LEARNING PĀḷI
For Everyone
(30 Suttas)

Pāḷi Sīkkha
Version 1.2

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1. Kiṃdadasuttaṃ (Giving What?)

Subject and verb - Suffix ‘ti’ (present tense)

1. Kiṃdado balado hoti - Giving what does one give strength?
2. Annado balado hoti - Giving food, one gives strength.

3. Kiṃdado hoti vaṇṇado - Giving what does one give beauty?

5. Kiṃdado sukhado hoti - Giving what does one give ease?
6. Yānado sukhado hoti - Giving a vehicle, one gives ease.

7. Kiṃdado hoti cakkhudo - Giving what does one give sight?
8. Dīpado hoti cakkhudo - Giving a lamp, one gives sight.

9. Ko ca sabbadado hoti - Who is the giver of all?

Nouns

2. Balado - one who gives strength.
3. Annado - Giving food.
5. Vatthado - Giving clothes.
7. Yānado - Giving a vehicle.
8. Dīpado - Giving a lamp.
10. Ko - Who?
11. Sabbadado - the giver of all.

Verb - hoti - is.

Subject, object and verb - Suffix ‘ti’ (present tense)
1. So ca sabbadado hoti, yo dadāti upassayaṃ - The one who gives a residence is the giver of all.
2. Amatam dado ca so hoti, yo dhammamanusāsati - But the one who teaches the Dhamma is the giver of the Deathless.

Subjects
1. So - that person.
2. Yo - who.
3. Sabbadado - the giver of all.
4. Dado - the giver.
5. Ca - also.

Objects
1. Dhammam - the Dhamma.
2. Upassayaṃ - a residence.

Verbs
1. Dadāti - Gives.
2. Anusāsati - Teaches.
Subject, object and verb - Suffix ‘hi’ (imperative - Pañcami)

1. *Tam me akkhāhi pucchito* - Being asked, please explain to me.

**Objects**

1. *Tam* - that.
2. *Me* - to me.

**Subject** - *Pucchito* - Being asked.

**Verb** - *Akkhāhi* - please explain.
1. Kiṁdadasutta

Kiṁdado balado hoti, kiṁdado hoti vaṇṇado.
Kiṁdado sukhado hoti, kiṁdado hoti cakkhudo.
Ko ca sabbadado hoti, taṁ me akkhāhi pucchito.
Annado balado hoti, vatthado hoti vaṇṇado.
Yānado sukhado hoti, dīpado hoti cakkhudo.
So ca sabbadado hoti, yo dadāti upassayaṁ.
Amataṁdado ca so hoti, yo dhammamanusāsati.

1. Giving What?

Giving what does one give strength? Giving what does one give beauty?
Giving what does one give ease? Giving what does one give sight?
Who is the giver of all? Being asked, please explain to me.

Giving food, one gives strength; Giving clothes, one gives beauty;
Giving a vehicle, one gives ease; Giving a lamp, one gives sight.

The one who gives a residence is the giver of all.
But the one who teaches the Dhamma is the giver of the Deathless.”
2. Satisuttaṃ (Mindful)

Subject and Verb - Suffix ‘ti’ (present tense)

1. Ekaṃ samayam bhagavā vesāliyaṃ viharati ambapālivane - On one occasion the Blessed One was dwelling at Vesālī in Ambapālī’s Grove.
2. Kathañca, bhikkhave, bhikkhu sato hoti? - And how, bhikkhus, is a bhikkhu mindful?
3. Evaṃ kho, bhikkhave, bhikkhu sato hoti - It is in this way, bhikkhus, that a bhikkhu is mindful.
4. Kathañca, bhikkhave, bhikkhu sampajāno hoti? - And how, bhikkhus, does a bhikkhu exercise clear comprehension?
5. Evaṃ kho, bhikkhave, bhikkhu sampajānakārī hoti - It is in such a way that a bhikkhu exercises clear comprehension.

Subject

1. Bhagavā - the Blessed One.
2. Bhikkhu - a bhikkhu.
4. Sampajāno - exercise clear comprehension.
5. Sampajānakārī - exercises clear comprehension. (kārī=exercises)

Verb

1. Viharati - was dwelling.
2. Hoti - is.

Other Nouns

Noun 2nd Form, ‘on’ phrase - Ekaṃ samayam - On one occasion.

Noun 7th Form, ‘at’, ‘in’ phrase -

1. Vesāliyaṃ - at Vesālī.
Noun 7th Form, ‘in’ phrase

1. Kathañca - And how.
2. Bhikkhave - Bhikkhus.
3. Evaṃ kho - It is in this way.

Past tense - Suffix ‘ī’

1. Tatra kho bhagavā bhikkhū āmantesi ‘bhikkhavo’ti - There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

Nouns

1. Tatra - There.
2. Iti - thus.
3. Bhikkhavo - Bhikkhus!

Verb - Āmantesi - Addressed.

Past tense - Suffix ‘uṃ’

1. ‘Bhadante’ti te bhikkhū bhagavato paccassosuṃ - “Venerable sir!” thus the bhikkhus replied to the Blessed One

Nouns

1. Bhadante - Venerable sir!
2. te bhikkhū - those bhikkhus.

Verb - Paccassosuṃ - replied.

Past tense - Suffix ‘ā’
1. *Bhagavā etadavoca* – The Blessed One said this. (etadavoca = etāṁ + avoca)

**Verb** - *Avoca* - Said.

**Noun** - *Eta* - this.

**Suffix ‘eyya’ (Sattamī vibhatti)**
1. *Sato, bhikkhave, bhikkhu vihareyya sampajāno* - Bhikkhus, a bhikkhu *should dwell* mindful and clearly comprehending.

**Verb** - *vihareyya* - should dwell

**Sentences without Verbs - Tulyattha and Liṅgattha**
1. *Ayam vo amhākaṃ anusāsanī* - this (is) our instruction to you.

**Nouns**
1. *Ayam* - this.
2. *Vo* - to you.
4. *Anusāsanī* - instruction.

**Noun 7th form (‘at’, ‘in’, ‘on’ phrase)**
1. *Ekam samayaṃ bhagavā vesāliyaṃ viharati ambapālivane* - On one occasion the Blessed One was dwelling at Vesālī in Ambapālī’s Grove.
2. *Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam* - Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.
3. *Vedanāsu vedanānupassī viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam* - He dwells contemplating feelings in feelings ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.
4. Citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam - He dwells contemplating mind in mind ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

5. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam - He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

6. Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti - Here, bhikkhus, a bhikkhu is one who acts with clear comprehension in going forward and returning.

7. Ālokite vilokite sampajānakārī hoti - a bhikkhu is one who acts with clear comprehension in looking ahead and looking aside.

8. Samiñjite pasārite sampajānakārī hoti - a bhikkhu is one who acts with clear comprehension in drawing in and extending the limbs.

9. Saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti - a bhikkhu is one who acts with clear comprehension in wearing his robes and carrying his outer robe and bowl.

10. Asite pīte khāyite sāyite sampajānakārī hoti - a bhikkhu is one who acts with clear comprehension in eating, drinking, chewing his food, and tasting.

11. Uccārapassāvakamme sampajānakārī hoti - a bhikkhu is one who acts with clear comprehension in defecating and urinating.

12. Gate thite nisinne sutte jāgarite tuṁhībhāve sampajānakārī hoti - a bhikkhu is one who acts with clear comprehension in walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent.

Noun 7th form

1. Vesāliyaṃ - at Vesālī.
3. Idha - Here.
5. Vedanāsu - in feelings.
6. Cite - in mind.
7. Dhammesu - in phenomena.
8. Abhikkante - in going forward.
10. Ālokite - in looking ahead.
12. Samiñjite - in drawing in.
13. Pasārite - in extending the limbs.
14. Saṅghāṭipattacīvaradhāraṇe - in wearing his robes and carrying his outer robe and bowl.
15. Asite - in eating.
20. Gate - in walking.
22. *Nisinne* - in sitting.
24. *Jāgarite* - in waking up.

**Subject**

2. *Bhikkhu* - a bhikkhu.
3. *Kāyānupassī* - contemplating the body.
4. *Ātāpī* - ardent.
7. *Sampajānakārī* - one who acts with clear comprehension. (*kārī*=one who acts)

**Suffix ‘tva’**

1. *Vineyya loke abhijjhādomanassāṃ* - removing covetousness and displeasure in regard to the world.

**Nouns**

1. *Vineyya* - Removing.
2. *Loke* - in regard to the world.
3. *Abhijjhādomanassāṃ* - covetousness and displeasure.
2. Satisutta


Sato bhikkhave bhikkhu vihareyya sampajāno ayaṁ vo amhākaṁ anusāsanī. Kathañca bhikkhave bhikkhu sato hoti, idha bhikkhave bhikkhu kāye kāyānupassī viharati atāpī sampajāno satimā vineyya loke abhijjhādomanassāṁ, vedanāsu -pa-. Citte -pa-. Dhammesu dhammānupassī viharati atāpī sampajāno satimā vineyya loke abhijjhādomanassāṁ. Evaṁ kho bhikkhave bhikkhu sato hoti.

Kathaṅca bhikkhave bhikkhu sampajāno hoti, idha bhikkhave bhikkhu abhikkante pañikkante sampajānakāri hoti, ālokite vilokite sampajānakāri hoti, samiñjite pasārite sampajānakāri hoti, samghātipattacīvaradhārane sampajānakāri hoti, asite pīte khāyite sāyite sampajānakāri hoti, uccārapassāvakamme sampajānakāri hoti, gate ṭhite nisinne sutte jāgarite bhāsite tunhībhāve sampajānakāri hoti. Evaṁ kho bhikkhave bhikkhu sampajānakāri hoti, sato bhikkhave bhikkhu vihareyya sampajāno. Ayaṁ vo amhākaṁ anusāsanīti.

2. Mindful

On one occasion the Blessed One was dwelling at Vesālī in Ambapālī’s Grove. There the Blessed One addressed the bhikkhus thus: “Bhikkhus!”

“Venerable sir!” the bhikkhus replied. The Blessed One said this:

“Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending: this is our instruction to you.

“And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings … mind in mind … phenomena in phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu is mindful.

“And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, a bhikkhu is one who acts with clear comprehension in going forward and returning; in looking ahead and looking aside; in drawing in and extending the limbs; in wearing his robes and carrying his outer robe and bowl; in eating, drinking, chewing his food, and tasting; in defecating and urinating; in walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent. It is in such a way that a bhikkhu exercises clear comprehension.

“Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending. This is our instruction to you.”
3. Bhojanasuttaṃ (Food)

Subject, object and verb - Suffix ‘ti’ (present tense)

1. ‘Bhojanaṃ, bhikkhave, dadamāno dāyako paṭṭiggāhakānaṃ pañca ṭhānāni deti. - Bhikkhus, a donor who gives food gives the recipients five things.

2. Bhojanaṃ, bhikkhave, dadamāno dāyako paṭṭiggāhakānaṃ imāni pañca ṭhānāni deti - A donor who gives food gives the recipients these five things.”

3. Katamāni pañca? What five?

4. Dāyako āyuṃ deti - a donor gives life.

5. Dāyako vaṇṇaṃ deti - a donor gives beauty.

6. Dāyako sukhaṃ deti - a donor gives happiness.

7. Dāyako balaṃ deti - a donor gives strength.

8. Dāyako paṭibhānaṃ deti - a donor gives discernment.

Subject

1. Dāyako - a donor.


3. Katamāni - What

4. Pañca - five.

Object

1. Āyuṃ - Life.

2. Vaṇṇaṃ - beauty.


4. Balaṃ - Strength.


7. Ṭhānāni - things.
8. Imāni - these.

**Noun 4th Form** - Paṭīgāhakānaṃ - to the recipients.

**Verb** - Deti - Gives.

Āyudo balado dhīro vannado paṭībhānado;
Sukhassa dātā medhāvī - sukhaṃ so adhigacchati.
The wise one is a giver of life, strength, beauty, and discernment.
The intelligent one is a donor of happiness and in turn acquires happiness.

**Nouns**
1. Āyudo - a giver of life.
2. Balado - a giver of strength.
3. Dhīro - The wise.
4. Vannado - a giver of beauty.
5. Paṭībhānado - a giver of discernment.
6. Dātā - a donor. (same as dāyako)
7. Medhāvī - The intelligent one
8. Sukha - happiness.

**Verb** - Adhigacchati - in turn acquires.

**Noun 6th form (‘of’ phrase)**
1. Āyussa bhāgī hoti dibbassa vā mānusassa vā - one partakes of life, whether celestial or human.
2. Vaṇṇassa bhāgī hoti dibbassa vā mānusassa vā - one partakes of beauty, whether celestial or human.
3. Sukhassa bhāgī hoti dibbassa vā mānusassa vā - one partakes of happiness, whether celestial or human.
4. Balassa bhāgī hoti dibbassa vā mānusassa vā - one partakes of strength, whether celestial or human.
5. Paṭibhānassa bhāgī hoti dibbassa vā mānusassa vā - one partakes of discernment, whether celestial or human.

Noun 6th form (‘of’ phrase)
1. Āyussa - of life.
2. Vaṇṇassa - of beauty.
4. Balassa - of strength.
5. Paṭibhānassa - of discernment.

Subject - Bhāgī - one partakes.

Adjectives of noun 6th form Singular
1. Āyussa bhāgī hoti dibbassa vā mānusassa vā - one partakes of life, whether celestial or human.
2. Vaṇṇassa bhāgī hoti dibbassa vā mānusassa vā - one partakes of beauty, whether celestial or human.
3. Sukhassa bhāgī hoti dibbassa vā mānusassa vā - one partakes of happiness, whether celestial or human.
4. Balassa bhāgī hoti dibbassa vā mānusassa vā - one partakes of strength, whether celestial or human.
5. Paṭibhānassa bhāgī hoti dibbassa vā mānusassa vā - one partakes of discernment, whether celestial or human.

Adjectives of noun 6th form
1. Dibbassa vā mānusassa vā - whether celestial or human.

Suffix ‘tva’
1. Āyuṃ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā - Having given life, one partakes of life, whether celestial or human.
2. **Vāṇṇaṃ datvā vaṇṇassa bhāgī hoti dibbassa vā mānusassa vā** - **Having given** beauty, one partakes of beauty, whether celestial or human.

3. **Sukhaṃ datvā sukhassa bhāgī hoti dibbassa vā mānusassa vā** - **Having given** happiness, one partakes of happiness, whether celestial or human.

4. **Balaṃ datvā balassa bhāgī hoti dibbassa vā mānusassa vā** - **Having given** strength, one partakes of strength, whether celestial or human.

5. **Paṭibhānāṃ datvā paṭibhānassa bhāgī hoti dibbassa vā mānu sassa vā** - **Having given** discernment, one partakes of discernment, whether celestial or human.

