates; expects; awaits; wishes for
pāṭikaṅkha (adj. ptp. of paṭikaṅkhati)	to be expected; can be anticipated; lit. to be wished

‘ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ cattāri phalāni cattāro

ānisaṃsā pāṭikaṅkhā. Katame cattāro?

Idhāvuso, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato

sambodhiparāyaṇo. Idaṃ paṭhamaṃ phalaṃ, paṭhamo ānisaṃso.

saṃyojana (nt.)	fetter; chain; bond; lit. yoking together
parikkhaya (m.)	exhaustion; slow destruction; extinction; depletion
sotāpanna (adj.) [sota + āpanna]	who has entered the stream
vinipāta (m.)	state of suffering; purgatory; underworld; lit. bad fall
avinipātadhamma (adj.)	not liable to states of suffering; lit. not bad fall nature
niyata (adj.)	(1) controlled; restrained (2) certain; unavoidable; of fixed destiny; lit. controlled down
parāyaṇa (adj.)	destined (for); culminating (in); going towards; lit. going beyond
sambodhiparāyaṇa (adj.)	destined for full awakening

Puna caparaṃ, āvuso, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā

sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. Idaṃ dutiyaṃ phalaṃ,

dutiyo ānisaṃso.

Puna caparaṃ, āvuso, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā

opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā. Idaṃ tatiyaṃ phalaṃ, tatiyo

ānisaṃso.

tanutta (nt.)	reduction; diminution; decrease; lit. thinness; thin state
sakadāgāmī (adj.)	once-returner
sakideva [saki + eva]	only once; just one time
dukkhassanta (m.) [dukkhassa + anta]	end of suffering
orambhāgiya (adj.)	lower; lit. connected to the lower part
opapātika (adj.)	spontaneously reborn; spontaneously generated
anāvattidhamma (adj.)	not destined to return; lit. non-returning nature

Puna caparaṃ, āvuso, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Idam catuttham phalaṃ catuttho ānisaṃso.

Ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ imāni cattāri phalāni, cattāro ānisaṃsā pāṭikaṅkhā'ti.

anāsava (adj.)	taint-less; undefiled
cetovimutti (adj.)	liberated by mind
paññāvimutti (adj.)	liberated by wisdom
sayāṃ (ind.)	by one's own; oneself; one's own
abhiññā (f.)	direct knowledge; higher understanding; lit. complete knowledge

## EXERCISES

Friend, let us go to the Bamboo Grove.

---

I will not go, but let the master go.

---

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

---

Don't forget (neglect) your sandals.

---

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

---

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

---

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

---

Where is the sugar or honey?

---

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

---

Never mind. I will drink it without sugar.

---

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

---

Sir, is this your cup?

---

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

---

Please wash this cup and spoon.

---

Thank you friend, I am delighted.

---

May you abide equanimous, mindful and happy.

---

## INDULGENCE IN PLEASURE (3)

---

### JHĀNĀDISUTTA (SN 53.1-12)

Seyyathāpi, bhikkhave, gaṅgā nadi pācīnaninnā pācīnapoṇā pācīnapabbhārā;

evameva kho, bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulikaronto

nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

nadī (f.)	river
pācīna (adj.)	eastern
ninna (adj.)	sloping towards; inclining to; lit. bent down
poṇa (adj.)	sloping down to; inclining down to; leading to
pabbhāra (adj.)	sloping towards; inclining towards; leading to
pabbhāra (m.)	mountain side; mountain slope
bhāvanta	(prp. of bhāveti) cultivating; developing

### CETANĀKARAṆĪYASUTTA (AN 10.2)

“Sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṃ: ‘avippaṭisāro me uppajjatū’ti.

Dhammatā esā, bhikkhave, yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati.

Avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṃ: ‘pāmojjaṃ me uppajjatū’ti. Dhammatā esā,

bhikkhave, yaṃ avippaṭisārissa pāmojjaṃ jāyati.

sīlavata (nt.)	precepts and practices; ethics and observances
sampanna (adj.)	(1) fully grown; ripe; lit. succeeded (2) accomplished (in); fulfilled
sīlasampanna (adj.)	accomplished in virtue; lit. succeeded in behaviour
cetanā (f.)	intending; willing
karaṇīya (nt. / ptp.)	(1) duty; obligation; lit. to be done (2) should be done
vippaṭisāra (m.)	remorse; regret; lit. remembering back negatively
pāmojja (nt.)	joy; happiness; gladness

Sīlavato ... avippaṭisāro ... pāmojjaṃ jāyati ... pīti uppajjati ... kāyo passambhati ... sukhaṃ

vediyati ... cittaṃ samādhīyati ... yathābhūtaṃ jānāti passati ... nibbindati virajjati ...

vimuttiñāṇadassanaṃ sacchikaroti.

Iti kho, bhikkhave, nibbidāvirāgo vimuttiñāṇadassanatto vimuttiñāṇadassanānisamsō;

yathābhūtañāṇadassanaṃ nibbidāvirāgatthaṃ nibbidāvirāgānisamsaṃ;

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

kusalāni sīlāni avippaṭṭisāratthāni avippaṭṭisārānisamsāni.

Iti kho, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti apārā pāraṃ

gamanāyā”ti.

attha	(8) for the purpose of; for the sake of; for the benefit of
passambhati [pa + √sambh + a + ti]	calms down; relaxes; becomes quiet
passaddhi (f.) [pa + √sambh + ti]	calmness; tranquillity; peace; stillness; serenity
abhisandeti	fills up; fills to the brim; overflows; lit. causes to overflow
apāra (nt.)	near shore
pāra (nt.)	far shore
gamanāya (nt.)	to go (to); for going to see; for visiting

## EXERCISES

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

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

word	pos		meaning	construction
Iti	ind		this	
ajjhattaṃ	ind	adv.acc.sg.	internally	adhi + atta
→ ajjhatta	adj		internal	
vā	ind	conj.	or	
dhammesu	noun	masc.loc.pl.	in mental phenomena	
dhammānupassī	adj		observing phenomena	dhamma + anupassī
→ anupassī	adj		observing	anupassati
→ anupassati	verb	pr.3rd.sg.	sees; observes	
viharati,	_____	_____	_____	_____
bahiddhā	_____	_____	_____	_____
→ bahiddha	_____	_____	_____	_____
samudaya	_____	_____	_____	_____
vaya	_____	_____	_____	_____

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti

word	pos		meaning	construction
‘Atthi	_____	_____	_____	_____
dhammā	_____	_____	_____	_____
’ti	_____	_____	_____	_____
vā	_____	_____	_____	_____
panassa	_____	_____	_____	_____
→ pana	_____	_____	_____	_____
→ assa	_____	_____	_____	_____
sati	_____	_____	_____	_____

Continued on next page

Continued from previous page

word	pos	word	meaning	construction
paccupaṭṭhitā	_____	_____	_____	_____
→ paccupaṭṭhāti	_____	_____	_____	_____
→ upaṭṭhāti	_____	_____	_____	_____
hoti	_____	_____	_____	_____

yāvadeva nāṇamattāya paṭissatimattāya

word	pos	word	meaning	construction
yāvadeva	_____	_____	_____	_____
nāṇamattāya	_____	_____	_____	_____
→ nāṇa	_____	_____	_____	_____
→ mattā	_____	_____	_____	_____
paṭissatimattāya	_____	_____	_____	_____
→ paṭissati	_____	_____	_____	_____

anissito ca viharati, na ca kiñci loke upādiyati.

word	pos	word	meaning	construction
anissito	_____	_____	_____	_____
→ nissayati	_____	_____	_____	_____
ca	_____	_____	_____	_____
viharati,	_____	_____	_____	_____
na	_____	_____	_____	_____
ca	_____	_____	_____	_____
kiñci	_____	_____	_____	_____
loke	_____	_____	_____	_____
upādiyati.	_____	_____	_____	_____
→ ādiyati	_____	_____	_____	_____

## UTTIYASUTTA (SN 47.16)

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Sāvattthinidānaṃ.