**Suffix ‘tva’** - **Datvā** - **Having given.**

Āyuṃ datvā balaṃ vaṇṇaṃ, sukhāca paṭibhānakam

Dīghāyu yasavā hoti, yattha yatthūpapajjati. (yatthūpapajjati. = yattha+upapajjati.)

Having given life, strength, beauty, happiness, and discernment,

One is long-lived and famous wherever one is reborn.

**Nouns**

1. Dīghāyu - one is long-lived.
2. Yasavā - famous.
3. yatthayattha= wherever.

**Verb** - **Upapajjati** - is reborn.

**Suffix ‘mana’ (Adjective) and Noun 4th Form**

1. **Bhojanam, bhikkhave, dadamāno dāyako paṭiggāhakānāṃ pañca ṭhānāni deti** - Bhikkhus, a donor **who gives** food gives **to the recipients** five things.

**Adjective** - **Dadamāno** - who gives.

**Noun 4th form, plural** - Paṭiggāhakānaṃ - to the recipients.
3. Bhojanasuttaṃ

“Bhojanam, bhikkhave, dadamano dāyako paṭiggāhakānaṃ paṇca ṭhānāni deti. Katamāni paṇca? Āyuṃ deti, vaṇṇam deti, sukham deti, balaṃ deti, paṭibhānaṃ deti. Āyuṃ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā; vaṇṇaṃ datvā vaṇṇassa bhāgī hoti dibbassa vā mānusassa vā; sukham datvā sukhassa bhāgī hoti dibbassa vā mānusassa vā; balaṃ datvā balassa bhāgī hoti dibbassa vā mānusassa vā; paṭibhānaṃ datvā paṭibhānassa bhāgī hoti dibbassa vā mānusassa vā. Bhojanam, bhikkhave, dadamano dāyako paṭiggāhakānaṃ imāni paṇca ṭhānāni detī” ti.

Āyudo balado dhīro, vaṇṇado paṭibhānado;
Sukhassa dātā medhāvī, sukhaṃ so adhigacchati.
Āyuṃ datvā balaṃ vaṇṇam, suhaṇca paṭibhānakam
Dīghāyu yasavā hoti, yattha yathūpapajjatī” ti. sattamaṃ;

3. Food

“Bhikkhus, a donor who gives food gives the recipients five things. What five? One gives life, beauty, happiness, strength, and discernment. (1) Having given life, one partakes of life, whether celestial or human. (2) Having given beauty, one partakes of beauty, whether celestial or human. (3) Having given happiness, one partakes of happiness, whether celestial or human. (4) Having given strength, one partakes of strength, whether celestial or human. (5) Having given discernment, one partakes of discernment, whether celestial or human. A donor who gives food gives the recipients these five things.”

The wise one is a giver of life,
strength, beauty, and discernment.
The intelligent one is a donor of happiness
and in turn acquires happiness.
Having given life, strength, beauty,
happiness, and discernment,
one is long-lived and famous
wherever one is reborn.
4. Dhammassavananasutta (Listening to the Dhamma)

Senstences without Verbs - Tulyattha and Liṅgattha

1. *Pañcime bhikkhave ānisaṁsā dhammassavane* - Bhikkhus, there are these five benefits in listening to the Dhamma.
2. *Katame pañca* - What five?
3. *Ime kho bhikkhave pañca ānisaṁsā dhammassavane* - These are the five benefits in listening to the Dhamma.

Nouns

1. *Pañca* - five
2. *Ime* - These.
3. *Pañcime=pañca+ime* - these five.
4. *Bhikkhave* - Bhikkhus!
5. *Ānisaṁsā* - Benefits.

Noun 7th form (‘in’, ‘at’, ‘on’ phrase)

1. *Dhammassavane* - in listening to the Dhamma.
2. *Pañcime bhikkhave ānisaṁsā dhammassavane* - Bhikkhus, there are these five benefits in listening to the Dhamma.
3. *Ime kho bhikkhave pañca ānisaṁsā dhammassavane* - These are the five benefits in listening to the Dhamma.

Object and verb - Suffix ‘ti’ (present tense, third person & singular)

1. *Assutam suñāti* - One hears what one has not heard.
2. *Sutaṁ pariyodāpeti* - one clarifies what has been heard.
3. *Kaṅkham vitarati* - one emerges from perplexity.
4. *Diṭṭhiṁ ujuṁ karoti* - one straightens out one’s view.
Nouns 2nd Form

1. Assutāṁ - (what one) has not heard.
2. Sutaṁ - what has been heard.
3. Kamkhāṁ - perplexity. (same as vicikicca)
4. Diṭṭhiṁ - view.
5. Ujuṁ - Straight. (Adverb)

Verbs

1. Suṇāti - hears.
2. Pariyodāpeti - clarifies.
3. Vitarati - emerges from.

Noun 6th Form (‘of’ phrase)

1. Cittamassa pasīdati - one’s mind becomes placid. (citta+assa=cittamassa)

Nouns

2. Assa - one’s.

Verb - Pasīdati - becomes placid. (placid=calm, peaceful)
4. Dhammassavanasutta

Pañcime bhikkhave ānisaṁsā dhammassavane. Katame pañca, assutaṁ suṇāti, sutāṁ pariyoḍāpeti, kaṁkhami vitarati, diṭṭhīṁ ujuṁ karoti, cittamassa paśīdati. Ime kho bhikkhave pañca ānisaṁsā dhammassavaneti.

4. Listening to the Dhamma

“Bhikkhus, there are these five benefits in listening to the Dhamma. What five? One hears what one has not heard; one clarifies what has been heard; one emerges from perplexity; one straightens out one’s view; one’s mind becomes placid. Bhikkhus! these are the five benefits in listening to the Dhamma.”
5. Camkama Sutta (Walking Meditation)

Senstences without Verbs - Tulyattha and Liṅgattha

1. *Pañcime bhikkhave caṃkame ānisaṁsā* - Bhikkhus, there are these five benefits in walking meditation.
2. *Katame pañca?* - What five?
3. *Ime kho bhikkhave pañca caṃkame ānisaṁsā* - These are the five benefits in walking meditation.

Nouns

1. *Pañca* - five
2. *Ime* - These.
3. *Pañcime=*pañca+ime - these five.
4. *Bhikkhave* - Bhikkhus!
5. *caṃkame* - in walking.

Subject and verb Suffix ‘ti’ (present tense for third person, singular)

1. *Addhānakkhamo hoti* - one becomes capable of journeys. (*Addhāna*=journey)
2. *Padhānakkhamo hoti* - one becomes capable of striving. (*Padhāna*=striving)
3. *Appābādho hoti* - one becomes healthy. (*Appā+abādho=no+decease*)
4. *Caṃkamādhigato samādhi ciraṭṭhitiko hoti* - the concentration attained through walking meditation is long lasting. (*ādhigato=attained; cira=long*)

Subject

1. *Addhānakkhamo* - capable of journeys. (*addhāna=journey; kkhamo=capable*)
2. *Padhānakkhamo* - capable of striving. (*Padhāna=striving*)
3. *Appābādho* - healthy. (*Appābādho=appa+abādho=no decease=healthy*)
5. *Caṃkamādhigato* (Adjective) - attained through walking meditation. (*ādhigato=attained*)
6. *Ciraṭṭhitiko* - long lasting. (*cira=long*)
Verb

1. *Hoti* - becomes.
2. *Gacchati* - reaches.

Subject, object and verb - Suffix ‘ti’ (present tense for third person, singular)

1. *Asitaṁ pītaṁ khāyitaṁ sāyitaṁ sammā pariṇāmaṁ gacchati* - what one has eaten, drunk, consumed, and tasted is properly digested.

Subject

1. *Asitaṁ* - what one has eaten.
2. *Pītaṁ* - what one has drunk.
3. *Khāyitaṁ* - what one has consumed.
4. *Sāyitaṁ* - what one has tasted.

Object - *Pariṇāmaṁ* - digestion.

Noun - *Sammā* - Properly.

Noun 7th form (‘in’, ‘at’, ‘on’ phrase)

1. Pañcime bhikkhave caṇkame ānisaṁsā - Bhikkhus, there are these five benefits in walking meditation.
2. Ime kho bhikkhave pañca caṇkame ānisaṁsāti - These are the five benefits in walking meditation.
5. Caṃkamasutta

Pañcime bhikkhave caṃkame ānisaṁsā. Katame pañca? Addhānakkhamo hoti, padhānakkhamo hoti, appābādho hoti, asitaṁ pītaṁ khāyitaṁ sāyitaṁ sammā parināmaṁ gacchati, caṃkamādhigato samādhi ciraṭṭhitiko hoti. Ime kho bhikkhave pañca caṃkame ānisaṁsā.

5. Walking Meditation

Bhikkhus, there are these five benefits in walking meditation. What five? One becomes capable of journeys; one becomes capable of striving; one becomes healthy; what one has eaten, drunk, consumed, and tasted is properly digested; the concentration attained through walking meditation is long lasting. Bhikkhus! these are the five benefits in walking meditation.
6. Sabbhisutta (With the Good)

Subject and verb - Suffix ‘ti’ (present tense for third person, singular)

1. Bhagavā viharati - the Blessed One was dwelling.
2. (So) seyyo hoti na pāpiyo - One becomes better, never worse.
3. (So) na socati - One does not sorrow.
4. (So) virocati - One shines.
5. (So) pamuccati - One is released.

Subject

1. Bhagavā - the Blessed One.
2. So - that person or one.
3. Seyyo - better.
4. Pāpiyo - Worse.

Verb

1. Viharati - was dwelling.
3. Na socati - does not sorrow.
4. Virocati - shines.
5. Pamuccati - is released.

Subject, object and verb. Suffix Anti (present tense for third person, plural)

1. Sattā gacchanti suggatim - Beings fare on to a good destination.
2. Sattā tiṭṭhanti sātatam - Beings abide comfortably.
Subject    -  Sattā - Beings.

Verb
1. Gacchanti - fare on to.
2. tiṭṭhanti - abide.

Object
1. Suggatim - a good destination.
2. Sātatam - comfortably.

Noun 5th Form (‘from’ phrase)
1. (So) sabbadukkhā pamuccati - One is released from all suffering.

Sabbadukkhā - from all suffering

Noun 7th form (‘in’, ‘at’, ‘on’ phrase)
1. (So) sokamajjhe na socati - One does not sorrow in the midst of sorrow.
2. (So) ņātimajjhe virocati - One shines amidst one’s relations.

Noun 7th form, singular
1. Sokamajjhe - in the midst of sorrow.
2. ņātimajjhe - amidst one’s relations.

Past Tense Suffix ‘i’, third person, singular
1. Ekā devatā imaṁ gāthāṁ abhāsi - one devatā recited this verse.
2. Aparā devatā imaṁ gāthāṁ abhāsi - other devatā recited this verse.
Nouns
1. Ekā devatā - one devatā.
2. Imaiṁ gāthaiṁ - this verse.
3. Aparā devatā - other devatā.

Verb - Abhāsi - recited.

Past Tense Suffix ‘ā’ for third person, singular
1. Aparā devatā Bhagavantaiṁ etadavoca - another devatā said to the Blessed One.
2. Idamavoca Bhagavā - This is what the Blessed One said.

Nouns
1. Bhagavantaiṁ - to the Blessed One.
2. Eta - that.
3. Idaiṁ - this.

Verb - Avoca - said.

Past Tense Suffix ‘uṁ’ for third person, plural
1. Sambahulā Satullapakāyikā devatāyo upasamkamiṁsu aṭṭhaṁsu - a number of devatās belonging to the Satullapa host, approached, stood.
2. Tā devatāyo antaradhāyiṁsu - those devatās disappeared.

Adjectives
1. Sambahulā - a number of, many.
2. Satullapa kāyikā - belonging to the Satullapa.
Subject - Devatāyo - host.

Verbs
1. Upasamkamiṃsu - approached.
2. Athanisu - stood.
3. antaradhāyiniṃsu - disappeared

Passive past participle
1. Evaṁ me sutaṁ - Thus have I heard. (Thus (this sutta) has been heard by me)
2. Kassa nu kho Bhagavā subhāsitam - By which one, Oh! Blessed One, has been spoken well?
3. Sabbāsaṁ vo subhāsitam pariyāyena - You have all spoken well in a way.

Nouns
1. Evaṁ - Thus.
2. Me - by me.
3. Sutaṁ - have been heard.
4. Kassa - By which one.
6. Subhāsitam - has been spoken well. (Su=well)
7. Vo - by you.
10. Sabbasaṁ - by all.

Suffix ‘tva’ (Gerund)
1. Sataṁ saddhammaaṇṇāya, seyyo hoti na pāpiyo - Having learnt the true Dhamma of the good, one becomes better, never worse.
2. Sataṁ saddhammaaṇṇāya, paññā labbhati nānṇato - Having learnt the true Dhamma of the good, wisdom is gained, but not from another.
3. Sataṁ saddhammamaaññāya, sokamajjhe na socati - Having learnt the true Dhamma of the good, one does not sorrow in the midst of sorrow.

4. Sataṁ saddhammamaaññāya, ñātimajjhe virocati - Having learnt the true Dhamma of the good, one shines amidst one’s relations.

5. Sataṁ saddhammamaaññāya, sattā gacchanti suggatīn - Having learnt the true Dhamma of the good, beings fare on to a good destination.”

6. Sataṁ saddhammamaaññāya, sattā tiṭṭhānti sātatan - Having learnt the true Dhamma of the good, beings abide comfortably.”

7. Sataṁ saddhammamaaññāya, sabbadukkhā pamuccati - Having learnt the true Dhamma of the good, one is released from all suffering.

8. Upasaṃkamitvā Bhagavantaṁ abhivādetvā - Having approached, and paid homage to the Blessed One.

9. Bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā - Having paid homage to the Blessed One and, keeping him on the right.

Nouns

1. Sataṁ - of the good.
2. Saddhammam - the true Dhamma.
3. Aññāya - having learnt.(tva changes to ya; añña here means learning)
4. Paññā - wisdom.
5. Na - not
6. Aññato - from another.
7. Añña - Another.
8. Upasaṃkamitvā - having approached.
10. Padakkhiṇaṁ katvā - keeping him on the right.

Verb - Labbhati - is gained.

Noun 2nd Form (‘to’ phrase)

2. Bhagavantaṁ abhivādetvā - having paid homage to the Blessed One
3. Ekamantaṁ aṭṭhamsu - stood to one side.
4. Ekamantaṁ tiṭṭhā kho - standing to one side.
5. *Ekā devatā imaṁ gāthāṁ abhāsi* - one devatā recited this verse.

6. *Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati* - On one occasion the Blessed One was dwelling at Sāvatthī.

7. *Kubbetha santhavaṁ* - one should foster intimacy.

8. *Saddhammamaññāya* - Having learnt the true Dhamma.

9. *Sattā gacchanti suggatim* - beings fare on to a good destination.


11. *Bhagavantam etadavoca (etaṁ+avoca)* - said this to the Blessed One.

12. *Idamavoca Bhagavā* - This is what the Blessed One said.

### Noun 2nd Form

1. *Kevalakappam Jetavanaṁ* - the entire Jeta’s Grove. (vanāṁ=grove)

2. *Bhagavantaṁ* - to the Blessed One.

3. *Ekamantaṁ* - to one side.

4. *Imaṁ gāthāṁ* - this verse.

5. *Ekaṁ samayaṁ* - On one occasion.


7. *Saddhammaṁ* - the true Dhamma.

8. *Suggatim* - to a good destination.


10. *Idam* - this.

### Noun 3rd Form (‘with’, ‘in’, ‘to’ phrase)

1. *Sabbhireva samāsetha* - One should associate only with the good;

2. *Sabbhi kubbetha santhavaṁ* - With the good one should foster intimacy.

3. *Yena Bhagavā tenupasamkamiṁsu* - approached the Blessed One. (approached where the Blessed One was; tenupasaṅkamiṁsu=tena + upasaṅkamiṁsu)
Noun 3rd Form

1. *Sabbhireva* (*Sabbhi+eva*) - only with the good; (*eva*=only)
2. *Sabbhi* - With the good.
3. *Yena* - in which place.
4. *Tena* - to that place.

Noun 5th Form (‘from’ phrase)

1. *Paññā labbhati nāññato* - Wisdom is gained, but **not from another**. (*nāññato*=na+āññato)
2. (So) *sabbadukkhā pamuccati* - One is released **from all suffering**.

Noun Form 5th

*Aññato* - from another.

*Sabbadukkhā* - from all suffering.

Noun 6th form (‘of’ phrase)

1. *Anāthapiṇḍikassa ārāme* - at Anāthapiṇḍika’s Park.
3. *Sataṁ saddhammamaññāya* - Having learnt the true Dhamma of the good.
4. Api ca *mamapi suṇātha* - But listen to me too.

Noun 6th form

1. *Anāthapiṇḍikassa* - Anāthapiṇḍika’s.
4. *Mama* - to me.
5. *Api ca* - but.
Noun 7th form (‘at’, ‘in’ , ‘on’ phrase)

1. Ekaṁ samayāṁ Bhagavā Sāvatthiyāṁ viharati Jetevane Anāthapindikassa ērāme - On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapindika’s Park.  
2. Atha kho sambahulā Satullapakāyikā devatāyo abhikkantāya rattiyā - Then, when the night had advanced, a number of devatās belonging to the Satullapa host. 
4. (So) sokamajjhe na socati - One does not sorrow in the midst of sorrow. 
5. (So) ātīmajjhe virocati - One shines amidst one’s relations. 
6. Attamanā tā devatāyo Bhagavantāṁ abhivādetvā padakхиṇāṁ katvā tatthevataradāviṁsū - Elated, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared right there. 

Noun 7th form

1. Sāvatthiyāṁ - at Sāvatthī. 
3. ērāme - at Park. 
4. Atha kho - Then. 
5. Rattiyā - when the night. 
7. Sokamajjhe - in the midst of sorrow. 
8. Ātīmajjhe - amidst one’s relations. 
9. Tattheva - right there. (Tattheva=tattha+eva) 

Adjectives

1. Ekamantāṁ thitā kho ekā devatā - one devatā, standing to one side. 
2. Aparā devatā - other devatā. 
3. Sambahulā Satullapakāyikā devatāyo - a number of devatās belonging to the Satullapa host. 
4. Attamanā tā devatāyo - Elated, those devatās. 
6. Abhikkantāya rattiyā - when the night had advanced. 

Adjectives

1. Ekā - one.
2. Ṭhitā - standing.
3. Aparā - Other.
4. Sambahulā - a number of, many.
5. Satullapakāyikā - belonging to the Satullapa.
6. Attamanā - Elated.
8. Abhikkantāya - advanced.

Past Tense Suffix ‘ī’ (for third person, singular)

1. Ekamantaṁ ṭhitā kho ekā devatā Bhagavato santike imain gāthāṁ abhāsi - Then one devatā, standing to one side, recited this verse in the presence of the Blessed One.

2. Atha kho aparā devatā Bhagavato santike imain gāthāṁ abhāsi - Then other devatā in turn recited this verse in the presence of the Blessed One.

Past Tense Suffix ‘ā’ (for third person, singular)

1. Atha kho aparā devatā Bhagavantaṁ etadavoca - Then another devatā said to the Blessed One.

Past Tense Suffix ‘uṁ’ (for third person, plural)

1. Atha kho sambahulā Satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappāṁ Jetavānaṁ obhāsetvā yena Bhagavā tenupāsāṃkamiṁsu - Then, when the night had advanced, a number of devatās belonging to the Satullapa host¹, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One.

¹ Spk explains that these devas were called satullapakāyikā (“belonging to the extolling-of-the-good group”) because they had been reborn in heaven as a result of extolling the Dhamma of the good by way of undertaking it [Spk-pṭ: that is, the Dhamma of the good which consists of going for refuge, taking the precepts, etc.].

The background story is as follows: Once a merchant ship with a crew of seven hundred men, while crossing the sea, was beset by a terrible storm. As the ship sank, the crew members, praying frantically to their gods, noticed one of their number sitting calmly, cross-legged “like a yogi,” free from fear. They asked him how he could remain so calm, and he explained that as he had undertaken the Three Refuges and Five Precepts he had no reason for fear. They requested the same from him, and after dividing them into seven groups of a hundred each he gave each group in turn the refuges and precepts, completing the procedure just as the ship was swallowed up by the sea. As the fruit of this final deed of merit, all the men were immediately reborn in the Tāvatiṃsa heaven in a single group with their leader at the head. Recognizing that they had attained such fortune through their leader’s kindness, they came to the Blessed One’s presence to speak praise of him.
2. *Upasāṃkamitvā Bhagavantaṁ abhivādetvā ekamanaṁ aṭṭhasuṁ* - Having approached, they paid homage to the Blessed One and stood to one side.

3. *Attamanā tā devatāyo Bhagavantaṁ abhivādetvā pādakkhiṇāṁ katvā tatthevantaradāhiṁsu* - Elated, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared right there.

**Passive Voice**

1. *Paṇñā labbhati* - Wisdom is gained.

2. *Evaṁ me sutam* - Thus have I heard.

3. *Kassa nu kho Bhagavā subhāsitam* - Which one, Blessed One, has spoken well?

4. *Sabbāsāṁ vo subhāsītam pariyaśena* - You have all spoken well in a way.

**Verb (Sattami Optative)**

1. *Sabhīreva samāsetha* - One should associate only with the good. (*sabbhī= with the good; eva=only*)

2. *Sabhī kubbetha santhavam* - With the good one should foster intimacy.

3. *Api ca mama pi suṇātha* - But you should listen to me too. (*Apī ca=but; mama=to me; pi=too, also*)

**Verb (Pañcami)**

1. *Samāsetha* - should associate.

2. *Kubbetha* - should foster.

3. *Suṇātha* - should listen.

4. **Other noun** - *Atha kho* - at that time.

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1. *Evaṁ me sutam–ekaṁ samayaṁ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassā ārāme. Atha kho sambahulā Satullapākāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ Jetavanam kohāsetvā yena Bhagavā tenupasaṅkamiṁsu, upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu, ekamantaṁ ekā devatā*
Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side. Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

2. "Sabbohīreva samāsetha, sabbhi kubbetha santhavan. Sataṁ saddhammamaññāya, seyyo hota na pāpiyo". - One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One becomes better, never worse.

3. Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi– "Sabbohīreva samāsetha, sabbhi kubbetha santhavan. Sataṁ saddhammamaññāya, paññā labhhati nāññato" - Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Wisdom is gained, but not from another.

4. Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi– Sabbhireva samāsetha, sabbhi kubbetha santhavan. Sataṁ saddhammamaññāya, sokamajjhe na socati. - Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One does not sorrow in the midst of sorrow.

5. Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi– Sabbhireva samāsetha, sabbhi kubbetha santhavan. Sataṁ saddhammamaññāya, ētimajjhe virocati. - Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One shines amidst one’s relations.

6. Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi– Sabbhireva samāsetha, sabbhi kubbetha santhavan. Sataṁ saddhammamaññāya, sattā gacchanti suggatin. - Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Beings fare on to a good destination.

7. Atha kho aparā devatā Bhagavato santike imaṁ gāthaṁ abhāsi. Sabbhireva samāsetha, sabbhi kubbetha santhavan. Sataṁ saddhammamaññāya, sattā tiṭṭhanti sātatan. - Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Beings abide comfortably.

8. Atha kho aparā devatā Bhagavantaṁ etadavoca. Kassa nu kho Bhagavā subhāsitaṁ. Sabbasam vo subhāsitaṁ pariyāyena, api ca mamapi suṇatha - Then another devatā said to the Blessed One: “Which one, Blessed One, has spoken well? You have all spoken well in a way. But listen to me too:

2 Spk: Just as oil is not to be obtained from sand, so wisdom is not gained from another, from the blind fool; but just as oil is obtained from sesamum seeds, so one gains wisdom by learning the Dhamma of the good and by following a wise person.
9. **Sabhireva samāsetha, sabbhi kubbetha santhavāṁ, Satam saddhammamaññāya, sabbadukkhā paṇuccatīti.** - One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One is released from all suffering.

10. **Idamavoca Bhagavā. Attamanā tā devatāyo Bhagavantaṁ abhivādetvā padakkhiṇam katvā tatthevantaradhāyiṁsūti.** - This is what the Blessed One said. Elated, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared right there.
6. Sabbhisutta

Evaṁ me sutāṁ—ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho sambahulā Satullapakāyiṁkā devatāyō abhikkantāya rattiya abhikkantavāṇṇā kevalakappaṁ Jetavanaṁ obhāsetvā yena Bhagavā tenupaśaṁkamiṁsu, upasaṁkamiṁvā Bhagavantaṁ abhvādetvā ekamantaṁ atṭhaṁsu, ekamantaṁ ṭhitā kho ekā devatā Bhagavato santike imāṁ gāthāṁ abhāsi—

"Sabbhīreva samāsetha, sabbhi kubbetha santhavaṁ.
Sataṁ saddhammamaññāya, seyyo hoti na pāpiyo"ti.

Atha kho aparā devatā Bhagavato santike imāṁ gāthāṁ abhāsi—
"Sabbhīreva samāsetha, sabbhi kubbetha santhavaṁ.
Sataṁ saddhammamaññāya, paññā labbhati nāññato"ti.

Atha kho aparā devatā Bhagavato santike imāṁ gāthāṁ abhāsi—
"Sabbhīreva samāsetha, sabbhi kubbetha santhavaṁ.
Sataṁ saddhammamaññāya, sokamajhe na socati"ti.

Atha kho aparā devatā Bhagavato santike imāṁ gāthāṁ abhāsi—
"Sabbhīreva samāsetha, sabbhi kubbetha santhavaṁ.
Sataṁ saddhammamaññāya, ñātimajhe vírocati"ti.

Atha kho aparā devatā Bhagavato santike imāṁ gāthāṁ abhāsi—
"Sabbhīreva samāsetha, sabbhi kubbetha santhavaṁ.
Sataṁ saddhammamaññāya, sattā gacchanti suggatin"ti.

Atha kho aparā devatā Bhagavato santike imāṁ gāthāṁ abhāsi—
"Sabbhīreva samāsetha, sabbhi kubbetha santhavaṁ.
Sataṁ saddhammamaññāya, sattā tiṭṭhanti sātatan"ti.

Atha kho aparā devatā Bhagavantaṁ etadavoca "kassa nu kho Bhagavā subhāsitan"ti.
Sabbāsāṁ vo subhāsitaṁ pariyāyena, api ca mamapi suṇātha—
Sabbhīreva samāsetha, sabbhi kubbetha santhavaṁ.
Sataṁ saddhammamaññāya, sabbadukkhā pamuccatīti.

Idamavoca Bhagavā. Attamanā tā devatāyo Bhagavantaṁ abhvādetvā padakkhiṇāṁ katvā tatthevantaradhāyiṁsūti.
6. With the Good

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side.

Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

“One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One becomes better, never worse.”

Then five other devatās in turn recited their verses in the presence of the Blessed One:

“One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Wisdom is gained, but not from another.”

“One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One does not sorrow in the midst of sorrow.”

“One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One shines amidst one’s relations.”

“One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Beings fare on to a good destination.”

“One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Beings abide comfortably.”

Then another devatā said to the Blessed One: “Which one, Blessed One, has spoken well?”

“You have all spoken well in a way. But listen to me too:

“One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One is released from all suffering.”

This is what the Blessed One said. Elated, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared right there.
7. Cetokhilā Sutta (Barrenness)³

Tullyata and Linghata

1. Pañcime bhikkhave cetokhilā - Bhikkhus, (there are) these five kinds of mental barrenness.
2. Katame pañça? - What five?
3. Ayāṁ paṭhamo cetokhilo - this is the first kind of mental barrenness.
4. Ayāṁ dutiyo cetokhilo - this is the second kind of mental barrenness.
5. Ayāṁ tatiyo cetokhilo - this is the third kind of mental barrenness.
6. Ayāṁ catuttho cetokhilo - this is the fourth kind of mental barrenness.
7. Ayāṁ pancamo cetokhilo - this is the fifth kind of mental barrenness.
8. Ime kho bhikkhave pañca cetokhilā - These, bhikkhus, are the five kinds of mental barrenness.

Nouns

1. Pañca - Five.
2. Ime - these.
6. Ayāṁ - This.
7. Cetokhilo - kind of mental barrenness.

Adjectives

1. Paṭhamo - First.
2. Dutiyo - Second.
3. Tatiyo - Third.
5. Pañcamo - Fifth.

Adjective (for Singular Subject)

1. Ayāṁ paṭhamo cetokhilo - this is the first kind of mental barrenness.
2. Ayāṁ dutiyo cetokhilo - this is the second kind of mental barrenness.
3. Ayāṁ tatiyo cetokhilo - this is the third kind of mental barrenness.
4. Ayāṁ catuttho cetokhilo - this is the fourth kind of mental barrenness.

³ Cetokhila. According to DOP, khila means “barren land; hard, arid soil,” and “(as a fault of one’s thinking) barrenness, sterility; stiffness, rigidity; hostility, resistance.” Mp glosses: “Rigidity, waste, stumps of the mind” (cittassa thaddhabhāvā kacavorabhāvā khāṇukabhāvā).
5. Ayaṁ pañcamo cetokhilo - this is the fifth kind of mental barrenness.

Noun 7th form (‘at’, ‘in’, ‘on’ phrase)

1. *Idha bhikkhave bhikkhu Satthari kamkhati vicikicchati nādhimuccati na sampasīdati* - Here, a bhikkhu is perplexed about the Teacher, doubts him, is not convinced about him, and does not place confidence in him.

2. *Puna caparaṁ bhikkhave bhikkhu dhamme kamkhati vicikicchati nādhimuccati na sampasīdati* - Again, a bhikkhu is perplexed about the Dhamma, doubts it, is not convinced about it and does not place confidence in it.