Atha kho āyasmā uttiyo yena bhagavā tenupasaṅkami ... ekamantaṃ nisinno kho āyasmā uttiyo bhagavantaṃ etadavoca:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyaṃ”ti.

saṅkhittena (ind.)	in brief; concisely; briefly
vūpakaṭṭha (adj.)	pp. of vūpakāseti, caus; secluded (from); isolated (from)
pahitatta (adj.)	resolute; determined; lit. applied self

“Tasmātiha tvaṃ, uttiya, ādimeva visodhehi kusalesu dhammesu.

ādimeva (sandhi.abl.) [ādi + eva]	from the very beginning
ādi (m.)	beginning; starting point
visodheti	cleans; purifies; lit. causes to be pure

Ko cādi kusalānaṃ dhammānaṃ? Silāṅca suvisuddhaṃ, diṭṭhi ca ujukā.

ujuka (adj.) [√uj + u + ka]	straight; upright
-----------------------------	-------------------

Yato ca kho te, uttiya, silāṅca suvisuddhaṃ bhavissati, diṭṭhi ca ujukā, tato tvaṃ, uttiya, silaṃ nissāya sile patiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.

Katame cattāro? Idha tvaṃ, uttiya, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādo-manassaṃ;

... vedanāsu ... citte ... dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādo-manassaṃ.

Yato kho tvaṃ, uttiya, silaṃ nissāya sile patiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāveyyāsi, tato tvaṃ, uttiya, gamissāsi maccudheyassa pāraṃ”ti.

maccudheyya (nt.) [maccu + dheyya]	realm of death; power of death
dheyya (nt.)	realm (of); sphere (of); power (of); influence (of); lit. to be put
pāra (nt.)	over; beyond; far shore

Atha kho āyasmā uttiyo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

uṭṭhāyāsanaṃ (ger.) [uṭṭhāya + āsanā]	rising from one's seat
padakkhiṇaṃ katvā (idiom.)	having circled around to the right
pakkāmi (aor.+abl. of pakkamati)	left; departed (from); went away (from)

Atha kho āyasmā uttiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

nacirasseva (sandhi) [na + cira + ssa + eva]	after no long time
yassatthāya (ind.) [yassa + attha + āya]	for which purpose
sammadeva (sandhi) [sammā + eva]	properly; rightly
tadanuttaraṃ	idiom. that unsurpassed goal of the spiritual path
brahmacariyapariyosānaṃ (idiom)	
pariyosānaṃ	
sayāṃ (ind.) [sa + a + aṃ]	by one's own; oneself

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti abbhāññāsi.

abbhāññāsi (aor.2nd.sg.)	understood experientially; realized
abhijānāti	directly knows; understands experientially

Aññataro ca panāyasmā uttiyo arahataṃ ahoṣīti.

## EXERCISES

(Pabbajitaabhiṅhasutta 1-5, AN 10.48)

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

'Dasayime, bhikkhave, dhammā pabbajitena abhiṅhaṃ paccavekkhitabbā. Katame dasa?

word	pos	word	meaning	construction
Dasayime,	_____	_____	_____	_____
bhikkhave,	_____	_____	_____	_____
dhammā	_____	_____	_____	_____
pabbajitena	_____	_____	_____	_____
abhiṅhaṃ	_____	_____	_____	_____
paccavekkhitabbā.	_____	_____	_____	_____
→ ikkhati	_____	_____	_____	_____
Katame	_____	_____	_____	_____
dasa?	_____	_____	_____	_____

'Vevaṇṇiyamhi ajjhupagato'ti pabbajitena abhiṅhaṃ paccavekkhitabbāṃ.

word	pos	word	meaning	construction
'Vevaṇṇiyamhi	_____	_____	_____	_____
→ vevaṇṇiya	_____	_____	_____	_____
→ vaṇṇa	_____	_____	_____	_____
ajjhupagato'ti	_____	_____	_____	_____

'Parapaṭibaddhā me jīvikā'ti pabbajitena abhiṅhaṃ paccavekkhitabbāṃ.

word	pos	word	meaning	construction
'Parapaṭibaddhā	_____	_____	_____	_____
→ para	_____	_____	_____	_____
→ paṭibandhati	_____	_____	_____	_____
me	_____	_____	_____	_____
jīvikā'ti	_____	_____	_____	_____

‘Añño me ākappo karaṇīyo’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
‘Añño	_____	_____	_____
me	_____	_____	_____
ākappo	_____	_____	_____
karaṇīyo’ti	_____	_____	_____
→ yogo karaṇīyo	_____	_____	_____

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

word	pos	meaning	construction
‘Kacci nu kho	_____	_____	_____
me	_____	_____	_____
attā	_____	_____	_____
sīlato	_____	_____	_____
na	_____	_____	_____
upavadatī’ti	_____	_____	_____

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

word	pos	meaning	construction
‘Kacci nu kho	_____	_____	_____
maṃ	_____	_____	_____
anuvicca	_____	_____	_____
viññū	_____	_____	_____
sabrahmacārī	_____	_____	_____
sīlato	_____	_____	_____
na	_____	_____	_____
upavadantī’ti	_____	_____	_____

## RIGHT THOUGHT (SN 14.12, ITI 87)

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### SAMMĀ-SANĀKAPPA DEFINITION

Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo. Ayaṃ vuccati, bhikkhave, sammāsaṅkappo. (DN 22)

sammā (ind.)	(1) completely; thoroughly (2) perfectly; rightly; correctly
saṅkappa (m.)	(1) intention; purpose (2) thought; conception
nekkhamma (nt.)	renunciation; giving up (worldly attachments); lit. going out state
→ nikkhamati	goes out (from); leaves; exits [nī + √kam + a + ti]
abyāpāda (m.)	non-ill-will; goodwill; kindness; friendliness
avihimsā (f.)	non-violence; harmlessness
ayaṃ (pron.)	this; this person; this thing
vuccati	(pr.pass. of vacati) is said to be; is called

### SANIDĀNASUTTA (SN 14.12)

Sāvattthiyaṃ viharati.

“Sanidānaṃ, bhikkhave, uppajjati kāmavitakko, no anidānaṃ;  
sanidānaṃ uppajjati byāpādavitakko, no anidānaṃ;  
sanidānaṃ uppajjati vihiṃsāvitaṅkko, no anidānaṃ.

nidāna (nt.)	(1) nt. source; origin (2) adj. originating from; caused by
uppajjati	(1) appears; arises (2) is reborn; re-arises
vitakka (m.)	thought; reflection; pondering

Kathaṅca, bhikkhave,  
sanidānaṃ uppajjati kāmavitakko, no anidānaṃ;  
sanidānaṃ uppajjati byāpādavitaṅkko, no anidānaṃ;  
sanidānaṃ uppajjati vihiṃsāvitaṅkko, no anidānaṃ?

Kāmadhātuṃ, bhikkhave, paṭicca uppajjati kāmasaññā,  
kāmasaññāṃ paṭicca uppajjati kāmasaṅkappo,  
kāmasaṅkappaṃ paṭicca uppajjati kāmacchando,  
kāmacchandaṃ paṭicca uppajjati kāmapariḷāho,  
kāmapariḷāhaṃ paṭicca uppajjati kāmapariyesanā.