3. *Puna caparaṁ bhikkhave bhikkhu Saṅghe kamkhati vicikicchati nādhimuccati na sampasīdati* - Again, a bhikkhu is perplexed about the Saṅgha, doubts it, is not convinced about it, and does not place confidence in it.

4. *Puna caparaṁ bhikkhave bhikkhu Sikkhāya kamkhati vicikicchati nādhimuccati na sampasīdati* - Again, a bhikkhu is perplexed about the training, doubts it, is not convinced about it, and does not place confidence in it.

5. *Puna caparaṁ Sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto* - Again, a bhikkhu is irritated by his fellow monks, displeased with them, resentful toward them, ill disposed toward them.

6. *Yo so bhikkhave bhikkhu Satthari kamkhati vicikicchati nādhimuccati na sampasīdati* - When a bhikkhu is perplexed about the Teacher, doubts him, is not convinced about him, and does not place confidence in him.

7. *Yo so bhikkhave bhikkhu dhamme kamkhati vicikicchati nādhimuccati na sampasīdati* - When a bhikkhu is perplexed about the Dhamma, doubts it, is not convinced about it and does not place confidence in it.

8. *Yo so bhikkhave bhikkhu Saṅghe kamkhati vicikicchati nādhimuccati na sampasīdati* - When a bhikkhu is perplexed about the Saṅgha, doubts it, is not convinced about it, and does not place confidence in it.

9. *Yo so bhikkhave bhikkhu Sikkhāya kamkhati vicikicchati nādhimuccati na sampasīdati* - When a bhikkhu is perplexed about the training, doubts it, is not convinced about it, and does not place confidence in it.

10. *Yo so bhikkhave bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto* - When a bhikkhu is irritated by his fellow monks, displeased with them, resentful toward them, ill disposed toward them.
**Verbs**

1. Kaṃkhati - is perplexed. (baffled, puzzled)
2. Vicikicchati - doubts.
3. Nādhimuccati (Na+adhimuccati) - is not convinced.
4. Na sampasidati - does not place confidence.
5. Hoti - is.

**Nouns**

1. Idha - Here.
2. bhikkhave - bhikkhus.
3. bhikkhu - a bhikkhu.
4. Satthari - about the Teacher.
5. Punam caparam - again. (ca+aparam)
6. Dhamma - Dhamma.
7. Saṅgha - Saṅgha.
8. Sikkhā - Training.
11. Anattamano - displeased with
12. Āhatacitto - resentful toward or bitter toward.
15. So - he.
16. Yo so - whoever

**Noun 6th form (‘of’ phrase)**

1. Tassa cittaṁ na namati - his mind does not incline.
2. Yassa cittaṁ na namati - his mind does not incline.

**Noun 4th Form (‘for’, ‘to’ phrase)**

1. Tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya. - his mind does not incline to ardor, effort, perseverance, and striving.
2. Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya - his mind does not incline to ardor, effort, perseverance, and striving.

Noun 4th Form

1. Ātappāya - to ardor.
2. Anuyogāya - to effort.
3. Sātaccāya - to perseverance.
4. Padhānāya - to striving.

7. Cetokhilā


7. Barrenness

“Bhikkhus, there are these five kinds of mental barrenness. What five?

(1) “Here, a bhikkhu is perplexed about the Teacher, doubts him, is not convinced about him, and does not place confidence in him. When a bhikkhu is perplexed about the Teacher, doubts him, is not convinced about him, and does not place confidence in him, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor … and striving, this is the first kind of mental barrenness.

(2) “Again, a bhikkhu is perplexed about the Dhamma, doubts it, is not convinced about it and does not place confidence in it. When a bhikkhu is perplexed about the Dhamma, doubts it, is not convinced about it and does not place confidence in it, his mind does not incline to ardor, effort, perseverance and striving.

Since his mind does not incline to ardor … and striving, this is the second kind of mental barrenness.

(3) “Again, a bhikkhu is perplexed about the Saṅgha, doubts it, is not convinced about it, and does not place confidence in it. When a bhikkhu is perplexed about the Saṅgha, doubts it, is not convinced about it and does not place confidence in it, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor … and striving, this is the third kind of mental barrenness.

(4) “Again, a bhikkhu is perplexed about the training, doubts it, is not convinced about it, and does not place confidence in it. When a bhikkhu is perplexed about the training, doubts it, is not convinced about it, and does not place confidence in it, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor … and striving, this is the fourth kind of mental barrenness.

(5) “Again, a bhikkhu is irritated by his fellow monks, displeased with them, resentful toward them, ill disposed toward them. When a bhikkhu is irritated by his fellow monks, displeased with them, resentful toward them, ill disposed toward them, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor … and striving, this is the fifth kind of mental barrenness.

“These, bhikkhus, are the five kinds of mental barrenness.”

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4 The Buddha
8. Vinibandhasutta. *(Bondages)*

**Subject and verb. Suffix ‘ti’ (present tense for third person, singular)**

1. *Idha bhikkhave bhikkhu avītarāgo hoti* Avīgatacchando Avīgatapemo Avīgatapipāso Avīgatapariḷāho Avīgataṇṭho - Here, a bhikkhu is not devoid of lust, not devoid of desire, affection, thirst, passion, and craving for them.

2. *Puna caparaṁ bhikkhave bhikkhu avītarāgo hoti* Avīgatacchando Avīgatapemo Avīgatapipāso Avīgatapariḷāho Avīgataṇṭho - Again, a bhikkhu is not devoid of lust, not devoid of desire, affection, thirst, passion, and craving for it.

**Subject**

1. *Bhikkhu* - a bhikkhu.

2. *Avītarāgo* - not devoid of lust.

3. *Avīgatacchando* - not devoid of desire.

4. *Avīgatapemo* - not devoid of affection.

5. *Avīgatapipāso* - not devoid of thirst.


7. *Avīgataṇṭho* - not devoid of craving.

**Verb** - *hoti* - Is.

**Subject, Object and verb - Suffix ‘ti’ (present tense for third person, singular)**

1. *Seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharati* - a bhikkhu yields to the pleasure of rest, the pleasure of sloth, the pleasure of sleep.

2. *Aññatararaiṇaṁ devanikāyaṁ pañidhāya brahmaṇacariyaṁ carati* - A bhikkhu lives the spiritual life aspiring for [rebirth in] a certain order of devas.

**Subject** - *Anuyutto* - yielding.
Object

1. *Seyyasukham* - to the pleasure of rest.
2. *Passasukham* - to the pleasure of sloth.
3. *Middhasukham* - to the pleasure of sleep.
4. *Aaññatarani* - a certain.
5. *Nikāyaṁ* - order
6. *Aaññatarani devanikāyaṁ* - a certain order of devas.
7. *Brahmacariyaṁ* - the spiritual life.

Verb

1. *Viharati* - lives.
2. *Carati* - lives.

Other noun - *Pañidhāya* - aspiring for.

Sentences without Verbs - Tulyattha and Liṅgattha

1. *Pañcime bhikkhave cetasovinibandhā* - Bhikkhus. there are these five bondages of the mind.
2. *Katame pañca?* What five?
3. *Ayaṁ paṭhamo cetasovinibando* - this is the first bondage of the mind.
4. *Ayaṁ dutiyo cetasovinibando* - this is the second bondage of the mind.
5. *Ayaṁ tatiyo cetasovinibando* - this is the third bondage of the mind.
6. *Ayaṁ catuttho cetasovinibando* - this is the fourth bondage of the mind.
7. *Ayaṁ pancamo cetasovinibando* - this is the fifth bondage of the mind.
8. *Ime kho bhikkhave pañca cetasovinibandhā* - These, bhikkhus, are the five bondages of the mind.

Nouns
1. *Pañca* - five.
2. *Ime* - these.
4. *Cetaso* - of the mind.
5. *Cetasovinibandhā* - bondages of the mind.
7. *Ayaṁ* - This.

**Adjectives**

2. *Dutiyo* - Second.
5. *Pañcamo* - Fifth.

**Adjective (for Singular Subject)**

1. *Ayaṁ paṭhamo cetasovinibando* - this is the **first** bondage of the mind.
2. *Ayaṁ dutiyo cetasovinibando* - this is the **second** bondage of the mind.
3. *Ayaṁ tatiyo cetasovinibando* - this is the **third** bondage of the mind.
4. *Ayaṁ catuttho cetasovinibando* - this is the **fourth** bondage of the mind.
5. *Ayaṁ pancamo cetasovinibando* - this is the **fifth** bondage of the mind.

**Noun 6th form (‘of’ phrase)**

1. *Tassa* cittaṁ na namati - **his** mind does not incline.
2. *Yassa* cittaṁ na namati - **his** mind does not incline.
Noun 7th Form (‘at’, ‘in’, ‘on’ phrase)

1. *Idha bhikkhave bhikkhu kāmesu avītarāgo hoti Avīgatacchando Avīgatapemo Avīgatapipāso Avīgatapariḷāho Avīgatataṇho* - “Here, a bhikkhu is not devoid of lust for sensual pleasures, not devoid of desire, affection, thirst, passion, and craving for them.

2. *Puna caparaṁ bhikkhave bhikkhu kāye avītarāgo hoti Avīgatacchando Avīgatapemo Avīgatapipāso Avīgatapariḷāho Avīgatataṇho* - Again, a bhikkhu is not devoid of lust for the body, not devoid of desire, affection, thirst, passion, and craving for it.

3. *Puna caparaṁ bhikkhave bhikkhu Rūpe avītarāgo hoti Avīgatacchando Avīgatapemo Avīgatapipāso Avīgatapariḷāho Avīgatataṇho* - Again, a bhikkhu is not devoid of lust for form, not devoid of desire, affection, thirst, passion, and craving for it.

4. *Yāvadatthaṁ udarāvadehakaṁ bhuñjitvā seyyasukhāṁ passasukhāṁ middhasukhāṁ anuyutto viharati* - Again, having eaten as much as he wants until his belly is full, a bhikkhu yields to the pleasure of rest, the pleasure of sloth, the pleasure of sleep.

5. *Apaññataram devanikāyaṁ panidhāya brahmacariyaṁ carati “Imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā”* - Again, a bhikkhu lives the spiritual life aspiring for [rebirth in] a certain order of devas, thinking: ‘By this virtuous behavior, observance, austerity, or spiritual life I will be a deva or one [in the retinue] of the devas.’

Nouns Form 7th


2. *Kāye* – in the body

3. *Rūpe* – in the form

‘Tva’ Suffix (gerund)

1. *Yāvadatthaṁ udarāvadehakaṁ bhuñjitvā* - having eaten as much as he wants until his belly is full.


Adverb
1. Yā vadatthāṁ - as much as he wants.
2. Udarāvadehakaṁ - until his belly is full.
3. Imināhaṁ - By I; Imina=by this + aham=I

‘Tva’ Suffix
2. Paṇidhāya - aspiring for.

Noun 3rd Form (Future Tense)
1. Aham sīlena vā vataena vā brahmacariyena vā devo vā bhavissāmi devaṅnataro vā - ‘By this virtuous behavior, observance, austerity, or spiritual life I will be a deva or one [in the retinue] of the devas.’

Nouns 3rd Form
2. Sīlena - By this virtuous behavior.
3. Vatena - By observance.
4. Tapena - By Austerity.
5. Brahmācariyena - By spiritual life.
6. Vā - Or.
7. Devo - a deva.
8. Devaṅnataro - one of the devas. (Aññatara=one)

Verb - Bhavissāmi - will be.
8. Vinibandhasutta (Bondages)


8. Bondages

“Bhikkhus, there are these five bondages of the mind. What five?

(1) “Here, a bhikkhu is not devoid of lust for sensual pleasures, not devoid of desire, affection, thirst, passion, and craving for them. When a bhikkhu is not devoid of lust for sensual pleasures, not devoid of desire, affection, thirst, passion, and craving for them, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor … and striving, this is the first bondage of the mind.

(2) “Again, a bhikkhu is not devoid of lust for the body, not devoid of desire, affection, thirst, passion, and craving for it. When a bhikkhu is not devoid of lust for the body, not devoid of desire, affection, thirst, passion, and craving for it, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor … and striving, this is the second bondage of the mind.

(3) “Again, a bhikkhu is not devoid of lust for form, not devoid of desire, affection, thirst, passion, and craving for it. When a bhikkhu is not devoid of lust for form, not devoid of desire, affection, thirst, passion, and craving for it, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor … and striving, this is the third bondage of the mind.

(4) “Again, having eaten as much as he wants until his belly is full, a bhikkhu yields to the pleasure of rest, the pleasure of sloth, the pleasure of sleep. When a bhikkhu … yields to the pleasure of rest, the pleasure of sloth, the pleasure of sleep, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor … and striving, this is the fourth bondage of the mind.

(5) “Again, a bhikkhu lives the spiritual life aspiring for [rebirth in] a certain order of devas, thinking: ‘By this virtuous behavior, observance, austerity, or spiritual life I will be a deva or one [in the retinue] of the devas.’ When he lives the spiritual life aspiring for [rebirth in] a certain order of devas … his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor … and striving, this is the fifth bondage of the mind.

“These, bhikkhus, are the five bondages of the mind.”
9. Aparihāniyasutta (Non-Decline)

Subject and Verb (Present Tense)
1. Ye[pi hi keci bhikkhave etarahi na parihāyanti kusalehi dhammehi, sabbete imeheva cha[hi dhammehi na parihāyanti kusalehi dhammehīti - all those at present who are not declining in(from) wholesome qualities are not declining only because of these six qualities.”

Nouns
1. Ye keci - Whoever.
2. Etarahi - at present.
5. Sabbete (sabbe+ete) - all those.
6. Imeheva cha[hi dhammehi – only(eva) because of these six qualities.
7. Pi - Also.

Verb - Na parihāyanti - are not declining.

Verb - Future Tense
1. Bhāsissāmīti - I will speak.
2. Chayime bhikkhave aparihāniye dhamme desessāmi - “Bhikkhus, I will teach you these six qualities that lead to non-decline.

Nouns
1. Cha - six.
2. ime - these.
3. Aparihāniya - that leads to non-decline.
4. Dhamme - Qualities.
5. *Anāgatamaddhānaṁ* - in the future. (*addhānaṁ*=at that time)

**Verb - Future Tense**
1. *Bhāsissāmī* - I will speak.
2. *Desessāmi* - I will teach.
3. *Na parihāyissanti* - will not decline.

**Past Tense**
1. “*Evaṁ bhante’’ti kho te bhikkhū Bhagavato paccassosuṁ* - “Yes, Bhante,” those bhikkhus replied to the Blessed One.
2. *Bhagavā etadavoca* - The Blessed One said this:
3. *Ye hi keci bhikkhave atītamaddhānaṁ na parihāyinsu kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyinsu kusalehi dhammehi* - “Bhikkhus, all those in the past who did not decline in(from) wholesome qualities did not decline because of these six qualities.

**Nouns**
2. *Te bhikkhū* - those bhikkhus.
4. *Etam* - this.
5. *Atītamaddhānaṁ* - in the past.

**Verb Past Tense**
1. *Paccassosuṁ* - Replied
2. *Avoca* - Said.
3. *Na parihāyinsu* - did not decline.
Noun 2nd Form (‘at’ phrase)

1. Yepi hi keci bhikkhave anāgatamaddhānaṁ na parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyissanti kusalehi dhammehi - All those in the future who will not decline in(from) wholesome qualities will not decline because of these six qualities.

2. Ye hi keci bhikkhave atītamaddhānaṁ na parihāyīṁsu kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyīṁsu kusalehi dhammehi. “Bhikkhus, all those in the past who did not decline in(from) wholesome qualities did not decline because of these six qualities.

Noun 3rd Form (‘because of’ phrase)

1. Yepi hi keci bhikkhave etarahi na parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyanti kusalehi dhammehi. - All those at present who are not declining in(from) wholesome qualities are not declining because of these six qualities.”

2. Yepi hi keci bhikkhave anāgatamaddhānaṁ na parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyissanti kusalehi dhammehi. - All those in the future who will not decline in(from) wholesome qualities will not decline because of these six qualities.

3. Ye hi keci bhikkhave atītamaddhānaṁ na parihāyīṁsu kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyīṁsu kusalehi dhammehi. - “Bhikkhus, all those in the past who did not decline in(from) wholesome qualities did not decline because of these six qualities.

Noun

1. Imeheva chahi dhammehi - only because of these six qualities.

2. Kusalehi dhammehi - from wholesome qualities.

Noun 5th Form (‘from’ phrase)

1. Yepi hi keci bhikkhave etarahi na parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyanti kusalehi dhammehi. - all those at present who are not declining in(from) wholesome qualities are not declining because of these six qualities.”

2. Yepi hi keci bhikkhave anāgatamaddhānaṁ na parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyissanti kusalehi dhammehi. - All those in the future who will not decline in(from) wholesome qualities will not decline because of these six qualities.
3. Ye hi keci bhikkhave atītamaddhānaṁ na parihāyiṁsu kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyiṁsu kusalehi dhammehi. - “Bhikkhus, all those in the past who did not decline in(from) wholesome qualities did not decline because of these six qualities.

Noun 7th form (‘at’ phrase)
1. Yepi hi keci bhikkhave etarahi na parihāyiṁti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyiṁti kusalehi dhammehīti. - all those at present who are not declining in(from) wholesome qualities are not declining because of these six qualities.”

Sentences without Verbs - Tulyattha and Liṅgattha
1. Katame ca bhikkhave cha aparihāniyā dhammā - And what, bhikkhus, are the six qualities that lead to non-decline?
2. Na kammārāmatā na bhassārāmatā na niddārāmatā na samganikaṁkārāmatā sovacassatā kalyāṇamittatā - Not taking delight in work, not taking delight in talk, not taking delight in sleep, not taking delight in company, being easy to correct, and good friendship.
3. Ime kho bhikkhave cha aparihāniyā dhammā - These are the six qualities that lead to non-decline.

Nouns
Kammārāmatā - taking delight in work; kamma=work + ārāmatā=taking delight in.

Bhassārāmatā - taking delight in talk; bhassa=talk + ārāmatā.

Nidda - sleep.

Samganika - company.

Sovacassatā - being easy to correct
kalyāṇamittatā - good friendship; kalyāṇa=good + mitta=friend; tā=-ship.

Verb Imperative (Pañcami)
1. Tam suṇātha sādhukaṁ manasi karotha - Listen and attend closely.

Suṇātha - listen.
9. Aparihāniyasutta (Non-Decline)


Ye hi keci bhikkhave atītamaddhānaṁ na parīhāyiṁsu kusalehi dhammehi, sabbete imeheva chahi dhammehi na parīhāyiṁsu kusalehi dhammehi. Yepi hi keci bhikkhave anāgatamaddhānaṁ na parīhāyiṁsanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parīhāyiṁsanti kusalehi dhammehi. Yepi hi keci bhikkhave etarahi na parīhāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parīhāyanti kusalehi dhammehiti. . Dutiyaṁ.

9. Non-Decline

“Bhikkhus, I will teach you these six qualities that lead to non-decline. Listen and attend closely, I will speak.”

“Yes, Bhante,” those bhikkhus replied. The Blessed One said this: -

“And what, bhikkhus, are the six qualities that lead to non-decline? Not taking delight in work, not taking delight in talk, not taking delight in sleep, not taking delight in company, being easy to correct, and good friendship. These are the six qualities that lead to non-decline.

“Bhikkhus, all those in the past who did not decline in wholesome qualities did not decline because of these six qualities. All those in the future who will not decline in wholesome qualities will not decline because of these six qualities. And all those at present who are not declining in wholesome qualities are not declining because of these six qualities.”
10. Pubbaṇhasutta (A Good Morning)

Subject, Object and Verb - Suffix ‘anti’ (present tense for third person, plural)

*Ye bhikkhave sattā sucaritāṁ caranti* - Bhikkhus, those beings engage in good conduct.

**Nouns**

1. *Ye* – those
2. *Sattā* - beings
3. *sucaritāṁ* - in good conduct

**Verb**

*Caranti* - engage

**Noun 3rd Form (‘by’ phrase)**

1. *Ye bhikkhave sattā kāyena sucaritāṁ caranti, vācāya sucaritāṁ caranti, manasā sucaritāṁ caranti* - Bhikkhus, those beings who engage in good conduct by body, speech, and mind.

**Nouns**

1. *Kāyena* - by body.
2. *Vācāya* - by speech.

**Noun 2nd Form (‘in’ phrase)**

1. *Ye bhikkhave sattā pubbaṇhasamayaṁ kāyena sucaritāṁ caranti, vācāya sucaritāṁ caranti, manasā sucaritāṁ caranti* - Bhikkhus, those beings engage in good conduct by body, speech, and mind **in the morning**.
2. *Ye bhikkhave sattā majjhanhikasamayaṁ* kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti - Bhikkhus, those beings who engage in good conduct by body, speech, and mind **in the afternoon.**

3. *Ye bhikkhave sattā sāyanhasamayaṁ* kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti - Bhikkhus, those beings engage in good conduct by body, speech, and mind **in the evening.**

**Nouns**

1. *Pubbaṇhasamayaṁ* - in the morning; *samayaṁ* = time.
2. *Majjhanhikasamayaṁ* - in the afternoon.

**Noun 6th form (‘of’ phrase)**

1. *Supubbaṇho bhikkhave tesaṁ sattānaṁ* - Bhikkhus, of those beings have a good morning.
2. *Sumajjhanhiko bhikkhave tesaṁ sattanaṁ* - Bhikkhus, of those beings have a good afternoon.
3. *Susāyanho bhikkhave tesaṁ sattānaṁ* - Bhikkhus, of those beings have a good evening.

**Nouns**

1. *Supubbaṇho* - a good morning
2. *Sumajjhanhiko* - have a good afternoon
3. *Susāyanho* - a good evening

**10. Pubbaṇhasutta**

*Ye bhikkhave sattā pubbaṇhasamayaṁ kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti. Supubbaṇho bhikkhave tesaṁ sattānaṁ.*

10. A Good Morning

“Bhikkhus, those beings who engage in good conduct by body, speech, and mind in the morning have a good morning. Those beings who engage in good conduct by body, speech, and mind in the afternoon have a good afternoon. And those beings who engage in good conduct by body, speech, and mind in the evening have a good evening.”
11. Viraddhasutta (Neglected)

Noun 6th Form (Active Voice)

1. Yesaṁ kesañci bhikkhave cattāro satipaṭṭhānā viraddhā, viraddho tesāṁ ariyo maggo sammā dukkhakkhayagāmī - “Bhikkhus, those who have neglected these four establishments of mindfulness have neglected the noble path leading to the complete destruction of suffering.

Nouns

1. Yesaṁ kesañci - Whoever.
2. Cattāro - Four.
3. Satipaṭṭhānā - establishments of mindfulness.
4. Viraddhā - have neglected.
5. Tesāṁ - Those.
6. Ariyo - Noble.
7. Maggo - Path.
8. Sammā - Complete.
9. Dukkhakkhayagāmī - leading to the destruction of suffering; kkhaya=destruction + agāmī=leading to.

Noun 6th Form (Passive Voice)

1. Yesaṁ kesañci bhikkhave cattāro satipaṭṭhānā āraddhā, āraddho tesāṁ ariyo maggo sammā dukkhakkhayagāmī - Those who have undertaken these four establishments of mindfulness have undertaken the noble path leading to the complete destruction of suffering.

Noun - Āraddhā - have undertaken.
11. Viraddhasutta

Yesāṁ kesañci bhikkhave cattāro satipatthānā viraddhā, viraddho tesam ariyo maggo sammā dukkhakkhayagāmī. Yesāṁ kesañci bhikkhave satta bojjhaṃgā āraddhā, āraddho tesam ariyo maggo sammā dukkhakkhayagāmī.

11. Neglected

“Bhikkhus, those who have neglected these four establishments of mindfulness have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken these four establishments of mindfulness have undertaken the noble path leading to the complete destruction of suffering.
12. Gaṃgānadī-ādisuttadvādasaka (River Ganges)

Subject and Verb - Suffix ‘ti’ (present tense for third person, Singular)

1. Seyyathāpi bhikkhave Gaṃgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā, evameva kho bhikkhave bhikkhu cattāro satipaṭṭhāne bhāvento cattāro satipaṭṭhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro - “Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the four establishments of mindfulness slants, slopes, and inclines towards Nibbāna.

Note: nādi is feminine gender so poṇā, pabbārā, ninnā must also be feminine. Bhikkhu is masculine gender so poṇo, pabbāro, ninno must be masculine.

Nouns

1. Seyyathāpi - just as.
2. Evameva - so too; Evam+eva.
3. Gaṃgā nadī - the river Ganges.
4. Pācīnaninnā - slants towards the east.
5. Pācīnapoṇā - slopes towards the east.
6. Pācīnapabbhārā - inclines towards the east.

12. Gaṃgānadī-ādisuttadvādasaka

Seyyathāpi bhikkhave Gaṃgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā, evameva kho bhikkhave bhikkhu cattāro satipaṭṭhāne bhāvento cattāro satipaṭṭhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

12. River Ganges

Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too bhikkhus, a bhikkhu who develops and cultivates the four establishments of mindfulness slants, slopes, and inclines towards Nibbāna.
13. Sotāpattiphalasutta. *The Fruit of Stream-Entry*

Subject and Verb - suffix ‘anti’ (present tense for third person, plural)

1. *Cattārome bhikkhave Dhammā saṁvattanti* - Bhikkhus, these four things lead.
2. *Ime kho bhikkhave cattāro Dhammā saṁvattanti* - Bhikkhus, these four things lead.
3. *Cattārome bhikkhave Dhammā bhāvitā bahulīkatā saṁvattanti* - Bhikkhus, these four things, when developed and cultivated, lead.
4. *Ime kho bhikkhave cattāro Dhammā bhāvitā bahulīkatā saṁvattanti* - Bhikkhus, these four things, when developed and cultivated, lead.

Nouns

1. *Cattāro* - Four.
3. *Ime* - these.
4. *Cattārome* - these four; *cattāro+ime*.
5. *Bhāvitā* - when developed.
6. *Bahulīkatā* - when cultivated; *Bahula*=many times; *katā*=having done.

Verb - *Saṁvattanti* - lead.

Sentences without Verbs - Tulyattha and Liṅgattha

1. *Katame cattāro, sappurisasaṁsevo saddhammassavanam yonisomanasikāro dhammānudhammappaṭipatti* - What four? Association with superior persons, hearing the true Dhamma, careful attention, practice in accordance with the Dhamma.

Nouns

2. *Sappurisasaṁsevo* - Association with superior persons.
3. *Saddhammassavanam* - hearing the true Dhamma.
4. *Yonisomanasikāro* - careful attention.
5. *Dhammānudhammappaṭipatti* - practice in accordance with the Dhamma.

Note: About *dhammānudhammappaṭipatti*: *dhamma*= 9 dhamma’s x4 magga, x4 phala’s and Nibbāna. Ānudhamma=sīla, samādhi and pañña dhamma.
Noun 4th Form (‘for’, ‘to’ phrase)

1. Cattārome bhikkhave Dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṁvattanti - Bhikkhus, these four things, when developed and cultivated, lead to the realization of the fruit of stream-entry.

2. Cattārome bhikkhave Dhammā bhāvitā bahulīkatā sakadāgāmiphalasacchikiriyāya (Anāgāmiphalasacchikiriyāya, Arahattaphalasacchikiriyāya ) saṁvattanti - “Bhikkhus, these four things, when developed and cultivated, lead to the realization of the fruit of once-returning (to the realization of the fruit of non-returning, to the realization of the fruit of arahantship).”

Nouns

1. Sotāpattiphalasacchikiriyāya - to the realization of the fruit of stream-entry. Sota=stream, āpatti=entry; sake=once, āgami=returning; na=non, āgami=returning.
2. Sakadāgāmiphalasacchikiriyāya - to the realization of the fruit of once-returning.
3. Anāgāmiphalasacchikiriyāya - to the realization of the fruit of non-returning.
4. Arahattaphalasacchikiriyāya - to the realization of the fruit of arahantship.
13. Sotāpattiphalasutta

*Cattārome bhikkhave Dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṁvattanti.*

*Katame cattāro, sappurisasaṁsevo saddhammassavanam yonisomanasikāro dhammānudhammappatipatti. Ime kho bhikkhave cattāro Dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṁvattanti.*


*Anāgāmiphalasutta:* Anāgāmiphalasacchikiriyāya saṁvattanti.

*Arahattaphalasutta:* Arahattaphalasacchikiriyāya saṁvattanti.

13. The Fruit of Stream-Entry

“Bhikkhus, these four things, when developed and cultivated, lead to the realization of the fruit of stream-entry. What four? Association with superior persons, hearing the true Dhamma, careful attention, practice in accordance with the Dhamma. These four things, when developed and cultivated, lead to the realization of the fruit of stream-entry.”

**The Fruit of Once-Returning:** “Bhikkhus, these four things, when developed and cultivated, lead to the realization of the fruit of once-returning. What four?…” *(as above).*

**The Fruit of Non-returning:** “… lead to the realization of the fruit of non-returning…”

**The Fruit of Arahantship:** “… lead to the realization of the fruit of arahantship….”
14. Hīnādhimuttikasutta (Inferior Disposition)

Subject and Verb - Present Tense

1. *Dhātusova bhikkhave sattā saṁsandanti samenti* - “Bhikkhus, it is by way of elements that beings come together and unite.
2. *Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti* - Those of an inferior disposition come together and unite with those of an inferior disposition.
3. *Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samenti* - those of a good disposition come together and unite with those of a good disposition.
5. *Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti* - Those of an inferior disposition come together and unite with those of an inferior disposition.
6. *Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samenti* - those of a good disposition come together and unite with those of a good disposition.”