dhātu (f.)	(1) state; property (2) state of being; realm of existence
paṭicca (ger.)	depending on; relying on; because of
chanda (m.)	interest in; desire for
pariḷāha (m.)	(1) affliction of; discomfort of; (2) fever for; burning passion for
pariyesanā (f.)	searching; seeking; inquiring [pari + esati]
→ esati	seeks; looks for; probes for

Kāmapariyesanaṃ, bhikkhave, pariyesamāno assutavā puthujjano  
tīhi ṭhānehi micchā paṭipajjati – kāyena, vācāya, manasā.

puthujjana (m.)	ommon man; ordinary man
tīhi (card.)	by three; with three [ti + īhi]
ṭhāna (nt.)	(1) place (2) reason; ground (3) group (4) state; condition
micchā (ind.)	false; untrue; wrong
paṭipajjati	(1) follows a path (2) practices; follows a course of action

Byāpādadhātum, bhikkhave, paṭicca uppajjati byāpādasaññā, ... -saṅkappo ... -chando ... -pariḷāho ...  
-pariyesanā ... pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati – kāyena, vācāya, manasā.

Vihimsādhātum, bhikkhave, paṭicca uppajjati vihimśasaññā, ... -saṅkappo ... -chando ... -pariḷāho ...  
-pariyesanā ... pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati – kāyena, vācāya, manasā.

Seyyathāpi, bhikkhave, puriso ādittam tiṇukkam sukke tiṇadāye nikkhippeyya;  
no ce hatthehi ca pādehi ca khippameva nibbāpeyya.

Evañhi, bhikkhave, ye tiṇakaṭṭhanissitā pāṇā te anayabyasanaṃ āpajjeyyum.

tiṇukkā (f.)	grass torch [tiṇa + ukkā]
sukkha (adj.)	dry; dried
tiṇadāya (m.)	grassland; meadow; savanna; lit. grass and tree [tiṇa + dāya]
nikkhipati	(1) throws down; discards; drops (2) puts down (3) keeps; stores
hattha (m.)	hand
pāda (m.)	foot
khippameva (sandhi)	very quickly; extremely rapidly
nibbāpeti	(of fire) grows cold; lit. causes to blow away
tiṇakaṭṭhanissita (adj.)	living in the grass and wood [tiṇa + kaṭṭha + nissita]
pāṇa (m.)	(1) breath (2) life (3) being; living being
anayabyasana (nt.)	misfortune and disaster; tragedy and ruin [anaya + byasana]
āpajjati	experiences; gets (pleasure); suffers (pain)

Evameva kho, bhikkhave, yo hi koci samaṇo vā brāhmaṇo vā  
uppannam visamagatam saññam na khippameva pajahati vinodeti byantikaroti anabhāvam gameti,

uppanna	(pp. of uppajjati) arisen; appeared
visamagata (adj.)	troubled; distressed; struggling with; lit. uneven going
→ visama (adj.)	rough; uneven; unbalanced
pajahati	gives up; abandons; lets go of
vinodeti (caus.)	(caus. of vi + √nud) dispels; drives out; removes
→ nudati	drives out; expels; removes [√nud + a + ti]
byantikaroti	removes; eliminates; gets rid of; puts an end to; lit. makes ending
→ byanta (nt.)	end; conclusion; finish [vi + anta]
anabhāvam gameti (idiom.)	obliterates; annihilates; totally destroys
→ anabhāva (m.)	obliteration; annihilation; total destruction [anu + abhāva]
→ gameti (caus.)	(caus. of gacchati) makes go to; causes to go to

so diṭṭhe ceva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapaṇḍāhaṃ;  
kāyassa ca bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā.

diṭṭha (pp.)	seen; visible; present
vighāta (m.)	trouble; annoyance; irritation
upāyāsa (m.)	affliction; difficulty; trouble

Sanidānaṃ, bhikkhave, uppajjati nekkhammavitakko, no anidānaṃ;  
sanidānaṃ uppajjati abyāpādavitaṅkko, no anidānaṃ;  
sanidānaṃ uppajjati avihimsāvitakko, no anidānaṃ.