Nouns

1. *Dhātusova* - by way of elements. *Dhātu* + *so*=by way of + *eva*=only.
2. *Bhikkhave* - Bhikkhus.
5. *Hīnādhimuttikehi* - with those of an inferior disposition. (Noun 3rd form, ‘with’ phrase)
7. *Kalyāṇādhimuttikehi* - with those of a good disposition. (Noun 3rd form, ‘with’ phrase)
8. *Sāvatthiyaṁ* - At Sāvatthī.
9. *Saddhiṁ* - with, together
11. *Paccuppannaṁ addhānaṁ* - at present. (Noun 2nd form, ‘at’ phrase)

Verbs (Present tense)

1. *Saṁsandanti* - come together.
3. *Viharati* - At Sāvatthī dwells
Subject and Verb - Past Tense

1. *Atītampi kho bhikkhave addhānaṁ dhātusova sattā saṁsandīṁsu samīṁsu* - In the past, by way of elements, beings came together and united.
2. *Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandīṁsu samīṁsu* - Those of an inferior disposition came together and united with those of an inferior disposition.
3. *Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandīṁsu samīṁsu* - those of a good disposition came together and united with those of a good disposition.”

Noun - *Atītampi addhānaṁ* - In the past too. (Noun 2nd form, ‘in’ phrase)

Verbs (Past tense)

1. *Saṁsandīṁsu* - came together.
2. *Samīṁsu* - united.

Subject and Verb - Future Tense

1. *Anāgatampi kho bhikkhave addhānaṁ dhātusova sattā saṁsandissanti samessanti* - In the future, too, only by way of elements, beings will come together and unite.
2. *Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandissanti samessanti* - Those of an inferior disposition will come together and unite with those of an inferior disposition.
3. *Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandissanti samessanti* - those of a good disposition will come together and unite with those of a good disposition.”

Noun - *Anāgatampi addhānaṁ* - In the future, too. (Noun 2nd form, ‘in’ phrase)

Verbs (Future Tense)

1. *Saṁsandissanti* - will come together.
2. *Samessanti* - will unite.
14. *Hīnādhimuttikasutta*

*Sāvatthiyaṁ viharati. Dhātusova bhikkhave sattā sāṁsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṁ sāṁsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ sāṁsandanti samenti.*

*Atītampi kho bhikkhave addhānaṁ dhātusova sattā sāṁsandim-su sāmi-su, hīnādhimuttikā hīnādhimuttikehi saddhiṁ sāṁsandim-su sāmi-su, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ sāṁsandim-su sāmi-su.*

*Anāgatampi kho bhikkhave addhānaṁ dhātusova sattā sāṁsandissanti samessanti, hīnādhimuttikā hīnādhimuttikehi saddhiṁ sāṁsandissanti samessanti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ sāṁsandissanti samessanti.*

*Etarāhi pi kho bhikkhave paccuppannaṁ addhānaṁ dhātusova sattā sāṁsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṁ sāṁsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ sāṁsandanti samenti.*

14. *Inferior Disposition*

At Sāvatthī. “Bhikkhus, it is by way of elements that beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition. In the past, by way of elements, beings came together and united…. In the future, too, by way of elements, beings will come together and unite…. Now too, at present, by way of elements, beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition.”
15. Pañcasikkhāpadasutta. (The Five Training Rules)

Noun 3rd Form (‘with’ phrase)

1. Pāṇātipātino pāṇātipāṭīhi saddhiṁ samsandanti samenti - Those who destroy life come together and unite with those who destroy life.

2. Adinnādāyino adinnādāyīhi saddhiṁ samsandanti samenti - those who take what is not given come together and unite with those who take what is not given.


4. Musāvādino musāvādīhi saddhiṁ samsandanti samenti - those who speak falsehood come together and unite with those who speak falsehood.

5. Surāmerayamajjappamādaṭṭhāyino surāmerayamajjappamādaṭṭhāyīhi saddhiṁ samsandanti samenti - those who indulge in wine, liquor, and intoxicants that cause negligence come together and unite with those who so indulge.

6. Pāṇātipātā paṭiviratā pāṇātipāṭā paṭiviratehi saddhiṁ samsandanti samenti - Those who abstain from the destruction of life come together and unite with those who abstain from the destruction of life.

7. Adinnādānā paṭiviratā adinnādānī paṭiviratehī saddhiṁ samsandanti samenti - those who abstain from taking what is not given come together and unite with those who abstain from taking what is not given.

8. Kāmesumicchācārā paṭiviratā kāmesumicchācārī paṭiviratehi saddhiṁ samsandanti samenti - those who abstain from sexual misconduct come together and unite with those who abstain from sexual misconduct.

9. Musāvādā paṭiviratā musāvādā paṭiviratehi saddhiṁ samsandanti samenti - those who abstain from false speech come together and unite with those who abstain from false speech. surāmerayamajjappamādaṭṭhānā paṭiviratā surāmerayamajjappamādaṭṭhānā paṭiviratehi saddhiṁ samsandanti samenti - those who abstain from wine, liquor, and intoxicants that cause negligence come together and unite with those who so abstain.”

Noun 1st Form (Subject, Plural)

1. Pāṇātipātino - those who destroy life.

2. Adinnādāyino - those who take what is not given.


5. *Surāmerayamajjappamādaṭṭhāyino* - those who indulge in wine, liquor, and intoxicants that cause negligence.


**Noun 3rd Form (‘with’ phrase)**

1. *Pāṇātipāṭiḥi* - with those who destroy life;
2. *Adinnādāyīhi* - with those who take what is not given.
5. *Surāmerayamajjappamādaṭṭhāyīhi* - with those who indulge in wine, liquor, and intoxicants that cause negligence.
7. *Saddhim* - together, with

**Noun 5th Form (‘from’ phrase)**

1. *Pāṇātipāṭatā* - from the destruction of life.
2. *Adinnādānā* - from taking what is not given.
5. *Surāmerayamajjappamādaṇṭhānā* - from wine, liquor, and intoxicants that cause negligence.
15. Pañcasikkhāpadasutta


Pāṇātipātā paṭiviratā pāṇātipāṭā paṭiviratehi saṁsandanti samenti, adinnādāna paṭiviratā adinnādānā paṭiviratehi saṁsandanti samenti, kāmesumicchācārā paṭiviratā kāmesumicchācārā paṭiviratehi saṁsandanti samenti, musāvādā paṭiviratā musāvādā paṭiviratehi saṁsandanti samenti, surāmerayamajjappamādaṭṭhānā paṭiviratā surāmerayamajjappamādaṭṭhānā paṭiviratehi saṁsandanti samenti. Tatiyaṁ.

15. The Five Training Rules

At Sāvatthī. “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy life; those who take what is not given … who engage in sexual misconduct … who speak falsehood … who indulge in wine, liquor, and intoxicants that cause negligence come together and unite with those who so indulge.

“Those who abstain from the destruction of life come together and unite with those who abstain from the destruction of life; those who abstain from taking what is not given … from sexual misconduct … from false speech … from wine, liquor, and intoxicants that cause negligence come together and unite with those who so abstain.”
Noun 3rd Form (‘with’ phrase)

1. *Pisuṇavācā pisuṇavācehi saddhiṁ saṁsandanti samenti* - those who speak divisively come together and unite with those who speak divisively.
2. *Pharusavācā pharusavācehi saddhiṁ saṁsandanti samenti* - those who speak harshly come together and unite with those who speak harshly.
3. *Samphappalāpino samphappalāpihi saddhiṁ saṁsandanti samenti* - those who indulge in idle chatter come together and unite with those who so indulge.
4. *Pisuṇāya vācāya paṭiviratā pisuṇāya vācāya paṭiviratehi saddhiṁ saṁsandanti samenti* - Those who abstain from divisive speech come together and unite with those who so abstain.
5. *Pharusāya vācāya paṭiviratā pharusāya vācāya paṭiviratehi saddhiṁ saṁsandanti samenti* - Those who abstain from harsh speech come together and unite with those who so abstain.”
6. *Samphappalāpā paṭiviratā samphappalāpā paṭiviratehi saddhiṁ saṁsandanti samenti* - Those who abstain from idle chatter come together and unite with those who so abstain.”

Noun 3rd Form (‘with’ phrase)


Noun 1st (Subject, Plural)


Noun 5th Form (‘from’ phrase)

1. *Pisuṇāya vācāya* - from divisive speech.
2. *Pharusāya vācāya* - from harsh speech.
16. Sattakammapathasutta


16. Seven Courses of Kamma

At Sāvatthī. “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy life; those who take what is not given … who engage in sexual misconduct … who speak falsehood … who speak divisively … who speak harshly … who indulge in idle chatter come together and unite with those who so indulge.

“Those who abstain from the destruction of life … from taking what is not given … from sexual misconduct … from false speech … from divisive speech … from harsh speech … from idle chatter come together and unite with those who so abstain.”
17. Dasakammapathasutta  *(Ten Courses of Kamma)*

**Noun 3rd Form (‘with’ phrase)**

1. *Abhijjhāluno abhijjhālūhi saddhiṁ saṁsandanti samenti* - those who are covetous come together and unite with those who are covetous.
2. *Byāpannacittā byāpannacittehi saddhiṁ saṁsandanti samenti* - those who bear ill will come together and unite with those who bear ill will.
3. *Micchādiṭṭhikā micchādiṭṭikehi saddhiṁ saṁsandanti samenti* - those of wrong view come together and unite with those of wrong view.
4. *Anabhijjhāluno anabhijjhālūhi saddhiṁ saṁsandanti samenti.* - those who are uncovetous come together and unite with those who are uncovetous.
5. *Abyāpannacittā abyāpannacittehi saddhiṁ saṁsandanti samenti.* - those without ill will come together and unite with those without ill will.
6. *Sammādiṭṭhikā sammādiṭṭikehi saddhiṁ saṁsandanti samenti.* - those of right view come together and unite with those of right view.

**Noun 3rd Form (‘with’ phrase)**

1. *Abhijjhālūhi* - with those who are covetous.
2. *Byāpannacittehi* - with those who bear ill will.
4. *Anabhijjhālūhi* - with those who are uncovetous.
5. *Abyāpannacittehi* - with those without ill will.

**Noun 1st Form (Subject, Plural)**

1. *Abhijjhāluno* - those who are covetous.
2. *Byāpannacittā* - those who bear ill will.
4. *Anabhijjhāluno* - those who are uncovetous.
5. *Abyāpannacittā* - those without ill will.
17. Dasakammapathasutta


17. Ten Courses of Kamma

At Sāvatthī. “Bhikkhus, it is by way of elements that beings come together and unite. Those who destroy life come together and unite with those who destroy life; those … (as above, continuing: ) … who are covetous … who bear ill will … of wrong view come together and unite with those of wrong view.

“Those who abstain from the destruction of life … (as above) … who are uncovetous … without ill will … of right view come together and unite with those of right view.”
18. Sagāthāsutta (With Verses)

Noun 3rd Form (‘with’ phrase)

1. Seyyathāpi bhikkhave gūtho gūthena saṁsandati sameti, muttaṁ muttena saṁsandati sameti, khelo khelena saṁsandati sameti, pubbo pubbena saṁsandati sameti, lohitam lohitena saṁsandati sameti. Evameva kho bhikkhave dhātusova sattā saṁsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti - “Just as excrement comes together and unites with excrement, urine with urine, spittle with spittle, pus with pus, and blood with blood, so too, bhikkhus, it is only by way of elements that beings come together and unite: those of an inferior disposition come together and unite with those of an inferior disposition”.

2. Seyyathāpi bhikkhave khīraṁ khīrena saṁsandati sameti, telaṁ telena saṁsandati sameti, sappi Sappinā saṁsandati sameti, madhu madhunā saṁsandati sameti, phāṇitam phāṇitena saṁsandati sameti. Evameva kho bhikkhave dhātusova sattā saṁsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samenti - “Just as milk comes together and unites with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses, so too, bhikkhus, it is only by way of elements that beings come together and unite: those of a good disposition come together and unite with those of a good disposition.

Noun 3rd Form (Singular ‘with’ phrase)

5. Lohitena - with blood.
7. Telena - with oil.
8. Sappinā - with ghee.

Noun 1st Form (Subject, Singular)

4. Pubbo - pus.
5. Lohitaṁ - blood.
7. Telam - oil.
8. Sappi - ghee.
10. Phāṇitaṁ - molasses.
11. Seyyathāpi - just as.
12. Evameva - so too.
18. Sagāthāsutta


Anāgatampi kho bhikkhave addhānaṁ dhātusova sattā sainsandissanti samesantā, hīnādhimuttikkā hīnādhimuttikehi saddhiṁ sainsandissanti samesantā.

Etaraхиpi kho bhikkhave paccuppannaṁ addhānaṁ dhātusova sattā sainsandanti samenti, hīnādhimuttikkā hīnādhimuttikehi saddhiṁ sainsandanti samenti.


Dhātusova bhikkhave sattā sainsandanti samenti, kalyāṇādhimuttikkā kalyāṇādhimuttikehi saddhiṁ sainsandanti samenti. Atītampi kho bhikkhave addhānaṁ dhātusova sattā sainsandīṁsu sambilāṁsu, kalyāṇādhimuttikkā kalyāṇādhimuttikehi saddhiṁ sainsandīṁsu sambilāṁsu.


18. With Verses

At Sāvatthī. “Bhikkhus, it is by way of elements that beings come together and unite: those of an inferior disposition come together and unite with those of an inferior disposition. In the past they did so, in the future they will do so, and now at present they do so too.

“How excrement comes together and unites with excrement, urine with urine, spittle with spittle, pus with pus, and blood with blood, so too, bhikkhus, it is by way of elements that beings come together and unite: those of an inferior disposition come together and unite with those of an inferior disposition. In the past they did so, in the future they will do so, and now at present they do so too. “Bhikkhus, it is by way of elements that beings come together and unite: those of a good disposition come together and unite with those of a good disposition. In the past they did so, in the future they will do so, and now at present they do so too.

“How milk comes together and unites with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses, so too, bhikkhus, it is by way of elements that beings come together and unite: those of a good disposition come together and unite with those of a good disposition. In the past they did so, in the future they will do so, and now at present they do so too.”
19. Assaddhasaṁsandanasutta  (*Lacking Faith* )

Noun 3rd Form (‘with’ phrase)

1. Assaddhā assaddhehi saddhiṁ saṁsandanti samenti - Those lacking faith come together and unite with those lacking faith.
2. Ahirikā ahirikehi saddhiṁ saṁsandanti samenti - the shameless come together and unite with the shameless.
3. Anottappinu anottappihi saddhiṁ saṁsandanti samenti - those unafraid of wrongdoing come together and unite with those unafraid of wrongdoing.
4. Appassutā appassutehi saddhiṁ saṁsandanti samenti - the unlearned come together and unite with the unlearned.
5. Kusītā kusītehi saddhiṁ saṁsandanti samenti - the lazy come together and unite with the lazy.
6. Muṭṭhassatino muṭṭhassatihi saddhiṁ saṁsandanti samenti - the muddle-minded come together and unite with the muddle-minded.
7. Duppaṅnā duppaṅnehi saddhiṁ saṁsandanti samenti - the unwise come together and unite with the unwise.
8. Saddhā saddhehi saddhiṁ saṁsandanti samenti - Those having faith come together and unite with those having faith.
9. Hirimanā hirimanehi saddhiṁ saṁsandanti samenti - those having a sense of shame come together and unite with those having a sense of shame.
10. Ottappino ottappihi saddhiṁ saṁsandanti samenti - those afraid of wrongdoing come together and unite with those afraid of wrongdoing.
11. Bahuṣsutā bahussutehi saddhiṁ saṁsandanti samenti - the learned come together and unite with the learned.
12. Āraddhavīriyā āraddhavīriyehi saddhiṁ saṁsandanti samenti - the energetic come together and unite with the energetic.
13. Upaṭṭhitassatino upaṭṭhitassatihi saddhiṁ saṁsandanti samenti - the mindful come together and unite with the mindful.
14. Paññaṃvanto paññaṃvantehi saddhiṁ saṁsandanti samenti - the wise come together and unite with the wise.

Noun 3rd Form (‘with’ phrase)

1. Assaddhehi - with those lacking faith.
2. Ahirikehi - with the shameless.
3. Anottappihi - with those unafraid of wrongdoing.
4. **Appassutehi** - with the unlearned.
5. **Kusūtehi** - with the lazy.
6. **Muṭṭhassātīhi** - with the muddle-minded.
7. **Duppaṅñehi** - with the unwise.
8. **Saddhehi** - with those having faith.
9. **Hirimanehi** - with those having a sense of shame.
10. **Ottappīhi** - with those afraid of wrongdoing.
11. **Bahussutehi** - with the learned.
12. **Āraddhavīriyehi** - with the energetic.
13. **Upaṭṭhitassātīhi** - with the mindful.
14. **Paññavantehi** - with the wise.

**Noun 1st Form (Subject, Plural)**
1. **Assaddhā** - those lacking faith.
2. **Ahirikā** - the shameless.
3. **Anottappino** - those unafraid of wrongdoing.
4. **Appassutā** - the unlearned.
5. **Kusūtā** - the lazy.
6. **Muṭṭhassatino** - the muddle-minded.
7. **Duppaṅṅā** - the unwise.
8. **Saddhā** - those having faith.
10. **Ottappino** - those afraid of wrongdoing.
11. **Bahussutā** - the learned.
12. **Āraddhavīriyā** - the energetic.
13. **Upaṭṭhitassatino** - the mindful.
14. **Paññavantā** - the wise.
19. Assaddhasaṁsandanasutta


Atītampi kho bhikkhave addhānaṁ dhātusova sattā saṁsandanti saṁantisu. Assaddhā assaddhehi saddhiṁ saṁsandanti saṁantisu, ahirikā ahirikehi saddhiṁ saṁsandanti saṁantisu, anottappino anottappihi saddhiṁ saṁsandanti saṁantisu, kusītā kusītehi saddhiṁ saṁsandanti saṁantisu, muṭṭhassatino muṭṭhassatihi saddhiṁ saṁsandanti saṁantisu, duppaňña duppañehehi saddhiṁ saṁsandanti saṁantisu.


19. Lacking Faith

At Sāvatthī. “Bhikkhus, it is by way of elements that beings come together and unite. Those lacking faith come together and unite with those lacking faith, the shameless with the shameless, those unafraid of wrongdoing with those unafraid of wrongdoing, the unlearned with the unlearned, the lazy with the lazy, the muddle-minded with the muddle-minded, the unwise with the unwise. In the past it was so; in the future it will be so; and now too at present it is so.

“Bhikkhus, it is by way of elements that beings come together and unite. Those having faith come together and unite with those having faith, those having a sense of shame with those having a sense of shame, those afraid of wrongdoing with those afraid of wrongdoing, the learned with the learned, the energetic with the energetic, the mindful with the mindful, the wise with the wise. In the past it was so; in the future it will be so; and now too at present it is so.”
20. Okkhāsutta (Pots of Food)

Subject, Object and Verb - Suffix ‘eyya’ (Optative)

1. *Yo bhikkhave pubbanhasamayāṁ okkhāsatāṁ dānāṁ dadeyya* - Bhikkhus, if someone were to give away a hundred pots of food as charity in the morning.
2. *Yo majjhānhasamayāṁ okkhāsatāṁ dānāṁ dadeyya* - if someone were to give away a hundred pots of food as charity at noon.
3. *Yo sāyanhasamayāṁ okkhāsatāṁ dānāṁ dadeyya* - if someone were to give away a hundred pots of food as charity in the evening.
4. *Yo vā pubbanhasamayāṁ antamaso gadduhanamattampi mettacittāṁ bhāveyya* - and if someone else were to develop a mind of lovingkindness even for the time it takes to pull a cow’s udder either in the morning.
5. *Yo vā majjhānhasamayāṁ antamaso gadduhanamattampi mettacittāṁ bhāveyya* - and if someone else were to develop a mind of lovingkindness even for the time it takes to pull a cow’s udder at noon.
6. *Yo vā sāyanhasamayāṁ antamaso gadduhanamattampi mettacittāṁ bhāveyya* - and if someone else were to develop a mind of lovingkindness even for the time it takes to pull a cow’s udder in the evening.

Suffix ‘eyya’ (Optative)

1. *Dadeyya* - were to give away.
2. *Bhāveyya* - were to develop.

Noun 2nd Form (‘in’, ‘at’ phrase)

1. *Pubbanhasamayāṁ* - in the morning.
2. *Majjhānhasamayāṁ* - at noon.

Noun 2nd Form

1. *Okkhāsatāṁ* - a hundred pots of food. (Adjective); *Okkhā=a hundred; sataṁ=pots of food.*
2. *Dānāṁ* - as charity. (Object)
3. *Mettacittāṁ* - a mind of lovingkindness. (Object)
4. *Gadduhanamattampi* - *even* for the time it takes to pull a cow’s udder. (Adverb)
5. *Antamaso* - At least. (Adverb)

**Subject** - *Yo* - Someone.

**Sentences without Verbs - Tulyattha and Liṅgattha**

1. *Idaṁ tato mahapphalataram -* this would be more fruitful than the former.

**Nouns**

1. *Idaṁ* - this.
2. *Tato* - than the former.

**Noun 5th Form (‘because of’)**

1. *Tasmāthā bhikkhave evaṁ sikkhitabbam -* Therefore, bhikkhus, you should train yourselves thus.
2. *Evaṁ hi vo bhikkhave sikkhitabbanti -* Thus should you train yourselves.

**Nouns**

1. *Tasmā* - Therefore.
2. *Iha* - here.
3. *Evaṁ* - Thus.
4. *Sikkhitabbam -* should train (yourselves).

**Future Tense**

1. *Mettā no cetovimutti bhāvitā bhavissati bahulikatā yāniṅkatā vatthukatā anuṭṭhitā paricitā susamāraddhā -* ‘We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.’
Nouns

2. *No* - by us.
3. *Cetovimutti* - the liberation of mind.
4. *Bhāvitā* - being developed.
6. *Yānīkatā* - Being made it our vehicle.
7. *Vatthukatā* - make it our basis.
8. *Anuṭṭhitā* - stabilize it.
10. *Susamāraddhā* - fully perfect it.

Verb - *Bhavissati* - will be.
20. Okkhāsutta (*Pots of Food*)


20. Pots of Food

At Sāvatthī. “Bhikkhus, if someone were to give away a hundred pots of food as charity in the morning, a hundred pots of food as charity at noon, and a hundred pots of food as charity in the evening, and if someone else were to develop a mind of lovingkindness even for the time it takes to pull a cow’s udder, either in the morning, at noon, or in the evening, this would be more fruitful than the former.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.’ Thus should you train yourselves.”
21. Nakhasikhasutta (*The Fingernail*)

**Subject, Object and verb - Suffix ‘ti’ and ‘anti’ (present tense)**

1. *Sāvatthiyaṁ viharati* - (The Buddha) dwells at Sāvatthi.
2. *Saṁkhampi na upeti* - it is not calculable.
3. *Upanidhimpi na upeti* - It does not bear comparison.
4. *Kalabhadampi na upeti* - It does not amount even to a fraction.
5. *Ye manussesu paccājāyanti* - those beings who are reborn among human beings.
6. *Ye aññatra manussehi paccājāyanti* - who are reborn elsewhere than among human beings.

**Verb**

1. *Viharati* - dwells.
2. *Na upeti* - it is not, it does not bear, it does not amount.
3. *Paccājāyanti* - are reborn.

**Nouns**

1. *Sāvatthiyaṁ* - at Sāvatthi.
2. *Saṁkham* - Calculation.
5. *Kalabhadampi* - to a fraction.

**Sentences without Verbs - Tulyattha and Liṅgattha**

1. *Katamaṁ nu kho bahutaraṁ yo vāyaṁ mayā paritto nakhasikhāyaṁ paṁsu āropito, ayaṁ vā mahāpathavī* - which is more: the little bit of soil that I have taken up in my fingernail or the great earth?”
2. *Etadeva bhante bahutaraṁ yadidaṁ mahāpathavī* - Venerable sir, the great earth is more.
3. Appamattakyo yaṁ Bhagavatā paritto nakhasikhyāyāṁ paṁsu āropito - The little bit of soil that the Blessed One has taken up in his fingernail is trifling.
4. Appamattakyo yaṁ mahāpathaviṁ upanidhāya Bhagavatā paritto nakhasikhyāyāṁ paṁsu āropitoti - The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth.
5. Evameva kho bhikkhave appakā te sattā - So too, bhikkhus those beings are few.
6. Atha kho eteyeva bahutarā sattā - But only those beings are more numerous.

Nouns

3. Vāyaṁ - or this - (vā=or, ayāṁ=this )
4. Āropito - have being taken up.
5. Mayā - by me.
6. Paritto - The little bit.
8. Paṁsu - Soil.
10. Etadeva - that only. (Etam=that, eva=only)
12. Yadidaṁ - what this. (yāṁ=what, idaiṁ= this)
13. Appamattako yaṁ - Trifling this. (appamattako=trifling, ayaṁ=this )
15. Evameva - So too.
16. Te sattā - those beings.
17. Appakā - few.
19. Eteyeva - Those only. (ete=those, eva=only)
20. Bahutarā - more numerous.
21. Upanidhāya - Compared to.

Imperative (Pañcami) - Tam kiṁ maññatha bhikkhave - Bhikkhus, what do you think?

Nouns

1. Tam - that.
2. **Kim** - What.

**Verb** - *Maññatha* - do you think.

**Verb Past tense**

1. *Atha kho Bhagavā parittāṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhā āmantesi* - Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus.

**Nouns**

1. *Atha kho* - Then.
4. *Nakhasikhāyaṁ* - in his fingernail.
5. *Paṁsuṁ* - Soil.

**Verb** - *Āmantesi* - Addressed.

**Verb Future tense**

1. *Appamattā viharissāma* - We will dwell diligently.
2. *Viharissāma* - we will dwell.

**Noun** - *Appamattā* - Diligently.

**Noun 3rd Form**

1. *Mayā paritto nakhasikhāyaṁ paṁsu āropito* - the little bit of soil that I have taken up in my fingernail.
2. *Appamattako yaṁ Bhagavatā paritto nakhasikhāyaṁ paṁsu āropito* - The little bit of soil that the Blessed One has taken up in his fingernail is trifling.

3. *Ye aññatra manussehi paccājāyanti* - who are reborn elsewhere than among human beings.

**Noun 5th Form (‘because of’)**

1. *Tasmātiha bhikkhave evaṁ sikkhitabbaṁ* - Therefore, bhikkhus, you should train yourselves thus.
2. *Evaṁ hi vo bhikkhave sikkhitabbanti* - Thus should you train yourselves.

**Nouns**

1. *Tasmā* - Therefore.
2. *Iha* - here.
4. *Sikkhitabbaṁ* - should train yourselves.

**Noun 7th Form (‘at’, ‘in’ , ‘on’ phrase)**

1. *Atha kho Bhagavā parittam nakhasikhāyam paṁsuṁ āropetvā bhikkhū āmantesi* - Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus.
2. *Appamattako yaṁ Bhagavatā paritto nakhasikhāyaṁ paṁsu āropito* - The little bit of soil that the Blessed One has taken up in his fingernail is trifling.
3. *Ye manussesu paccājāyanti* - those beings who are reborn among human beings.
4. *Ye aññatra manussehi paccājāyanti* - who are reborn elsewhere than among human beings.

**Tva (Gerund)**

1. *Atha kho Bhagavā parittam nakhasikhāyam paṁsuṁ āropetvā bhikkhū āmantesi* - Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus.
2. *Appamattako yaṁ mahāpathaviṁ upanidhāya Bhagavatā paritto nakhasikhāyaṁ paṁsu āropitoti* - The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth.
21. Nakhasikhasutta


21. The Fingernail

At Sāvatthī. Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus: “Bhikkhus, what do you think, which is more: the little bit of soil that I have taken up in my fingernail or the great earth?”

“Venerable sir, the great earth is more. The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth, it is not calculable, does not bear comparison, does not amount even to a fraction.”

“So too, bhikkhus, those beings who are reborn among human beings are few. But those beings are more numerous who are reborn elsewhere than among human beings. Therefore, bhikkhus, you should train yourselves thus: ‘We will dwell diligently.’ Thus should you train yourselves.”
22. Apaṭṭakasutta (The Unmistaken)

Subject, Object and Verb - Suffix ‘ti’ (present tense)

1. *Kathāṇca bhikkhave bhikkhu jāgariyaṁ anuyutto hoti?* And how is a bhikkhu intent on wakefulness?
2. *Evaṁ kho bhikkhave bhikkhu jāgariyaṁ anuyutto hoti -* It is in this way that a bhikkhu is intent on wakefulness.
3. *Idha bhikkhave bhikkhu cittaṁ parisodheti -* Here, a bhikkhu purifies his mind.
4. *Sīhaseyyaṁ kappeti -* he lies down in the lion’s posture.

Subject

1. *Anuyutto -* intent on.
2. *Bhikkhu -* a bhikkhu.

Object

1. *Jāgariyaṁ -* Wakefulness.
2. *Cittaṁ -* his mind.
3. *Sīhaseyyaṁ -* in the lion’s posture.

Verb

1. *Hoti - is.

Noun Form 1st, 2nd, 3rd, 5th, 6th, 7th

1. *Idha bhikkhave bhikkhu divasaṁ caṇḍakamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti -* Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive qualities.
2. *Rattiyaṁ paṭhamaṁ yāmaṁ caṇḍakamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti -* In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities.
3. *Rattiyaṁ majjhimaṁ yāmaṁ dakkhinena passena sīhaseyyaṁ kappeti pāde pādaṁ accādhāya sato sampajāno utṭhānasatānaṁ manasi karitvā -* In the middle watch of the night he lies down on the right side in the lion’s posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising.
4. *Rattiya* pacchimaṁ yāmaṁ paccūṭṭhāya caṁkamena nisajjāya āvaranīyehi dhammehi cittam parisodheti - After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities.