Kathaṅca, bhikkhave, sanidānaṃ ... no anidānaṃ?

Nekkhammadhātum, bhikkhave, paṭicca uppajjati nekkhammasaññā, ... -saṅkappo ... -chando ... -paṇḍāho ...  
-pariyesaṇā ... pariyesamāno sutavā ariyasāvako tihi ṭhānehi sammā paṭipajjati – kāyena, vācāya, manasā.

Abyāpādadhātum, bhikkhave, paṭicca uppajjati abyāpādasaññā, ... -saṅkappo ... -chando ... -paṇḍāho ...  
-pariyesaṇā ... pariyesamāno sutavā ariyasāvako tihi ṭhānehi sammā paṭipajjati – kāyena, vācāya, manasā.

Avihimsādhātum, bhikkhave, paṭicca uppajjati avihimsāsaññā, ... -saṅkappo ... -chando ... -paṇḍāho ...  
-pariyesaṇā ... pariyesamāno sutavā ariyasāvako tihi ṭhānehi sammā paṭipajjati – kāyena, vācāya, manasā.

Seyyathāpi, bhikkhave, puriso ādittaṃ tiṇukkaṃ sukkhe tiṇadāye nikkhipeyya;  
tameṇaṃ hatthehi ca pādehi ca khippameva nibbāpeyya.

Evaṅhi, bhikkhave, ye tiṇakatṭhanissitā pāṇā te na anayabyasanaṃ āpajjeyyūṃ.

Evameva kho, bhikkhave, yo hi koci samaṇo vā brāhmaṇo vā  
uppannaṃ visamagataṃ saññaṃ khippameva pajahati vinodeti byantīkaroti anabhāvaṃ gameti,  
so diṭṭhe ceva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ sapaṇḍāhaṃ;  
kāyassa ca bhedaṃ paraṃ maraṇā sugati pāṭikaṅkhā”ti.

### ANDHAKARAṆASUTTA (ITI 87)

Vuttaṅghetaṃ bhagavatā vuttamarahatāti me sutāṃ:

Vuttaṅghetaṃ (sandhi)	vuttaṃ + hi + etaṃ
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“Tayome, bhikkhave, akusalavitakkā andhakaṇā acakkhukaṇā aññākaṇā paṇḍānirodhikā  
vighātapakkhikā anibbānasamvattanikā.

andha (m.)	blind person; lit. dark
aññāṇa (nt.)	ignorance; not knowing [na + √ñā + aṇa]
vighātapakkhika (adj.)	troublesome; afflictive; lit. on the side of discomfort
→ pakkha (adj.)	associated with; connected to; siding with; lit. on the side of

Katame tayo? Kāmaṅkhaṅkko, bhikkhave, andhakaṇā acakkhukaṇā aññākaṇā paṇḍānirodhiko  
vighātapakkhiko anibbānasamvattaniko. Byāpādavitaṅkko ... Vihimsāvitakko ... anibbānasamvattaniko.

Ime kho, bhikkhave, tayo akusalavitakkā ... anibbānasamvattanikā.

Tayome, bhikkhave, kusalavitakkā anandhakaṇā cakkhukaṇā aññākaṇā paṇḍāvuddhikā vighātapakkhikā  
nibbānasamvattanikā.

vuddhi (f.) growth of; increase of; development of

Katame tayo? Nekkhammavitakko, bhikkhave, anandhakarāṇo cakkhukarāṇo ñāṇakarāṇo paññāvuddhiko avighātapakkhiko nibbānasamvattaniko. Abyāpādavitaṅko ... Avihimsāvitakko ... nibbānasamvattaniko.

Ime kho, bhikkhave, tayo kusalavitakā ... nibbānasamvattanikā”ti.