**Noun 1st Form**


**Noun 2nd Form (‘in’ phrase )**

1. *Divasaṁ* - during the day.
2. *Pathamaṁ yāmaṁ* - In the first watch.
3. *Majjhimaṁ yāmaṁ* - In the middle watch.
4. *Pacchimaṁ yāmaṁ* - in the last watch.
5. *Pādam* - one foot.
6. *Uṭṭhānaṁ* - the idea of rising.

Note about ‘watch’: 6pm-10pm is 1st watch; 10pm-2am is 2nd watch; 2am-6am is last watch.

(a) walking 2am-3:20am; sleep 3:20am-4:40am; survey the world: 4:40am-6am for the Buddha.

**Noun 3rd Form (‘with’ phrase)**

1. *Caṁkamena* - with walking meditation.
2. *Nisajjāya* - with sitting meditation.
3. *Dakkhinena* passena - with (on) the right side.

**Noun 3th Form (‘from’ phrase)**

1. *Āvaranīyehi dhammehi* - from obstructive qualities.

**Noun 6th form (‘of’ phrase)**

1. *Rattiya* - of the night.

**Noun 7th form (‘in’, ‘on’, ‘at’ phrase)**

1. *Pāde* - on the foot.

**Tva (Gerund)**

1. *Accādhāya* - Overlapping.

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22. **Apaṇṇakasutta**

*Kathaṇca bhikkhave bhikkhu jāgariyaṁ anuyutto hoti?* Idha bhikkhave bhikkhu divasāṁ caṅkamena nisajjāya āvarāṇīyehi dhammehi cittaṁ parisodheti, rattiyā paṭhamāṁ yāmaṁ caṅkamena nisajjāya āvarāṇīyehi dhammehi cittaṁ parisodheti, rattiyā majjhimaṁ yāmaṁ dakkhiṇena passena sīhaseyyaṁ kappeti pāde pādam accādhāya sato sampajāno utṭhānasaṅnaṁ manasi karitvā, rattiyā pacchimaṁ yāmaṁ paccuṭṭhāya caṅkamena nisajjāya āvarāṇīyehi dhammehi cittaṁ parisodheti. Evaṁ kho bhikkhave bhikkhu jāgariyaṁ anuyutto hoti.

22. **The Unmistaken**

“And how is a bhikkhu intent on wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive qualities. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities. In the middle watch of the night he lies down on the right side in the lion’s posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities. It is in this way that a bhikkhu is intent on wakefulness.
Senstences without Verbs - Tulyattha and Liṅgattha

1. Dveme bhikkhave paccayā rāgassa uppādāya - Bhikkhus, there are these two conditions for the arising of greed.

2. Katame dve? Subhanimittaṅca, ayoniso ca manasikāro - What two? The mark of the attractive and careless attention.

3. Ime kho bhikkhave dve paccayā rāgassa uppādāyati - These are the two conditions for the arising of greed.

4. Dveme bhikkhave paccayā dosassa uppādāya - Bhikkhus, there are these two conditions for the arising of hatred.


6. Ime kho bhikkhave dve paccayā dosassa uppādāyati - These are the two conditions for the arising of hatred.

7. Dveme bhikkhave paccayā micchādiṭṭhiyā uppādāya - Bhikkhus, there are these two conditions for the arising of wrong view.


9. Ime kho bhikkhave dve paccayā micchādiṭṭhiyā uppādāyati - These are the two conditions for the arising of wrong view.

10. Dveme bhikkhave paccayā sammādiṭṭhiyā uppādāya - Bhikkhus, there are these two conditions for the arising of right view.


12. Ime kho bhikkhave dve paccayā sammādiṭṭhiyā uppādāyati - These are the two conditions for the arising of right view.

5 Subhanimitta. Mp: “The mark of the attractive is an object that is a basis for lust.” Mp cites various uses of the word nimitta: as a condition (paccaya), a cause (kārana), concentration (samādhi), and insight (vipassanā). Here it means “an agreeable object that is a basis for lust” (rāgaṭṭhāniyo iṭṭhārammaṇadhammo). Mp glosses ayoniso manasikārato with anupāyena manasikarontassa (“for one who attends unskillfully”) and cites the definition of “careless attention” (ayoniso manasikāra) at Vibh 373 (Be §936): “Careless attention is deviant attention, which takes the impermanent to be permanent, suffering to be happiness, what is non-self to be self, and the unattractive to be attractive. Or it is the mental turning, advertence, leaning, consideration, attention [to an object] in a way that runs contrary to the [four noble] truths.” It seems to me doubtful that this explanation of ayoniso manasikāra will hold for all applications of the term in the Nikāyas. Even in the following sutta, on the arising and increase of ill will, it is questionable that attending carelessly to “the mark of the repulsive” can be subsumed under any of the four distortions in the definition at Vibh 373
Nouns

1. Bhikkhave - Bhikkhus.
2. Ime - these.
3. Dve - two.
4. Paccayā - conditions.
5. Uppādāya - for the arising.
6. Rāgassa - of greed.
8. Subhanimittañ - The mark of the attractive.
9. Ca - also.
10. Ayoniso ca manasikāro - and careless attention.
11. Dosassa - of hatred.
12. Patighanimittañca - The mark of the repulsive also.
14. Parato ca għoso - The utterance of another [person].
15. Sammādiṭṭhiyā - of right view.
16. yoniso ca manasikāro - and careful attention.
17. 

Noun 4th Form (‘for’ phrase)

1. Dveme bhikkhave paccayā rāgassa uppādāya - Bhikkhus, there are these two conditions for the arising of greed.
2. Ime kho bhikkhave dve paccayā rāgassa uppādāyāti - These are the two conditions for the arising of greed.
3. Dveme bhikkhave paccayā dosassa uppādāya - Bhikkhus, there are these two conditions for the arising of hatred.
4. Ime kho bhikkhave dve paccayā dosassa uppādāyāti - These are the two conditions for the arising of hatred.”
5. Dveme bhikkhave paccayā micchādiṭṭhiyā uppādāya - “Bhikkhus, there are these two conditions for the arising of wrong view.
6. Ime kho bhikkhave dve paccayā micchādiṭṭhiyā uppādāyāti - These are the two conditions for the arising of wrong view.”
7. Dveme bhikkhave paccayā sammādiṭṭhiyā uppādāya - These are the two conditions for the arising of right view.”
8. Ime kho bhikkhave dve paccayā sammādiṭṭhiyā uppādāyāti - These are the two conditions for the arising of right view.”

Noun 4th Form - Uppādāya - for the arising.
Noun 6th Form (‘of’ Phrase)

1. *Dveme bhikkhave paccayā rāgassa uppādāya* - Bhikkhus, there are these two conditions for the arising of greed.
2. *Ime kho bhikkhave dve paccayā rāgassa uppādāyāti* - These are the two conditions for the arising of greed.
3. *Dveme bhikkhave paccayā dosassa uppādāya* - Bhikkhus, there are these two conditions for the arising of hatred.
4. *Ime kho bhikkhave dve paccayā dosassa uppādāyāti* - These are the two conditions for the arising of hatred.
5. *Dveme bhikkhave paccayā micchādiṭṭhiyā uppādāya* - Bhikkhus, there are these two conditions for the arising of wrong view.
6. *Ime kho bhikkhave dve paccayā micchādiṭṭhiyā uppādāyāti* - These are the two conditions for the arising of wrong view.
7. *Dveme bhikkhave paccayā sammādiṭṭhiyā uppādāya* - These are the two conditions for the arising of right view.
8. *Ime kho bhikkhave dve paccayā sammādiṭṭhiyā uppādāyāti* - These are the two conditions for the arising of right view.

Noun 6th Form

2. *Dosassa* - of hatred.
Desire

Bhikkhus, there are these two conditions for the arising of greed. What two? The mark of the attractive and careless attention. These are the two conditions for the arising of greed.

Bhikkhus, there are these two conditions for the arising of hatred. What two? The mark of the repulsive and careless attention. These are the two conditions for the arising of hatred.

Bhikkhus, there are these two conditions for the arising of wrong view. What two? The utterance of another [person] and careless attention. These are the two conditions for the arising of wrong view.”

Bhikkhus, there are these two conditions for the arising of right view. What two? The utterance of another [person] and careful attention. These are the two conditions for the arising of right view.
27. Kodhapeyyāla (Anger)

1. *Dveme bhikkhave dhammā sekhassa bhikkhuno parihānāya saṁvattanti*—Bhikkhus, these two qualities lead to the decline of a bhikkhu who is a trainee.

**Nouns**

1. *Kodha*—anger
2. *Dhammā*—qualities.
3. *Parihānāya*—to the decline.
4. *Sekhassa bhikkhuno*—of a bhikkhu [who is a trainee].
5. *Issā ca*—Envy and
7. *Ca*—also.

**Verb**—*Saṁvattanti*—lead.

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27. Kodhapeyyāla


27. Anger

Bhikkhus, these two qualities lead to the decline of a bhikkhu who is a trainee. What two? Envy and miserliness.

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6 Excessive desire to save money, avarice
28. Santhāravagga (Munificence)

1. *Dvemā bhikkhave pūjā* - Bhikkhus, there are these two kinds of veneration.
2. *Katamā dve?* What two?
3. *Āmisapūjā ca dhammapūjā ca* - Veneration with material goods and veneration with the Dhamma.
4. *Imā kho bhikkhave dve pūjā* - These are the two kinds of veneration.
5. *Etadaggam bhikkhave imāsaṁ dvinnāṁ pūjānaṁ, yadidaṁ dhammapūjāti* - Of these two kinds of veneration, veneration with the Dhamma is foremost.”

Nouns

1. *Imā* - these.
2. *Dve* - two kinds.
4. *Āmisapūjā* - Veneration with material goods.
5. *Ca* - and, also.
6. *Dhammapūjā* - veneration with the Dhamma.
7. *Imāsaṁ dvinnāṁ pūjānaṁ* - Of these two kinds of veneration.
8. *Yadidaṁ* - what this; *(yam=what + idaṁ=this)*
9. *Dhammapūjā* - veneration with the Dhamma.
10. *Etadaggam* - foremost; *(etam=this; agga=top, foremost).*

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7 *Santhāra*. Mp explains this as if it meant “a covering” or “a spread,” which it does in certain contexts: “The covering with material goods is spreading out by covering [the space] between oneself and others with the four requisites.” More likely, however, santhāra here is nearly synonymous with paṭisanthāra, which occurs in the next sutta. In fact, Mp says that the difference between the two words is a mere prefix.

* Munificence= action of being extremely generous
* Munificence= hospitality - according to Mp in the next sutta
28. Santhāravagga


28. Munificence

“Bhikkhus, there are these two kinds of veneration. What two? Veneration with material goods and veneration with the Dhamma. These are the two kinds of veneration. Of these two kinds of veneration, veneration with the Dhamma is foremost.”
29. Santhāravagga (Munificence)

1. Dvemā bhikkhave vuddhiyo - Bhikkhus, there are these two kinds of growth.
2. Katamā dve? What two?
3. Āmisavuddhi ca dhammavuddhi ca - Growth in material goods and growth in the Dhamma.
4. Imā kho bhikkhave dve vuddhiyo - These are the two kinds of growth.
5. Etadaggaṁ bhikkhave imāsam dvinnam vuddhīnaṁ, yadidaṁ dhammavuddhīti - Of these two kinds of growth, growth in the Dhamma is foremost.

Nouns

1. Vuddhiyo - growth.
2. Āmisavuddhi - Growth in material goods.

29. Santhāravagga


29. Munificence

“Bhikkhus, there are these two kinds of growth. What two? Growth in material goods and growth in the Dhamma. These are the two kinds of growth. Of these two kinds of growth, growth in the Dhamma is foremost.”
30. Dānavagga. (Gifts)

1. *Dvemāni bhikkhave dānāni* - Bhikkhus, there are these two kinds of gifts.
2. *Katamāni dve?* What two?
3. *Āmisadānañca dhammadānañca* - The gift of material goods and the gift of the Dhamma.
4. *Imāni kho bhikkhave dve dānāni* - These are the two kinds of gifts.
5. *Etadaggaṁ bhikkhave imesāṁ dvinnam dānānam, yadidaṁ dhammadānanti* - Of these two kinds of gifts, the gift of the Dhamma is foremost.

**Nouns**

1. *Dānāni* - gifts.
2. *Āmisadānañ* - The gift of material goods.

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**30. Dānavagga**


**Gifts**

Bhikkhus, there are these two kinds of gifts. What two? The gift of material goods and the gift of the Dhamma. These are the two kinds of gifts. Of these two kinds of gifts, the gift of the Dhamma is foremost.
SOURCE LISTING

1. Kimḍadasuttaṃ (Giving What?) SN 42(2)
2. Satisuttaṃ (Mindful) SN 47.2
3. Bhojanasuttaṃ (Food) AN 5.37
4. Dhammassavanasarutta (Listening to the Dhamma) AN 202 (2)
5. Camama Sutta (Walking Meditation) AN 29 (9)
6. Sabbhisutta (With the Good) SN 31 (1)
7. Cetokhilā Sutta (Barrenness) AN 205 (5)
8. Vinibandhasutta (Bondages) AN 206 (6)
9. Aparihāniyasutta (Non-Decline) AN 22 (2)
10. Pubbaṇhasutta (A Good Morning) AN 155 (10)
11. Viraddhasutta (Neglected) AN 33 (3)
12. Gaṅgānādi ādisutadvādasaka (River Ganges) SN 51 (1)
13. Sotāpattiphalasutta. (The Fruit of Stream-Entry) SN 55 (5)
14. Hīnādhirimuttikasutta (Inferior Disposition) SN 14 (4)
15. Paṇcasikkhāpasutta. (The Five Training Rules) SN 25 (3)
16. Sattakammapathasutta (Seven Courses of Kamma) SN 26 (4)
17. Dasakammapathasutta (Ten Courses of Kamma) SN 27 (5)
18. Sagāthāsutta (With Verses) SN 16 (6)
19. Assaddhasaṃsandanasutta (Lacking Faith) SN 17 (7)
20. Okkhāsutta (Pots of Food) SN 20 (4)
21. Nakhasikhasutta (The Fingernail) SN 51 (1)
22. Apannakasutta (The Unmistaken) AN 16 (6) Note: only partial
23. 24. 25. 26. Suttas - Āsādūppajahavagga (Desire) AN 2.123 (6)
27. Kodhapeyyāla (Anger) AN 202
28. Santhāravagga (Munificence) AN 156 (6)
29. Santhāravagga (Munificence) AN 159 (9)
30. Dānavagga. (Gifts) AN 141 (1)

THE END