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati:

“Tayo vitakke kusale vitakkaye,  
Tayo pana akusale nirākare;  
Sa ve vitakkāni vicāritāni,  
Sameti vuṭṭhīva rajaṃ samūhataṃ;  
Sa ve vitakkūpasamena cetasā,  
Idheva so santipadaṃ samajjhagā”ti.

Ayampi attho vutto bhagavatā, iti me sutan’ti.

vitakke	acc.pl. of vitakka
vitakkaye	opt.3rd.sg. of vitakkayati
→ vitakkayati	thinks about; reflects on; ponders over
nirākare	opt.3rd.sg. of nirākaroti
→ nirākaroti	rejects; spurns; gets rid of
sameti	calms down; settles; stills; makes subside; lit. causes to be calm
vuṭṭhi (f.)	rain; rainfall [ $\sqrt{\text{vass} + \text{ti}}$ ]
rajas (m.)	(1) mental impurity (2) dust; dirt
samūhata (pp.)	removed; uprooted; eradicated
upasama (m.)	calmness of; stillness of; peace of
→ upasammati	(1) is calmed; is cooled; is settled (2) (of fire) goes out; cools down
cetasā (m.)	with mind; by mind
santipada (nt.)	state of peace; tranquillity; epithet of Nibbāna [santi + pada]
→ santi (f.)	peace; calm; tranquillity
→ pada (nt.)	(1) foot (2) path; track (5) place; position; state
samajjhagā (imperf.)	got; obtained; experienced; lit. arrived together at [sam + adhi + $\sqrt{\text{gam} + \text{ā}}$ ]
→ adhigacchati	gets to; attains; finds; acquires; obtains; lit. arrives at

## EXERCISES

(Pabbajitaabhiṅhasutta 6-10, AN 10.48)

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

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

word	pos		meaning	construction
‘Sabbhehi	_____	_____	_____	_____
me	_____	_____	_____	_____
piyehi	_____	_____	_____	_____
manāpehi	_____	_____	_____	_____
nānābhāvo	_____	_____	_____	_____
→ nānā	_____	_____	_____	_____
→ bhāva	_____	_____	_____	_____
vinābhāvo’ti	_____	_____	_____	_____

‘Kammassakomhi kammaḍāyādo kammayoni kammabandhu kammaṭṭisaraṇo,

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

yam kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmi'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
yam	_____	_____	_____
kammaṃ	_____	_____	_____
karissāmi	_____	_____	_____
kalyāṇaṃ	_____	_____	_____
vā	_____	_____	_____
pāpakaṃ	_____	_____	_____
vā	_____	_____	_____
tassa	_____	_____	_____
dāyādo	_____	_____	_____
bhavissāmi'ti	_____	_____	_____

'Kathambhūtaṃ me rattindivā vītivattanti'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
'Kathambhūtaṃ	_____	_____	_____
me	_____	_____	_____
rattindivā	_____	_____	_____
→ ratti	_____	_____	_____
→ diva	_____	_____	_____
vītivattanti'ti	_____	_____	_____
→ vītivattati	_____	_____	_____
→ vattati	_____	_____	_____
→ vītipatati	_____	_____	_____
→ patati	_____	_____	_____

‘Kacci nu kho’haṃ suññāgāre abhiramāmi’ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
‘Kacci nu kho	_____	_____	_____
’haṃ	_____	_____	_____
suññāgāre	_____	_____	_____
→ agāra	_____	_____	_____
abhiramāmi’ti	_____	_____	_____
→ ramati	_____	_____	_____

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

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

so’haṃ pacchime kāle sabrahmacārīhi puṭṭho

word	pos	meaning	construction
so’haṃ	_____	_____	_____
pacchime kāle	_____	_____	_____
sabrahmacārīhi	_____	_____	_____
puṭṭho	_____	_____	_____

na mañku bhavissāmī'ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

word	pos	meaning	construction
na	_____	_____	_____
mañku	_____	_____	_____
bhavissāmī'ti	_____	_____	_____

Ime kho, bhikkhave, dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā'ti.